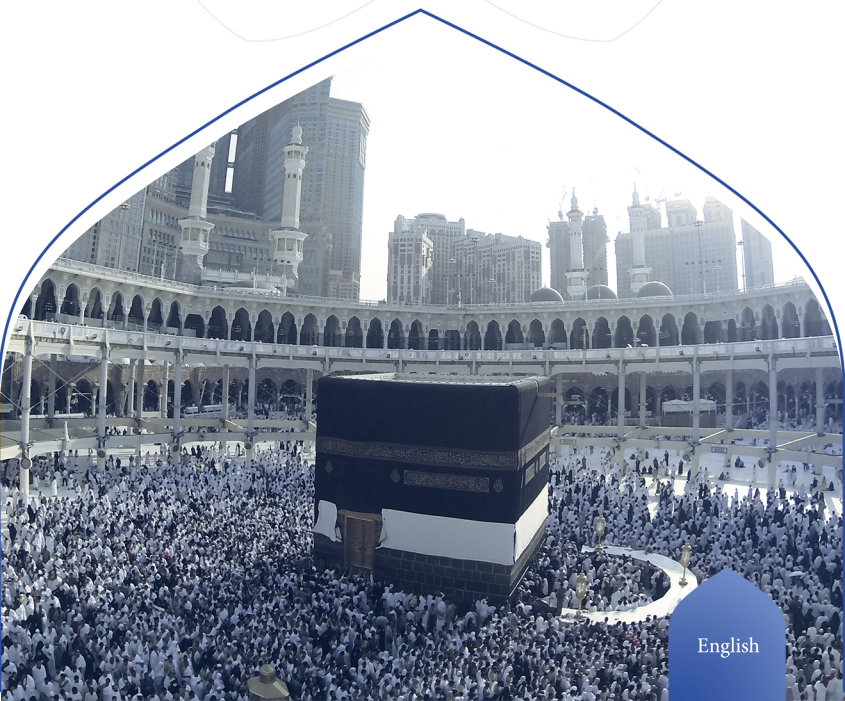




المملكة العربية السعودية
وزارة الشؤون الإسلامية والدعوة والإرشاد
وكالة المطبوعات والبحث العلمي

The Sunnah's out Spread Flags of the Belief of the Safe Supported Group

By
Sheikh Hafiz bin Ahmed Al Hakami



English

**The *Sunnah*'s out Spread Flags of the
Belief of the Safe Supported Group**

By
Sheikh Hafiz bin Ahmed Al Hakami

Translated into English by :
Jamal Ad din Muhammad Hasan Abdul Hadi
Taif Islamic Education Foundation
West Branch

Printed and Published by
**The Under – Secretariat for Publications
and Research**
**Ministry of Islamic Affairs, Endowments,
Da' wah and Guidance**
Kingdom of Saudi Arabia

INTRODUCTION

﴿ All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their lord. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allah (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V. 43: 84)﴾ (6:1-3)

I bear witness that there is no God But Allah Alone with no partner, the One and the self-sufficient Master, He did not beget nor was he begotten, and there is no one equal or comparable to Him ﴿Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to him. The Originator of the heavens and the earth, When He decrees a matter, He only says to it: “Be”! - and it is﴾ (2: 116-117)

﴿ And Your Lord creates whatsoever He

wills and Chooses, no choice have they (in any matter). Glorified is Allah, and exalted above all that they associate (as partners with Him).﴾ (28: 68)

﴿ He cannot be questioned as to what He does, while they will be questioned ﴾ (21: 23)

And I bear witness that our master and prophet Mohammed is His slave and apostle, He sent him with guidance and the religion of truth ﴿ **to make it superior over all religions even though the *Mushrikin* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).** ﴾ (9: 33)

Prayers and peace of Allah be upon him, his family and his companions. Those who Ruled with truth and used it for Justice. Prayers, also, be upon those who followed their steps (the successors) with perfection, who do not deviate from Sunnah nor go astray. Rather they follow it, hold firm no to it, on it they either give their support or hostility, by it they stop, and they protect it and fight for its sake. And prayers, also, be upon all those who drove their way and followed their steps until the Day of Judgment.

And then. This is a significant useful summary, with great merits and plentiful sources. It includes

the bases of the religion and entails the foundation of the ***Tawheed*** (monotheism), which all messengers have called to and which all books have send down with. ‘No safety to those who take another religion other than the ***Tawheed***. It also, leads to proceed through the white destination, the methodology of clear truth.

In this book, I have explained the matters of ***Iman*** and its characteristics, what might remove it all or some of it. I have mentioned every problem (matter) along with its evidence. That is to clear its position, reveal its truth and show its path. I limited myself to the teaching of the people of the ‘***Sunah*** and the followers’ meaning the ‘***Jamaah***’. I neglected the sayings of the people of the desires and innovation. Whenever their sayings are mentioned, they are mentioned only to defeat them, and to through the arrows of the Sunnah on them. Although, the great exalted scholars have defeated them and uncovered its defects and blemishes. They wrote many books in reply to these innovations. Even though that the opposite of any thing can be clear by presenting the other side of it and by presenting its criterion and boarder. So when the sun rises, we need no evidence to tell us that it is daytime. Hence, when truth becomes clear, then what comes after is deception.

I arranged it in a form of questions to awaken and get the attention of the student. Then, I followed that with the answer with which the matter becomes very clear and not confusing. I have named it: **(The Sunnah's out spread flags of the belief of the safe supported group)**. I ask Allah to make it in His sake, benefit us with what he bestowed on us with this knowledge, and teach us what might benefit us from His bounties and favors. He is capable of doing any thing and He is so kind towards His slaves. To Him is our return and destination. He is our Master and, He is the Best Master and Supporter.

**(1) What is the first basic obligation
an ‘*Abd*’ (a slave) carry out ?**

The first and basic obligation slaves should do is that they should know why Allah created them and what He took their covenant for. They need to know why Allah sent the ‘*Rusul*’ (Messengers) why He sent His Books to them. They need to know why He created the World Here and the Hereafter, Paradise and Hell, why the *Haaqqah* (the Sure Reality) and ‘*Waaqi’ah*’ (the Inevitable Event) will occur. They need to know why Allah will judge and set the Balance for them, why the Books of Reckoning will fly. They need to know why, on the Day of Judgment, some of them will be most happy while others utterly miserable. They must know how lights will be allotted; because those, for whom Allah will not make light, will have no light.

**(2) What is “the purpose” for which Allah
created mankind?**

Allah said, ﴿ **And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient**

ones), but most of them know not. ﴿ (44: 38-39)

Allah said, ﴿ And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!﴾ (38: 27)

Allah said, ﴿ And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. ﴾ (45: 22)

Allah said, ﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾ (51: 56)

(3) What does ‘*Abd*’ (a slave) mean?

- a. It means a slave who is under the power of his master. In this sense, all created things, animals and people, are slaves to their Creator because each and everyone of them is under His Power.
- b. It also means a worshipper, a person who worships his Creator in love and humility. In this sense, it refers only to the true believers who are the most highly esteemed ‘*Ibad*’ (slaves), and nearest to Him. Those for whom there is no fear and who have no cause whatsoever for sadness.

(4) What is ‘Ibadah’ (Worship)?

It is a collective description for everything that Allah loves and accepts, be it an act or a word, whether seen or unseen. It also means denial of everything that contradicts the above.

(5) When can an act be deemed ‘Ibadah’ (worship)?

If it fulfils two conditions: complete love and complete humility.

Allah said, ﴿ **But those who believe, love Allah more (than anything else).** ﴾ (2: 165)

Allah said, ﴿ **Verily those who live in awe for fear of their Lord.** ﴾ (23: 57)

Both components are combined in the following verse:

Allah said, ﴿ **Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.** ﴾ (21: 90)

(6) What is the sign that shows that the ‘Abd’ (slave) loves Allah?

The sign is that he loves what Allah loves and hates what He hates; that he obeys His Commands

and avoids His Prohibitions; that he befriends His allies and fights His foes. Therefore, the strongest bond among people has been love and hate for the Sake of Allah.

(7) How can ‘Ibad’ (slaves) know what pleases Allah and is acceptable to Him?

They know that through the ‘*Rusul*’ (Messengers) Allah sent to them; through the Books He sent down to them commanding what pleases Him and acceptable to Him and prohibiting what displeases Him and is unacceptable to him. Thus, a sure evidence is set against them and Allah’s Great Wisdom is shown.

Allah said, ﴿ **Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.**﴾ (4: 165)

Allah said, ﴿ **Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."**﴾ (3: 31)

**(8) How many conditions for ‘Ibadah’
(worship) to be acceptable?**

They are three:

First: True willingness on the part of the ‘*Abd*’
(slave)

Second: ‘Faithful Intention’.

Third: Confirming with the ‘*Shari’ah*’ that Allah commanded by which man is to be judged. These should be the only ways to follow for acceptance.

**(9) What is the meaning of true
willingness?**

It is leaving laziness and exerting effort to have one’s words conforming to one’s deeds.

Allah said, ﴿ **O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do.** ﴾ (61: 2-3)

**(10) What is the meaning of faithful
intention?**

It means that the intention of the ‘*Abd*’, with his words and deeds, seen or unseen, should be directed for the Sake of Allah.

Allah said, ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion. ﴾ (98: 5)

Allah said, ﴿ And who has (in mind) no favor from anyone to be paid back, Except to seek the Countenance of his Lord, the Most High. ﴾ (92: 19-20)

Allah said, ﴿ (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you. ﴾ (76: 9)

Allah said, ﴿ Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter. ﴾ (42: 20)

There are many other verses denoting the same meaning.

(11) What is the ‘*Shari’ah*’ (the Islamic Law) that Allah commanded to be the only way for Judgment?

It is ‘*Hanafiyyah*’, the religion of Ibraheem (Abraham) (pbuh).

Allah said, ﴿ Truly, the religion with Allâh is Islâm. ﴾ (3: 19)

Allah said, ﴿ Do they seek other than the religion of Allâh (the true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. ﴾ (3: 83)

Allah said, ﴿ And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself?. ﴾ (2: 130)

Allah said, ﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾ (3: 85)

Allah said, ﴿ Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? ﴾ (42: 21)

There are many other verses to the same effect.

(12) How many are the ‘*Maratib*’ (ranks) of the religion of Islam?

They are three: Islam, ‘*Iman*’ (Faith), and ‘*Ihsan*’ (Good deeds). Each of them includes the religion in its entirety.

(13) What is the meaning of Islam?

It means submitting to Allah in '*Tawheed*' (Monotheism). It means following Him in obedience. It means devotion to Him by associating no partners to Him.

Allah said, ﴿ **And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism).** ﴾ (4: 125)

Allah said, ﴿ **And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad (peace be upon him)).** ﴾ (31: 22)

Allah said, ﴿ **And your Ilâh (God) is One Ilâh (God - Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad (peace be upon him)) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism).** ﴾ (22: 34)

(14) What is the evidence that Islam comprises all religion ?

Allah said, ﴿ Truly, the religion with Allâh is Islâm. ﴾ (3: 19)

The Prophet (pbuh) said, **“Islam started as a stranger and it will become a stranger again as it had started.”**⁽¹⁾

He said, **“The best part of Islam is faith in Allah.”**⁽²⁾

There are other evidences that give the same meaning.

(15) What is the evidence that ‘Islam is defined by the five pillars, in explanation?’

The Prophet (pbuh), in his **‘Hadeeth’** when Jibreel asked him concerning ‘religion’, said, **“Islam means that you should declare that there is no other god but Allah and that Muhammad is the**

(1) Narrated by *Muslim (Al-Iman / 232)*, by *Al-Tirmitheh (2629)* and by *Bin Majah (3986, 3987)* and by others.

(2) Narrated by *Muslim* about *Abu Hurairah (R)* saying, “Allah’s Messenger (pbuh) was asked, ‘which are the best deeds?’ He (pbuh) said, ‘Believing in Allah..’” (*Al-Iman 135*). Narrated by *Ahmed (4 / 114)* and by *Abdul Razzak (11 / 127)* about the Hadeeth of *Amr Bin Utbah*.

Messenger of Allah, that you should establish ‘*Salah*’ (prayers) and that you should give ‘*Zakat*’ (poor charity), that you should perform ‘*Sawm*’ (fasting) of the month of Ramadhan and that you should perform ‘*Hajj*’ (pilgrimage) if you can afford it.”⁽¹⁾

The Prophet (pbuh) said, **“Islam is based on five pillars.”**⁽²⁾ He mentioned the above five pillars, but he put ‘*Hajj*’ before ‘*Sawm*’. Both ‘*Hadeeths*’ are in the *Saheehain*.

(16) How important are the two declarations of faith in Islam?

The ‘*Abd*’ (slave) will not enter Islam without them.

Allah said, ﴿ **The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad (peace be upon him)).** ﴾
(24: 62, 49: 15)

The Prophet (pbuh) said, **“I was commanded to fight people till they declare that ‘There is no god but Allah and that Muhammad is His slave and**

(1) Narrated by *Al-Bukhari* (50, 4777), by *Muslim (Iman / 1, 5)* and others.

(2) Narrated by *Al-Bukhari* (4514), by *Muslim (Iman / 19)* and others.

Messenger.”⁽¹⁾

Many other evidences can be given to the same effect.

(17) What evidence is there for the declaration that “There is no other god but Allah?”

Allah said, ﴿ **Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.**﴾ (3: 18)

Allah said, ﴿ **So know (O Muhammad (peace be upon him)) that, Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh).**﴾ (47: 19)

Allah said, ﴿ **and, Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son).**﴾ (3: 62)

Allah said, ﴿ **No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him.**﴾ (23: 91)

(1) Narrated by *Al-Bukhari* (25, 1399), by *Muslim* (*Iman* / 32, 33, 34, 35, 37) and others.

Allah said, ﴿ Say (O Muhammad (peace be upon him) to these polytheists, pagans): "If there had been other âlihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). ﴾ (17: 42)

There are many other verses that give this meaning.

(18) What is the meaning of the declaration that ‘There is no other god but Allah’?

It means that no other being but Allah deserves ‘*Ibadah*’ (worship). ‘*Ibadah*’ is to be affirmed to Allah, the Almighty, with no associate, as He has no associate in his Sovereignty of the world.

Allah said, ﴿ **That is because Allâh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtîl (falsehood). And verily, Allâh - He is the Most High, the Most Great.** ﴾ (22: 62)

(19) What conditions must be present in the ‘*Shahadah*’ (Declaration) which do not benefit the one who utters them except when they are there in it?

There are seven conditions:

First: Knowledge of its meaning, whether affirming or negating.

Second: Certainty of the heart, to be fully convinced of it.

Third: ‘*Inqiyad*’ (submission) that follows it, seen or unseen.

Fourth: Accepting it as a whole, i.e., not to reject any part of its essentials and necessities.

Fifth: Faith and devotion to it.

Sixth: ‘*Sidq*’, (truthfulness), i.e., being true to it from the depth of one’s heart not only by uttering it with the tongue.

Seventh: ‘*Mahabba*’ (love) for it and for the people who believe in it: ‘*Muwalah*’ and ‘*Mu’adah*’ (alliance and enmity) for it. That means to aid those who love it and to fight those who fight it.

(20) What evidence supports the condition of knowledge of the Qur’an and the *SUNNAH* ?

Allah said, ﴿ And those whom they invoke

instead of Him have no power of intercession - except those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). ﴿ (43: 86)

Bearing witness to the Truth means uttering the declaration of faith, knowing the meaning in the utterers' hearts of what they utter with their tongues.

The Prophet (pbuh) said, **“He who dies knowing that there is no god but Allah, enters Paradise.”⁽¹⁾**

(21) What evidence supports the condition of ‘Yaqeen’ (Certainty) in the Qur’an and the SUNNAH ?

Allah said, ﴿ **Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful. ﴿ (49: 15)**

The Prophet (pbuh) said, **“I bear witness that there is no other god but Allah and that I am the ‘Rasul’ (Messenger) of Allah: No ‘Abd’ (slave) will meet Allah with this declaration, having no**

(1) Narated by *Muslim (Iman / 43)*.

doubt therein, but will enter Paradise.”⁽¹⁾

(22) What evidence supports the condition of ‘*Inqiyad*’ (Submission) in the Qur’an and the *SUNNAH* ?

Allah said, ﴿ And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad (peace be upon him)) then he has grasped the most trustworthy handhold (Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)). ﴾ (31: 22)

The Prophet (pbuh) said, “None of you is a believer until his inclinations are followers to

(1) Narrated by Muslim (*Iman* / 44, 45)

He (pbuh) also said to *Abu Hurairah*, “Whoever you find behind this wall bearing witness that there is no other god but Allah certain of it in his heart, give him glad tidings that he will enter Paradise.”(*)

(*) Narrated by Muslim (*Iman* / 52).

what has been revealed to me.”⁽¹⁾

(23) What evidence supports the condition of ‘Qabool’ (Acceptance) in the Qur’an and the SUNNAH ?

Allah said, concerning those who reject it, “Bring ye up” it shall be said, ﴿ **(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)**

-
- (1) (Its relatedness is good ‘Allah wills’). Narrated by Al-Hassan Bin Sufian in *Al-Arba’in*, by Imam Baghawi in *Sharh-Assunna* (1 / 213) and in *Tareekh Bagdad* (4 / 369) about *Abdullah Bin Umar*, but its relatedness is weak because of the weakness of the narrator *Na’im Bin Hammad*. *Bin Asakir* said, “It is a strange Hadeeth.” *Al-Albani* said, “It means weak (because of its relatedness to *Assunnah* by *Abi Aassim* 15). *An-Nawawi* corrected its relatedness. He said, “*Na’im Bin Hammad* makes many mistakes and he is a scholar in *Fiqh* (Islamic Jurisprudence and in *Al-Fara’id* (dividing the inheritance in Islam).” *Al-Hafith* said, “*Bin Adi* traced where *Na’im* made mistakes and said, ‘the rest of the Hadeeth is correct.’ ” See the Biography of *Na’im Bin Hammad* in *Tankeel*, page 507. *Al-Hafith* also said, “*Abu Ahmed Al-Hakim*, ‘He may be contradicted in his Hadeeth; and *Bin Adi* continued tracing what was imaginative in him.’ ” This is the best speech about him. *Al-Thahabi* mentioned in *Al-Mizan* eight Hadeeths which seemed to be *Na’im*’s most criticized Hadeeths, but this Hadeeth was not among them.

and what they used to worship. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell); "But stop them, verily they are to be questioned. "What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender, And they will turn to one another and question one another. They will say: "It was you who used to come to us from the right side (i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed)." They will reply: "Nay, you yourselves were not believers. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers). "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). "So we led you astray because we were ourselves astray." Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh). Truly, when it was said to them: *Lâ ilâha ill-Allâh* "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our

âliha (gods) for the sake of a mad poet? ﴿ (37: 22-36)

The Prophet (pbuh) said, **“The similitude of what Allah has sent me with of Guidance and Knowledge is that of a lot of rain that reached some land. Some parts of that land were pure and accepted the rain and gave out plenty of grass. Some other parts were barren and held the water but gave out no grass. Still the water held was beneficial to people that they drank and gave water to their animals and irrigated their crops. A third part of land got the rain but was sandy, so, it neither kept the water nor gave out grass. These are the similitude of those who understood well the religion of Allah, benefited from it and thus learnt and taught others, and the similitude of those who did learn from it and rejected the Guidance I was sent with.”⁽¹⁾**

(24) What evidence supports the condition of ‘Ikhlas’ (Sincere Devotion) in the Qur’an and the SUNNAH ?

Allah said, ﴿ **Surely the religion (i.e. the**

(1) Narrated by *Al-Bukhari* (79), by *Muslim* (*Al-Fadha'il* / 15) and by *Ahmed* (4 / 399).

worship and the obedience) is for Allâh only. ﴿
(39: 3)

Allah said, ﴿ **So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿** (39: 2)

The Prophet (pbuh) said, “ **The happiest people with my intercession are those who say there is no god but Allah with sincere devotion in their hearts.**”⁽¹⁾

The Prophet (pbuh) said, “**Allah has forbidden the Fire to touch whoever says, ‘There is no god but Allah,’ saying it for the Sake of Allah.**”⁽²⁾

(25) What evidence supports the condition of ‘Sidq’ (Truthfulness) in the Qur’an and the SUNNAH ?

Allah said, ﴿ **Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all**

(1) Narrated by *Al-Bukhari* (99) and *Ahmed* (2 / 373).

(2) Narrated by *Al-Bukhari* (245) and *Muslim* (*Masajid* 263).

that before putting them to test). ﴿ (29: 2-3)

The Prophet (pbuh) said, **“Whoever bears witness that ‘There is no god but Allah and that Muhammad is His Messenger, saying it truthfully in his heart, Allah will forbid Fire to touch him.’”⁽¹⁾**

When the Prophet (pbuh) taught the Bedouin the requirements of Islam, the latter said, **“I will neither add to nor diminish from them.”** The Prophet (pbuh) said, **“He is successful if he is truthful.”⁽²⁾**

(26) What evidence supports the condition of ‘Mahabbah’ (Love) in the Qur’an and the SUNNAH ?

Allah said, ﴿ **O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him. ﴿ (5: 54)**

The Prophet (pbuh) said, **“Whoever has these three things will taste the sweetness of faith. First, that Allah and His Messenger be more loved by him than any other. Second, that his love for any**

(1) Narrated by *Al-Bukhari* (128) and *Muslim (Iman / 53)*.

(2) Narrated by *Al-Bukhari* (46, 1891), by *Muslim (Iman / 8, 9)*, by *Ahmed* (1 / 162) and by *Abu Dawood* (391).

other person is only for the Sake of Allah. Third, that he hates to revert to '*Kufr*' (disbelief) after Allah has rescued him from it, as he hates to be thrown into fire."⁽¹⁾

(27) What evidence supports the condition of '*Muwalah*' and '*Mu'adah*' (alliance and enmity) for the Sake of Allah in the Qur'an and the *SUNNAH* ?

Allah said, ﴿ O you who believe! Take not the Jews and the Christians as *Auliyâ'* (friends, protectors, helpers), they are but *Auliyâ'* of one another. And if any amongst you takes them (as *Auliyâ'*), then surely he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

(1) Narrated by *Al-Bukhari* (16, 21, 6941) and by *Muslim* (*Iman* / 67, 68).

And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower. Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). ﴿5: 51-55﴾

Allah said, ﴿ O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers). Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in

which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh). ﴿9: 23-24﴾

Allah said, ﴿ You (O Muhammad (peace be upon him)) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad (peace be upon him)) even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful. ﴾ (58: 22)

See also (60: 1-13)

(28) What evidence supports the condition of ‘*Shahadah*’ (Declaration) that Muhammad (pbuh) is Allah’s Messenger?

Allah said, ﴿ Indeed Allâh conferred a great favor on the believers when He sent among them a Messenger (Muhammad (peace be upon him)) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* (the wisdom and the Sunnah of the Prophet (peace be upon him) (i.e. his legal ways, statements, acts of worship)) while before that they had been in manifest error. ﴾ (3: 164)

Allah said, ﴿ Verily, there has come unto you a Messenger (Muhammad (peace be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (peace be upon him)) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he peace be upon him is) full of pity, kind, and merciful. ﴾ (9: 128)

Allah said, ﴿ **Allâh knows that you are indeed His Messenger.** ﴾ (63: 1)

There are many other verses that give the same meaning.

(29) What is the meaning of ‘Shahadah’ (Declaration) that Muhammad (pbuh) is the Messenger of Allah?

It is utter belief from the bottom of the heart that goes hand in hand with the utterance of the tongue that Muhammad is His ‘*Abd*’ (slave) and His Messenger, sent to all the peoples, humans and Jinn.

Allah said, ﴿ **O Prophet (Muhammad (peace be upon him))! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, And as one who invites to Allâh (Islâmic Monotheism, i.e. to worship none but Allâh (Alone)) by His Leave, and as a lamp spreading light (through your instructions from the Qur’ân and the Sunnah - the legal ways of the Prophet (peace be upon him)).** ﴾ (33: 45-46)

Thus, it is a must to believe in all that he said, be that stories of what had happened before, or news of what will happen after, to believe in what he declared lawful and what he made forbidden, to follow all his commands and shy away from and

give up all that he prohibited, to follow his '**Shari'ah**' (Islamic Jurisprudence) and to follow his **SUNNAH** (his words and action), secretly and openly, and to accept his judgment and submit to it. It is a must to believe that obeying him is obeying Allah, and disobeying him is disobeying Allah, because he is the one who delivers Allah's Message, and God did not let him die till he had completed His 'religion' and completed '**Albalagh Almubeen**' (the most clear declaration of the news). He has left his '**Ummah**' (Islamic Nation) on the white way whose night is as clear as its day and that whoever deviates from it perishes.

More of this will be discussed later (Allah wills.)

**(30) What are the conditions for the
'Shahadah' (Declaration) that
Muhammad is His Prophet?
And can the first part of the
declaration be acceptable
without the second part?**

We have already clarified that an '**Abd**' (slave) cannot enter this 'religion' (Islam) except through these two '**Shahadahs**' (Declarations) and that they must go together. The conditions for the first are the same for the second and vice versa.

**(31) What evidence supports
‘*Salah*’ (performing prayers)
and ‘*Zakat*’ (giving poor
charity)?**

Allah said, ﴿ But if they repent and perform *As-Salât (Iqâmat-as-Salât)*, and give *Zakât*, then leave their way free. ﴾ (9: 5)

Allah said, ﴿ But if they repent, perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*, then they are your brethren in religion. ﴾ (9: 11)

Allah said, ﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât (Iqâmat-as-Salât)* and give *Zakât*. ﴾ (98: 5)

**(32) What evidence supports
‘*Sawm*’ (Fasting)?**

Allah said, ﴿ O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious - see V.2:2). ﴾ (2: 183)

Allah said, ﴿ So whoever of you sights (the crescent on the first night of) the month (of *Ramadân* i.e. is present at his home), he must

observe Saum (fasts) that month. ﴿ (2: 185)

In the '*Hadeeth*' with a Bedouin (a desert man), the Bedouin said to the Prophet (pbuh), "Tell me what Allah has prescribed to me in fasting." The Prophet (pbuh) said, "**The month of Ramadhan only. Whatever else is voluntary.**"

(33) What evidence supports '*Hajj*' (Pilgrimage)?

Allah said, ﴿ **And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (peace be upon him)) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.** ﴿ (2: 196)

Allah said, ﴿ **And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence).** ﴿ (3: 97)

The Prophet (pbuh) said, "**Allah has prescribed '*Hajj*' to you.**"⁽¹⁾

The '*Hadeeth*' of Jibreel and the '*Hadeeth*' that Islam is built on five pillars⁽²⁾ have already been mentioned above, as well as many other '*Hadeeths*'.

(1) Narrated by *Muslim* (*Al-Hajj* / 412) and by *Ahmed* (1 / 371, 2 / 508) .

(2) *Op Cit.*

(34) What is the ruling against one who denies one of the pillars of Islam, or one who believes in them yet disdains to abide by them?

He should be killed as a '*Kafir*' (disbeliever) like any of the disbelievers or arrogant, such as Iblis (Satan) and Pharaoh.

(35) What is the ruling against one who believes in them, then does not fulfill them because of laziness or because of difference in interpretation?

As for prayers: whoever delays prayers at their appointed times for such reasons, he is to be asked to repent. If he refuses, he should be killed as '*Hadd*' (Islamic Capital Punishment).

Allah said, ﴿ **But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.** ﴾ (9: 5)

The Prophet (pbuh) said, **"I have been commanded to fight people.."**⁽¹⁾

(1) Narrated by *AlBukhari* (25, 1399) and by *Muslim* (*Iman* / 32, 37).

As for '**Zakat**': if a person refuses to pay it, and he is of no political clout, the **Imam** (a Muslim leader) should take it from him by force and punish him with a fine.

The Prophet (pbuh) said, "**Whoever refuses to pay 'Zakat', we shall force him to pay it in addition to half of his wealth.**" ﴿⁽¹⁾

(1) (Good **Hadeeth**). Narrated by *Abu Dawood* (1575), by *Annisah'i* (2292), (2297), by *Bin Al-Jarood* 174), by *Al-Hakim* (1 / 398), by *Al-Baihaqi* (4 / 105) and by *Ahmed* (4 / 2, 4) through *Bahz Bin Hakim* through his grandfather. *Al-Hakim* said, "Its relatedness is correct." *Al-Thahabi* agreed with him. *Sheikh Al-Albaini* said that the Hadeeth was good because of the known disagreement about *Bahz Bin Hakim*. *Al-Shafi'i* said, "The **Hadeeth** is not an evidence. It is not certified by the scholars of the **Hadeeth**. If it were certified, we would take it into consideration." *Al-Shafi'i* once took it into consideration in his old creed, but he refused it in his new one. As for explaining the problem of 'taking half of his wealth' most of the scholars of **Ummah** decided that **Gholool** (to take some of the wealth) in charity and booty does not necessitate a fine in money. Therefore, they tended to interpret this **Hadeeth** as follows:

- 1) The **Hadeeth** is abrogated. But this was contradicted on the ground that abrogation is not accepted except with an evidence and the date of their priority. This is not realized in this problem.
- 2) The **Hadeeth** has an imagination which is found in its text. The right is "We will take it out of half of his wealth", and this makes his wealth two halves. The taker will have =

If there was a group, who has political or military power, the imam should fight them till they pay '**Zakat**', as has been shown in the verses and '**Hadeeths**' mentioned above. **Abu Bakr** and the **Sahaba** (the Messenger's Companions), (May Allah be pleased with them), did that.

As for '**Sawm**' (Fasting): nothing has been mentioned concerning it. However, the **Imam** or his deputy should reprimand him to straighten him and those like him.

As for '**Hajj**' (Pilgrimage): it should be performed once in a lifetime; hence a slave can perform it during his or her life and it would only be too late if a person died. It is better, therefore, to perform it as early as possible. Punishment in the Hereafter has been promised for those who neglect it. However, no special punishment in this life has been specified for neglecting it.

= choice to take **Zakat** from the better half as a punishment for him not paying **Zakat**.

- 3) The **Hadeeth** is authentic and it must be taken as it appears. Because many Hadeeths of the Prophet (pbuh) concerning the legality of financial punishment were certified and their abrogation was not certified.
- 4) The **Hadeeth** is weak because **Bahz** is not considered as a good trust. Some scholars said that but others contradicted them. The second saying is nearer according to us. Allah knows best.

(36) What is ‘*Iman*’ (Faith)?

‘*Iman*’ (Faith) is done both by word and deed. Words uttered by the tongue and in the heart, and the action of the tongue, the heart and the rest of the organs of the body. It increases by obedience to Allah, and decreases by disobedience to Him. And those who have faith are of varying degrees of goodness.

(37) What evidence supports that ‘*Iman*’ is both word and action?

Allah said, ﴿ **But Allâh has endeared the Faith to you and has beautified it in your hearts.** ﴾ (49: 7)

Allah said, ﴿ **So believe in Allâh and His Messenger (Muhammad (peace be upon him)).** ﴾ (7: 158)

This is the meaning of the two ‘*Shahadas*’ (Declarations) of faith without which a slave cannot enter Islam. They are actions of the heart in terms of belief and of the tongue as utterance, and are of no use unless both heart and tongue collaborate.

Allah said, ﴿ **And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).** ﴾ (2: 143)

It means that your prayers in the direction of Jerusalem, before '**Kiblah**' (the direction in prayer) was changed. Here Allah calls '**Salah**' (prayers) an act of faith. It combines the action of the heart, the tongue and the rest of the organs of the body. The Prophet (pbuh) has made '**Jihad**' (Striving in the Way of Allah) and praying through the 'Night of Power', the fasting of Ramadhan and praying during its nights, as well as the five daily prayers, and so on, acts of faith.

The Prophet (pbuh) was asked: "Which deeds are better?" He (pbuh) said, " '**Iman**' (Faith) in Allah and His Messenger."⁽¹⁾

**(38) What evidence supports that
'Iman' can increase or
decrease?**

Allah said, ﴿ **that they may grow more in Faith along with their (present) Faith.** ﴾ (48: 4)

Allah said, ﴿ **And We increased them in guidance** ﴾ (18: 13)

Allah said, ﴿ **And Allâh increases in guidance those who walk aright.** ﴾ (19: 76)

Allah said, ﴿ **While as for those who accept guidance, He increases their guidance and**

(1) Narrated by *Al-Bukhari* (26, 1519) and *Muslim* (*Iman* /135).

bestows on them their piety. ﴿ (47: 17)

Allah said, ﴿ And the believers may increase in faith (as this Qur'ân is the truth). ﴿ (74: 31)

Allah said, ﴿ As for those who believe, it has increased their Faith. ﴿ (9: 124)

Allah said, ﴿ Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith. ﴿ (3: 173)

Allah said, ﴿ And it only added to their faith and to their submissiveness (to Allâh). ﴿ (33: 22)

Many other verses give the same meaning.

The Prophet (pbuh) said, “If you were anywhere, and you are as if you were with me, angels would shake hands with you.”⁽¹⁾

(39) What evidence supports that people of ‘*Iman*’ are different in their levels of ‘*Iman*’?

Allah said, ﴿ And those foremost ((in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm) will be foremost (in Paradise). These will be those

(1) Narrated by *Muslim (Tawbah / 12)* and *Bin Majah (4239)*.

nearest (to Allâh). In the Gardens of delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islâm). And a few of those (foremost) will be from the later generations. (They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face. Immortal boys will go around them (serving), With cups, and jugs, and a glass of flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication. And with fruit that they may choose. And the flesh of fowls that they desire. And (there will be) Hûr (fair females) with wide, lovely eyes (as wives for the pious), Like unto preserved pearls. A reward for what they used to do. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting). But only the saying of: Salâm!, Salâm! (greetings with peace)! And those on the Right Hand - how (fortune) will be those on the Right Hand? ﴿ (56: 10-27)

Allah said, ﴿ Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh), (There is for him) rest and provision, and a Garden of Delights (Paradise). And if he (the dying person) be of those on the Right Hand, Then there is safety and peace (from the Punishment of Allâh) for those on the Right

Hand. ﴿ (56: 88-91)

Allah said, ﴿ **Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds.** ﴿ (35: 32)

The Prophet (pbuh), in '*Hadeeth*' *Al-Shafa'ah*' (intercession) said, "Allah takes out of the Fire whoever had a worth of a *Dinar* of faith in his heart. Then whoever had the worth of half a *Dinar* of faith in his heart."

The Prophet (pbuh) said, "He will get out of the Fire whoever says 'there is no god but Allah and who has even as little goodness in his heart as the weight of a grain of barely.' Then he will get out of Fire whoever says 'there is no god but Allah and who has even as little goodness in his heart as the weight of a grain of wheat. Then he will get out of Fire whoever says 'there is no god but Allah and who has even as little goodness in his heart as the weight of the smallest ant.'"⁽¹⁾

(1) Narrated by *Al-Bukhari* (44, 7410) and *Muslim* (*Iman* / 325)

(40) What evidence supports that ‘*Iman*’ is comprehensive of the whole religion when generalized?

The Prophet (pbuh), in his address to the delegation of *Abdul-Qais* said, “I command you to have ‘*Iman*’ (Faith) in Allah Alone.” He (pbuh) said, “**Do you know what ‘Iman’ in Allah Alone means?**” They said, “Allah and His Messenger know better.” He (pbuh) said, “***Shahadah* (Declaration) that there is no god but Allah and that Muhammad is His Messenger, establishing of regular prayers, paying of ‘*Zakat*’, and giving up one fifth of what you get as war booty.**”⁽¹⁾

(41) What evidence supports “that ‘*Iman*’ (Faith) is defined by the six pillars,” when detailed?

When Jibreel (May Allah’s peace be upon him) said to the Prophet (pbuh), “Tell me about faith!” The Prophet (pbuh) said, “**That you should believe in Allah and His angels, His Books, His Messengers, the Last Day, and to believe in Fate**

(1) Narrated by *Al-Bukhari* (53, 87, 523) and by *Muslim (Iman / 23)*.

whether good or evil.”⁽¹⁾

**(42) What evidence supports them
all in the Qur'an?**

Allah said, ﴿ It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets. ﴾ (2: 177)

Allah said, ﴿ Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfûz*). ﴾ (54: 49)

We shall mention the evidence for each of the above separately, Allah wills.

**(43) What is the meaning of ‘*Iman*’
(Faith) in Allah, the Almighty?**

It is the irrefutable belief, in the very core of the heart that Allah exists. It is to believe that His existence has never been preceded by any and has

(1) Narrated by *Al-Bukhari* (50 / 4777) and by *Muslim* (*Iman*/1, 5).

never been succeeded by any, because He is the First with nothing before Him and He is the Last with nothing after Him. He is the Most High, with nothing above Him, and He is the Knower of all hidden things with nothing hidden from Him. He is Ever-Living, He is Ever-Needed. He is One and Absolute.

Allah said, ﴿ "He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him." ﴾ (112: 3-4)

It is to believe in His Oneness, in His Godhead and Lordship, and to believe in His Names and His Attributes.

(44) What is ‘*Tawheed*’ (Oneness) of ‘*Iloohiyyah*’ (Godhead)?

It is giving Allah Alone all kinds of ‘*Ibadah*’ (Worship) whether done in public or in private, in words and *deed*, as well as denying ‘*Ibadah*’ (Worship) to any other but Allah; whoever that may be.

Allah said, ﴿ And your Lord has decreed that you worship none but Him. ﴾ (17: 23)

Allah said, ﴿ Worship Allâh and join none with Him in worship. ﴾ (4: 36)

Allah said, ﴿ "Verily! I am Allâh! *Lâ ilâha illa Ana* (none has the right to be worshipped but I),

so worship Me, and perform *As-Salât (Iqâmat-as-Salât)* for My Remembrance. ﴿﴾ (20: 14)

Other verses are mentioned to mean the same, and the declaration ‘There is no god but Allah’ fulfils the meaning perfectly.

**(45) What is the opposite of
‘*Tawheed*’ (Oneness) of
‘*Iloohiyyah*’ (Godhead)?**

Its opposite is ‘*Shirk*’ (associating other gods with Allah). It is of two types: a Major ‘*Shirk*’, which is the absolute opposite of ‘*Tawheed*’, and a Minor ‘*Shirk*’, which is opposite to it in terms of Allah’s Perfection.

(46) What is the Major ‘*Shirk*’?

It is when a slave takes a partner besides Allah, making him equal to the Lord and Cherisher of the Worlds, loving him as he loves Allah and fearing him as he fears Allah, turning to him and calling upon him, fearing him and supplicating to him, asking him and trusting in him, or obeying him in disobeying Allah, or following him in what displeases Allah...etc.

Allah said, ﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship),

but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin. ﴿ (4: 48)

Allah said, ﴿ and whoever sets up partners in worship with Allâh, has indeed strayed far away.﴾ (4: 116)

Allah said, ﴿ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode.﴾ (5:72)

Allah said, ﴿ and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.﴾ (22: 31)

Many other verses are there that mean the same thing.

The Prophet (pbuh) said, “The right of Allah over ‘*Ibad*’ (slaves) is that they worship Him and assign no partners to Him. And the right of ‘*Ibad*’ (slaves) on Allah is that He does not punish whoever does not assign anything to Him,” (mentioned in the *Saheehain*)⁽¹⁾

In this kind of ‘*Shirk*’ it is equal whether to

(1) Narrated by *Al-Bukhari* (2856, 6267, 6500), by *Muslim* (*Iman* / 48, 51), by *Ahmed* (3 / 260, 261), By *Al-Tirmithe* (2643) and by *Bin Majah* (4269).

make it public, like the Disbelievers of Quraish, or to make it secret, like the Hypocrites of Madeenah, who acted publicly as Muslims but secretly they were disbelievers.

Allah said, ﴿ **Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show-off), then they will be with the believers.** ﴾ (4: 145-146)

Other verses give the same meaning.

(47) What is the Minor ‘*Shirk*’?

It is when the deed, done for the Sake of Allah, is tarnished with a little ‘*Riyaa*’ (Hypocrisy), i.e., showing off or wanting others to see how good one is.

Allah said, ﴿ **Say: I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God: whoever accepts his Lord, let him work righteous, and, in the worship of his Lord, admit no one as partner.** ﴾ (18: 110)

The Prophet (pbuh) said, “The most I fear for

you is the Minor ‘Shirk’.”⁽¹⁾

They asked him what it was and he said, **“‘Riyaa’ (Hypocrisy). Then he explained: “A man would stand for prayer and would make his prayer very good if he saw others watching him.”⁽²⁾**

(1) Authentic Hadeeth. Narrated by *Ahmed* (5 / 428, 429), by *Al-Baghawi* in *Sharh Al-Sunna* (14 / 324) about *Amr Bin Abu Amr*, about *Assim Bin Amr Bin Qatadah* about *Mahmoud Bin Labeed* who said, ‘The Prophet (pbuh) said this Hadeeth.’ This is a good relatedness, because all the narrators are of trust. They are the men of the Two Sheikhs except *Mahmoud Bin Ladeed* who was of the men of Muslim alone. *Al-Hafith* said, “He was a small Companion and all his narrations were about the Companions. (This information was given by *Sheikh Al-Albani* in *Saheehah* 951.)

(2) (A good Hadeeth. The part that *Al-Hakami* gave as a proof ‘is true also to others’ or we say the text is true). The Hadeeth was narrated by *Bin Majah* (4204) with good relatedness. Imam *Boossiri* said about the relatedness of *Bin Majah*, “This is a good relatedness. However, *Katheer Bin Zaid* and *Rabee’ Bin Abdul-Rahman* are disputed.” The Hadeeth was narrated by Imam *Ahmed* about the Hadeeth of *Abu Sa’eed* and *Al-Baihaqi*. It was narrated by *Ahmed Bin Munai’* who reminded *Katheer* of an increase in the beginning of the Hadeeth (as was mentioned in *Zawa’id Al-Masaneed Al-Ashr*).

I said, “*Katheer Bin Zaid* is truthful but makes mistakes.” *Rabee’* is accepted, as *Al-Hafith* said, i.e., when in tracing. He was traced especially in the part used as evidence in =

Also swearing by the name of any other than Allah, such as saying: ‘By my father’, ‘By peer’, ‘by the **‘Ka’bah’**’, ‘By my trust’, etc.

The Prophet (pbuh) said, **“Do not swear by your fathers, nor your mothers nor by your peers.”**⁽¹⁾

The Prophet (pbuh) said, **“Do not say: ‘By the ‘Ka’bah’, but say, ‘By the Lord of the ‘Ka’bah’”.**⁽²⁾

The Prophet said, **“Never swear except by**

= the Hadeeth, as *Bin Khuzaimah* mentioned (937) and he corrected it when giving it as evidence. *Al-Hafith Al-Munthiri* used it as evidence in *Al-Targheeb* by using the word “about”. It is of the Hadeeth of *Mahmoud Bin Labeed* who said, “The Prophet (pbuh) came out and said, ‘O people! Beware the *Shirk* of secrets.’ They asked, ‘O Messenger of Allah! What is the *Shirk* of secrets?’ He (pbuh) said, ‘A man would stand for prayer and would make his *Salah* very good if he saw others watching him. This the *Shirk* of secrets.’”

- (1) (Authentic). Narrated by *Abu Dawood* (3248) and by *Al-Nassa’i* (7 / 5). Imam *Abu Dawood* was silent about it but *Al-Albani* said that it was authentic.
- (2) (Authentic). Narrated by *Al-Nassa’i* (3773). *Al-Hafith* said in *Al-Issaabah* (4 / 329), “It was narrated by *Al-Nassa’i* and his relatedness is true.” *Al-Nassa’i* narrated it in *Al-Kubraa* (3 / 124) and he said, “He ordered them when they swear to say ‘By the Lord of the *Ka’ba*.’” We have not seen it and the utterance which the author presented.

Allah.”⁽¹⁾

The Prophet (pbuh) said, **“Whoever takes an oath saying, ‘By honesty’, is not one of us.”⁽²⁾**

The Prophet said, **“Whoever takes an oath by other than Allah is a ‘Kafir’ (unbeliever) or ‘Mushrik’ (one who associates others with Allah).”⁽³⁾**

When a man said to the Prophet (pbuh), “What Allah wills and what you will,” the Prophet (pbuh) said, **“Have you made me an equal to Allah? Say, ‘What Allah Alone wills’”⁽⁴⁾**

(1) See No. (3)

(2) (Authentic). Narrated by *Abu Dawood* (3253) about *Ahmed Bin Yunis*, about *Al-Waleed Bin Tha'labah Al-Taa'i*, about *Abu Buraidah*, about his father who said, “The Prophet (pbuh) said,” and he narrated the Hadeeth. *Sheikh Al-Albani* said, “This relatedness is authentic because the narrators are all truthful.”

(3) (Authentic). Narrated by *Ahmed* (2 / 34, 67, 69, 86, 125), by *Abu Dawood* (3251), by *Al-Tirmithe* (1535), by *Al-Hakim* (4 / 297), and by *Al-Baihaqi* (10 / 29). Imam *Abu Dawood* was silent about it. Imam *Al-Tirmithe* said, “This is a good Hadeeth.” *Al-Hakim* said, “This Hadeeth is authentic on condition of the two Sheikhs who did not trace it,” and *Al-Thahabi* agreed with him. *Al-Albani* said it was true.

(4) (Its relatedness is good, but for others it is authentic.) Narrated by *Ahmed* (1 / 214, 224, 283, 347), by *Bin Majah* (2117), by *Al-Nassa'i* (in *Al-Kubraa*), by *Al-Tahawi* (1/ 90), by *Abu Na'im* (4 / 99) and by *Al-Bukhari* in *Al-Adab*=

There are many other forbidden phrases such as: ‘I have no one but Allah and you’, ‘I seek Allah’s Help and yours, ...etc.

The Prophet (pbuh) said, **“Never say: ‘What Allah wills and what so and so wills,’ but say, ‘What Allah wills then what so and so wills.’”**⁽¹⁾

The scholars said, “It is permissible to say, ‘Except for Allah *then* so and so.’” However, it is not permissible to say, ‘Except for Allah *and* so and so.’

=(783). *Al-Hafith Al-Iraqi* said, “It was narrated by *Al-Nassa’i* in *Al-Kubraa* and by *Bin Majah* with good relatedness (*Ithaf* 7 / 574).” The Hadeeth came through *Al-Ajlah* about *Yazid Bin Al-Assam* about *Abu Abdullah Abu Hajjiyah Al-Kinzi* who was a truthful Shiite as in *Taqreeb*. The rest of the narrators are truthful. They are the men of the two Sheikhs. So the relatedness is good and it has much evidence that it is right.

- (1) (Authentic) Narrated by *Huthaifa*. It was narrated by *Ahmed* (5 / 384, 394, 398), by *Abu Dawood* (4980), by *Al-Biahaqi* (3 / 216), by *Al-Tahawi* (1 / 90) about *Shu’bah*, about *Mansoor Bin Al-Mu’tamir*, about *Abdullah Bin Yassar*, about *Huthaifa*. Its relatedness is true. All the narrators are truthful. They are the men of the two Sheikhs except *Abdullah Bin Yassar* who was *Jahani* but was truthful. He was truthful according to *Al-Nassa’i* and to *Bin Habban*.

**(48) What is the difference between
'*Wa*' (and) and '*Thumma*'
(then) in the above utterances?**

Using the word '*and*', means equality between things, or persons and Allah. Thus, when one says, "What Allah wills and you will," he has made Allah's Will and a slave's will equal. Unlike using '*then*' which denotes coming after. Thus, when one says, "What Allah wills and then you will," he has pointed out that the will of the slave is subservient to the Will of Allah; that it can only come second.

Allah said, ﴿ **But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.** ﴾ (76: 30)

Allah said, ﴿ **And you cannot will unless (it be) that Allâh wills - the Lord of the '*Alamîn*' (mankind, jinn and all that exists).** ﴾ (81: 29)

**(49) What is '*Tawheed*' (Oneness) of
Lordship?**

It is the firm belief that Allah is the Lord of everything, their King, their Creator and the One Who directs and controls them. That he has no partner in His Domain, no protector from humiliation, that no one can stop His Command, that no one can question His Judgment, that no one can

oppose Him, that no one is equal to Him, that no one has a name like His and that no one shares any of the Attributes of His Lordship or the meanings of His Names and Attributes.

Allah said, ﴿ **All praises and thanks are to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light.** ﴾ (6: 1)

Allah said, ﴿ **All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).** ﴾ (1: 2)

Allah said, ﴿ **Say (O Muhammad (peace be upon him)) "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliyâ'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them." Say: "Allâh is the Creator of all things; He is the One, the Irresistible." ﴾ (13: 16)**

Allah said, ﴿ **Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called)**

partners (of Allâh) that do anything of that ? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him). ﴿ (30: 40)

Allah said, ﴿ **This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. ﴿ (31: 11)**

Allah said, ﴿ **Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. ﴿ (52: 35-36)**

Allah said, ﴿ **Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). (There is nothing like unto Him and He is the All-Hearer, the All-Seer). ﴿ (19: 65)**

Allah said, ﴿ **There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ (42: 11)**

Allah said, ﴿ **And say: "All the praises and thanks be to Allâh, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Walî* (helper, protector or supporter). And magnify Him with all the magnificence, (allâhu-Akbar (Allâh is the Most Great))". ﴿ (17: 111)**

Allah said, ﴿ **Say: (O Muhammad (peace be**

upon him) to those polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." ﴿34: 22-23)

**(50) What is the opposite of
'Tawheed' of 'Ruboobiyyah'
(Oneness of Lordship)?**

It is when one believes that there is another who dispatches commands besides Allah, concerning anything pertaining to the universe, whether in creating or annihilating, giving life or death, sending good or fending off evil, or any other that pertains to Allah's Lordship; or the belief that there is another who is an associate who shares in any of His Names and Attributes: such as knowledge of the unseen, or glory or arrogance and the like.

Allah said, ﴿ **Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold**

it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? ﴿35: 2-3﴾

Allah said, ﴿ And if Allâh touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favor. ﴾ (10: 107)

Allah said, ﴿ Say: "Tell me then, the things that you invoke besides Allâh - if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust." ﴾ (39: 38)

Allah said, ﴿ And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. ﴾ (6: 59)

Allah said, ﴿ Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected." ﴾ (27: 65)

Allah said, ﴿ And they will never compass anything of His Knowledge except that which He wills. ﴾ (2: 255)

The Prophet (pbuh) said, **“Allah says: Glory is one of My Inner Garments, Arrogance is My Outer Garment. Whoever tries to share Me either of them, I make him dwell in My Fire.”**⁽¹⁾

**(51) What is the meaning of
‘Tawheed’ (Oneness) of Names
and Attributes?**

It is the belief in what Allah has attributed to Himself in His Book. And what His Messenger (pbuh) described Him with. These Attributes are the Most Beautiful Names of Allah and the Highest Attributes. Belief in such should be without having to ask ‘**how**’. As Allah combined the affirmed belief in them and the negating of describing ‘**how**’ they are, in several verses.

Allah said, ﴿ **He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never compass anything of His Knowledge.** ﴾
(20: 110)

(1) (Authentic). Narrated by *Ahmed* (2 / 248, 376, 414, 427, 442), by *Abu Dawood* (4090), by *Bin Majah* (4174). *Al-Albani* said that the Hadeeth was authentic. *Abu Dawood* was silent about it. Muslim narrated it about *Abu Sa’id* and *abu Hurairah* about the Messenger of Allah (pbuh) (*Al-Birr* 2620).

Allah said, ﴿ **There is nothing like Him; and He is the All-Hearer, the All-Seer.**﴾ (42: 11)

Allah said, ﴿ **No vision can grasp Him, but He Grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.**﴾ (6: 103)

There are many other verses that mean the same.

*Al-Tirmithe*e mentioned about *Ubai Bin Ka'b* (May Allah be pleased with him) that he said that the disbelievers said to the Messenger (pbuh) when he mentioned their gods, "Tell us the lineage of you Lord God!" Allah revealed the following verse.

Allah said, ﴿ **Say (O Muhammad (peace be upon him)) "He is Allâh, (the) One. "Allâh-us-Samad (allah The Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)) "He begets not, nor was He begotten.**﴾ (112: 1-3)

'*As-samad*' is the "One Who is not born nor dies;" because anything that is born must die, and nothing that dies but is inherited. Allah, however, neither dies, nor is inherited.

Allah said, ﴿ **And there is none co-equal or comparable unto Him.**﴾ (112: 4)

The Prophet (pbuh) said, "**He has no similar or equal, and there is nothing like unto Him.**"⁽¹⁾

(1) (Good). Narrated by *Ahmed* (5 / 134), by *Al-Tirmithe*e (3364), by *Abu Aliyah* (3365), by *Al-Hakim* (2 / 540), by =

**(52) What evidence is there for the
'Most Beautiful Names of
Allah' in the Qur'an and the
SUNNAH ?**

Allah said, ﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. ﴾ (7: 180)

Allah said, ﴿ Say (O Muhammad (peace be upon him)) "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. ﴾ (17: 110)

Allah said, ﴿ Allâh! *Lâ ilâhla illa Huwa* (none has the right to be worshipped but He)! To Him

= *Al-Baihaqi* in (*Al-Asmaa' wa Assifaat* / 354) and by *Bin Abu Assim* (1 / 298). In his relatedness there is *Abu Bakr Al-Razi* about whom *Al-Hafith* said in *Taqreeb*, "He is truthful but not good in memorization." *Al-Tirmithe* remarked that the blank Hadeeth is more correct. *Al-Hafith* said in *Al-Fath*, "The related was seen right by *Bin Khuzaimah* and *Al-Hakim*, and he has an evidence from the Hadeeth of *Jabir* about *Abu Ya'la*, *Al-Tabari* and *Al-Tabarani* in *Al-Awsat*. *Al-Sayyooti* said that the relatedness was good in *Al-Durr Al-Manthoor* (6 / 410) about *Jabir's* Hadeeth. From *Jabir's* Hadeeth, *Al-Haithami* said (7 / 146), "Narrated by *Al-Tabarani* in *Al-Awsat*."

belong the Best Names..﴾ (20: 8)

Other verses stress the same meaning.

The Prophet (pbuh) said, **“Allah has 99 Names, whoever knows all of them will enter Paradise.”⁽¹⁾**

The Prophet (pbuh) said, **“I ask You Allah by every Name that belongs to You, whether You attributed to Yourself, revealed in Your Book, taught to anyone of Your creatures, or kept with You and made unknown to others, to make the Great Qur’an the spring of my heart.”⁽²⁾**

**(53) What example is there for the
Most Beautiful Names of Allah
in the Qur’an?**

Allah said, ﴿ **Surely, Allâh is Ever Most High, Most Great.** ﴾ (4: 34)

Allah said, ﴿ **Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.** ﴾ (33: 34)

Allah said, ﴿ **Verily, He is All-Knowing, All-Omnipotent.** ﴾ (35: 44)

(1) Narrated by *Al-Bukhari* (2736, 7392).

(2) (Authentic). Narrated by *Ahmed* (1 / 391, 452), by *Bin Habban* (968), by *Al-Hakim* (1 / 509) and *Abu Ya’la* (5297). *Al-Albani* numerated its rightful ways in *Saheehah* (199) and discussed the disputes around it. The result is that the Hadeeth is right.

Allah said, ﴿ Truly, Allâh is Ever All-Hearer, All-Seer. ﴾ (4: 58)

Allah said, ﴿ Truly, Allâh is Ever Most Powerful, All-Wise. ﴾ (4: 56)

Allah said, ﴿ verily, Allâh is Oft-Forgiving, Most Merciful. ﴾ (4: 23)

Allah said, ﴿ Certainly, He is unto them full of Kindness, Most Merciful. ﴾ (9: 117)

Allah said, ﴿ And Allâh is Rich (Free of all needs) and He is Most-Forbearing. ﴾ (92: 263)

Allah said, ﴿ Surely, He (Allâh) is All-Praiseworthy, All-Glorious. ﴾ (11: 73)

Allah said, ﴿ Surely, my Lord is Guardian over all things. ﴾ (11: 57)

Allah said, ﴿ Certainly, my Lord is Near (to all by His Knowledge), Responsive. ﴾ (11: 61)

Allah said, ﴿ Surely, Allâh is Ever an All-Watcher over you. ﴾ (4: 1)

Allah said, ﴿ And Allâh is Ever All-Sufficient as a Disposer of affairs. ﴾ (4: 81)

Allah said, ﴿ and Allâh is All-Sufficient in taking account. ﴾ (4: 6)

Allah said, ﴿ And Allâh is Ever All-Able to do (and also an All-Witness to) everything. ﴾ (4: 85)

Allah said, ﴿ Is it not sufficient in regard to your Lord that He is a Witness over all things?. ﴾ (41: 53)

Allah said, ﴿ Verily! He it is Who is

surrounding all things!. ﴿ (41: 54)

Allah said, ﴿ **He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. ﴿ (57: 3)**

Allah said, ﴿ **He is Allâh, besides Whom there is Lâ ilâha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allâh besides Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. ﴿ (59: 22-24)**

Other verses are there to give the same meaning.

(54) What example is there for them in the *SUNNAH* ?

The Prophet (pbuh) said, “There is no god but

Allah, the Great, the Forbearer. There is no god but Allah, the Lord of the Great Throne. There is no god but Allah, the Lord of the heavens and the earth and the Lord of the Holy Throne.”⁽¹⁾

The Prophet (pbuh) said, “O Living, O Eternal, O the One with Glory and Generosity, O Fashioner of the heavens and the earth.”⁽²⁾

The Prophet (pbuh) said, “In the Name of Allah, with Whose Name nothing can harm on the earth or in the heavens. He is the All-Hearing, All-Knowing.”⁽³⁾

(1) Narrated by *Al-Bukhari* (7431, 7426) and by *Muslim* (*Al-Thikr* / 83).

(2) (Authentic). From the Hadeeth of Anas, uttered, “...Fashioner of the heavens and the earth, O the One with Glory and Generosity, O Living, O Eternal...” Narrated by *Ahmed* (3 / 120, 158, 245), by *Abu Dawood* (1495), by *Al-Nasaa’i* (3 / 52), but Imam Abu Dawood was silent about it. *Sheikh Al-Albani* said it was authentic. Narrated by *Al-Hakim* (1 / 504) and he said it was an authentic Hadeeth depending on Muslim and they did not trace it. *Al-Thahabi* agreed with him.

(3) (Authentic) from the Hadeeth of *Utman Bin Affan* (R). Narrated by *Ahmed* (1 / 62, 66, 72), by *Abu Dawood* (5088), by *Al-Tirmithe* (3388), by *Bin Majah* (3869). Imam *Al-Tirmithe* said, “It was good and authentic Hadeeth.” Imam *Abu Dawood* was silent about it. *Al-Hafith Al-Iraqi* said, “It was narrated by the authors of *Al-Sunan*, *Bin Habban* and *Al-Hakim*.” And he said it was authentic from *Uthman’s* Hadeeth. *Al-Zubaidi* said, “It =

The Prophet (pbuh) said, “O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and King of everything.”⁽¹⁾

The Prophet (pbuh) said, “O Allah, Lord of the seven heavens, Lord of the Great Throne, our Lord and the Lord of everything, Divider of the grains and cores (of fruit), Revealer of the Torah (Jewish Scripture), the Injil (Gospel) and the Qur’an. I seek refuge with You against any evil that is within Your control. You are the First with nothing before You. You are the Last with nothing after You. You are the Evident with nothing above You and the Hidden with nothing

= was also narrated by *Abdullah Bin Ahmed* in *Zawa'id Al-Musnad*, by *Bin Assinni* and *Abu Na'im* in *Al-Hilyah Wa-Diyaa'* in *Al-Mukhtarah*. It was narrated by *Bin Abu Shaibah* in *Al-Musannaf*, pronounced this way, ‘He who says that in the morning and in the evening, three times....’ (*Ithaf* 5 / 131, 132). *Sheikh Al-Albani* said it was authentic.

- (1) (Authentic) from the Hadeeth of *Abu Hurairah* and *Abdullah Bin Amr*. It was narrated by *Ahmed* (1 / 9, 10, 14, 2 / 196, 297), by *Abu Dawood* (5067), by *Al-Tirmitheh* (3529), by *Ad-Rami* (6292) and by *Al-Hakim* (1 / 513). *Al-Albani* said it was authentic. *Al-Hakim* said, “It is a rightful related Hadeeth, and they did not trace it.” *Al-Thahabi* agreed with him. *Sheikh Shakir* said, “Its relatedness is right.” *Al-Tirmitheh* said, “This is a good strange Hadeeth from this side.”

below You.”⁽¹⁾

The Prophet (pbuh) said, **“O Allah! Praise be to You. You are the Light of the heavens and the earth and what is within them. Praise be to You. You are the Sustainer of the heavens and the earth and what is within them.”^(Y)**

The Prophet (pbuh) said, **“O Allah. I ask You, by the fact, that I testify that there is no other god but You, the One, the Eternal, the Absolute; Who begets not, nor is He begotten, and there is none like unto Him.”⁽³⁾**

The Prophet said, **“You, the Turner of hearts.”⁽⁴⁾**

(1) Narrated by *Muslim* (*Al-Thikr* 61,62, 63) and by *Ahmed* (2 / 381, 404, 536).

(2) Narrated by *Al-Bukhari* (1120, 6317) and by *Muslim* (*Musafireen* / 199).

(3) (Authentic). Narrated by *Bin Majah* (3857), by *Al-Tirmithe* (3475) and by *Ahmed* (5 / 349, 350, 360) about the Hadeeth of *Buraidah Al-Aslami*. Narrated by *Al-Hakim* (1 / 267), by *Al-Nasaa'i* (1301) about the Hadeeth of *Mihjin Bin Al-Adra'*. *Al-Tirmithe* said it was a good strange Hadeeth. *Al-Hakim* said it was authentic Hadeeth depending on the two *Sheikhs*. They did not trace it. *Al-Thahabi* agreed with him. *Al-Albani* said it was authentic.

(4) (Authentic). Narrated by *Al-Tirmithe* (3522), by *Ahmed* (6 / 294, 315) from the Hadeeth of *Um-Salamah*. Narrated by *Ahmed* (4 / 182) from the Hadeeth of *Nuwas Bin Sam'aan*. Narrated by *Al-Hakim* (2 / 288) from the =

There are many other '*Hadeeths*' that give the same meaning.

(55) How many types do the Most Beautiful Names of Allah denote?

Three types:

- 1) Those denoting Allah Himself correspondingly.
- 2) Those denoting the attributes derived from and included in their meaning.
- 3) Those denoting derivations necessarily derived from those attributes.

= Hadeeth of *Jabir Bin Abdullah*. Also narrated by *Ahmed* (6 / 91, 251) from the Hadeeth of *Aisha* (R). Narrated by *Al-Tirmithe* also (2140) from the Hadeeth of *Anas Bin Malik*. *Imam Al-Tirmithe* said, "This is a good Hadeeth." I said, "*Al-Tirmithe* said that depending on the Hadeeth of *Um-Salama* and the Hadeeth of *Anas*." However he commented on the Hadeeth of *Anas* saying, "The Hadeeth of *Abu Sufian* about *Anas* is more correct." *Al-Albani* said, commenting on the approval of *Al-Tirmithe*, "It depends on *Muslim*," (*Mishkat* 102). He said it was authentic when he commented on the *Kitab Assunna* by *Bin Abu Assim* (1 / 225).

(56) Give examples.

Allah's Name '*Al-Rahman Al-Rahim*' (Most Gracious, Most Merciful) denotes the Named Being, i.e., Allah Himself as well as the attributes the name is derived from, namely '*Rahma*' (Mercy) as included in its meaning. It also denotes other attributes which are not derived from this root but are necessarily included, such as, life and power. The same applies to all His Names, unlike the names of creatures. A person may be called '*Hakim*' (Wise) while he is ignorant; or a judge while he is unjust, or proud while he is humiliated, or honored while he is low, or generous while he is mean, or good while he is bad, or happy while he is unhappy, or a lion or bitter while he is not so. Praise be to Allah, as He attributed to Himself, above what His creatures have attributed to Him.

(57) How many divisions are the Most Beautiful Names of Allah classified into in terms of inclusion, i.e., encompassing?

They are four divisions:

First: The proper noun '*Allah*' that includes all the meanings of the Most Beautiful Names of Allah. All such Names come as His Attributes while the

Name '**Allah**' never comes as a follower to other names.

Therefore, Allah said, ﴿ **He is Allâh, the Creator, the Inventor of all things, the Bestower of forms.** ﴾ (59: 24)

Second: What includes the attribute pertaining to the Being of Allah, such as His Name: ***Al-Samee'*** (All-Hearing), Whose vast Hearing encompasses all sounds whether made in public or in secret. And His Name: ***Al-Basir*** (All-Seeing), Whose

Piercing Sight encompasses all things seeable whether small or big. And His Name: ***Al-Aleem*** (All-Knowing), which describes His All Encompassing Knowledge.

Allah said, ﴿ **not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth.** ﴾ (34: 3)

His Name: ***Al-Qadeer***, (All-Powerful) Whose Power encompasses the ability to do everything whether in creation or in annihilation.

Third: What includes a description of what Allah does, such as, the Creator, the Provider, the Originator, the Fashioner...etc.

Fourth: What signifies that He is Infallible and Free of any defect whatsoever, such as, the Sacred and the Peace.

(58) How many divisions are the Most Beautiful Names of Allah classified into, in terms of using them in calling Allah?

Some that are attributed to Allah Alone or with other Names, the Names that denote Perfection in any form, such as, the Living, the Eternal, the One, and so on.

Some are mentioned only with their opposites, which if mentioned alone may give a sense of imperfection. These Names include: the Harmer and the Benefactor, the Debaser and the Raiser, the Giver and Preventer, the Promoter and Humiliator. Thus, it is not possible to call Allah the Harmer, the Debaser, the Preventer or Humiliator, alone without calling their opposites. No Names of this kind are found in the Inspiration nor are they found in the Holy Book or the **SUNNAH**. Allah refers to Himself as the Exactor of Retribution which has not been mentioned without what it refers to.

Allah said, ﴿ **Verily, We shall exact retribution from the *Mujrimûn* (criminals, disbelievers, polytheists, sinners).** ﴾ (32: 22)

Allah also refers to Himself as Lord of Retribution, adding the word 'of' to the Attribute derived from it.

Allah said, ﴿ **and Allâh is All-Mighty, All-Able of Retribution.** ﴾ (3: 4)

(59) It has been mentioned earlier that the Attributes of Allah are two: those describing His Being, and those describing His Actions. What are the examples of the former from the Qur'an?

Examples are found in the following verses:

Allah said, ﴿ **Nay, both His Hands are widely outstretched.** ﴾ (5: 64)

Allah said, ﴿ **Everything will perish save His Face.** ﴾ (28: 88)

Allah said, ﴿ **And the Face of your Lord full of Majesty and Honor will remain forever.** ﴾ (55: 27)

Allah said, ﴿ **And I endued you with love from Me, in order that you may be brought up under My Eye.** ﴾ (20: 39)

Allah said, ﴿ **How clearly He sees, and hears (everything)** ﴾ (18: 26)

Allah said, ﴿ **Fear not, verily I am with you both, hearing and seeing.** ﴾ (20: 46)

Allah said, ﴿ **He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never compass anything of His Knowledge.** ﴾ (20: 110)

Allah said, ﴿ **and to Mûsâ (Moses) Allâh spoke**

directly. ﴿ (4: 164)

Allah said, ﴿ **And (remember) when your Lord called Mûsa (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doing).﴾ (26: 10)**

Allah said, ﴿ **And their Lord called out to them (saying): "Did I not forbid you that tree? ﴾ (7: 22)**

Allah said, ﴿ **And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?" ﴾ (28: 65)**

There are many other verses giving the same meaning.

(60) What are the examples of the Attributes describing His Being from the *SUNNAH*?

The Prophet (pbuh) said, “**Light is His (Veil), if He removed it, all the creatures that He sees would be burned by His Face.**”⁽¹⁾

The Prophet (pbuh) said, “**The Right Hand of Allah is ever full. And It stays full no matter how much He gives day and night. You see how much He has given since He created the heavens and the earth; all of this has not diminished what is in His Hand. His Throne is on water. In His other**

(1) Narrated by *Nuslim (Iman / 293)*.

Hand is the Power to elevate and debase, thus He elevates some people and debases others.”⁽¹⁾

The Prophet (pbuh), speaking about the liar, said, **“Allah sees all of you, He is not one-eyed,⁽²⁾ and he pointed his hand to his eye.”**

The Prophet (pbuh), when speaking about **‘Istikharah’** (asking Allah’s Guidance), said, **“O Allah! I seek of Your Knowledge and Your Power. I seek of Your Great Bounty. Because You have the Power while I have not; You know while I know not and You are the Full Knower of the unseen...”⁽³⁾**

The Prophet (pbuh) said, **“You do not direct your prayers to a deaf or an absent being. You are calling the All-Hearing, the All-Seeing, the Most Near.”⁽⁴⁾**

The Prophet (pbuh) said, **“If Allah wills to send revelation, He but utters it by Inspiration”⁽⁵⁾**

(1) Narrated by *Al-Bukhari* (4684, 7411) and by *Muslim* (*Al-Zakat* / 993).

(2) Narrated by *Al-Bukhari* (3057, 3337) and by *Muslim* (*Al-Fitan* / 95, 100).

(3) Narrated by *Al-Bukhari* (1162), by *Abu Dawood* (1538) and by *Al-Tirmithe* (480).

(4) Narrated by *Al-Bukhari* (2992, 4205), and by *Muslim* (*Al-Thikr* / 44, 45).

(5) (Weak relatedness). Narrated by *Bin Abu Assim* in *Al-Sunna* (515), by *Al-Aajurri* in *Al-Shari’ah* (126). In its =

The Prophet (pbuh) said, “Allah says, ‘O Adam,’ and Adam replies: ‘At Your service O Lord!’”⁽¹⁾

There are many more Hadeeths, such as, Allah’s Speech to His slaves and His Speech to the inhabitants of Paradise and innumerable others, which give the same meaning.

(61) What are the examples of the Attributes of action in the Qur’an?

Examples are in the following verse:

Allah said, ﴿ **Then He rose over (Istawâ) towards the heaven.** ﴾ (2: 29 and 41: 11)

Allah said, ﴿ **Do they then wait for anything other than that Allâh should come to them?** ﴾ (2: 210)

Allah said, ﴿ **They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.** ﴾ (39: 67)

= relatedness there are *Na’im Bin Hammad* and *Al-Walid Bin Muslim* who wanted to have reconciliation, and he related the Hadeeth about the *Sheikh* of his *Sheikh*.

(1) Narrated by *Al-Bukhari* (4741) and by *Muslim* (Iman /379)

Allah said, ﴿ **What prevents you from prostrating yourself to one whom I have created with Both My Hands?** ﴾ (38: 75)

Allah said, ﴿ **So when his Lord appeared to the mountain, He made it collapse to dust.** ﴾ (7: 143)

Allah said, ﴿ **Verily! Allâh does what He wills.** ﴾ (22: 18)

(62) What are the examples the Attributes of action in the SUNNAH ?

The Prophet (pbuh) said, **“Our Lord comes down to the nearest heaven when the night has one third remaining.”**⁽¹⁾

Talking about “intercession”, the Prophet (pbuh) said, **“And Allah comes to them in the picture that they know and He says, ‘I am your Lord.’ And they say, ‘You are our Lord.’”**⁽²⁾

Note that the Attribute of the action here refers to the act of coming not to the picture. Therefore, take heed.

The Prophet (pbuh) said, **“Allah holds the earth**

(1) Narrated by *Al-Bukhari* (1145, 6321) and by *Muslim* (*Musafireen* / 168, 169, 170).

(2) Narrated by *Al-Bukhari* (6573, 7437) and by *Muslim* (*Iman* / 299).

on the Day of Judgment, and the heavens will be rolled up in His Right Hand. Then He says, ‘I am the King...’”(1)

The Prophet (pbuh) said, “When Allah fashioned His creatures He wrote with His Hand on Himself: ‘My Mercy will overcome My Fury’.”(2)

The Prophet (pbuh) said about Adam and Moses protest, “Adam will say to Moses: ‘O Moses! Allah has chosen you, spoke to you and wrote to you the Torah with His Hand’.”(3)

Allah’s Words and His Hand are two Attributes of Being. His talking is an Attribute of Being as well as action His writing of the Torah is an action Attribute.

The Prophet (pbuh) said, “Allah stretches His Hand at night for those who want to repent from sins committed during the day time. And He stretches His Hand in the day time for those who want to repent from sins committed during the night.”(4)

(1) Narrated by *Al-Bukhari* (4812, 6519, 7382) and by *Muslim* (*Sifat Al-Jannah Wa-Nar* / 23).

(2) Narrated by *Al-Bukhari* (3194, 7422) and by *Muslim* (*Al-Tawbah* / 14, 15, 16).

(3) Narrated by *Al-Bukhari* (6614, 3409, 4736) and by *Muslim* (*Al-Qadar* / 13).

(4) Narrated by *Muslim* (*Al-Tawbah* / 31).

(63) Is it possible to derive Names for Allah from all action Attributes, or are the Names of Allah all non-derivatives?

All the Names of Allah are non-derivatives. He is not to be given any other name except what He has called Himself within the Qur'an or what the Prophet (pbuh) called Him with. Every action Allah has attributed to himself is used to denote Praise and Perfection, but not all that Allah attributed Himself with are absolute, nor can we derive names from them all. Rather, some of them Allah has attributed to Himself as absolute.

Allah said, ﴿ **Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection).** ﴾ (30: 40)

He called Himself the Creator, the Provider, the Giver of Life, the Taker of Life, the Organizer. Others are actions of Allah attributed to Himself in way of reward and comparison, and such actions, in their context, show Praise and Perfection of Allah.

Allah said, ﴿ **Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.** ﴾ (4: 142)

Allah said, ﴿ **And they (disbelievers) plotted (to kill 'Isâ (Jesus) peace be upon him), and Allâh**

plotted too. And Allâh is the Best of those who plot. ﴿﴾ (3:54)

Allah said, ﴿﴾ They have forgotten Allâh, so He has forgotten them. ﴿﴾ (9:67)

However, these Names should not be attributed to Allah out of context. Thus, it should never be said that Allah ‘plots in secret’, ‘deceives’, ‘mocks’...etc. It should never be said that Allah is ‘the secret plotter’, ‘the deceiver’, or ‘the mocker’. Neither a Muslim nor any sane human would say such. Allah describes Himself as such only in connection of retribution to those who do such things unlawfully. This is because a person knows that a just punishment for that bad deed is goodness on the part of a creature. How is it then with the Creator, the All-Knowing, the Just and the Wise?

(64) What does the Name *Al-A’ala* (Most High) include as well as similar Names in meaning, such as *Al-Zahir* (the Manifest), *Al-Qahir* (the Over-Powerful) and *Al-Muta’al* (the Supreme)?

Allah’s Name the Most High includes the adjective derived from it, i.e., that Highness is attributed to Him in all its meanings. He is High

over His Throne; He is High above all His creature, above them watching over them, knowing what they do, All-Knowing. Nothing about them is hidden from Him. High is He in His Might, with no one contesting Him, no one opposes Him; no one refuses Him. All are in submission to His Greatness, humble before His Majesty, low before His Arrogance, under His Command and Overwhelming Power. No one can escape His Grasp and His Majesty. All Attributes of Perfection are constantly His, Most Glorified, Most Praised, Most Blessed and High is He. All these meanings of Highness go together. No one meaning is to be left out.

**(65) What evidence is there for
Allah's Highness in the
Qur'an?**

The evidences concerning this are innumerable; the following are examples of such Names and their meaning:

Allah said, ﴿ **The Most Gracious (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty).** ﴾ (20: 5)

This was mentioned seven times in the Qur'an.

Allah said, ﴿ **Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?** ﴾

Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning? ﴿﴾ (67:16-17)

Allah said, ﴿ **They fear their Lord above them, and they do what they are commanded. ﴿﴾ (16: 50)**

Allah said, ﴿ **To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds). ﴿﴾ (35: 10)**

Allah said, ﴿ **The angels and the Rûh (Jibrîl (Gabriel)) ascend to Him. ﴿﴾ (70: 4)**

Allah said, ﴿ **And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself. ﴿﴾ (3: 55)**

Many other verses give the same meaning.

(66) What evidence is there for the above in the *SUNNAH* ?

The evidences, concerning this, are many; the following are examples:

The Prophet (pbuh) said, **“The Throne is above that. Allah is above the Throne. He knows what**

you do.”⁽¹⁾

The Prophet (pbuh), talking to *Sa’d*, concerning his story about the Jewish Quraitha Tribe, said, **“You have passed a sentence over them that the King has meted on them from seven heavens above.”**

The Prophet (pbuh), in the Hadeeth concerning the slave girl, said, **“Where is Allah?”** She said, “In the heaven.” And he said, **“Set her free. She is a believer.”⁽²⁾**

In his ascension to Heaven, the Prophet (pbuh) said, concerning the succession of angels, **“Then the**

(1) (A very weak Hadeeth). Narrated by *Bin Abu Assim* in *Al-Sunna* (577), by *Abu Dawood* (2724), by *Al-Tirmithe* (3320), by *Bin Khuzaimah* in *Al-Tawheed* (68) through *Abdul Rahman Bin Abdullah Al-Razi* about *Amr Bin Abu Qais*, about *Sammak*, about *Abdullah Bin Umairah*, about *Al-Ahna* *Bin Qais*, about *Al-Abbas*, raised...In its relatedness there is *Abdullah Bin Umairah*. *Al-Thahabi* said about him, “He has some ignorance.” *Al-Bukhari* said, “He does not hear it from *Al-Ahna* *Bin Qais*.” Al-Hadeeth was also narrated by *Abu Dawood* and by *Bin Majah* (193), by *Al-Aajurri* in *Al-Shari’ah* P (292) through other way: about *Amr Bin Abu Muhsin*. This Amr is truthful and has some imaginations. He also has some other tracings but they are very weak. Some were narrated by *Ahmed* (1 / 206, 207) in his relations there is *Yahya Bin Al-Alaa’* who was accused of interpolation.

(2) Narrated by *Muslim* (*Masajid* / 210).

angels who were watching you over night would ascend to Him and He would ask them – knowing their answers before hand.”⁽¹⁾

The Prophet (pbuh) said, “Whoever gives in charity even the equal of a single date of what he has earned lawfully, and nothing ascends to Allah unless it is lawful...”⁽²⁾

In the Inspiration Hadeeth, the Prophet (pbuh) said, “When Allah makes a command in the heaven, the angels beat with their wings in submission to His command as if a chain beats on a rock.”⁽³⁾

All creatures have admitted that except the *Jahamiyyah* (a deviated sect).

(67) What did the pious *Imams* of the Righteous Predecessors say, regarding Allah’s ‘*Istiwa*’ (Settling on the Throne)?

They were unanimous in their statement saying that the settling is unknown; the way Allah settled is

(1) Narrated by *Al-Bukhari* (555, 3223) and by *Muslim* (*Masajid* / 210).

(2) Narrated by *Al-Bukhari* (7430, 1410) and by *Muslim* (*Al-Zakat* / 63).

(3) Narrated by *Al-Bukhari* (4701, 4800).

not comprehensible. Belief in it, however, is a duty. Questioning about it is '**Bid'a**' (Innovation). Allah sends the Message. The Messenger (pbuh) has to deliver it. We have to believe and submit. Such was their stand concerning all the verses and Hadeeths that deal with the Names and Attributes (of Allah).

Allah said, ﴿ **We believe in it, the whole of it (clear and unclear receive) are from our Lord.** ﴾ (3: 7)

Allah said, ﴿ **we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh).** ﴾ (3: 52)

(68) What evidence is there for the Highness of Irresistible Supremacy in the Qur'an?

There are many evidences; among them are the following:

Allah said, ﴿ **And He is the Irresistible, (Supreme) above His slaves.** ﴾ (6: 18)

(Which includes the elevation of overwhelming power and highness)

Allah said, ﴿ **But glory is to Him! (He is above such things). He is Allâh, the One, the Irresistible.** ﴾ (39: 4)

Allah said, ﴿ **Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is**

Allâh's the One, the Irresistible!. ﴿ (40: 16)

Allah said, ﴿ Say (O Muhammad (peace be upon him)) "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible. ﴿ (38: 65)

Allah said, ﴿ There is not a moving (living) creature but He has grasp of its forelock. ﴿ (11: 56)

Allah said, ﴿ O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allâh)!. ﴿ (55: 33).

Other verses give the same meaning.

(69) What evidence is there for it in ‘Sunnah’?

There is much evidence for this from the *SUNNAH*.

The Prophet (pbuh) said, **“I take refuge in You against any moving creatures whose forelocks You have in Your Hand.”**⁽¹⁾

The Prophet (pbuh) said, **“O Allah! I am truly Your servant, son of Your bondsman, son of**

(1) Narrated by *Muslim (Al-Thikr / 61, 62, 63).*

**Your bondswoman, my forelock is in Your Hand,
Your command over me is surely to be fulfilled,
Your sentence over me is most just.”⁽¹⁾**

The Prophet (pbuh) said, **“Your command is fulfilled against others but no command is fulfilled against You. Your allies are never demeaned, and your enemies are never dignified.”⁽²⁾**

Other *‘Hadeeths’* give the same meaning.

(1) Narrated by *Ahmed* (1 / 391, 452); it was footnoted before.

(2) (Authentic). Narrated by *Ahmed* (1 / 199, 200), by *Abu Dawood* (1425, 1426), by *Al-Tirmithe* (464), by *Bin Majah* (1178), by *Al-Hakim* (3 / 172), by *Al-Nassa’i* (1746, 1178), who said, “*Al-Imam Al-Tirmithe* said, ‘This is a good Hadeeth, we do not know it except from this side.’” *Imam Abu Dawood* was silent about it denoting to its acceptance. *Sheikh Shakir* (May Allah’s Mercy be on him) said, “Its relatedness is correct.” *Sheikh Al-Albani* said, “*Al-Nassa’i* increased in his supplication for Qunoot saying ‘Allah prayed upon the illiterate Prophet’ but the relatedness of this is weak.” *Al-Hafith Bin Hajar Al-Askalani*, *Al-Zurkani* and others said that the relatedness was weak (*Sifatu Salat Annabi* 160). *Al-Hakim* said, “It is authentic according to the condition of the two *Sheikhs*.” However, *Muhammad Bin Ja’far Bin Abu Katheer* objected to *Isma’il Bin Ibrahim Bin Uqbah* in its relatedness. *Khuzaimah* said it was authentic (1095), so did *Al-Albani*.

**(70) What evidence is there for the
Highness of Status, and what
should be negated about Allah
in this concern?**

The Highness of Status is included in His Names: the Holy One, the Peace, the Big, the Arrogant, and the like, in their meanings and what they necessitate of all the Attributes of His Perfection and Majesty. Thus all His Attributes must include such elevation. Allah is Higher, in His Oneness, than to have anyone sharing or taking part in His belongings or power or to assist Him therein or to have someone who could assist others against Him or intercede on their behalf without His permission. He is Higher in His Greatness, Arrogance, Overpower, than to have anyone who either wants to take part of His Domain or to support Him in any of His endeavors. He is Higher to need anyone outside Himself. He is Higher than to need a wife, a son, a father, an equal or a peer. In the Perfection of His Life and His Eternity, He is Higher than to die, to need to nap or sleep, to get tired or fatigued. In the Perfection of His Knowledge He is Higher than to overlook or to forget, or to have the weight of an atom or less or more of knowledge be unknown to Him whether in the heavens or in the earth. He is Higher in the Perfection of His Wisdom

than to create anything in vain, or to leave His creatures untended, without commands and prohibitions, with no resurrection or reckoning. He is Higher in the Perfection of His Justice than to be unfair to anyone down to the weight of an atom of injustice, or to overlook the least of anyone's good deeds. He is Higher in the Perfection of His Richness than to be fed, provided for or cared for in any way. He is Higher than anything that negates His Godhead, His Lordship, His Most Beautiful Names and His Highest Attributes.

Allah said, ﴿ **His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.** ﴾ (30: 27)

The texts from both the Qur'an and the *SUNNAH* in this concern are many and they are well known and understood.

(71) What is the meaning of the Prophet's (pbuh) 'Hadeeth': 'Whoever comprehends them – the Most Beautiful Names of Allah – will enter Paradise'?

This *Hadeeth* was interpreted in different ways, such as, to memorize them, call Allah by them,

praise Allah by them, try to emulate some of them that can be emulated, such as, the Merciful and the Generous, by trying, as much as one can, to be merciful and generous. But the Names that Allah assigned for Himself, such as, the Mighty or the Great, which belong to Allah Alone, a slave should not try to take to himself any of them, but should admit and submit to them. A slave should ask Allah by His Names signifying promise, such as, the Oft-Forgiving, the Generous, to realize his need or wish. Another meaning is to fear the Attributes of the Names of threat, such as, One-Exacting-Retribution, Severe-in Punishment, Swift in Reckoning. Another meaning is the slave's testimony of them giving them their right as a slave and worshipper. An example is to know the Names denoting Allah's Highness above His creatures, His Settlement on the Throne far from His creatures and His Ability over them. When one worships according to this Attribute, one's heart will have an Absolute (God) to Whom one refers for supplication. One, comprehending these Names, would humble oneself, as a lowly slave is humble before an All-Powerful King. One should know then that one's words and deeds will be shown to Allah hence, one should not do anything to shame oneself before his Lord. One should know that Allah's commands are sent down everywhere on earth; giving life to this and taking

life from that, giving dignity and elevation to one while debasing another, giving wealth to some but poverty to others, giving and denying, removing and sending afflictions, circling power among the nations and such other deeds in His Kingdom in which He is the Sole Operator. His commands are carried out in the way He wills.

Allah said, ﴿ **He manages and regylates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).** ﴾ (32: 5)

He, who fulfils this scene its full right, in knowledge and slavery, will be satisfied with one's Lord. So is the one who testifies of Allah's Great Knowledge, His Hearing, His Seeing, His Life and Ability. None can have this scene except those who are foremost in devotion.

(72) What is the opposite of the *Tawheed* (Oneness) of the Names and Attributes?

Its opposite is '*Ilhad*', i.e., addition or deletion from the Names, Attributes or Verses. It is of three kinds:

First: '*Ilhad*' of the idolaters who adopted the

Names of Allah (as they are) to call their idols with. They added and deleted. They called one of their gods **LAT**, derived from **ILAH** (Allah) and **UZZAH** derived from **AZIZ** (the Almighty), **MANAH**, derived from **MANNAN** (the One Who gives freely).

Second: '**Ilhad**' of simulation, that is to make the Attributes of Allah similar to those of His creatures. This is the same as the idolaters because they equated the creatures with the Lord of the Worlds, while the others equated Allah with His created objects and likened Him to them, He is Holy, Most High.

Third: The Negaters, the Damagers, and these are of two sub sects:

One sect admits that the Names of Allah are just names but in speech, not denoting anything of Allah's Perfection. Thus to them, Allah is Merciful without Mercy, All-Knowing with no knowledge, All-Hearing without hearing, All-Seeing without sight, Able without ability, and so on.

The other sect negates, altogether, the Names as well as their meanings. Thus to them, Allah is the absolute nothingness with no name or attribute.

Praise be to Allah, High above what these unjust, ungrateful non-believers say against Him.

Allah said, ﴿ **Lord of the heavens and the earth, and all that is between them, so worship**

Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). (There is nothing like unto Him and He is the All-Hearer, the All-Seer). ﴿ (19: 65)

Allah said, ﴿ **There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ (42: 11)**

Allah said, ﴿ **He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never compass anything of His Knowledge. ﴿ (20: 110)**

(73) Are all types of ‘*Tawheed*’ (Oneness of Allah) strongly attached together in such a way that what negates one negates all?

Yes, they are. Whoever disbelieves in one disbelieves in the others. The example of that is calling other than Allah and asking him to do what only Allah can do. Thus calling other than Allah is association in ‘*Iloohiyyah*’ (Godhead), and asking others to supply a need, such as bringing goodness or pushing evil away, thinking that the called is able to do that is association of ‘*Ruboobiyyah*’ (Lordship). The caller thinks that the called is an

associate with Allah in His Kingdom. Moreover, the caller does not supplicate to the called except that he believes that the called hears him from a distance or nearness, at any time or place. The caller declares that and this is an association in the Names and Attributes, because they certify that the called has hearing that circles all hearings without any near or distant hindrance. This association in Godhead necessitates association in Lordship and the Names and Attributes.

(74) What evidence is there in the Qur'an and the *SUNNAH* for the belief in the angels?

The evidences from the Qur'an are numerous:

Allah said, ﴿ **and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.** ﴾ (42: 5)

Allah said, ﴿ **Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.** ﴾ (7: 206)

Allah said, ﴿ **Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers.** ﴾ (2: 98)

The evidence from the **SUNNAH** is also diverse. The '**Hadeeth**' of Jibreel has been mentioned previously.

The Prophet (pbuh) said, **"That Allah created them (the angels) of light."**⁽¹⁾

(75) What is the meaning of the belief in the angels?

It is to believe in their existence. It is to testify that they are among the creatures of Allah, that they are servants under their Lord and Creator.

Allah said, ﴿ **And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They (whom they call children of Allâh i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra)) are but honored slaves. They speak not until He has spoken, and they act on His Command. ﴿ (21: 26-27)**

Allah said, ﴿ **over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. ﴿ (66: 6)**

(1) Narrated by *Muslim (Al-Zuhd / 60)* and by *Ahmed (6 / 153, 168)*.

Allah said, ﴿ **To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).**﴾ (21: 19-20)

It is also to testify that they never cool down or get weary of Allah's service.

(76) Mention some of the kinds of angels considering what Allah has created them for and charged them with?

They are of many types. Some specialize in delivering revelation to the Messengers, such as the Trusted Spirit, Jibreel. Some have the duty of taking down rain, like Mikha'il. Some have the duty of sounding the trumpet, such as Israfil. Among them is one who takes away lives, that is, the angel of death and his helpers. Among them are those who are entrusted with the slaves' affairs, who write down what each slave does and says; those are the elevated writers. Among them are those who protect a slave from front and behind. Some of them are the guards of Paradise, such as Ridwan and his helpers. Some are the guards of the Fire and its torture, such as

Malik and his helpers. (They are nineteen.) Some are to ask those who enter the grave, Munkar and Nakir. Some carry the Throne. Some praise Allah around the Throne. Some are entrusted with putting the sperm into the wombs to create babies and to write down what is wanted from a baby. Some are to enter the House of Allah (in Makkah); everyday 70.000 of them enter the House of Allah and never enter it again. Others follow the meetings of the Qur'an's recitation. Some stand up in prayer never sitting down. Others bow and prostrate never putting their heads up. Multitudes of others are not known to any one except to Allah.

Allah said, ﴿ **And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.** ﴾ (74: 31)

(77) What evidence is there for the belief in the Holy Books?

The evidences are quite numerous:

Allah said, ﴿ **O you who believe! Believe in Allâh, and His Messenger (Muhammad (peace be upon him)) and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).** ﴾ (4: 136)

Allah said, ﴿ **Say (O Muslims), "We believe in**

Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât (the offspring of the twelve sons of Ya'qûb (Jacob)) and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)." ﴿ (2: 136)

Allah's saying is sufficient, ﴿ **I believe in whatsoever Allâh has sent down of the Book (all the holy Books,- this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)). ﴿ (42: 15)**

(78) Were all the Holy Books mentioned by name in the Qur'an?

Allah mentions some Books (of revelation) in the Qur'an by name: the Qur'an, the *Torah* (the Old Testament), the *Injil* (the Gospel), *Zabour* (the Psalms) and the Books of Abraham. Other Books, however, are mentioned in general.

Allah said, ﴿ **Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), the Ever**

Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad (peace be upon him)) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel). Aforetime. ﴿﴾ (3: 2-4)

Allah said, ﴿ and to Dawûd (David) We gave the Zabûr (Psalms). ﴿﴾ (4: 163)

Allah said, ﴿ Or is he not informed with what is in the Pages (Scripture) of Mûsa (Moses), And of Ibrâhim (Abraham) who fulfilled (or conveyed) all that (what Allâh ordered him to do or convey) ﴿﴾ (53: 36-37)

Allah said, ﴿ Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. ﴿﴾ (57: 25)

Those mentioned by name we have to believe in them in detail; while those mentioned in general, we believe in them in general. We say what our Prophet (pbuh) commanded us to say:

Allah said, ﴿ I believe in whatsoever Allâh has sent down of the Book (all the holy Books,- this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhim (Abraham)). ﴿﴾ (42: 15)

(79) What does the belief in the Holy Books mean?

It means the firm belief that all these Books are from Allah. That Allah really said these words. Some heard from behind a veil without the Royal Angel of Delivery. Some delivered by the Royal Angel, the Spirit to the human Messenger. Some Allah wrote down with His Hand.

Allah said, ﴿ **It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave.** ﴾ (42: 51)

Allah said to Musa (Moses):, ﴿ **I have chosen you above men by My Messages, and by My speaking (to you).** ﴾ (7: 144)

Allah said, ﴿ **and to Mûsâ (Moses) Allâh spoke directly.** ﴾ (4: 164)

Allah said, ﴿ **And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation of all things.** ﴾ (7: 145)

Allah said regarding Jesus, ﴿ **and We gave him the Injeel (Gospel).** ﴾ (5: 46)

Allah said, ﴿ **and to Dawûd (David) We gave the Zabûr (Psalms).** ﴾ (4: 163)

Allah said, ﴿ **But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O**

Muhammad (peace be upon him)) He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.﴾ (4: 166)

Allah said, ﴿ And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years). ﴾ (17: 106)

Allah said, ﴿ And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists), Which the trustworthy *Rûh* (Jibrîl (Gabriel)) has brought down Upon your heart (O Muhammad (peace be upon him)) that you may be (one) of the warners, In the plain Arabic language. ﴾ (26: 192-195)

Allah said, ﴿ Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honorable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption). (See V.15:9) Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh (glorified and exalted be He)). ﴾ (41: 41-42)

(80) What position does the Qur'an occupy in relation to the rest of the Holy Books?

Allah said, ﴿ And We have sent down to you (O Muhammad (peace be upon him)) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴾ (5: 48)

Allah said, ﴿ And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Taurât (Torah), and the Injeel (Gospel)) and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the 'Alamîn (mankind, jinn, and all that exists). ﴾ (10: 37)

Allah said, ﴿ It (the Qur'an) is not a forged statement but a confirmation of the (Allâh's existing Books) which were before it (i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh) and a detailed explanation of everything and a guide and a Mercy for the people who believe. ﴾ (12: 111)

Interpreters of the Qur'an say that guarding it in safety means a witness and a keeper of the Message

revealed in other Books. 'Confirming them', means confirming the truth that is in them and refusing the additions, deletions or any kind of manipulations that people made to them, giving judgment that these things are copied or stated. Thus anyone who believes in the older Books, has to submit to the Qur'an and to be of those who retreat (to the right)

Allah said, ﴿ **Those to whom We gave the Scripture (i.e. the Taurât (Torah) and the Injeel (Gospel)) before it, they believe in it (the Qur'ân). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farisî).** ﴾ (28: 52-53)

(81) What is our duty to hold on, as a right to the Holy Qur'an and the duty of the Muslim 'Ummah' (world-wide Muslim community)?

We must follow it part and parcel. We must adhere to it with all our power, and to do our duty towards it.

Allah said, ﴿ **And this is a blessed Book (the Qur'ân) which We have sent down, so follow it**

and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿ (6: 155)

Allah said, ﴿ (Say (O Muhammad (peace be upon him)) to these idolaters (pagan Arabs) of your folk:) Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's *Sunnah*), and follow not any *Auliyâ'* (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh) ﴿ (7: 3)

Allah said, ﴿ And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds. ﴿ (7: 170)

Such injunctions apply to all Scriptures. The verses concerning this are many. The prophet (pbuh) advised us to hold fast to the Qur'an.

The Prophet (pbuh) said, **“Hold fast to the Book of Allah ‘the Qur’an’”**⁽¹⁾

The Prophet (pbuh) said, **“There will be trials.”**⁽²⁾ Ali asked, “What is the way out of them,

(1) Narrated by *Muslim* (*Fadhai'l Al-Sahabah* / 36), and by *Ahmed* (4 / 366,367).

(2) (Weak). Narrated by *Ahmed* (1 / 91), by *Al-tirmithe* (2906) and by *Al-Drami* (3334). Imam *Al-Tirmithe* said, “this is=

O Messenger of Allah?” He (pbuh) said, **“the Book of Allah, ‘the Qur’an’.”**

(82) What is the meaning of adhering to the Book and fulfilling its duty?

It means protecting it, memorizing it, reciting it, reading it during morning and night prayers, understanding its verses, following its commands, heeding its warnings, taking lessons from its parables and stories, defending it against those who try to sway its meanings, and using it to advise the peoples of the world in full understanding.

(83) What is the ruling regarding those who say the Qur’an is created?

The Qur’an is the Words of Allah in reality both in words and meanings. Thus His Words are not only words without meaning or meaning without words. Allah spoke out its words and sent them

= a Hadeeth that we do not know except from this side. It relatedness is unkonown. *Al-Harith* is doubted.” *Shaeikh Ahmed Shakir* said, “Its relatedness is very weak because of *Al-Harith Al-Aa’war*.”

down to His Messenger as Inspiration. The believers believed therein truly. Though it is written with our hands, read with our tongues, memorized in hearts, heard by ears, seen with our eyes, still it is Divine Inspiration from Allah. The hands, the ink, the pens, the paper are created, but the Words are not. Tongues and sounds are created, but the various recited verses are not. Chests are created, but what is memorized in them is not. Hearing is created, but the heard is not.

Allah said, ﴿ **That (this) is indeed an honorable recitation (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfûz*).** ﴾ (56: 77)

Allah said, ﴿ **Nay, but they, the clear Ayât (i.e. the description and the qualities of Prophet Muhammad (peace be upon him) written in the Taurât (Torah) and the Injeel (Gospel)) are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).** ﴾ (29: 49)

Allah said, ﴿ **And recite what has been revealed to you (O Muhammad (peace be upon him)) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and**

act on its orders and preach it to men). None can change His Words. ﴿ (18: 27)

Allah said, ﴿ **And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân). ﴿ (9: 6)**

Ibn Mas'ud (May Allah be pleased with him) said, "Let your eyes be ever fixed on the Qur'an."

The verses concerning this are innumerable. Whoever says, "The Qur'an or part of it is created," has committed an act of Big '**Kufr**' (Disbelief) that makes him totally a non-Muslim. Because the Qur'an is the Words of Allah, from Him it originated and to Him it will return. Allah's Speech is His Attribute. Whoever says, "Any of the Attributes of Allah is created is a '**Kafir**' (Disbeliever) and '**Murtadd**' (Apostate). Such a person is to be asked to return to Islam, otherwise, he should be killed and he has nothing of the rulings of Muslims.

(84) Is the Attribute of the Speech of Allah of His Being or an act of His?

As far as the Attribute of Speech is of Allah's Being, it is an Attribute of Allah in so far as it is part of His Knowledge. He revealed it out of His

Knowledge. He knows what He reveals. It is also an act Attribute of Allah in so far as the fact that He willed to make the Speech.

The Prophet (pbuh) said, **"If Allah wished to reveal a command, He said that by Inspiration."**⁽¹⁾

The first Muslim scholars said, concerning the Attribute of Speech, "It is an Attribute of the Being of Allah and an act Attribute of His at the same time." Allah was and still is qualified by being able to speak. He speaks according to His Will and His Power. He speaks if He wills, whenever He wills and in whatever way He wills to whomever He wills. His Speech is His Attribute that has no end; it is infinite.

Allah said, ﴿ Say (O Muhammad (peace be upon him) to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid." ﴾ (18: 109)

Allah said, ﴿ And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted.﴾ (31: 27)

Allah said, ﴿ And the Word of your Lord has

(1) It has been noted before.

been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. ﴿6: 115﴾

(85) Who are the ‘*Waqifah*’ (a deviated sect) and what is the ruling regarding them?

‘*Waqifah*’ are those who say, “We do not say that the Qur’an is the Word of Allah, nor do we say it is created.” *Imam Ahmed* said, “Those among them who know to argue are **JAHAMIYYAH** (a deviated sect). He, among them, who does not know how to argue but is slightly ignorant, is to be shown the proof of his error. If he repents and believes that the Qur’an is the Word of Allah and that it is not created, he is to be accepted. Otherwise, he is worse than **JAHAMIYYAH**”⁽¹⁾

(86) What is the ruling regarding those who utter the two words ‘The Qur’an (is) created’?

Such utterance should not be made in the positive or the negative. Because the utterance is of common meaning between the utterance, which is

(1) See *Al-Sunna* by *Abdullah* the son of *Imam Muhammad Bin Hanbal* (May Allah have mercy on them) (1 / 179).

the act of a slave and the uttered which is the Qur'an. Those who say, "The Qur'an is created," this saying includes the second meaning and this refers to **JAHAMIYYAH**, which is a lost sect. And he who says it is not created, his saying includes the first meaning, i.e., the action of a slave, so he is '**Mubtadi**' (Innovator), and this is another lost sect. The Good Predecessors said, "If one utters that the Qur'an is created, this one is **JAHAMI**. He who utters that it is not; he is '**Mubtadi**' (Innovator)⁽¹⁾

(87) What evidence is there for the belief in the Messengers?

The evidence in the Qur'an and the **SUNNAH** is quite much.

Allah said, ﴿ Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allâh and His

(1) See *Al-Sunna* by Abdullah the son of Imam Ahmed Bin Hanbal (1 / 164, 165).

Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful. ﴿4: 150-152﴾

The Prophet (pbuh) said, **“I believe in Allah and His Messengers.”⁽¹⁾**

(88) What is the meaning of belief in the Messengers?

It is the firm belief that Allah sent, for every people, a Messenger, from amongst themselves, to call them to worship Allah Alone, and to disbelieve in any that are worshipped besides Him. It is to believe that all the Messengers are truthful, sage and honest, pious, well guided and leading others to guidance. It is to believe that they are proved right by clear signs sent by their Lord. It is to believe that they have delivered all that Allah sent them to deliver, that they neither have left anything out nor changed nor added nor deleted a single letter.

Allah said, ﴿ **Then! Are the Messengers charged with anything but to convey clearly the Message? ﴿16: 35﴾**

It is to believe that all of them are on the clearest

(1) Narrated by *Al-Bukhari* (1354, 6173) and by *Muslim* (*Al-Fitan* 95).

truth. It is to believe that Allah took Abraham as a close friend, and took Muhammad (pbuh) as a close friend. Allah spoke to Moses, and raised Idris to high rank. It is to believe that Jesus is a slave and Messenger of Allah, and His Word that He sent down to Mary and a Spirit from Him. It is to believe that Allah preferred some of them to others and raised some of them to higher ranks.

(89) Is the doctrine of all Messengers in unison, concerning their commands and prohibitions?

The doctrine of all Messengers is the same in the fundamentals of worship, based on Monotheism, i.e., to give all kinds of worship to Allah Alone whether in belief or word or deed, and to disbelieve in any that are worshipped besides Him. As for the obligations of worship, each may bring to his people a different set of rules. For instance, prayers, fasting...etc., may be obligatory to some and not to others. Things may be prohibited to some people but allowed to others as a test from Allah.

Allah said, ﴿ **Who has created death and life, that He may test you which of you is best in deed.** ﴾ (67: 2)

(90) What is the evidence that they are all in unison in the origin of the mentioned worship?

The evidence for this in the Book is of two types: General and Detailed.

As for the General:

Allah said, ﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût* (all false deities, etc. i.e. do not worship *Tâghût* besides Allâh)." ﴾ (16: 36)

Allah said, ﴿ And We did not send any Messenger before you (O Muhammad (peace be upon him)) but We revealed to him (saying): *Lâ ilâha illa Ana* (none has the right to be worshipped but I (Allâh)) so worship Me (Alone and none else)." ﴾ (21: 25)

Allah said, ﴿ And ask (O Muhammad (peace be upon him)) those of Our Messengers whom We sent before you: "Did We ever appoint *âliha* (gods) to be worshipped besides the Most Gracious (Allâh)?" ﴾ (43: 45)

As for the Detailed:

Allah said, ﴿ And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but

Him (Islâmic Monotheism). ﴿ (23: 23)

Allah said, ﴿ **And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh, you have no other Ilâh (god) but Him. ﴿ (11: 61)**

Allah said, ﴿ **And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other Ilâh (god) but Him. ﴿ (11: 50)**

Allah said, ﴿ **And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other Ilâh (god) but Him. ﴿ (11: 84)**

Allah said, ﴿ **And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except Him (i.e. Allâh Alone I worship none) Who did create me. ﴿ (43: 26-27)**

Allah said, ﴿ **Your *Ilâh* (God) is only Allâh, the One (*Lâ ilâha illa Huwa*) (none has the right to be worshipped but He). He has full knowledge of all things. ﴿ (20: 98)**

Allah said, ﴿ **But the Messiah ('Isâ (Jesus)) said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. ﴿ (5: 72)**

Allah said, ﴿ Say (O Muhammad (peace be upon him)) "I am only a warner and there is no Ilâh (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible. ﴾ (38: 65)

Other verses give the same meaning.

(91) What is the evidence that their laws are different in the details of what is allowed and what is prohibited?

Allah said, ﴿ To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. ﴾ (5: 48)

Ibn Abbas (May Allah be pleased with him and his father) said, "A law and an open way, that is, the law and the *SUNNAH*." Also *Mujahid*, *Ekrimah*, *Al-Hassan Al-Basri*, *Qatadah*, *Ad-Dahaak*, *As-Sa'di* and *Abu Is-Haq Al-Subai'i* said the same.

The Prophet (pbuh) said, "**We the Messengers are brothers because our religion is one.**"⁽¹⁾ He means the Monotheism of Allah sent with every Messenger of His, and included it in every Book He revealed. As for the ways of worship in 'dos' and

(1) Narrated by *Al-Bukhari* (3443) and by *Muslim* (*Al-Fada'il* / 143,144, 145).

‘don’ts’, in what is allowed and what is prohibited, these are different from one religion to another.

Allah said, ﴿ **Who has created death and life, that He may test you which of you is best in deed.** ﴾ (67: 2)

(92) Has Allah mentioned all the Messengers in the Qur’an?

Allah has told us some of their stories what is sufficient for advice and wisdom. Then Allah said, ﴿ **And Messengers We have mentioned to you before, and Messengers We have not mentioned to you.** ﴾ (4: 164)

We must then believe in all of them: in the details Allah has given and the generalizations He has made.

(93) How many of them were mentioned by name in the Qur’an?

Allah mentioned the following Messengers by name: *Adam, Noah, Idris, Hud, Salih, Abraham, Ismaa’il, Ishaq, Jacob, Joseph, Lot, Shu’aib, Jonah, Moses, Harun, Ilyas, Zakariyah, Yahya, (John), Al-Yasha’, Thul-Kifl, David, Sulaiman* (Solomon) and *Ayyoob* (Job). He mentioned the Tribes (children of Israel) as a group. Finally, He

mentioned Jesus and Muhammad (Peace be upon him and upon all of them).

(94) Who are the Messengers of firm resolution?

They are five Messengers. Allah mentioned in two verses in the Qur'an. The first is (33: 7):

Allah said, ﴿ **And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (peace be upon him)) and from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant. ﴾** (33: 7)

The second verse is (42: 13):

Allah said, ﴿ **He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad (peace be upon him)) and that which We ordained for Ibrâhîm (Abraham), Mûsa (Moses) and 'Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). ﴾** (42: 13)

(95) Who is the first Messenger?

The first Messenger, after people diverted from the true religion of truth for the first time, was *Noah* (pbuh).

Allah said, ﴿ **Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nûh (Noah) and the Prophets after him.**﴾ (4: 163)

Allah said, ﴿ **The people of Nûh (Noah) and the confederates after them denied (their Messengers) before thes.**﴾ (40: 5)

(96) When did people start to divert from the true religion of truth for the first time?

Ibn Abbas (May Allah be pleased with him and his father) said, “There were ten centuries between Noah and Adam. Throughout this period people followed the true religion. Then they started to divert from it.”⁽¹⁾

Allah said, ﴿ **and Allâh sent Prophets with glad tidings and warnings.**﴾ (2: 213)

(1) (Authentic). Narrated by *Al-Hakim* (2 /546, 547). He said, “This is an authentic Hadeeth on the condition of *Al-Bukhari*,” but they did not trace it. *Al-Thahabi* agreed with him, so did *Al-Albani* in his book *Tahtheer Al-Masajid*.

(97) Who is the Last Messenger?

The seal of Messengers is *Muhammad* (pbuh).

(98) What evidence supports this?

Allah said, ﴿ **Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.** ﴾ (33: 40)

The Prophet (pbuh) said, “**There will be after me, thirty liars, each claims to be a prophet. I am the Last Messenger. There is none after me.**”⁽¹⁾

The Prophet (pbuh) said to Ali (May Allah be pleased with him), “**Would not you like to be for me what Harun (Aaron) had been to Moses. Only there is no prophet after me.**”⁽²⁾

In his ‘*Hadeeth*’ about the Liar, the Prophet

(1) (Authentic). Narrated by *Ahmed* (5 / 278), by *Abu Dawood* (4252) and by *Al-Tirmitheh* (2219). *Imam Al-Tirmitheh* said, “This is a good authentic Hadeeth.” *Al-Albani* said it was right, but *Abu Dawood* was silent about it. In *Muslim’s Saheeh* the Hadeeth is, “The hour will not come till many liars are raised, nearly thirty, everyone claims that he is Allah’s Messenger.” (*Al-Fitan* / 84).

(2) Narrated by *Al-Bukhari* (3706, 4416), by *Muslim (Fada’il Al-Sahabah* / /31), by *Ahmed* (1 / 182, 184, 3 / 32) and by *Al-Tirmitheh* (3724, 3731).

(pbuh) said, **“I am the Seal of Messengers. There is no messenger after me.”**⁽¹⁾

There are many more texts proving the same.

(99) What were the unique qualities of Prophet Muhammad (pbuh) that were given to no other Messenger?

The Prophet (pbuh) had many qualities that were unique to him. Among which: he was the Seal of the Prophets as mentioned above. Also that he was the best of the children of Adam, as interpreted from the following verse:

Allah said, ﴿ **Those Messengers! We preferred some to others; to some of them Allâh spoke (directly); others He raised to degrees (of honor).**﴾ (2: 253)

The Prophet (pbuh) said, **“I am the best of the children of Adam without pride.”**⁽²⁾

(1) Narrated by *Al-Bukhari* (3535), by *Muslim* (*Al-Fada'il* / 22) and by *Ahmed* (2 / 398).

(2) (Authentic). Narrated by *Ahmed* (1 / 281,282, 295), by *Al-Tirmithe* (3615), by *Bin Majah* (4308), by *Abu Ya'la* (7 / 4305), and by *Bin Habban* (2127). *Al-Tirmithe* said, “This is a good authentic Hadeeth.” *Sheikh Al-Albani* also said that it was right. In *Muslim's* Book the narration is, “I am the master of the children of Adam on the Day of Judgment,” (*Al-Fada'il* / 2278).

Also that he was sent to all the peoples, whether Jinn or humans.

Allah said, ﴿ Say (O Muhammad (peace be upon him)) "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. ﴾ (7: 158)

Allah said, ﴿ And We have not sent you (O Muhammad (peace be upon him)) except as a giver of glad tidings and a warner to all mankind.﴾ (34: 28)

The Prophet (pbuh) said, "I have been given five things which were never given to any before me. I have been given support by the fact that my enemies are in awe of me to the distance of a month of travel. All the earth is a mosque for me. Anyone from my 'Umma' (Nation) can pray wherever he is. The spoils of war have been allowed to me though not to any before me. I was given permission for intercession (on the Day of Judgment). A Messenger used to be sent only to one people, I have been sent to all peoples."⁽¹⁾

The Prophet (pbuh) said, "By Him Who has my soul in His Hand, none will hear of me from this 'Ummah', a Jew or a Christian, then he dies

(1) Narrated by *Al-Bukhari* (438, 3122) and by *Muslim* (*Masajid* / 3).

without believing in what I was sent with, but will be a companion of the Fire.”⁽¹⁾

The Prophet (pbuh) has many other qualities in addition to the ones mentioned above. We encourage the reader to look them up.

(100) What are the miracles of the Messenger (pbuh)?

Miracles are supernatural events that are accompanied by a challenge and that cannot be opposed. They are either concrete that can be seen or heard, like the camel coming out of the rock (the Sign of Salih), the stick turning into a snake (the Sign of Moses), the speech made by inanimate things, and such like. They could be abstract miracles that can only be perceived by the clear mind, such as the miracle of the Qur'an. Our Prophet (pbuh) was given all kinds of miracles. Whatever miracle was given to a Messenger, the Prophet (pbuh) was given a greater one of the same kind. Among the concrete miracles are the cleft asunder of the moon, the longing of the palm tree trunk, the flowing of water between his holy fingers, the speech of the sheep's arm and the '*Tasbeeh*' (praising of Allah) of the food. There are other

(1) Narrated by *Muslim* (*Al-Iman* / 240).

miracles mentioned successively to us in truthful stories. Like the other miracles of the Messengers, they were extinct with the extinct of the Messengers' generations, and only their stories remained. The everlasting miracle, however, is this Qur'an whose wonders never come to an end.

Allah said, ﴿ **Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh (glorified and exalted be He)).** ﴾ (41: 42)

(101) What is the evidence that the Qur'an is miraculous?

Its miracle lies in the fact that it was revealed in the course of twenty years challenging the most eloquent people, the most able among them in speech, those who had very effective logic and a very high explanation.

Allah said, ﴿ **Let them then produce a recital like unto it (the Qur'ân) if they are truthful.** ﴾ (52: 34)

Allah said, ﴿ **Say: "Bring you then ten forged Sûrahs (chapters) like unto it.** ﴾ (11: 13)

Allah said, ﴿ **Say: "Bring then a Sûrah (chapter) like unto it.** ﴾ (10: 38)

People could not do so, though they were keen to prove it wrong and fabricated, and though it is made

up of the very same letters of their alphabet, and though its words were the very same that they used in their language, and though it was in a domain they prided themselves in being the highest therein. However, they were unable to match it in any way. Then the Qur'an proclaimed their inability, and hence, is its own superiority:

Allah said, ﴿ Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another." ﴾ (17: 88)

The Prophet (pbuh) said, “Every Messenger was given a Sign by Allah so that people should believe in him. I was given this revelation that was inspired by Allah and I hope to be the Messenger with the most followers on the Day of Judgment.”⁽¹⁾

Scholars have written volumes about the wonders of the Qur'an – in terms of diction, meaning, news of the past and the unseen future, etc. However, they have shown as little as what a bird can take with its bill from the ocean.

(1) Narrated by *Al-Bukhari* (4918, 7274) and by *Muslim* (*Al-Iman* / 239).

(102) What evidence in the Qur'an supports the belief in the Last Day?

Allah said, ﴿ Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). Those, their abode will be the Fire, because of what they used to earn. ﴾ (10: 7-8)

Allah said, ﴿ Whoever hopes for the Meeting with Allâh, then Allâh's Term is surely coming. ﴾ (29: 5)

Allah said, ﴿ Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. And verily, the Recompense is sure to happen. ﴾ (51: 5-6)

Allah said, ﴿ Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it. ﴾ (40: 59)

There are many more verses proving the same.

(103) What is the meaning of “belief in the Last Day”, and what does it include?

It means the firm belief that it will surely come to pass and that one should work accordingly. It also

entails the belief in the Signs of the Hour and the events that will surely precede its coming. The belief in death and what follows it of the trials of the grave and the bliss or the punishment therein. The belief in the sounding of the trumpet, of the resurrection of people from graves, of the horror of the Day of Judgment, the details of the gathering place, the spreading of the scrolls, the setting of the Balance, the ‘*Sirat*’ (the Straight Path), the ‘*Hawd*’ (the Basin), the intercession, and others. It also entails the belief in the Garden with its bliss – the highest of which is looking at the Face of Allah – and the Fire with its punishment – the severest of which is their deprivation of looking at Allah.

(104) Does anyone know when the Hour will occur?

The coming of the Hour is one of the keys of the unseen that Allah Alone knows.

Allah said, ﴿ **Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. ﴿ (31: 34)**

Allah said, ﴿ **They ask you about the Hour (Day of Resurrection): "When will be its**

appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. ﴿7: 187﴾

Allah said, ﴿ They ask you (O Muhammad (peace be upon him) about the Hour - when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?. ﴾ (79: 42-44)

When Jibreel asked the Prophet (pbuh) about the Hour, the Prophet (pbuh) said, **"The one questioned knows no more of it than the one posing the question."**⁽¹⁾

The Prophet (pbuh) mentioned its signs and, in another narration, he added, "Five, none but Allah knows," and he recited the above verse.

(105) What are the Signs of the Hour in the Qur'an?

Allah said, ﴿ Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e.

(1) Narrated by *Al-Bykhari* (50, 4777) and by *Muslim* (*Al-Iman* / 1, 5).

portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. ﴿ (6: 158)

Allah said, ﴿ And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad (peace be upon him)). ﴾ (27: 82)

Allah said, ﴿ Until, when *Ya'jûj* and *Ma'jûj* (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). ﴾ (21: 96-97)

Allah said, ﴿ Then wait you for the Day when the sky will bring forth a visible smoke. ﴾ (44: 10)

Allah said, ﴿ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. ﴾ (22: 1)

(106) What are the examples of the Signs of the Hour in the *SUNNAH* ?

The '*Hadeeths*', such as, the sun rising in the

west, that of the creature, that of the trials, like that of the Anti-Christ, and the great wars, the coming of Jesus, the release of Gog and Magog; also the '*Hadeeths*' of the smoke, the wind that will take the life of every believing person, the fire that will appear, the eclipse of the moon and other '*Hadeeths*'.

(107) What evidence supports the belief in Death?

Allah said, ﴿ Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." ﴾ (32: 11)

Allah said, ﴿ Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. ﴾ (3: 185)

Allah said, ﴿ Verily, you (O Muhammad (peace be upon him)) will die and verily, they (too) will die. ﴾ (39: 30)

Allah said, ﴿ And We granted not to any human being immortality before you (O Muhammad (peace be upon him)) then if you die, would they live forever? ﴾ (21:34)

Allah said, ﴿ Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever. ﴾ (55: 26-27)

Allah said, ﴿ **Everything will perish save His Face.** ﴾ (28: 88)

Allah said, ﴿ **And put your trust (O Muhammad (peace be upon him)) in the Ever Living One Who dies not.** ﴾ (25: 58)

There are many other verses and innumerable '*Hadeeths*', speaking about death.

Death is a fact seen, unquestioned, and undoubted by anyone. Only people show arrogance and pride and refuse to behave according to it and after it, except the devoted slaves who work according to their belief in it and after it. We also believe that, whoever dies, killed or by any other means, it is in term of appointed destiny and nothing is reduced from it.

Allah said, ﴿ **each running (its course) for a term appointed.** ﴾ (13: 2)

Allah said, ﴿ **when their term comes, neither can they delay it nor can they advance it an hour (or a moment).** ﴾ (7: 34)

(108) What evidence in the Qur'an supports the belief in the afflictions of the grave, its bliss, or its torture?

Allah said, ﴿ **It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.** ﴾ (23: 100)

Allah said, ﴿ while an evil torment encompassed Fir'aun's (Pharaoh) people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!". ﴾ (40: 45-46)

Allah said, ﴿ Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. ﴾ (14: 27)

Allah said, ﴿ And if you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation. ﴾ (6: 93)

Allah said, ﴿ We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment. ﴾ (9: 101)

There are many more texts proving the same.

(109) What evidence in the *SUNNAH* supports this belief?

The authentic '*Hadeeths*', concerning this, reached the limit of successive narration. Among

them is the '*Hadeeth*' of Anas (May Allah be pleased with him) who said that the Prophet (pbuh) said, "When a slave is put in the grave, and his people leave him, he will be hearing the sound of their feet. Two angels will come to him. They set him up and say, 'What did you say concerning this man, meaning the Prophet (pbuh)?' The believer will say, 'I bear witness he is a slave and a Messenger of Allah.' They will say, 'Look at your place in Hell! Allah has changed that for you into a place in Paradise.' He will see both places. (*Qatadah* mentioned, "We were told that his grave would be made spacious. Then he continued the '*Hadeeth*' of *Anas*.) The Hypocrite will be asked, 'What did you say concerning this man, meaning the Prophet (pbuh)?' He will say, 'I do not know. I used to say what other people said.' They will say, 'May you never know.' And they hit him with hammers of steel a blow, and he will give such a scream that will be heard by everything except the jinn and the humans."⁽¹⁾

Ibn Umar's (May Allah be pleased with him and his father) '*Hadeeth*' also tells that the Prophet (pbuh) said, "When one dies, his place will be shown to him morning and evening whether he

(1) Narrated by *Al-Bukhari* (1338, 1374) and by *Muslim* (*Al-Jannah*/ 3231).

were of the people of Paradise or Hell. He will be told, ‘This is your place till Allah resurrects you on the Day of Judgment.’”(1)

In his ‘*Hadeeth*’ of the two graves, the Prophet (pbuh) said, “The two are being punished (in the grave).”(2)

Abu Hurairah narrated that the Prophet (pbuh) said, when passing the Jewish cemetery at sunset and hearing a sound, he (pbuh) said, “The Jews are being punished in their graves.”(3)

The ‘*Hadeeth*’ of *Asmaa*’ tells that the Messenger of Allah (pbuh) stood to deliver a speech. He mentioned the trial of the grave that every man will suffer. When he mentioned that, Muslims creamed.(4)

Aisha (May Allah be pleased with her) said that after this she never saw Allah’s Messenger (pbuh) praying without seeking refuge from the torture of the grave.(5)

(1) Narrated by *Al-Bukhari* (1379, 3240) and by *Muslim* (*Al-Jannah* / 65, 66).

(2) Narrated by *Al-Bukhari* (216, 218) and by *Muslim* (*Al-Tahara* / 111).

(3) Narrated by *Al-Bukhari* (1375) and by *Muslim* (*Al-Janna* / 69).

(4) Narrated by *Al-Bukhari* (1373).

(5) Narrated by *Al-Bukhari* (1372) and by *Muslim* (*Masajid* / 125, 126).

Also in the story of the eclipse, the Prophet (pbuh) ordered people to seek refuge from the torture of the grave.⁽¹⁾

All these '*Hadeeths*' are in the *Saheeh*.

(110) What evidence supports the belief in Resurrection?

Allah said, ﴿ O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having

(1) Narrated by *Al-Bukhari* (1050) and by *Muslim* (*Al-Kusoof* / 8).

known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves. ﴿ (22: 5-7)

Allah said, ﴿ And He it is Who originates the creation, then will repeat it (after it has been perished); and this is easier for Him. ﴿ (30: 27)

Allah said, ﴿ As We began the first creation, We shall repeat it. ﴿ (21: 104)

Allah said, ﴿ And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing? ﴿ (19: 66-67)

Allah said, ﴿ Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotted and have become dust?" Say: (O Muhammad (peace be upon him)) "He will give life to them Who created them for the first time! And He is the All-Knower of every

creation!". ﴿ (36: 77-79)

Allah said, ﴿ **Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. ﴿ (46: 33)**

Allah said, ﴿ **And among His Signs (in this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things. ﴿ (41: 39)**

There are many more texts proving the same.

Allah usually gives an example for this giving life to dead earth through water. It will shake and become green with plants after its being dead without water. It was motionless.

For this, the Prophet (pbuh) gave an example in the long '***Hadeeth***' of ***Ukaili*** when he said, "I swear, your Lord will not let on the earth's surface a grave of a murdered person or a dead person without making this grave open near the person's head. The person will sit straight, and he says, 'Your Lord, yes' to what was in it. He says, 'May yesterday be today.' As he knows life, he thinks it a speech of his family." I asked, "O Prophet of Allah! How is one put together after one is torn by winds, wearing or a

lion, or in some other way?” The Prophet (pbuh) said, **“I will give you an example from the Signs of Allah. You would see land that is totally barren and desolate and say this will never come to life again. Then Allah sends it some rain. And in a few days, when you see it again, it is green. By God, Allah is more able to bring you forth, after you die, than He is able to bring forth the plants and trees. They will come out of graves, of their death.”**⁽¹⁾

-
- (1) (Weak). Narrated by *Abdullah Bin Al-Imam Ahmed* in his *Zawai'd Ala Al-Musnad* (4 / 13-14). *Al-Haithami* said in *Al-Majma'* (10 / 338), “Narrated by *Abdullah* and *Al-Tabarani* as it is. One way of *Abdullah* has a continuous relatedness and the narrators are trusted. The other relatedness and that of *Al-Tabarani* are blank about *Assim Bin Laqeet*.” *Sheikh Al-Banna* in his *Al-Fath Al-Rabbani* (24 / 107) said, “*Al-Hakim* narrated it in *Al-Mustadrak* about *Ya'qoob Bin Isa* as it is; and he said, ‘This is a comprehensive Hadeeth and its relatedness is right, and all its narrators are from Madinah; they did not trace it.’” *Al-Thahabi* said, “*Ya'qoob Bin Muhammad Bin Isa Al-Zuhri* is weak.” In the relatedness of *Ahmed Dalham Bin Al-Aswad* and *Abdul-Rahman Bin Ayyash*, *Al-Thahabi* said, “He did not know.” *Al-Hafith* said in *Al-Taqreeb*, “Accepted.” He also said, “Accepted” about *Abdul-Rahman*. *Al-Albani* said about *Abu Dalham* and his father that they are unknown and he made the relatedness of the Hadeeth weak (*Thilal Al-Janna* 1/ 231).

(111) What is the ruling of those who disbelieve in Resurrection?

Such a person is a '*Kafir*' (Unbeliever) in Allah, His Books and His Messengers.

Allah said, ﴿ **And those who disbelieve say: "When we have become dust - we and our fathers - shall we really be brought forth (again)?** ﴾ (27: 67)

Allah said, ﴿ **And if you (O Muhammad (peace be upon him)) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.** ﴾ (13: 5)

Allah said, ﴿ **The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad (peace be upon him)) Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allâh.** ﴾ (64: 7)

There are many more texts proving the same.

In the *Saheehain*, it is narrated about Abu

Hurairah that the Prophet (pbuh) said, **“Allah said, ‘The son of Adam disbelieves in Me, though he has no right to do so. He curses Me, yet he has no right to do so. He disbelieves Me by saying, ‘Allah will not resurrect me as He started me.’ Yet resurrection is easier to Allah than the first creation. ‘He abuses Me by saying, ‘Allah has begotten a son!’ I am the One; I am the Eternal, Absolute. I beget not nor am I begotten, and there is none like unto Me.’”**⁽¹⁾

(112) What evidence supports the belief in ‘the sounding of the trumpet’ and how many times will it be sounded?

Allah said, ﴿ **And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will blown a second time, and behold they will be standing, looking on (waiting).**﴾ (39: 68)

In this verse, Allah mentions two soundings of the trumpet. The first is to annihilate and the second to resurrect.

Allah said, ﴿ **And (remember) the Day on**

(1) Narrated by *Al-Bukhari* (4974, 3193) and by *Ahmed* (2 / 317, 350, 351).

which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). ﴿﴾ (27: 87)

Whoever explains ‘Terror’ in this verse as the shock of all creatures, then it is the first sounding of the trumpet, mentioned in (39: 68), this is further evidenced by the following ‘Hadeeth’ by Muslim. The Prophet (pbuh) said, **“Then the Trumpet is sounded, and no one hears it but listens by one cheek and rises the other.”** He then said, **“The first to hear the trumpet is a man driving his camels to a basin. This man is shocked and all people are shocked. Then Allah sends rain, and the bodies of the people will grow back. Then the trumpet is sounded a second time and the people will stand and look.”**⁽¹⁾

Those who explain ‘Terror’ in this verse not as the shock of all creatures, then it is a third sounding of the trumpet that precedes the other two soundings. This is supported by the long ‘*Hadeeth*’ of the Trumpet. In this ‘*Hadeeth*’ three soundings are mentioned, the sounding of terror, the sounding of shock, and the sounding of resurrection.

(1) Narrated by *Muslim (Al-Fitan / 116)*.

(113) How is ‘Hashr’ (the gathering together of mankind) on the Day of Resurrection described in the Qur’an?

There are many verses describing ‘Hashr’. Among them are the following:

Allah said, ﴿ **And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time.** ﴾ (6: 94)

Allah said, ﴿ **and we shall gather them all together so as to leave not one of them behind.** ﴾ (18: 47)

Allah said, ﴿ **The Day We shall gather the *Muttaqûn* (pious and righteous persons - see V.2:2) unto the Most Gracious (Allâh), like a delegate (presented before a king for honor). And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).** ﴾ (19: 85-86)

Allah said, ﴿ **And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand? (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand?** ﴾

(As a disgrace for them, because they will enter Hell). And those foremost ((in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm) will be foremost (in Paradise). ﴿
(56: 7-10)

Allah said, ﴿ **On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps. ﴿** (20: 108)

That is the sound of feet shifting to the gathering place like the sound of camel feet on the sand.

Allah said, ﴿ **And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces. ﴿** (17: 97)

There are many more texts proving the same.

(114) How is it described in the *SUNNAH* ?

The Prophet (pbuh) said, **“People will be gathered together in three ways: The first are the Willing and the Fearing. The second are two on a**

camel, three on a camel, four on a camel and ten on a camel. The third group will be gathered by the Fire going with them at noon, in the morning and at night.”⁽¹⁾

It was narrated by Anas Bin Malik (May Allah be pleased with him) that a man said, “O Prophet of Allah! How can an unbeliever be gathered on his face?” The Prophet (pbuh) said, **“Is not He Who made him able to walk on two legs on earth be able to make him move on his face on Judgment Day?”⁽²⁾**

He also said, **“You will be gathered bare-footed, naked, uncircumcised. Allah said, ﴿ As We began the first creation, We shall repeat it. ﴾ (21: 104). The first human to be clothed on that Day will be Abraham.”⁽³⁾ Aisha** (May Allah be pleased with her) said, “O Prophet of Allah! Will men and women be looking at each other?” He (pbuh) said, **“The calamity will be too much for them to pay attention to that.”⁽⁴⁾**

(1) Narrated by *Al-Bukhari* (6522) and by *Muslim* (*Al-Janna* / 59).

(2) Narrated by *Al-Bukhari* (6523) and by *Muslim* (*Al-Munafiqeen* / 54).

(3) Narrated by *Al-Bukhari* (6524, 6525, 6526) and by *Muslim* (*Al-Janna* / 57, 58).

(4) Narrated by *Al-Bukhari* (6527) and by *Muslim* (*Al-Janna* / 56).

(115) How is the ‘*Mawqif*’ (The Position of Gathering) of mankind on the Day of Resurrection described in the Qur’an?

Allah said, ﴿ Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). ﴾ (14: 42-43)

Allah said, ﴿ The Day that *Ar-Rûh* (Jibrîl (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. ﴾ (78: 38)

Allah said, ﴿ And warn them (O Muhammad (peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to. ﴾ (40: 18)

Allah said, ﴿ In a Day the measure whereof is

fifty thousand years. ﴿ (70: 4)

Allah said, ﴿ **We shall attend to you, O you two classes (jinn and men)! ﴿ (55: 31)**

There are many more texts proving the same.

(116) How is the ‘*Mawqif*’ (The Position of Gathering) of mankind on the Day of Resurrection described in the *SUNNAH*?

There are many ‘*Hadeeths*’ on this, among which are:

The Prophet (pbuh) said, “Allah said, ﴿ **The Day when (all) mankind will stand before the Lord of the ‘*Alamîn* (mankind, jinn and all that exists)? ﴿ (83: 6) One will stand up, his sweat drenching him up to his ears.”⁽¹⁾**

The Prophet (pbuh) said, “**People will sweat on the Judgment Day till their sweat will go seventy arms deep down into the ground and drench them up to their ears.”⁽²⁾**

There are many other ‘*Hadeeths*’ that give the same meaning.

(1) Narrated by *Al-Bukhari* (6531, 4939) and by *Muslim* (*Al-Janna* 60).

(2) Narrated by *Al-Bukhari* (6532) and by *Muslim* (*Al-Janna* / 61).

(117) How is 'Ard' (The Exposition and Reckoning of Mankind before their Lord) on the Day of Resurrection described in the Qur'an?

Allah said, ﴿ That Day shall you be brought to Judgment, not a secret of you will be hidden. ﴾ (69: 18)

Allah said, ﴿ And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. ﴾ (18: 48)

Allah said, ﴿ And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (and driven to the place of reckoning), Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).﴾ (27: 83-85)

Allah said, ﴿ That Day mankind will proceed

in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. ﴿﴾ (99: 6-8)

Allah said, ﴿﴾ So, by your Lord (O Muhammad (peace be upon him)) We shall certainly call all of them to account. For all that they used to do. ﴿﴾ (15: 92-93)

Allah said, ﴿﴾ "But stop them, verily they are to be questioned. ﴿﴾ (37: 24)

(118) How are they described in the *Sunnah*?

There are many '*Hadeeths*' concerning this; among them:

The Prophet (pbuh) said, **"Whoever is questioned during the reckoning will be punished."** *Aisha* (May Allah be pleased with her) said, "Does not Allah say, ﴿﴾ **Soon will his account be taken by an easy reckoning?** ﴿﴾ (48: 8) He (pbuh) said, **"That is the 'Ard' (Exposition) of people before Allah."**⁽¹⁾

The Prophet (pbuh) said, **"The '*Kafir*' (Unbeliever) will be brought on the Judgment**

(1) Narrated by *Al-Bukhari* (6536, 6537) and by *Muslim* (*Al-Janna* / 79, 80).

Day. He will be told: If you had an earthful of gold, would you have ransomed yourself? He would say, ‘Yes, I would.’ He will be further asked, ‘You were asked to do much less than that when you were in the back of Adam, not to associate with Allah, but you refused except to be an associator.’”(1)

The Prophet (pbuh) said, “Each of you will be spoken to by his Lord, without an interpreter. You would then look to the right and the left and see nothing but your past deeds, and you would look ahead and see nothing but the Fire. Protect your- selves from the Fire even by giving half of a date (in charity), or even by saying a good word.”
The Prophet (pbuh) said, “Each one of you will draw near – meaning the believers – to his Lord till He puts His ‘*Kanaf*’ on him (puts him so close that no one can witness). And He will say, ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ And He will say, ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ Then Allah will say, ‘I have kept your sins secret on earth and today I forgive them for you.’”(2)

(1) Narrated by *Al-Bukhari* (1413, 1417) and by *Muslim* (*Al-Zakat* / 67).

(2) Narrated by *Al-Bukhari* (2441, 4685) and by *Muslim* (*Al-Tawba* / 52).

(119) How is ‘*Nashr As-Suhof*’ (the Laying Open of the Scrolls) of mankind on the Day of Resurrection described in the Qur’an?

Allah said, ﴿ And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." ﴾ (17: 13-14)

Allah said, ﴿ And when the (written) pages (of deeds (good and bad) of every person) shall be laid open. ... ﴾ (81: 10)

Allah said, ﴿ And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice. ﴾ (18: 49)

Allah said, ﴿ Then as for him who will be given his Record in his right hand will say: "Here! read

my Record! ﴿﴾ (69: 19)

From this verse till (69: 37) Allah said, ﴿ **None will eat except the *Khâti'ûn* (sinners, disbelievers, polytheists).** ﴿﴾ (69: 37)

Allah said, ﴿ **Then as for him who will be given his Record in his right hand, But whosoever is given his Record behind his back.** ﴿﴾ (84: 7-11)

This proves that whoever gets his book by his right hand, will get it from the front. And that whoever gets his Book by his left hand, will get it from behind his back, may Allah protect us from that.

(120) How is this evidenced in the *SUNNAH* ?

The Prophet (pbuh) said, “Each believer will draw near to his Lord till He puts His ‘*Kanaf*’ on him (He puts him so close that no one can witness). And He will say, ‘Have you done such and such?’ He will say, ‘Yes, I have.’ And He will say, ‘Have you done such and such?’ He will say, ‘Yes, I have.’ Then Allah will say, ﴿ I have kept your secret sins on earth and today I forgive them for you. ﴾ Then the book of his good deeds will be closed. As for the unbelievers, they will be called publicly before witnesses. Allah says, and the witnesses will say, ﴿ These are the ones who lied against their Lord. ﴾” (11; 18) *When Aisha* (may

Allah be pleased with her) asked, “O Messenger of Allah! Will lovers remember one another on the Judgment Day?” The Prophet (pbuh) said, “**O Aisha! They will not do so on three occasions: at the Balance where one’s good deeds will be weighty or light; at the handing of the books when one gets his or her book by the right or the left hand; and at the time when one’s neck comes out of the Fire.**”⁽¹⁾

This is a long ‘*Hadeeth*’ narrated by Ahmed, Abu Dawood and others.

-
- (1) (Good). Narrated by *Ahmed* (6 / 110) and the uttering is his. In his relatedness there is *Bin Luhai’ah*. *Al-Haithami* said in *Al-Majma’*, “*Abu Dawood* has part of it – narrated by *Ahmed* and in his relatedness there is *Bin Luhai’ah* who is weak. The men of the *Saheeh* trusted him and the rest of his men.” *Al-Zubaidi* said, after narrating the Hadeeth, “Those who related it are trusted except *Bin Luhai’ah* (*It-Haf* / 10, 473). Narrated by *Abu Dawood* (4755), and by *Al-Hakim* (4 / 578). *Al-Iraqi* said, “Narrated by *Abu Dawood* about *Al-Hassan*.” Then he said, “Its relatedness is good,” (*It-Haf* 10 / 473). *Al-Hakim* said, “This is an authentic Hadeeth and its relatedness is on the condition of the Two Sheikhs, except the confusion in the Hadeeth between *Al-Hassan* and *Aisha*. But the stories that say that *Alhassan* used to enter the house of *Aisha* and *Um-Salamh* when he was a boy are true.” *Al-Thahabi* agreed with him. *Abu Dawood* was silent about it and *Al-Albani* said that it was weak, and *Al-Mazzi* was silent about it.

(121) What evidence supports ‘*Al-Mizan*’ (the Balance of Justice) in the Qur’an, and how is the weighing described?

Allah said, ﴿ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. ﴾ (21: 47)

Allah said, ﴿ And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayat* (proofs, evidences, verses, Lessons, signs, revelations, etc. ﴾ (7: 8-9)

Allah said, ﴿ And on the Day of Resurrection, We shall not give them any weight. ﴾ (18: 105)

(122) How is this evidenced and described in the *SUNNAH* ?

Many ‘*Hadeeths*’ describe it. Among them is the ‘*Hadeeth*’ of the card where the two ‘*Shahadas*’ (Declarations) are written and that it weighs more than 90 records of evil deeds each of which is as

long as the eye can see.⁽¹⁾ There is also the ‘*Hadeeth*’ concerning Ibn *Mas’uod* when the Companions joked his thin legs. The Prophet (pbuh) said, **“Do you wonder at his thin legs? By the One Who has my soul in His Hand, they (his legs) are heavier in the Balance of the Judgment Day than the mount of *Uhud*.”**⁽²⁾

The Prophet (pbuh) said, **“A man may be fat and bulky, but on the Day of Judgment, he will not have the weight of a wing of a mosquito in the Sight of Allah.”** Then he (pbuh) said, **“Read Allah’s saying, ﴿ And on the Day of Resurrection,**

(1) (Authentic). Narrated by *Ahmed* (2 / 213), by *Al-Tirmithe* (2639), by *Bin Majah* (4300), by *Al-Hakim* (1 / 6) and by *Al-Baghawai* in *Sharh-Assunna* (15 / 133, 134). *Al-Tirmithe* said, “This is a good Hadeeth, not traced in the Saheehain, but it is authentic according to *Muslim*. *Al-Thahabi* said, “Muslim did not give *Muhammad Bin Amr* as an evidence alone but by joining others to him.”

(2) (Good). Narrated by *Ahmed* (1 / 420, 421). *Sheikh Ahmed Shakir* said, “Its relatedness is correct.” Narrated by *Abu Ya’la* (9 / 5310) and its relatedness is good because of *Assim Bin Bahdalah*. *Al-Haithami* said in *Al-Majma’* (9 / 289), “Narrated by *Ahmed*, by *Abu Ya’la*, by *Al-bazzar* and *Al-Tabarani* in some ways (He mentioned some of the utterances). The best way is that which includes *Assim Bin Abu Al-Nujood* who was good in Hadeeth, despite his weakness. The rest of the men of *Ahmed* and *Abu Ya’la* were the men of the Saheeh.”

We shall not give them any weight. ﴿﴾”⁽¹⁾

(123) What evidence is there for the ‘*Sirat*’ (the Path) in the Qur’an?

Allah said, ﴿ **There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).** ﴿ (19: 71-72)

Allah said, ﴿ **On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands.** ﴿ (57: 12)

(124) What is the evidence and description for it in the *SUNNAH* ?

There are many ‘*Hadeeths*’ concerning this. Among them:

The Prophet (pbuh), in his ‘*Hadeeth*’ about ‘intercession’ said, **“The Bridge is brought before the two ends of Hell.”** We asked, “Oh Messenger of

(1) (Narrated by *Al-Bukhari* (4729) and *Muslim* (*Al-Janna wan-Nar* / 18).

Allah! What is the Bridge?" He (pbuh) said, **"It is a bridge that passes over Hell; it is slippery; it has hooks and snatchers; and it has a flat scale with a curve, in Najd, called 'Sa'dan' (Monkey). Believing Muslims will successfully pass over it. Some will pass as fast as lightning, some as fast as the wind, some as fast as race horses. Some will pass unharmed. Others will get some scratches. Others still will fall into Hell. The last of them will be pulled over it."**⁽¹⁾

Abu Sa'id (May Allah be pleased with him) said, "I was told that the Bridge is finer than a hair and sharper than a sword."⁽²⁾

(125) What evidence is there for the 'Qissas' (Just Avenging) in the Qur'an?

Allah said, ﴿ **Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.** ﴾ (4:40)

Allah said, ﴿ **This Day shall every person be recompensed for what he earned. This day no injustice (shall be done to anybody). Truly, Allâh**

(1) Narrated by *Al-Bukhari* (7439) and *Muslim* (*Al-Iman*/302).

(2) Narrated by *Muslim* (*Al-Iman* / 3020 and by *Ahmed* (6 / 110) about *Aisha*.

is Swift in reckoning. And warn them (O Muhammad (peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to. Allâh knows the fraud of the eyes, and all that the breasts conceal. And Allâh judges with truth. ﴿ (40: 17-20)

Allah said, ﴿ And it will be judged between them with truth, and they will not be wronged. ﴾ (39: 69)

(126) What is the evidence and description for it in the *SUNNAH* ?

There are many ‘*Hadeeths*’ concerning this. Among them:

The Prophet (pbuh) said, “The first cases to be settled among the people are the cases of murder.”⁽¹⁾

The Prophet (pbuh) said, “If one has wronged his brother, let him settle it now. Because on the

(1) Narrated by *Al-Bukhari* (6864) and by *Muslim* (*Al-Qasamah* / 28).

Day of Judgment nothing will be settled with money but the wronged will take from the good deeds of the one who wronged him. If the Latter has done no good deeds, the bad deeds of the wronged will be added to his.”⁽¹⁾

The Prophet (pbuh) said, “After the believers pass the Hell, they will be kept at an arch between Paradise and Hell. The wrong doings that some of them had done against others on earth are settled then. When they are cleansed and purified, they will be allowed to enter Paradise.”⁽²⁾

(127) What evidence is there for the ‘*Hawd*’ (Drinking Basin) in the Qur’an?

Allah said, ﴿ Verily, We have granted you (O Muhammad (peace be upon him)) Al-Kauthar (a river in Paradise). ﴾ (108: 1)

(128) What is the evidence and description for it in the *SUNNAH* ?

There are many ‘*Hadeeths*’ concerning this matter that are narrated successively.

(1) Narrated by *Al-Bukhari* (6534, 2449).

(2) Narrated by *Al-Bukhari* (6535).

The Prophet (pbuh) said, **“I will be the first amongst you to drink at the ‘Hawd’.”**⁽¹⁾

The Prophet (pbuh) said, **“I will be the first of you and a witness unto you (at the ‘Hawd’) and, by Allah, I can see my ‘Hawd’ now.”**⁽²⁾

The Prophet (pbuh) said, **“My ‘Hawd’ is as long as a distance you walk in a month. Its water is whiter than milk. Its smell is better than the musk. Its cups are like stars. Whoever drinks from it will never feel thirsty again.”**⁽³⁾

The Prophet (pbuh) said, **“I came to a river (in Paradise). Its banks were made of hollow pearls. I asked Jibreel: ‘What is this?’ He said, ‘This is Al-Kauthar (Abundance).”**⁽⁴⁾

(129) What evidence is there for the belief in Paradise and Hell in the Qur’an and the SUNNAH ?

Allah said, ﴿ **Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who**

(1) Narrated by *Al-Bukhari* (6575, 6576, 6573) abd by *Muslim* (*Al-Fadha’il* / 25,26, 32).

(2) Narrated by *Al-Bukhari* (1344, 4085).

(3) Narrated by *Al-Bukhari* (6579) and by *Muslim* (*Al-Fadha’il* / 27).

(4) Narrated by *Al-Bukhari* (4964, 6581).

believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). ﴿2: 24-25﴾

Innumerable verses give the same meaning.

In the *Saheeh*, one of the supplications of the Prophet (pbuh) is, **“Praise be to You. You are the Truth. Your Promise is the Truth. Meeting You is the Truth. What You say is the Truth. Paradise is true. Hell is true. Prophets are true. Muhammad (pbuh) is true. The Hour is true.”⁽¹⁾**

The Prophet (pbuh) said, **“Whoever bears witness that there is no god but Allah, Alone, without partner, and that Muhammad is His slave and Messenger, that Jesus is His slave and Messenger and His Word that He sent down to Mary and a Spirit from Him, that Paradise is there in truth, that Hell is there in truth, Allah will let him enter Paradise according to his deeds.”⁽²⁾** In another narration, **“Allah will let him enter any of the eight gates of Paradise he chooses.”**

(1) Narrated by *Al-Bukhari* (1120) and by *Muslim* (*Musafireen* / 199).

(2) Narrated by *Al-Bukhari* (3435) and by *Muslim* (*Al-Iman* / 46).

(130) What is the meaning of the belief in Paradise and Hell?

It is to believe firmly in their existence. It is to believe that they are created and will continue to exist as Allah wills them to. It is to believe that they will never cease to exist. This includes believing in whatever the first contains of bliss and the latter of torture.

(131) What evidence is there that they exist now?

Allah tells us they are prepared. He said, concerning Paradise, ﴿ **Prepared for *Al-Muttaqûn* (the pious)** ﴾ (3: 133)

He said concerning Hell, ﴿ **Prepared for the disbelievers.** ﴾ (3: 131).

Allah tells us that He had put Adam and his wife Eve in Paradise before they ate from the forbidden tree. He also tells us that the unbelievers are brought in front of the Fire morning and evening.

The Prophet (pbuh) said, **“I looked at Paradise, and I saw that most of its dwellers are the poor. I looked at Hell and I found that most of its dwellers are women.”**⁽¹⁾

(1) Narrated by *Al-Bukhari* (3241, 5198).

It was mentioned above that when a person dies, he is shown his place in Paradise or Hell.⁽¹⁾

The Prophet (pbuh) said, **“Cool yourselves down through prayers. Strong heat is from the breath of Hell.”**⁽²⁾

The Prophet (pbuh) said, **“Hell complained to its Lord and said, ‘O Lord, parts of me have eaten other parts.’ Then He allowed it two breaths, one in winter and one in summer. These are the worst you feel of heat and the worst of cold.”**⁽³⁾

The Prophet (pbuh) said, **“Fever is a breath from Hell, cool it down with water.”**⁽⁴⁾

The Prophet (pbuh) said, **“When Allah created ‘Jannah’ and ‘Naar’ (Paradise and Hell), He sent Jibreel to Paradise. He said, ‘Go and look at it.’”**⁽⁵⁾

(1) Narrated by *Al-Bukhari* (1379) and by *Muslim* (*Al-Jannah* / 65, 66).

(2) Narrated by *Al-Bukhari* (533, 534, 535) and by *Muslim* (*Masajid* / 180, 184, 186).

(3) Narrated by *Al-Bukhari* (537, 3260) and by *Muslim* (*Masajid* / 185, 186).

(4) Narrated by *Al-Bukhari* (3261, 3262, 3263) and by *Muslim* (*Al-Salam* / 78, 79 80).

(5) (Good related and authentic for others). It was narrated by *Al-Nassa'i* (3763), by *Ahmed* (2 / 332, 334, 354), and by *Abu Dawood* (4744). *Al-Tirmidhi* was silent about it (2560), and he said, “Good authentic Hadeeth”. Narrated =

Paradise and Hell were shown to the Prophet (pbuh) where he was seated when the sun was eclipsed as they were shown to him at the night of ‘*Israa*’ (Ascension to Heaven). There are very many authentic ‘Hadeeths’ that deal with this matter.

(132) What evidence is there that they exist eternally?

Allah said, ﴿ **To dwell therein forever. That is the supreme success.** ﴾ (9: 100)

Allah said, ﴿ **Nor shall they (ever) be asked to leave it.** ﴾ (15: 48)

Allah said, ﴿ **A gift without an end.** ﴾ (11: 108)

Allah said, ﴿ **Verily, this is Our Provision which will never finish.** ﴾ (38: 54)

Allah said, ﴿ **Verily! The *Muttaqûn* (pious), will be in place of Security (Paradise). Among Gardens and Springs, Dressed in fine silk and (also) in thick silk, facing each other, So (it will be). And We shall marry them to *Hûr* (fair female) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world).** ﴾ (44: 51-56)

= by *Al-Hakim* (1 / 27). *Al-Albani* said, “Good and authentic.” *Sheikh Ahmed Shakir* said, “Good related.”

There are other verses in which Allah tells us of the eternity of Paradise as well as the eternity of its dwellers. That it will never be cut off from them. That they will never get out from it. The same also applies to Hell.

Allah said, ﴿ **Except the way of Hell, to dwell therein forever.** ﴾ (4: 169)

Allah said, ﴿ **Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper.** ﴾ (33: 64-65)

Allah said, ﴿ **And whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.** ﴾ (72: 23)

Allah said, ﴿ **And they will never get out of the Fire.** ﴾ (2: 167)

Allah said, ﴿ **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** ﴾ (43: 75)

Allah said, ﴿ **Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.** ﴾ (35: 36)

Allah said, ﴿ **Verily whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His**

Messengers.), then surely, for him is Hell, wherein he will neither die nor live. ﴿ (20: 74)

There are other verses in which Allah tells us that the dwellers of Hell were created for Hell and it was created for them. They will abide there eternally. Thus they will never leave it. Allah said, **﴿ They will never leave (Hell).﴾** Their torment will never decrease. Allah said, **﴿ (Torment) will never be lessened on them.﴾** They will not even perish therein. Allah said, **﴿ There he will neither die (to be in rest) nor live (a good living). ﴾ (87: 13)**

The Prophet (pbuh) said, **“The dwellers of Hell will never die therein nor will they live.”⁽¹⁾**

The Prophet (pbuh) said, **“When the people of Paradise have entered into it and the people of Hell have entered into it, death will be brought till it is put between Paradise and Hell, then it is slaughtered. Then a call will be made: ‘Oh people of Paradise! There is no death. Oh people of Hell! There is no death. The people of Paradise will become even happier and the people of Hell will become more stressed.’”⁽²⁾**

In another utterance, the Prophet (pbuh) said, **“Each will eternally stay in what they attain.”**

(1) Narrated by *Muslim (Al-Iman / 306).*

(2) Narrated by *Al-Bukhari (4730, 6548)* and by *Muslim (Al-Jannah / 40, 43).*

Then he (pbuh) read this verse, ﴿ **And warn them (O Muhammad (peace be upon him)) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.** ﴾ (19: 39)

(133) What evidence is there that the believers see their Lord in the Hereafter?

Allah said, ﴿ **Some faces that Day shall be *Nâdirah* (shining and radiant). Looking at their Lord (Allâh).** ﴾ (75: 22-23)

Allah said, ﴿ **For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He)).** ﴾ (10: 26)

As for the disbelievers, Allah said, ﴿ **Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.** ﴾ (83: 15)

If Allah disallows his enemies to see the light of their Lord, He will not disallow His allies. *Jarir Bin Abdullahi* (May Allah be pleased with him) said, "We were seated together with Allah's Messenger (pbuh) when he looked at the full moon and said, 'Most surely you will see your Lord as clearly as you see this (full moon). You will not find it difficult to see Him. Therefore, you should persist

in praying before sunrise and before sunset, if you can.”⁽¹⁾

As you can see this full moon, does not mean that Allah looks like the moon, but that they will be able to see Him as clear as they were able to see the moon. This is also clear in the Prophet’s (pbuh) ‘**Hadeeth**’ about Allah’s Speech through Inspiration, **“Angels flutter their wings submitting to His Speech like a chain strikes against a rock.”⁽²⁾**. This is a likening of hearing by hearing, not the heard by the heard. Allah is above being likened to any of His creatures. The Prophet’s (pbuh) speech is also above being meant for likening, and he is the best knower of Allah.

Suhaib narrates that the Prophet (pbuh) said, **“The veil will be lifted and the believers will find nothing they have ever been given dearer to them than looking at their Lord.”⁽³⁾** Then he (pbuh) read the following verse, ﴿ **For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He)).** ﴾ (10: 26). In this concern, there are many clear

(1) Narrated by *Al-Bukhari* (554, 573, 4851) and by *Muslim* (*Masajid* / 211).

(2) Narrated by *Al-Bukhari* (4701).

(3) Narrated by *Muslim* (*Al-Iman* / 297, 298).

authentic ‘Hadeeths’, we mentioned (in explaining *Sullam Al-Wusool* (‘The Arriving Ladder’) 45 ‘*Hadeeths*’ narrated by more than 30 Companions. Whoever rejects this has rejected the Book and what Allah has revealed to his Messengers. Such would be among those meant in the following verse, ﴿ **Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.** ﴾ (83: 15) We ask Allah, the Almighty, His Forgiveness and health, and to grant us the bliss of looking at His Face (Amen).

(134) What evidence is there to support the belief in ‘*Shafa’ah*’ (Intercession), from whom will it be acceptable, to whom will it be granted and when will it be done?

‘*Shafa’ah*’ (Intercession) has been mentioned in numerous places in the Qur’an, and Allah tells us that it is exclusively His.

Allah said, ﴿ **Say: "To Allâh belongs all intercession.** ﴾ (39: 44)

Allah also tells us it will only be according to His Permission.

Allah said, ﴿ **Who is he that can intercede with Him except with His Permission?** ﴾ (2: 255)

Allah said, ﴿ **No intercessor (can plead with**

Him) except after His Leave.﴾ (10: 3)

Allah said, ﴿ **And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.﴾ (53: 26)**

Allah said, ﴿ **Intercession with Him profits not except for him whom He permits.﴾ (34: 23)**

Allah also tells us that intercession will be granted only after His Permission and only to those who have got covenant with Him.

Allah said, ﴿ **They will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.﴾ (78: 38)**

Allah said, ﴿ **None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).﴾ (19: 87)**

It will benefit only those with whom Allah is pleased.

Allah said, ﴿ **And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴾ (21:28)**

Allah said, ﴿ **On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.﴾ (20: 109)**

Allah is only pleased with the people who believe in His Oneness and who are devout to Him.

As for others, Allah said, ﴿ **There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to.** ﴾ (40: 18)

Allah said, ﴿ **Now we have no intercessors, Nor a close friend,** ﴾ (26: 100-101)

Allah said, ﴿ **So no intercession of intercessors will be of any use to them.** ﴾ (74: 48)

The Prophet (pbuh) told us that he was given the right to intercede. Then he told us that he would come and prostrate himself under the Throne and he would praise his Lord as He had taught him. He will not start to intercede till he is told, ‘**Raise your head and talk and you will be heard! Ask and you will be given! Intercede and your rintercession will be accepted!**’⁽¹⁾ Then he told us that he would not intercede to all the sinners among the believers at one go. He (pbuh) said, “**Allah would make a mark for me among the people and I would make them enter Paradise.**” Then he would go and prostrate himself again and Allah would make another mark for him – (till the end of the intercession ‘*Hadeeth*’).

Abu Hurairah (May Allah be pleased with him) asked the Prophet (pbuh), “**Who will be happiest with your intercession?**” The Prophet (pbuh) said,

(1) Narrated by *Al-Bukhari* (3340, 4476, 4712) and by *Muslim* (*Al-Iman* / 322, 326).

“Whoever says *LA ILAHA ILLAL-LAH* (There is no god but Allah) purely from his heart.”⁽¹⁾

(135) How many types of ‘*Shafa’ah*’ are there and which is the greatest one?

There are six kinds of ‘*Shafa’ah*’:

The first and highest of them is the one on the Day of Judgment, when Allah comes to settle cases among His slaves. It is only granted to our Prophet Muhammad (pbuh). It is the most coveted station of praise that Allah promised him.

Allah said, ﴿ **It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.).** ﴾ (17: 79)

When people find the trials of the Day of Judgment too hard, the waiting too long, they worry too much to bear and their sweat too choking, they will seek ‘*Sahfa’ah*’ (Intercession) that Allah may settle their cases. They would first go to Adam, then to Noah, then to Abraham, then to Moses, then to Jesus, the son of Mary. All of them would say, “I am more concerned with myself.” They would then go to our Prophet Muhammad (pbuh). He would say, “I

(1) Narrated by *Al-Bukhari* (99, 6570).

am the one to do it.”⁽¹⁾ This is explained in details in the *Saheehain* and other books.

The second ‘**Shafa’ah**’ is the supplication for opening the gates of Paradise. The first to whom it is opened is our Prophet Muhammad (pbuh). The first people to enter it is his ‘**Ummah**’ (People).

The third ‘**Shafa’ah**’ is for people consigned to Hell that they may not be taken into it (Hell).

The fourth is that for those who enter Hell among the people who believed in the Oneness of God that they get out of it. They would have been burned and turned to coal. They would be immersed in the river of life. They would then sprout back to life as a seed sprouts when immersed in water.

The fifth is that of raising the degrees of the people of Paradise.

The last three types are not for our Prophet (pbuh) only. However, he will be the foremost in them. Thereafter will be the other Prophets, the angels, the people nearest to Allah and the children who die young. Then Allah, in His Mercy, will take out of Hell people without anyone interceding for them whose number only Allah knows. They will also enter Paradise.

The sixth ‘**Shafa’ah**’ is for some of the dwellers

(1) Narrated by *Al-Bukhari* (3340) and by *Muslim* (*Al-Iman* / 322, 326).

of Hell that punishment be lessened for them. This type is only for our Prophet (pbuh) for his Uncle Abu Talib.

Sinners will continue to be thrown into Hell and it will say, ﴿ **Give me more** ﴾ till Allah puts His foot in it, it will then crumble and say, ﴿ **Enough, enough by Your Glory.** ﴾⁽¹⁾ There will remain vacant places in Paradise for which Allah will create people to enter.

(136) Does anyone enter Paradise or escape the Fire by their deeds alone?

The Prophet (pbuh) said, **“Do what you can of good deeds and be optimistic, but know full well that none of you will enter Paradise by his deeds.”** They asked, “Not even you, O Messenger of Allah?” He said, **“not even me, unless Allah includes me in His Mercy and Bounty. The most loved deeds to Allah are the ones you most persevere with, no matter how small they are.”**⁽²⁾

(1) Narrated by *Al-Bukhari* (4848, 4849, 4850) and by *Muslim* (*Al-Jannah* / 37, 38, 39).

(2) Narrated by *Al-Bukhari* (5673) and by *Muslim* (*Al-Munafiqeen* / 71-78).

(137) How do we reconcile this ‘*Hadeeth*’ with the verse in which Allah said, ﴿ This is the Paradise which you have inherited for what you used to do. ﴾ (7: 43)

There is no contradiction between them. The preposition ‘**for**’ in the verse shows that good deeds are reasons for entering Paradise, without such good deeds a person cannot enter Paradise. For everything has to have a cause. The preposition ‘**by**’ in the ‘*Hadeeth*’ refers to price. That is, the price of good deeds is not Paradise. Because if a slave lives a very long life, worshipping Allah day and night, not committing any sin, the price of his deeds will not amount to 1% of the blessings that Allah bestowed on him whether overtly or covertly. How could it then be a price for his entry into Paradise?

Allah said, ﴿ **And say (O Muhammad (peace be upon him)) "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"** ﴾ (23: 118)

(138) What evidence is there for the belief in ‘*Qadar*’ (Fate, Destiny or Predestination) in its entirety?

Allah said, ﴿ **And the Command of Allâh is a decree determined.** ﴾ (33: 38)

Allah said, ﴿ **That Allâh might accomplish a matter already ordained (in His Knowledge).** ﴾ (8: 42)

Allah said, ﴿ **And Allâh's Command must be fulfilled.** ﴾ (33: 37)

Allah said, ﴿ **No calamity befalls, but with the Leave (i.e. decision and *Qadar* (Divine Preordainments)) of Allâh, and whosoever believes in Allâh, He guides his heart (to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments))** ﴾ (64: 11)

Allah said, ﴿ **And what you suffered (of the disaster) on the day (of the battle of *Uhud* when) the two armies met, was by the leave of Allâh.** ﴾ (3:166)

Allah said, ﴿ **Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.** ﴾ (2: 156-157)

Jibreel's '*Hadeeth*' "...and to believe in *Qadar* (Fate) whether good or evil," has been mentioned above.⁽¹⁾

(1) Narrated by *Al-Bukhari* (50, 4777) and by *Muslim* (*Al-Iman* / 1, 5).

The Prophet (pbuh) said, “Know full well, then, that whatever had befallen you, would not have missed you, and whatever had missed you, would not have befallen you.”⁽¹⁾

The Prophet (pbuh) said, “If something befalls you, you should not say, ‘Had I done such, the result would have been different.’ Rather you should say, ‘Allah has willed this and His Will comes to pass.’”⁽²⁾

The Prophet (pbuh) said, “Everything is according to Fate which is predetermined even disability or wisdom.”⁽³⁾

(139) What are the ranks of belief in Fate?

Belief in Predestination has four levels:

The first level is the belief in Allah’s comprehensive Knowledge of everything. Nothing in the heavens or the earth escapes His Knowledge. Allah knows all His creatures even before He had created them. He knows their provisions, the span of their lives, their words, their deeds and all their actions and inactions. He knows their hidden secrets

(1) (Authentic). Narrated by *Ahmed* (5 / 182,183, 185, 189), by *Abu Dawood* (4699), by *Bin Majah* (77) and *Abu Dawood* was silent about it. *Al-Albani* said it was authentic.

(2) Narrated by *Muslim* (*Al-Qadar*/34) and by *Bin Majah* (79).

(3) Narrated by *Muslim* (*Al-Qadar* / 18).

as well as their unhidden things. He knows which of them will be among the dwellers of Paradise and which will be among the dwellers of Hell.

The second level is the belief that all these were written beforehand and that Allah had written all; that His Knowledge encompassed of what would happen. This includes the belief in the Pen and the Board (on which everything is written).

The third level is the belief in the Will of Allah that is always fulfilled, His overwhelming Power to fulfill His Will. These are ever present concerning what has come and what is to come. They have no connection concerning what has not happened and what will not happen. Whatever Allah wills will inevitably happen. Whatever He does not will, will inevitably not happen, because Allah wills it not to happen, not because He cannot make it happen.

Allah said, ﴿ **Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.** ﴾ (35: 44)

The fourth level is the belief that Allah is the Creator of everything. It is to believe that there is not an atom in the heavens or on earth, or in between them, except what is created by Him. He is the Creator of its movements and non-movement. Praise be to Him! There is no other creator except Him, and no other Lord except Him.

(140) What evidence is there for the first rank, i.e., the belief of Knowledge?

Allah said, ﴿ **He is Allâh, besides Whom there is *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen.** ﴾ (59: 22)

Allah said, ﴿ **And that Allâh surrounds (comprehends) all things in (His) Knowledge.** ﴾ (65:12)

Allah said, ﴿ **The All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth** ﴾ (34: 3)

Allah said, ﴿ **And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He.** ﴾ (6: 59)

Allah said, ﴿ **Allâh knows best with whom to place His Message.** ﴾ (6: 124)

Allah said, ﴿ **Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.** ﴾ (68: 7)

Allah said, ﴿ **Does not Allâh know best those who are grateful?** ﴾ (6: 53)

Allah said, ﴿ **Is not Allâh Best Aware of what is in the breast of the '*Alamîn* (mankind and**

jinn). ﴿ (29: 10)

Allah said, ﴿ **And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."** He (Allâh) said: **"I know that which you do not know."** ﴿ (2: 30)

Allah said, ﴿ **And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.** ﴿ (2: 216)

When the Prophet (pbuh) was asked by a man, **"Are those who go to Paradise and those who go to Hell already known (to Allah)?"** The Prophet (pbuh) said, **"Yes, they are."** The man further asked, **"Why should people work (good deeds) then?"** The Prophet (pbuh) said, **"Each will work according to what he has been created for and what has been made easy for him."**⁽¹⁾

The Prophet (pbuh) was asked about the children of the associators (disbelievers) and he (pbuh) said,

(1) Narrated by *Al-Bukhari* (6596, 7551) and by *Muslim* (*Al-Qadar* / 9).

“Allah knows better what action they had done.”⁽¹⁾

The Prophet (pbuh) said, **“Allah has created people for Paradise since they were seeds in their fathers’ loins. He has created people for Hell since they were seeds in their fathers’ loins.”⁽²⁾**

The Prophet (pbuh) said, **“A person may do the work of those who enter Paradise – as appears to people – yet he is among the people of Hell. A person may do the work of those who enter Hell, as appears to people, yet he is among the people of Paradise.”⁽³⁾**

The Prophet (pbuh) said, **“There is not a soul among you except that Allah knows its station in Paradise or Hell.”** They asked, **“Why should we work (good deeds) then? O Messenger of Allah! Should not we better depend on that?”** He (pbuh) said, **“You should work (good deeds) for each is their work made smooth for them.”⁽⁴⁾** Then he (pbuh) read the following verse, ﴿ **As for him who gives (in charity) and keeps his duty to Allâh and**

(1) Narrated by *Al-Bukhari* (1383) and by *Muslim* (*AlQadar* / 27, 28).

(2) Narrated by *Muslim* (*Al-Qadar* / 31).

(3) Narrated by *Al-Bukhari* (2898, 4202, 4207) and by *Muslim* (*Al-Iman* / 179).

(4) Narrated by *Al-Bukhari* (1362, 4945, 4946) and by *Muslim* (*Al-Qadar* / 6, 7).

fears Him, And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husnâ*. We will make smooth for him the path for evil. ﴿ (92: 5-10)

(141) What evidence is there for the second rank, i.e., the belief that Fate is written down for everyone?

Allah said, ﴿ And all things We have recorded with numbers (as a record) in a Clear Book. ﴿ (36: 12)

Allah said, ﴿ Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). ﴿ (22:70)

In the argument between Moses and Pharaoh, Allah said, ﴿ "What about the generations of old?" ﴿ He replied, ﴿ "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets," ﴿ (20: 51-52)

Allah said, ﴿ And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*) Surely, that is easy for Allâh. ﴿ (35: 11)

The Prophet (pbuh) said, "There is not a soul

except Allah has written down its position either to Heaven or to Hell. And it is either written as happy or miserable.”⁽¹⁾

Suraqa Bin Malik Bin Ja'sham asked, “O Messenger of Allah! Our religion shows us as though we have just been created. What are our deeds of this day? Are they according to what has been written down in predestination and of which the pens are already dry or are they according to the (unknown) future?” The Prophet (pbuh) said, **“They are according to what has been written down in predestination and of which the pens are already dry.”** *Suraqa* further asked, “Why should we work (good) deeds then?” The Prophet (pbuh) said, **“To each their deeds will be made smooth for them.”⁽²⁾**

(142) What goes under this rank of ‘*Taqadeer*’ (Predestination)?

There are five kinds of ‘*Taqadeer*’ (Predestination) that are included here; all pertain to knowledge.

The first ‘*Taqadeer*’ is the eternal ‘*Taqadeer*’ which means that all that has been written 50,000

(1) See the previous Hadeeth.

(2) Narrated by *Muslim (Al-Qadar / 8)*.

years before the creation of the heavens and the earth, when Allah created the Pen. This is the oldest '**Taqdeer**'.

The second '**Taqdeer**' is the 'Age **Taqdeer**' (on the day of taking the Covenant). It occurred when Allah made a covenant with the children of Adam, while they were still seeds. When Allah asked them, as the following verse tells us, ﴿ "Am I not your Lord?" ﴾ (7: 172)

The third '**Taqdeer**' is the 'Age **Taqdeer**' when the human seed takes shape in the womb.

The fourth '**Taqdeer**' is the annual '**Taqdeer**' in **LAILATUL QADR** (the Night of Power)."

The fifth '**Taqdeer**' is the daily '**Taqdeer**'. It is the actual fulfillment of all above.

(143) What evidence is there for the Eternal 'Taqdeer**'?**

Allah said, ﴿ No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (**Al-Lauh Al-Mahfûz**), before We bring it into existence. ﴾ (57: 22)

In **Saheehain**, the Prophet (pbuh) said, "Allah had written out the destination of all creatures 50,000 years before he created the heavens and the earth." Then he (pbuh) said, "His Throne was

on water.”⁽¹⁾

The Prophet (pbuh) said, **“The first that Allah created was the Pen. He commanded it to write. The Pen said, ‘O my Lord! What should I write?’ He said, ‘Write the destinations of all things till the Hour comes to pass.’”⁽²⁾**. This ‘*Hadeeth*’ is in the *Sunan*.

The Prophet (pbuh) said, **“O Abu Hurairah! The Pen is dry of what will come to pass.”⁽³⁾** This ‘*Hadeeth*’ is narrated by *Al-Bukhari* and others.

(144) What evidence is there for the first (Age *Taqdeer*) on the Day of Covenant Taking?

Allah said, ﴿ **And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said:**

(1) Narrated by *Muslim* (*Al-Qadaq* / 16), by *Ahmed* (2 / 169) and by *Al-Tirmithe* (2156).

(2) (Authentic). Narrated by *Ahmed* (5 / 317), by *Abu Dawood* (4700), by *Al-Tirmithe* (2155) and by *Bin Abu Assim* (102, 103, 104, 105). *Al-Tirmithe* said, “It is a strange Hadeeth from this side.” *Abu Dawood* was silent about it and *Al-Albani* said it was authentic.

(3) Narrated by *Al-Bukhari* (5076).

"Yes! We testify," ﴿7: 172)

Ishaq Bin Rahawaih narrated that a man asked, "O Prophet of Allah! Are deeds started just now or are they predestined?" The Prophet (pbuh) said, **"When Allah took out the seeds of Adam from his back, He made them bear witness on themselves. Then He put them in the Palms of His Hands and said, 'These will be for Paradise and these for the Fire.' The deeds of the people of Paradise will be made smooth for them. The deeds of the people of Fire will be made smooth for them."**⁽¹⁾

In *Al-Muwatta'*, ***Umar Bin Al-Khattab*** was asked about the following verse, ﴿And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." ﴿7: 172) Umar said that he heard the Prophet (pbuh) answering the same question saying, **"Allah created Adam then He**

(1) (Weak). Narrated by *Al-Baihaqi* in *Al-Asma' Wa-Sifat* (326). It was also narrated by *Al-Tabari* in his *Tafseer* (9 / 80, 81). *Al-Hafith* said in *Al-Matalib*, "A strange Hadeeth." *Al-A'athami* commented on it saying, "Traced by *Al-Bazzar*. " *Al-Buseeri* also said, "Narrated by *Ishaq* and *Al-Bazzar* with a weak relatedness." (1 / 89)

wiped his back with His Right Hand and took out his descendants and said, ‘I have created these for Paradise. They will do the deeds of the people of Paradise.’ Then He wiped his back and took out more descendants and said, ‘I created these for the Fire, and they will do the deeds of the people of Fire.’”(1)

*Al-Tirmithe*e narrated about Abdullah Bin Amr (May Allah be pleased with him) who said, “The Prophet (pbuh) came out with two books in his hand and said, ‘**Do you know what these two books are?**’ We said, ‘No, Messenger of Allah, we do not know unless you tell us.’ He (pbuh) said of the book in his right hand, ‘**This is a book from the Lord of the Two Worlds. It has all the names of the people of Paradise and the names of their forefathers and their tribes. None will be added to them or taken out of them.**’ And then he said concerning the book in his left hand, ‘**This is a book**

(1) (Authentic); narated by *Ahmed* (1 / 44, 45), by *Abu Dawood* (4703, 4704), by *Al-Tirmithe*e (3075), by *Al-Hakim* (2 / 324, 325) and in *Al-Sunna* by *Bin Abu Assim* (196, 201). *Abu Dawood* was silent about it. *Al-Tirmithe*e said, “It is a good Hadeeth.” *Al-Hakim* said it was authentic and *Al-Thahabi* agreed with him. *Sheikh Al-Albani* said, after he mentioned its ways in *Al-Saheehah* (1623), “Consequently, the Hadeeth is authentic even successive in its rerlatedness of meaning.”.

from the Lord of the Two Worlds. It has all the names of the people of the Fire and the names of their forefathers and their tribes. None will be added to them or take out of them.’ The Companions asked, ‘Why should people work (good) deeds, then, O Messenger of Allah?’ He (pbuh) said, ‘Do the best you can. The one destined for Paradise will seal his life with the deeds of the People of Paradise, no matter what he had done before that. The one destined for Fire will seal his life with the deeds of the people of Fire, no matter what he had done before that.’ Then the Messenger of Allah (pbuh) said, ‘You are two groups, a group in Paradise and a group in Hell-Fire.’”(1)

(145) What evidence is there for the ‘Age Taqdeer’ (Predestination) occurring when the sperm begins to be created?

Allah said, ﴿ He knows you well when He created you from the earth (Adam), and when

(1) (Good). Narrated by Ahmed (2 / 167) and by Al-Tirmithe (2141) who said, “This is a good, authentic and a stange Hadeeth.” Sheikh Shakir said, “Its relatedness is correct.” Sheikh Al-Albani said that it was of good relatedness in Al-Saheehah (848).

you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him (i.e. those who are *Al-Muttaqûn* (the pious). ﴿ (53: 32)

In the *Saheehain*, the Prophet (pbuh) said, “Any one of you remains 40 days in the womb of his mother as a sperm drop. Then another 40 days as a clot of blood or a leech. Then another 40 days as a morsel of flesh. Then an angel comes to blow the soul into him and give him four commands: his provisions, his life span, his deeds, and whether he is to be happy or unhappy. By the One Who is the Only God, a person may do the deeds of the people of Paradise till there is only one arm’s length between him and Paradise, but what is written in the Book will overtake him and he will do the deeds of the people of the Fire and he enters therein. A person may do the deeds of the people of the Fire till there is only one arm’s length between him and the Fire, but what is written in the Book will overtake him and he will do the deeds of the people of Paradise and he enters therein.”⁽¹⁾

There are many narrations for this ‘*Hadeeth*’

(1) Narrated by *Al-Bukhari* (3208, 3332) and by *Muslim* (*Al-Qadar* / 1).

narrated by a group of the Companions using different wording, but the meaning is the same.

(146) What evidence is there for the ‘Annual Taqdeer’ (Predestination) occurring at *LAILATUL-QADR* (The Night of Power)?

Allah said, ﴿ **Therein (that night) is decreed every matter of ordainments. As a Command (or this Qur'an or the Decree of every matter) from Us.** ﴾ (44: 4-5)

Ibn Abbas (May Allah be pleased with him and his father) said, “In *LAILATUL-QADR* (The night of Power) it will be written in the Mother of the Book what is to be during the year, of deaths and births, provisions and rain, even those who will perform *Hajj*. It will be said, ‘such and such will perform *Hajj*.’”

The same is said by a number of other Companions, such as, *Al-Hassan*, *Sai'id Bin Jubair*, *Muqatil* and *Abu Abdul-Rahman As-Salmi* and others.

(147) What evidence is there for the daily ‘Taqdeer’?

Allah said, ﴿ **Every day He is (engaged) in some affairs (such as giving honor or to some, life**

or death to some, etc.)! ﴿ (55: 29)

Ibn Abbas (May Allah be pleased with him and his father) said, “Among what Allah created is the Well Kept Board. It is created of a white pearl. Its covers are made of a red ruby. Its pen is made of light. Its writing is made of light. Allah looks into it everyday 360 looks (times). Every time He looks, He creates and provides, He gives life and causes death; He elevates in status and lowers in status, and does what He wills. This is the explanation of the above verse.”⁽¹⁾

All these ‘**Taqdeers**’ (Predestinations) are details of the first ‘**Taqdeer**’ or the Eternal ‘**Taqdeer**’, which Allah ordered the Pen to write when He first created it. This was the interpretation of Ibn Umar and Ibn Abbas (May Allah be pleased with them and their fathers) of the following verse, ﴿ **We were recording what you used to do (i.e. Our angels used to record your deeds).** ﴾ (45: 29)⁽²⁾

All these stem from the Knowledge of Allah which is one of His Attributes.

(1) (Weak). Narrated by *Al-Hakim* (2 / 474) who said, “Its relatedness is authentic but it is not traced.” *Al-Thahabi* also said, “The name of Abu Hamzah is stable. He is weak.”

(2) (Authentic). Narrated by *Al-Hakim* (2 / 454) and by *Bin Jareer* (25 / 94, 95). *Al-Hakim* said, “This is an authentic Hadeeth in its relatedness. It was not traced.” *Al-Thahabi* agreed with him.

(148) What does the overtaking of fate mean in terms of happiness or unhappiness of a person?

All the revealed Books and the Prophetic traditions agree that Predestination does not mean prevention of good labor. It does not mean that one should make it one's lot without work. On the contrary, it means that one should be extra careful in laboring in good deeds. Therefore, when the Prophet (pbuh) told his Companions the facts of Predestination, its fulfillment and the dryness of the Pen, some of them asked, "Should not we then depend on the Books detailing our predestination and leave working good deeds?" The Prophet (pbuh) said, **"No, you should not. Each will have their way made smooth for them."** Then he recited the following verse, ﴿ **As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness).** ﴾ (92: 5-7)

Allah made these destinies and made the causes that lead to them. Such destinies and such causes Allah made in His Wisdom. He made smooth to each of His creatures what He has created them for in this world and in the Hereafter. So each of these creatures is made ready for the tasks and roles that a creature is to play. If a person knew that the

consequences of his after life were connected with the causes that lead to them, he or she would be even keener to carry them out, to achieve them, and to do more to earn his living and his worldly affairs. The Companions achieved such deep understanding of this, that upon hearing the '*Hadeeth*' of '*Qadar*' (Destiny) each of them would say, "It means I will have to work even harder than before (in doing good deeds)"

The Prophet (pbuh) said, **"Be keen on what is good for you. Seek support from Allah and do not fail – in doing good deeds."**⁽¹⁾

When asked about a medicine for curing and about precaution against evil, whether such things stop some of what Allah destined, the Prophet (pbuh) said, **"Such are part of what Allah destined."**⁽²⁾ This means that Allah destined good and evil and the causes that lead up to either of them.

(1) Narrated by *Muslim* (*Al-Qadar* /34) and by *Bin Majah* (79).

(2) (Good). Narrated by *Ahmed* (3 / 421), by *Al-Tirmithe* (2065) and by *Bin Majah* (3437). Imam *Al-Tirmithe* said, "This is a good authentic Hadeeth." Narrated by *Al-Hakim* (4 / 199) about *Hakim Bin Huzam* and he said, "This is a correct related Hadeeth. It was not traced." *Al-Thahabi* agreed with him. Also narrated by *Bin Habban* with good relatedness about Ka'b Bin Malik. *Sheikh Al-Albani* gave many ways and narrations of the Hadeeth, then he said, "Consequently, I hope that this Hadeeth will arrive to the rank of good."

(149) What evidence is there for the third rank, i.e., the belief in the Will of Allah?

Allah said, ﴿ **But you cannot will, unless Allâh wills.** ﴾ (76: 30)

Allah said, ﴿ **And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allâh will!"** ﴾ (18: 23-24)

Allah said, ﴿ **Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.** ﴾ (6: 39)

Allah said, ﴿ **And had Allâh willed, He could have made you (all) one nation.** ﴾ (16: 93)

Allah said, ﴿ **If Allâh had willed, they would not have fought against one another.** ﴾ (2: 253)

Allah said, ﴿ **But if it had been Allâh's Will, He Himself could certainly have punished them (without you).** ﴾ (47: 4)

Allah said, ﴿ **(He is the) Doer of whatsoever He intends (or wills).** ﴾ (85: 16)

Allah said, ﴿ **Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!** ﴾ (36: 82)

Allah said, ﴿ **Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is.** ﴾ (16: 40)

Allah said, ﴿ **And whomsoever Allâh wills to guide, He opens his breast to Islâm; and**

whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. ﴿6: 125﴾

Innumerable verses can be cited to the same effect.

The Prophet (pbuh) said, **“The hearts of all slaves are like one heart between the Fingers of Allah. He turns them whichever way He wills.”⁽¹⁾**

When they slept in the valley, the Prophet (pbuh) said, **“Allah has taken your souls when He so willed and sent them back to you when He so willed.”⁽²⁾**

The Prophet (pbuh) said, **“Intercede – for people – and you will be rewarded. Allah will bring to pass of that which is uttered by His Messenger as He wills.”⁽³⁾**

The Prophet (pbuh) said, **“Do not say, ‘What Allah wills and what such and such person wills’, rather say, ‘What Allah Alone wills.’”**

The Prophet (pbuh) said, **“Whomever Allah wills to prosper, He makes him learn more in religion.”⁽⁴⁾**

(1) Narrated by *Muslim (Al-Qadar / 17)*.

(2) Narrated by *Al-Bukhari (595, 1471)*.

(3) Narrated by *Al-Bukhari (1432)* and by *Muslim (Al-Birr Wa-Silah / 145)*.

(4) Narrated by *Al-Bukhari (71, 3116, 7321)* and by *Muslim (Al-Imarah / 175)*.

The Prophet (pbuh) said, **“When Allah wills to descend mercy on a people, He takes up its Messenger before it. When Allah wills to descend wrath on a people, He punishes it when its Messenger is still alive.”**⁽¹⁾

Other innumerable *‘Hadeeths’* are there concerning Allah’s Will and Wish.

(150) Allah has told us, in His Book, through His Messenger, and by what we know of His Attributes, that He loves the benefactors, the pious and the patient. He is pleased with those who believed and of good deeds. He dislikes the disbelievers, the oppressors, and He does not like disbelief or corruption for His slaves, though all this is according to His Will and Wish. If He willed there could not exist, in His Kingdom, what He does not like. How do we answer this question, “How does Allah will and wish what He does not accept or like ?

Allah’s Will, in the texts, is of two meanings:

First: The Will of Destiny which is not accompanied by love and acceptance. It includes

(1) Narrated by *Muslim (Al-Fadha’il 24)*.

faith and disbelief, obedience and rebellion, what is accepted, what is loved and what is hated and their opposites. This Will is one from which there is no escape.

Allah said, ﴿ **And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.** ﴾ (6: 125)

Allah said, ﴿ **Beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy).** ﴾ (5: 41)

Second: The Will of Religious Law, concerned with what Allah accepts and loves. Upon this one Allah has made His commands and prohibitions.

Allah said, ﴿ **Allâh intends for you ease, and He does not want to make things difficult for you.** ﴾ (2: 185)

Allah said, ﴿ **Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.** ﴾ (4: 26)

This Will cannot be followed except by those willed to follow it in the first meaning of ‘Will’.

Thus, the obedient believer has two wills working for him, the Will of Destiny and the Will of Religious Law. The Will of Destiny is the only one working in the case of a rebellious disbeliever. Allah has called His slaves to please Him and guided those He willed to do so, i.e., to please Him.

Allah said, ﴿ **Allâh calls to the home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.** ﴾ (10: 25)

Thus the call to please Allah is made general to everyone, but the guidance to please Him, is only given to the chosen ones.

Allah said, ﴿ **Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.** ﴾ (53: 30)

(151) What evidence is there for the fourth rank in the belief in Fate, i.e., the rank of creation?

Allah said, ﴿ **Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.** ﴾ (39: 62)

Allah said, ﴿ **Is there any creator other than**

Allâh who provides for you from the sky (rain) and the earth? ﴿﴾ (35: 3)

Allah said, ﴿ **This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. ﴿﴾ (31: 11)**

Allah said, ﴿ **Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? ﴿﴾**” (30: 40)

Allah said, ﴿ **"While Allâh has created you and what you make!" ﴿﴾ (37: 96)**

Allah said, ﴿ **By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. ﴿﴾ (91: 7-8)**

Allah said, ﴿ **Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray,- then those! They are the losers. ﴿﴾ (7: 178)**

Allah said, ﴿ **But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (peace be upon him)) hateful to you. ﴿﴾ (49: 7)**

Al-Bukhari narrates a '*Hadeeth*' about the creation of the deeds of the slaves about *Huthaifa* (May Allah be pleased with him), who gives its

relatedness to the Prophet (pbuh), saying, **“Allah creates every tradesman and his trade.”**⁽¹⁾

The Prophet (pbuh) said, **“Oh, my Lord! Give my soul its fear of You. Purify it. You are the Best One to purify it. Surely, You are its Ally and Protector.”**⁽²⁾

(152) What is the meaning of the ‘Hadeeth’, “All good is in Your Hands. Evil does not belong to You”,⁽³⁾ bearing in mind that Allah is the Creator of everything?

That means that what Allah does is always purely good. It is purely good because it is attributed to Him and it emanates from Him. Allah’s doing has no evil because He is a Just Judge. All His deeds are wise and just. He puts things where they belong as they are known to Him, Glory is His. Whatever evil there is in the Destiny is attributed to the creatures themselves. Such evil leads them to dire consequences as a result of what they earn. Final justice is meted out to them.

Allah said, ﴿ **And whatever of misfortune befalls you, it is because of what your hands have**

(1) Narrated by *Al-Bukhari* (73).

(2) Narrated by *Muslim* (*Al-Thikr* / 73).

(3) Narrated by *Muslim* (*Musafireen* / 201).

earned. And He pardons much. (See the Qur'an verse 35:45). ﴿ (42: 30)

Allah said, ﴿ **We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers).** ﴿ (43: 76)

Allah said, ﴿ **Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.** ﴿ (10: 44)

(153) Do the slaves have power or will for the actions that belong to them?

Yes, they do. Slaves have power to do what they want. They do have a will. Their deeds are attributed to them. For such they have been given the responsibility. For such they will be rewarded or punished. Allah has only placed upon them what is in their power to achieve. Allah has proved this to them in the Qur'an and through the **SUNNAH**. However, they can only do what Allah gives the power to do, and they cannot will until Allah has willed. They cannot carry out any deed unless He makes them doers of those deeds as detailed above in the verses concerning the Will, the Wish and the Creation. As they have not created themselves, they have not created their deeds. Their power, their will and their deeds are subservient to His Power, His Will and His Deeds. He is their Creator as well as the Creator of their power, their will and their deeds.

Their power, their will and their deeds are not necessarily the same as His Power, His Will and His Deeds, as they are not the same as Him. Their deeds – created by Allah – are done by them, are suited to them and belong to them in reality. Such deeds emanate from the deeds of Allah done by Him, suited to Him, attributed to Him in reality. Allah initiates deeds in real fact and the slave is caused to do the deeds in real fact. Allah guides in real fact and the slave is guided in real fact. For such, each of the two verbs is attributed to the one who does them. Allah guides, but the slave is guided.

Allah said, ﴿ **And he whom Allâh guides, he is led aright;** ﴾ (17: 97)

Thus, guiding is attributed to Allah in real fact and receiving guidance is attributed to the slave in real fact. As the guide is not the same as the guided, guidance is not the same as the followed guidance. Thus, Allah misguides those who prefer misguidance in real fact. Such a slave will be misguided in real fact. Such are all Allah's deeds with His slaves. Those who attribute both, the initiation of deeds as well as the followed deeds to the slave are disbelievers. Those who attribute both, the initiation of deeds to the Creator and the followed deeds to the slave are real believers.

(154) How do you answer this question: “Is it not possible in Allah’s Infinite Power to make all His slaves believers, guided, obedient, especially that He legally likes that of them?”

Of course it is possible for Him.

Allah said, ﴿ **If Allâh had willed, He would have made you one nation** ﴾ (5: 48)

Allah said, ﴿ **And had your Lord willed, those on earth would have believed, all of them together.** ﴾ (10: 99)

However, what He has done to them is according to His Wisdom and the prerogative of His Lordship and Godhead as well as the prerogative of His Names and Attributes. If one asks: “Why should there be among His slaves those who obey and those who disobey?” This will be like those who ask: “Why is it among His Names are the One Who harms and the One Who gives benefit; the one Who gives and the One Who denies (giving); the One Who raises in rank and the One Who lowers in rank; the One Who blesses and the One Who avenges, and so on. His Actions are the consequences of His Names and Attributes. Objections raised against His Actions are objections against His Names and Attributes, more deadly still, they are objections against His Lordship and Godhead.

Allah said, ﴿ **Glorified is Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned.** ﴾
(21: 22-23)

(155) What is the rank of the belief in Fate in relation to religion?

Belief in Destiny is the system of belief in One God. Likewise, belief in the causes that lead to good and avoid harm is the system of '*Shari'ah*' (the Islamic Law). The system of religion cannot be regulated and be straight, except for the one who believes in Destiny and follows the Islamic Law.

The Prophet (pbuh) confirmed the belief in '*Qadar*' (Destiny). When someone asked the Prophet (pbuh): "Should not we then give up work depending on our '*Qadar*' (Predestination)?" The Prophet said, "**Work! Each has his way made smooth for him.**"

Whoever denies '*Qadar*', claiming it is opposed to the Islamic Law, has denied that Allah has Knowledge and Power, and has made the creature independent in his actions, and thus, is able to create them. Then he has made other creators besides Allah or he has made all creatures creators. And he who confirms '*Qadar*', but says, it is unjust, claiming it

does not give the slave any power to choose, according to which he will be judged, claiming that Allah has put a burden on His slaves greater than they can bear, claiming that such a burden was like asking a blind person to put dots on the letters of the Qur'an, the claims of this person are tantamount to accusing Allah of injustice. The first to make such an accusation was **Iblees** (Satan) as is mentioned in the following verse:

Allah said, ﴿ **(Iblīs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. ﴿ (7: 16)**

True believers, on the other hand, believe in '**Qadar**' (Predestination) whether good or bad, because Allah is the Creator of it all. They follow the Islamic Law in its commands to do or not to do. They take its judgment on them in private and in public. They believe that guidance and misguidance are both in the Hand of Allah. He guides whomever He likes with His Bounty, and misguides whomever He likes according to His Justice. He knows best where to place His Bounty and where to place His Justice.

Allah said, ﴿ **Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance. ﴿ (53: 30)**

True believers know that such is the High Wisdom of Allah and the Absolute Proof. They know that reward and punishment are based on following or not following the Islamic Law, and is not based on '*Qadar*'. They only give each other patience during afflictions by remembering '*Qadar*'. If they are guided to good things, they know whom to thank as mentioned in the following verse:

Allah said, ﴿ **And they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!"** ﴾ (7: 43)

The believer would not say as the rebellious *Qaroon* says in the Qur'an, ﴿ **He said: "This has been given to me only because of the knowledge I possess."** ﴾ (28: 78)

If the believers commit an evil act, they say, as our two parents, Adam and Eve, said, as mentioned in the following verse: ﴿ **They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."** ﴾ (7: 23)

They would not say what the evil Satan said as mentioned in the following verse: ﴿ **(Iblîs (Satan)) said: "O my Lord! Because you misled me..."** ﴾ (15: 39)

If they are faced with affliction, they say what is

mentioned in the following verse: ﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾ (2: 156)

They would not say what the disbelievers say, as mentioned in the following verse: ﴿ And who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do. ﴾ (3: 156)

(156) How many are the branches of ‘*Iman*’ (Faith)?

Allah said, ﴿ It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it,

and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (the pious). ﴿2: 177﴾

The Prophet (pbuh) said, “‘*Iman*’ (Faith) has more than sixty – in another version of the ‘*Hadeeth*’ more than seventy – branches. The highest is saying *LA ILAHA ILLAL-LAH* (There is no god but Allah), and the lowest branch is removing harm from the road. Bashfulness is a branch of Faith.”⁽¹⁾

(157) How have scholars explained these branches?

The Group of ‘*Hadeeth*’ interpreters numerated these branches, and then classified them in many classifications. They excelled in that and benefited others. However, knowing their number is not a condition of Faith. It is enough to believe in them as a whole. They do not deviate from the Qur’an and the *SUNNAH*. A slave should follow their commands, avoid their prohibitions and believe their news, and he has completed the branches of Faith. What the scholars have enumerated is all truly a

(1) Narrated by *Al-Bukhari* (9) and by *Muslim* (*Al-Iman* / 57, 58).

matter of faith. However, assurance that it is what the Prophet (pbuh) meant by the above '*Hadeeth*,' needs investigation.

(158) Give a summary of what the scholars enumerated.

Al-Hafith summarized what *Ibn Habbān* mentioned saying, "Such branches are of three kinds: deeds of the heart, deeds of the tongue and deeds of the body."

Deeds of the heart are beliefs and intentions and are of twenty-four types. Belief in Allah includes belief in His Being, His Attributes and His Oneness, as mentioned in the following verse:

Allah said, ﴿ **There is nothing like Him; and He is the All-Hearer, the All-Seer.** ﴾ (42: 11). And belief of the occurrence of things lower than Him, belief in His angels, His books and His Messengers, belief in '*Qadar*', whether good or bad, belief in the Last Day, which includes the questioning in the grave, resurrection and judgment and the scales, the *SIRAT* (the Bridge passing over Hell), Paradise and Fire, love of Allah, loving and hating others for the Sake of Allah, love of the Prophet (pbuh), belief in the necessity for glorifying him, this includes praying for him, following his tradition, devotion and faithfulness which include leaving double faces

and hypocrisy, '**Tawbah**' (Repentance), fear, hope, gratitude, loyalty, patience, accepting '**Qadar**', dependence on Allah, mercy, modesty, which includes respect for the elders and mercy for the younger, leaving arrogance and self-liking, leaving of envy, hatred and anger.

Deeds of the Tongue include seven kinds. Pronouncing the '**Shahadahs**', reading the Qur'an, learning and teaching the knowledge of '**Shari'ah**' (Islamic Jurisprudence), supplication and remembrance that include asking for forgiveness, and avoiding vain useless talk.

Deeds of the body include 38 kinds. They are of three main types: One is concerned with one's relation with oneself and of 15 branches. These include: purity of the body and thoughts, feeding the poor, generosity to the guest, fasting Ramadhan and other days, '**I'tikaf**' (retreat to the mosques for some time), seeking the Night of Power, performing **Hajj** and '**Umrah**', circling the **KA'BA** and so on; running away to protect one's religion (faith). This includes migrating from the town which associates others with Allah, fulfilling one's promise, investigating faith, fulfilling '**Kaffarat**' (deeds of atonement for wrong acts committed).

The second is concerned with one's relation with one's dependents and of 6 kinds, including seeking marriage, providing for children, being good to one's parents and avoiding to disobey them, raising children and visiting one's kin, obeying superiors and being gentle with the slaves.

The third is concerned with one's relation with people in general and it is of 17 kinds. Taking leadership with justice and following the group, obedience to the governor, reconciling people, which includes fighting the *Khawarijj* (a deviated sect) and wrong doers, assisting in good deeds, enjoining the good and prohibiting the evil, performing '*Hudood*' (Islamic Capital Punishments), *Jihad* (fighting for the Cause of Allah) and protecting the borders of the Muslim State, keeping the trust (including the five prayers), payment of a debt and generosity to the neighbor, dealing well with people, which includes collecting money in a '*Halal*' (Lawful) way and spending it justly, avoiding extravagance and over spending, answering one's greeting and asking mercy for the one who sneezes, stopping harm that may affect people, avoiding idle gossip and removing harm from the road. These are 69 kinds. They can be counted 77 if some of the subtitles are treated as titles. Allah knows best.

**(159) What evidence is there for the ‘*Ihsan*’
(Doing Good) in the Qur’an and the
SUNNAH ?**

There is much evidence concerning this:

Allah said, ﴿ **And do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers).** ﴾ (2: 195)

Allah said, ﴿ **Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).** ﴾ (16: 128)

Allah said, ﴿ **And whosoever submits his face (himself) to Allâh, while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad (peace be upon him)) then he has grasped the most trustworthy handhold (Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)).** ﴾ (31: 22)

Allah said, ﴿ **For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He)).** ﴾ (10: 26)

Allah said, ﴿ **Is there any reward for good other than good?** ﴾ (55: 60)

The Prophet (pbuh) said, **“Allah likes ‘*Ihsan*’ (doing things well) in everything.”**⁽¹⁾

The Prophet (pbuh) said, **“It is best for a slave that he dies when he worships Allah and has sincere relations with his master.”**⁽²⁾

(160) What is ‘*Ihsan*’ (Doing Good) in worship?

The Prophet (pbuh) explained in the ‘*Hadeeth*’ of Jibreel’s question when Jibreel said to him (pbuh), “Tell me what ‘*Ihsan*’ is.” The Prophet (pbuh) said, **“It is that you should worship Allah as though you can see Him. And if you cannot see Him, He can surely see you.”**⁽³⁾

The Prophet (pbuh) has explained that ‘*Ihsan*’ has two different levels. The higher is worshipping Allah as though you can see Him, which is the level of watching, that is, the slave should act as if he sees Allah in his heart and that the heart should be filled with the light of faith, and the inner eye should be

(1) Narrated by *Muslim* (*Al-Sayd* / 57).

(2) Narrated by *Al-Bukhari* (2549) and by *Muslim* (46).

(3) Narrated by *Al-Bukhari* (50, 4777).

filled with the sight of gratitude till the unseen is as clear as the seen. This is the real level of '*Ihsan*'. The second is the level of being watched. It is that a slave should act putting in mind that Allah is watching him and is near him. If a slave can bring such feeling to his deeds, and he acts accordingly, he will be faithfully devoted to Allah. Bringing such thoughts into deeds will prohibit him from looking to another besides Allah in his deeds. The people in both of the above levels are different, owing to the power of the inner sight.

(161) What is the opposite of '*Iman*' (Faith)?

The opposite of '*Iman*' (Faith) is **KUFR** (Disbelief). It is a stem that is subdivided, just as faith is also a stem that is subdivided. You have learned from the above that the origin of faith is obligatory belief that necessitates direction by obedience. The origin of **KUFR** (Disbelief) is denial and obstinacy that necessitates disobedience and arrogance. All forms of obedience are branches of '*Iman*'. All sins and disobedience are branches of **KUFR**. If you come to understand this, you will know that **KUFR** is of two major types. The first is Grosser KUFR that takes a person out of the fold of '*Iman*' totally. Such is the **KUFR** of belief that is the work of the heart and its deeds or one of them.

The second is the Minor **KUFR** that negates the perfection of faith but does not disqualify it as a whole. Such is the actions of **KUFR** that do not contradict the words of the heart or the deeds of the heart and do not need to.

(162) Clarify how doctrinal disbelief totally negates faith, giving details of how such disbelief can be removed!

We explained that faith is by word and deed, the utterance of the heart and the tongue and the deeds of the heart, the tongue and the rest of the organs of the body. The word of the heart is to believe. The word of the tongue is to utter the words of Islam. The deeds of the heart are the intention and the devotion. The deeds of the rest of the organs of the body are to obey all commands. If the word and deed of the heart, the word of the tongue and the deeds of the rest of the organs of the body, all these four, are missing, '**Iman**' (Faith) is totally missing. If the belief in the heart is missing, the rest is useless. Belief in the heart is a condition for the rest to be useful. Such is the case of one who disbelieves in the Names and Attributes of Allah, or in anything Allah sent with His Messengers or mentioned in His Books. If the deeds of the heart are missing, while the belief is there, the people of **SUNNAH** are

unanimous that faith is missing in such case. That belief alone is not enough without the deeds of the heart. Such deeds are the love and obedience to Allah. Such was the case of *Iblees* (Satan), Pharaoh and his people, the Jews and the associators who believed that the Messengers (peace be upon them) were truthful and confirmed such belief in private as well as in public. They used to say about the Messenger (pbuh), **“He is not a liar. But we shall not follow him neither shall we believe in him.”**

(163) How many are the types of Major *KUFR* that make a person a non-Muslim?

We have mentioned above that there are four types: disbelief of ‘*Jahl*’ (Ignorance) and belying, disbelief of ‘*Juhood*’ (Denial or Ingratitude), disbelief of ‘*Inad*’ (Obstinacy) and ‘*Istikbar*’ (Arrogance) and disbelief of ‘*Nifaaq*’ (Hypocrisy).

(164) What is the disbelief of ignorance and belying?

It is the disbelief that is inwardly and outwardly. Such was the *KUFR* of most of Quraish people and the nations that preceded them.

Concerning them, Allah said, ﴿ **Those who deny**

the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). ﴿ (40: 70)

Allah said, ﴿ and turn away from the foolish (i.e. don't punish them). ﴾ (7: 199)

Allah said, ﴿ And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (and driven to the place of reckoning), Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" ﴾ (27: 83-84)

Allah said, ﴿ Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). ﴾ (10: 39)

(165) What is the disbelief of ‘Juhood’ (Denial or Ingratitude)?

It is the outcome of not revealing the truth, and refusing to follow it in appearance while knowing it inwardly. Such was the **KUFR** (disbelief) of Pharaoh and his people of what Prophet Moses brought. It is also the disbelief of the Jews in Prophet Muhammad (pbuh).

Allah said the following verse concerning the disbelief of Pharaoh and his people, ﴿ **And they belied them (those Ayât) wrongfully and arrogantly, though their own selves were convinced thereof (i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism).** ﴾ (27: 14)

Allah said the following verse concerning the Jews, ﴿ **Then when there came to them that which they had recognized, they disbelieved in it.** ﴾ (2:89)

Allah said, ﴿ **But verily, a party of them conceal the truth while they know it - (i.e. the qualities of Muhammad (peace be upon him) which are written in the Taurât (Torah) and the Injeel (Gospel)).** ﴾ (2: 146)

(166) What is the disbelief of ‘Inad’ (Obstinacy) and ‘Istikbar’ (Arrogance)?

It is the **KUFR** that comes after knowing what the right way is and testifying to it. Such was the **KUFR** of **Iblees** (Satan) about whom Allah revealed the following verse, ﴿ **he refused and was proud and was one of the disbelievers (disobedient to Allâh).** ﴾ (2: 34)

Satan could not reject the command of Allah to prostrate or deny it. However, he objected to it, questioned the command and questioned Allah’s Justice. He said what Allah revealed to us in the following verse, ﴿ **He said: "Shall I prostrate to one whom You created from clay?"** ﴾ (17: 61)

Allah said, ﴿ **(Iblîs (Satan)) said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."** ﴾ (15: 33)

Allah said, ﴿ **Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay."** ﴾ (7: 12)

(167) What is the disbelief of ‘Nifaq’ (Hypocrisy)?

It is when the heart does not believe and act though the person performs the outward obedience

to the Islamic Law, just showing people. Such was the **KUFR** of Ibn Salul and his party.

Allah said, ﴿ **And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." Verily! They are the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (peace be upon him) *Al-Ansâr* and *Al-Muhajirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtin* (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allâh mocks at them and gives them increase in their wrong-doings to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not**

guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. ﴿2: 8-20﴾

(168) What is the disbelief of action (the Minor Disbelief) that does not make a person non-Muslim?

It is any kind of sin the lawmaker calls **KUFR**, while the one who commits it retains his or her status as a believer.

The Prophet (pbuh) said, “**When I am gone, do not turn ‘Kafirs’ (Disbelievers) fighting one**

another.”⁽¹⁾

The Prophet (pbuh) said, **“Abusing a Muslim is ‘Fisq’ (Rebellion) and fighting one is KUFR (Disbelief).”⁽²⁾**

Thus, the Prophet (pbuh) called the Muslims who fight one another **‘Kafirs’** (Disbelievers) and the one who does such a **‘Kafir’** though Allah calls them as believers.

Allah said, ﴿ **And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.** ﴾ (49: 9-10)

Thus Allah confirms that they are faithful and that they are brothers in faith.

Allah said, ﴿ **But if the killer is forgiven by the**

(1) Narrated by *Al-Bukhari* (121) and by *Muslim* (*Al-Iman* / 118, 120).

(2) Narrated by *Al-Bukhari* (48, 6044) and by *Muslim* (*Al-Iman* / 116).

brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money, to the heir should be made in fairness. ﴿﴾ (2: 178)

Thus Allah confirms that they are brothers in Islam and does not deny them that.

The Prophet (pbuh) said, **“And adulterer does not commit adultery while he is a believer. A thief does not steal while he is a believer. A person does not drink alcohol while he is a believer. Repentance is open yet;”** in another version **“and a killer does not kill while he is a believer.”**⁽¹⁾

In the *Saheehain*, *Abu Dharr* narrates that the Prophet (pbuh) said, **“Any slave who says *LA ILAHA ILLAL-LAH* (There is no god but Allah) and dies confirming that, will enter Paradise.”** I asked, **“Even if he commits adultery and even if he steals?”** He (pbuh) said, **“Even if he commits adultery and even if he steals.”** I repeated the question and he (pbuh) repeated the answer three times and on the fourth time added, **“in spite of Abu Dharr.”**⁽²⁾

The Prophet (pbuh) shows that the adulterer, the

(1) Narrated by *Al-Bukhari* (2475, 5578) and by *Muslim* (*Al-Iman* / 100, 105).

(2) Narrated by *Al-Bukhari* (5827) and by *Muslim* (*Al-Iman* / 154).

thief, the wine drinker, and the killer are not denied absolute faith if they do believe in the Oneness of Allah. If he wanted that, he would not have told that he who died believing in the declaration “There is no god but Allah” would enter Paradise. He refers to such people as having incomplete faith. A slave becomes ‘*Kafir*’ in committing these sins if he or she thinks they are lawful, which means, he or she disbelieves in the Book and the Messenger. He or she is a ‘*Kafir*’ in such beliefs even though he or she may not commit them. Allah (Glory to Him) knows best.

(169) If it is said, “Prostrating to a ‘*Sanam*’ (Idol) disrespecting the Holy Qur’an, abusing the Prophet (pbuh), mocking religion and such acts of *KUFR* are *KUFR* by action (as they seem) yet they dismiss a person who does them out of Islam,” and you, however, described *KUFR* by action as the Minor *KUFR*, how can that be compatible?

These four, and such like, are only like *KUFR* by action in as much as they are actually done by bodily organs outwardly as appears to people. However, they can only be done when the work of the heart is gone, such as intention, devotion, love and

obedience with nothing of them left. Therefore, it may outwardly seem **KUFR** of action but it necessitates **KUFR** of belief or doctrinal **KUFR** only a hypocrite, or an obstinate person can do such act. Were the hypocrites attacked in the battle of Tabuk except because they uttered blasphemy?

Allah said, ﴿ **But really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad (peace be upon him)) which they were unable to carry out.** ﴾ (9:74)

Even though, when they were asked why they uttered that they answered, as Allah says in the following verse, ﴿ **"We were only talking idly and joking."** ﴾ (9:65)

Allah said, ﴿ **Say: "Was it at Allâh (glorified and exalted be He), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?" Make no excuse; you disbelieved after you had believed.** ﴾ (9: 65-66)

We did not define the Minor **KUFR** as the **KUFR** of action *per se*, but that which is purely an act that does not change beliefs and does not contradict the words and deeds of the heart.

(170) How many are the divisions of ‘Zulm’ (Injustice), of ‘Fisq’ (Rebellion) and of ‘Nifaq’ (Hypocrisy)?

Each of the above is divided into two types: ‘Grosser’ which is **KUFR** (Disbelief), and ‘Minor’ which is less than that.

(171) Give examples for both the Major and the Minor ‘Zulm’ (Injustice).

The example of Grosser ‘Zulm’ (Injustice) is what Allah mentioned in the following verses:

Allah said, ﴿ **"And invoke not besides Allâh, any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers)."** ﴾ (10: 106)

Allah said, ﴿ **Verily joining others in worship with Allâh is a great *Zûlm* (wrong) indeed.** ﴾ (31: 13)

Allah said, ﴿ **Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers.** ﴾ (5: 72)

The example of the Minor ‘Zulm’ (Injustice) is what Allah mentioned in the following verses,

concerning divorce:

Allah said, ﴿ And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. ﴾ (65: 1)

Allah said, ﴿ But do not take them back to hurt them, and whoever does that, then he has wronged himself. ﴾ (2:231)

(172) Give examples for both the Major and the Minor '*Fisq*' (Rebellion).

The example of the Grosser '*Fisq*' (rebellion) is what Allah mentioned in the following verses:

Allah said, ﴿ Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh). ﴾ (9: 67)

Allah said, ﴿ Except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. ﴾ (18: 50)

Allah said, ﴿ and We saved him from the town (folk) who practiced *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient

to Allâh). ﴿ (21: 74)

The example of the Minor '*Fisq*' (Rebellion) is what Allah said of libel mongers.

Allah said, ﴿ **and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).** ﴿ (24: 4)

Allah said, ﴿ **O you who believe! If a *Fâsiq* (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.** ﴿ (49: 6)

It is said that the above verse was revealed concerning *Al-Walid Bin Uqbah* who lied to the Prophet (pbuh).

(173) Give examples of both the Major and Minor '*Nifaa*' (Hypocrisy).

The example of the Grosser '*Nifaa*' is mentioned above in the first verses of *Al-Baqara SURA* (The Cow Chapter), and also in the following verses:

Allah said, ﴿ **Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.** ﴿ (4: 142)

Allah said, ﴿ **Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.** ﴿ (4: 145)

Allah said, ﴿ **When the hypocrites come to you**

(O Muhammad (peace be upon him)) they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed. ﴿﴾ (63: 1)

The example of the Minor '*Nifaq*' is what the Prophet (pbuh) mentioned.

The Prophet (pbuh) said, **"There are three things that denote a '*Munafiq*' (Hypocrite): If he talks, he will tell lies. If he promises, he will break his promise. And if he is trusted, he will betray the trust."**⁽¹⁾

The Prophet said, **"There are four things, which, if they are together in a person, he will be a '*Munafiq*' (Hypocrite)," and the above '*Hadeeth*' was recited."**⁽²⁾

(174) What is the ruling about sorcery and sorcerers?

We know that sorcery and magic exist; we know their effects which coincide with the Destiny that Allah wrote out for the universe.

(1) Narrated by *Al-Bukhari* (2682, 2749) and by *Muslim* (*Al-Iman* / 107, 108).

(2) Narrated by *Al-Bukhari* (2459, 3178) and by *Muslim* (*Al-Iman* / 106).

Allah said, ﴿ **And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.** ﴾ (2: 102)

The effects of magic are documented in '*Hadeeth Saheeh*' (Authentic '*Hadeeth*'). As for the magician or sorcerer, however, if his magic is of the kind received from devils, as mentioned in the following verse, he is a '*Kafir*' (Disbeliever).

Allah said, ﴿ **but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.** ﴾ (2: 102)

(175) What is the Islamic '*Hadd*' (Punishment) for a magician?

The Prophet (pbuh) said, **"The punishment for**

a magician is to kill him by the sword.”⁽¹⁾

Imam Malik and **Imam Shafi’i** said: “A magician is to be killed if his magic involves **KUFR** (disbelief). If his acts do not involve **KUFR**, he is not to be killed.”

Many narrators confirm the killing of a magician. Among them are: **Umar Bin Al-Khattab**, his son **Abdullah**, his daughter Hafsah, **Uthman Bin Affan**, **Jundub Bin Abdullah**, **Jundub Bin Ka’ab**, **Qais Bin Sa’d**, **Umar Bin Abdul-Aziz**, **Abu Hanifa**, and others, (May Allah have mercy on them.)

-
- (1) (Weak in relatedness, but authentic if partly related) Narrated by *Al-Tirmithe* (1460), by *Al-Dar Qutni* (3 / 114), by *Al-Hakim* (4 / 360), by *Al-Baihaqi* (8 / 136) and by *Al-Tabarani* in *Al-Kabeer* (1665). *Al-Hakim* said that it was authentic and *Al-Thahabi* agreed with him. *Al-Aabadi* commenting on *Al-Dar Qutni* saying, “This Hadeeth was traced by *Al-Hakim* and *Al-Tirmithe* and one of the relaters was *Isma’il Bin Muslim Al-Makki*. *Al-Hafith* said about him in *Al-Taqreeb*, ‘He was a scholar but weak in Hadeeth.’ *Al-Tirmithe* said, ‘We do not know this Hadeeth successively related except from this side.’ *Isma’il Bin Muslim Al-Makki* says that the Hadeeth is weak, so does *Isma’il Bin Muslim Al-Abdi Al-Basri*. *Waqee’* said, ‘He is truthful and he narrates about *Al-Hassan*. *Jundub* says the Hadeeth is not successively related. *Al-Baihaqi* said, ‘*Isma’il Bin Muslim* is weak.’ *Al-Hafith Bin Hajar* and *Sheikh Al-Albani* say the Hadeeth is weak.”

(176) What is ‘*Nashrah*’ (Unraveling of Sorcery) and what is its ruling?

‘*Nashrah*’ means the act of unraveling magic done against someone. If it is done through another act of magic, it is a deed of the devil. If it is done through ‘*Ruqyah*’ (supplicating to Allah to remove it) or other lawful supplications, it is permissible.

(177) What is the lawful ‘*Ruqyah*’ (Supplication to Allah to remove or prevent a harm or to make things smooth for a person if they are of benefit to him)?

Lawful ‘*Ruqyah*’ must be purely taken from the Qur’an or/and **SUNNAH**. It must be uttered in Arabic. Both the one making and the one receiving it must believe that it will only take effect with Allah’s permission. Jibreel made a ‘*Ruqyah*’ for the Prophet (pbuh).⁽¹⁾ The Prophet (pbuh) made a ‘*Ruqyah*’ for many of his Companions. He (pbuh) allowed and even ordered them to do it. He (pbuh) even allowed them to get paid for it. All that is found in the ***Saheehain***.

(1) Narrated by *Muslim (Al-Salam / 39, 40)*.

(178) What are the impermissible ‘*Ruqyahs*’?

Unlawful ‘***Ruqyah***’ is that not taken from the Qur’an or the ***SUNNAH***. It is not uttered in Arabic. It is the work of the devil. It is made to please the devil, as is done by imposters, liars and deceiving people. It is also done by those who read old books of magic, such as ***Shams Al-Ma’arif*** (the Sun of Knowledge), and it is introduced by the enemies of Islam who have nothing whatsoever to do with Islam, nor is it of the Islamic science, neither is it in its shadow as we exposed in ***Sharh As-Silm*** (Explanation of Peace)

(179) What is the ruling for things people hang on their bodies or keep in their homes like amulets, icons, hairs, threads, sea-shells, and the like worn for the purpose of protecting the bearer from magic?

The Prophet (pbuh) said, **“Whoever hangs anything (on his body to protect himself from evil), will be left alone to it.”⁽¹⁾**

(1) (Good) Narrated by *Ahmed* (4 / 130, 311), by *Al-Tirmithe* (2072), by *Al-Hakim* (4 / 216) and by *Abdul-Razzaq* (11 / 17 / 1972) about *Al-Hassan. Sheikh Al-Albani* said that it =

In some of his travels, the Prophet (pbuh) ordered all such things to be cut off and removed.⁽¹⁾ He (pbuh) said, **“Evil ‘*Ruqyah*’ and ‘*Tamimah*’ (Amulet) are acts of ‘*Shirk*’ (associating gods with Allah).”**⁽²⁾

The Prophet (pbuh) said, **“Whoever hangs a ‘*Tamimah*’ (Amulet), may Allah not grant him completeness, and whoever hangs a sea-shell, may Allah not grant him success.”**⁽³⁾ In another

= was good in the *Saheeh* by *Al-Tirmitheeh* (1691). *Sheikh Al-Banna* in *Al-Fath Al-Rabbani* (17 / 188) said, “The degree of this Hadeeth is not less than good because it has evidences that confirm it.”

- (1) Narrated by *Al-Bukhari* (3005), by *Muslim* (*Al-Libass* / 105), by *Ahmed* (5 / 216) and by *Abu Dawood* (2552).
- (2) (Authentic) Narrated by *Ahmed* (1 / 381), by *Abu Dawood* (3883), by *Bin Majah* (3530) and by *Al-Baghawi* in *Sharh Al-Sunna* (12 / 156, 157). *Imam Abu Dawood* was silent about it. *Al-Albani* said it was authentic. *Sheikh Ahmed Shakir* said it was of good relatedness. Narrated by *Al-Hakim* (4 / 217, 218) and he said that it was correctly related according to the two *Sheikhs* but they did not trace it. *Al-Thahabi* agreed with him.
- (3) (Good) Narrated by *Ahmed* (4 / 154) and by *Al-Hakim* (4 / 216) and said it was authentic. *Al-Thahabi* agreed with him. *Al-Haithami* said in *Al-Majma*’ (5 / 103), “Narrated by *Abu Ya’la* and by *Al-Tabarani* and their narrators are trustworthy.” Within the narrators is *Khalid Bin Ubaid Al-Ma’afiri*. *Al-Hafith* said about it in *Al-Ta’jeel*, “The narrators of this Hadeeth are trustworthy (262). *Al-Munthiree* said that its relatedness was good.

version: **“Whoever hangs a ‘*Tamimah*’ (Amulet) has committed an act of associating others with Allah.”**⁽¹⁾

Speaking to one who had a yellow bracelet round his wrist the Prophet (pbuh) said, **“What is that for?”** The man said, **“To ward off weakness.”** The Prophet (pbuh) said, **“Remove it! It can only make you weaker. If you die wearing it, you will never prosper.”**⁽²⁾

Huthaifah (May Allah be pleased with him) cut a string off the wrist of someone and recited, ﴿ **And most of them believe not in Allâh except that they attribute partners unto Him (i.e. they are *Mushrikûn* i.e. polytheists).** ﴾ (12: 106)

Sai'id Bin Jubair (May Allah be pleased with him) said, **“He who cuts off a ‘*Tamimah*’ (Amulet) from someone, is equal to one who has freed a**

(1) (Authentic) Narrated by *Ahmed* (4 / 156) and by *Al-Hakim* (4 / 219). *Al-Haithami* said, “Narrated by *Ahmed* and *Al-Tabarani*, and *Ahmed’s* men are trustworthy (5 / 103).” *Al-Munthiree* said in *Al-Targheeb*, “*Ahmed’s* narrators are trustworthy.” *Sheikh Al-Albani* said it was authentic. *Al-Hakim* said the same (*Saheehah* / 492).

(2) (In general it is good) Narrated by *Ahmed* (4 / 445), by *Bin Majah* (3531) and by *Bin Habban* (1410). *Al-Booseeri* said that the relatedness of *Bin Majah* is good. *Al-Hakim* said the Hadeeth was correct, and *Al-Thahabi* agreed with him. *Sheikh Al-Albani* said that it was weak in (*Al-Da'if*) (1029). It seems that the Hadeeth is good.

slave.”⁽¹⁾ This saying is considered as an authentic ‘*Hadeeth*’.

(180) What is the ruling for what is hanged if it were from the Qur’an?

Some narrate that it is permissible. Most of them, however, prohibit it. Among the prohibitors are *Abdullah Bin Uqaim*, *Abdullah Bin Amr*, and *Abdullah Bin Mas’ud*, as well as others (May Allah be pleased with them all). Prohibition is more acceptable because the prohibition to hang anything is more general and because there is nothing mentioned that allows it. It is also disallowed to protect the Qur’an from demeaning. The person carrying it may not be spiritually pure. Prohibition is also so as to stop make it a step to hang other things and to stop people believing in other things having the power besides Allah, thus turning the hearts

(1) (Weak) Narrated by *Bin Abu Shaibah* (7 / 375), No. (3524). In its narrators is *Al-Layth Bin Abu Salim Bin Zanim*. *Al-Hafith* said in his *Al-Taqreeb*, “Truthful but very confused. His Hadeeth was not distinguished therefore it was neglected.” This is assured by what *Bin Abu Shaibah* said about *Jareer* who said about *Al-Layth*, “He was very confused.” *Bin Habban* said, “He was confused in his last years.” I said, “Muslim’s narration about him was connected with *Abu Ishaq Al-Shaibani*.”

away from Him, especially at this time.

**(181) What is the ruling for ‘Kuhhan’
(Friends of the Devil)?**

‘*Kuhans*’ are evil powers. They are allies of the devil. Devils inspire them, as Allah tells us in the following verse:

Allah said, ﴿ **And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind).** ﴾ (6: 121)

They descend to them and throw to them what they hear (in the sky) adding a hundred lies to each word they hear as Allah tells us in the following verse:

Allah said, ﴿ **Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.** ﴾ (26: 221-223)

In an inspiration ‘*Hadeeth*’, the Prophet (pbuh) said, “A listening (devil) would hear it. Those listening devils stand in tiers one above the other. Each would throw the word to the one under him till it is thrown onto the tongue of a ‘*Kahin*’. An arrow of fire may burn the devil before he throws the word heard, or he may throw it before the

arrow reaches him. In the latter case, he will add a hundred lies to it.”⁽¹⁾

Of the same genre is the drawing on earth (that is called ‘dividing by sand’), so is the use of seashells, stones and the like.

(182) What is the ruling for the one who believes a ‘*Kahin*’?

Allah said, ﴿ Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh. ﴾ (27: 65)

Allah said, ﴿ And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. ﴾ (6: 59)

Allah said, ﴿ Or that the *Ghaib* (unseen - here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? ﴾ (68: 47)

Allah said, ﴿ Is with him the knowledge of the Unseen so that he sees? ﴾ (53: 35)

Allah said, ﴿ Allâh knows but you do not know. ﴾ (2: 216)

The Prophet (pbuh) said, “Whoever comes to a diviner (*Kahin*) and he believes in what he says,

(1) Saheeh Al-Bukhari, Kitab Al-Tafseer, Tafseer Surat Saba’ (4800).

has disbelieved in what was revealed to Muhammad (pbuh).”⁽¹⁾

The Prophet (pbuh) said, **“Whoever comes to a ‘Kahin’ (diviner) and asks him something and then believes his answer, will have his prayers rejected for forty days.”⁽²⁾**

(183) What is the ruling for ‘Tanjeem’ (Divination by Stars or Astrology?)

Allah said, ﴿ **It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.** ﴾ (6: 97)

Allah said, ﴿ **And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtin (devils).** ﴾ (67: 5)

Allah said, ﴿ **And the stars are subjected by His Command.** ﴾ (16: 12)

(1) (Authentic) Narrated by *Ahmed* (2 / 429), by *Al-Baihaqi* (8 / 135) and by *Al-Hakim* (1 / 8), who said that this Hadeeth was authentic according to them all about *Bin Sireen* but was not traced. *Al-Albani* said it was authentic (*Saheeh Al-Jami’* 5815). *Sheikh Shakir* said that its relatedness was correct.

(2) Narrated by *Muslim* (*Al-Salam* / 125) and by *Ahmed* (4 / 68, 5 / 380).

The Prophet (pbuh) said, “He who takes a handful of stars (astrology), has taken a handful of magic. It grows larger the more he adds to it.”⁽¹⁾

The Prophet (pbuh) said, “I fear three things for you my ‘Umma’ (World – Wide Islamic Community); believing in stars, disbelieving in Destiny, and injustice of the religious leaders.”⁽²⁾

***Bin Abbas* (May Allah be pleased with him and his father) said, concerning people who divine using the alphabet and the stars, “I do not see for those who do such, an excuse before Allah.”⁽³⁾**

-
- (1) (Authentic) Narrated by *Ahmed* (1 / 227, 311), by *Abu Dawood* (3905), by *Bin Majah* (3726) and by *Al-Baihaqi* (8 / 138). Imam *Abu Dawood* was silent about it. *Al-Albani* said it was authentic. *Sheikh Shakir* said that its relatedness was correct.
- (2) (Weak but can be made good) A number of the Companions narrated its likeness, but all have weakness. *Sheikh Al-Albani* explained that in his *Saheeh* (1127). He was preceded by *Al-Hafith Al-Haithami* in *Al-Majma’* (7 / 203). He said about *Abu Umamah*, “Allah’s Messenger said, ‘I fear for my Umma in its last days believing in stars, disbelieving in Destiny and injustice of the ruler.’” Narrated by *Al-Tabarani*, and one of the narrators is *Layth Bin Abu Salim* who is linient, but the other narrators are trustworthy. *Al-Albani* said that the Hadeeth had many evidences that raise it to the degree of the authentic.
- (3) (Authentic) Narrated by *Al-Baihaqi* (8 / 139), by *Abdul-Razzaq* (11 / 19805), by *Bin Abu Shaibah* (8 / 414) and in =

***Qatadah* said, “Allah created the stars for three reasons: to decorate the sky, as fire arrows against devils, and as guiding signs for travelers. Whoever uses them for anything else, has mistaken his way, lost his shares and burdened himself with that of which he has no knowledge.”⁽¹⁾**

(184) What is the ruling for attributing rain to ‘*Anwa*’ (Seasons)?

Allah said, ﴿ And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)! ﴾ (56: 82)

The Prophet (pbuh) said, “There are four bad customs that date to Pre-Islamic Period that will not be left: taking pride in tribe, casting doubt in lineage, believing that rain comes because of the seasons and hiring women to cry over the dead.”⁽²⁾

The Prophet (pbuh) said, “Allah said, ‘There are believers and disbelievers amongst My slaves. Those who say, ‘We have got rain by the Mercy

= *Al-Durr-Al-Manthoor* (3 / 35). Its relativeness is correct and its narrators are trustworthy.

(1) Imam *Al-Sayyooti* included it in his book *Al-Durr-Al-Manthoor* (3 / 43).

(2) Narrated by *Muslim* (*Al-Jana'iz* / 29).

of Allah’ are believers in Me and disbelievers in stars. Those who say, ‘We have got rain by such and such season’ are disbelievers in Me and believers in stars.’”(1)

(185) What is the ruling for ‘*Tiyarah*’ (Evil Omen) and how is it removed?

Allah said, ﴿ **Be informed! Verily, their evil omens are with Allâh.** ﴾ (7:131)

The Prophet (pbuh) said, “There are no such things as ‘*Adwaa*’ (Catching Disease), ‘*Tiyarah*’ (Evil Omen), ‘*Haamah*’ (a Fearful Snake) or *Safar* (a month in the Islamic calendar).”(2)

The Prophet (pbuh) said, “*Tiyarah* (Evil Omen) is ‘*Shirk*’ (associating others with Allah).”

Bin Mas’ud said, “Every one of us would take evil omens, but Allah removes them by our depending on Him (and not heeding such omens).”(3)

(1) Narrated by *Al-Bukhari* (846, 1038) and by *Muslim* (*Al-Iman* / 125).

(2) Narrated by **Al-Bukhari** (5707) and by **Muslim** (*Al-Salam* / 101. 102, 103).

(3) (Authentic) Narrated by *Ahmed* (1 / 389, 438, 440), by *Al-Bukhari* in *Al-Adab* (909), by *Abu Dawood* (3910), by *Al-Tirmithe* (1614), by *Bin Majah* (3538), by *Al-Hakim* (1 / 17 / 18), by *Al-Baihaqi* (8 / 139) and by *Al-Baghawi* in *Sharh Al-Sunna* (12 / 177, 178). *Al-Tirmithe* said that it =

The Prophet (pbuh) said, **“*Tiyarah* (Evil Omen) is the one that would affect your decisions to go or not to go.”**⁽¹⁾

Ahmed narrated about *Abdullah Bin Amr* that the Prophet (pbuh) said, **“Whoever stops doing his work because of ‘*Tiyarah*’, has committed ‘*Shirk*’ (associating others with Allah).”** They said, “What is the ‘*Kaffarah*’ (Atonement) of such?” He (pbuh)

= was a good authentic *Hadeeth*. *Abu Dawood* was silent about it. *Al-Hafith Al-Iraqi* said it was authentic. *Al-Hakim* said that its relatensess was correct and the narrators were trustworthy. *Al-Thahabi* agreed with him. *Al-Albani* said, “It is as he said.” I said, “It is to all of them successively narrated but *Imam Al-Tirmithe*e said, ‘I have heard *Muhammad Bin Isma’il* saying (*Sulaiman Bin Harb* said, ‘This *Hadeeth* is (No one of us except take good or bad omen, but Allah removes that by putting the trust in Him).’” He said, “To me this is the speech of *Bin Mas’oud*.”

- (1) (Weak) Narrated by *Ahmed* (1 / 213). *Sheikh Ahmed Shakir* said, “Its relatedness is weak because its successiveness is cut off.” *Bin Allathah* (He is *Muhammad Bin Abdullah Bin Allathah Al-Qadi*) mentioned, “*Al-Bukhari* said in *Al-Kabeer*, ‘He is trustworthy, makes errors but *Bin Ma’in* trusted him. *Al-Azdi* and others exaggerated his weakness and accused him of lying.”” *Sheikh Shakir* believes that what *Al-Bukhari* said, “His memorization is to be reconsidered” is right. *Maslamh Al-Jahani* has some ignorance. *Al-Bukhari* wrote his biography but he did not trace him. He is late to see *Al-Fadl Bin Abbas*.

said, **“By saying: ‘O my Lord! There is no good save what comes from You. And there is no bird except Your birds. There is no god but You.’”**⁽¹⁾ The Prophet (pbuh) said, **“The best of it is taking good omen and never turning a believer back (of what he intended to do). If one of you sees what he dislikes, let him say, ‘O my Lord! Only You are the One Who brings good. Only you are the One Who wards off evil. There is no power or strength except with You.’”**⁽²⁾

-
- (1) (Authentic) Narrated by *Ahmed* (2 / 220) and *Bin Al-Sinni* (293). *Sheikh Ahmed Shakir* said, “Its relatedness is true.” *Al-Haithami* (5 / 105) said, “It was narrated by *Ahmed* and *Al-Tabarani*; one of the narrators is *Bin Luhai’ah*, whose *Hadeeth* is good, but he has weakness. The rest of the narrators are trustworthy.” *Al-Albani* said that it was authentic in *Al-Saheehah* (1065). He said, “The weakness in the *Hadeeth* of *Bin Luhai’ah* is in other narrations not in the narration of *Al-Abadilah* about him. Otherwise their speech about him is true, as scholars have traced in his biography. One of them is *Abdullah Bin Wahab*. He narrated about him as I have seen. It is in *Bin Al-Sunni’s Sanad*.
- (2) (Weak) narrated by *Abu Dawood* (3919), by *Al-Baihaqi* (8 / 139) and by *Bin Al-Sunni* (294). *Abu Dawood* was silent about it. *Al-Albani* said that it was weak because of *Urwah Bin Aamir* whether he has companionship or not. *Abul-Qassim Al-Dimashqi* said, “He had no true companionship.” *Al-Bukhari* and others mentioned that he had heard from *Bin Al-Abbas*, thus the *Hadeeth* is blank.

(186) What is the ruling for the evil eye?

The Prophet (pbuh) said, **“Evil eye is true.”**⁽¹⁾
The Prophet (pbuh) saw a slave girl with a discolored part of her face and he (pbuh) said, **“Give her ‘Ruqyah’; she has been given an evil eye.”**⁽²⁾

Aisha (May Allah be pleased with her) said, “The Prophet (pbuh) ordered that ‘**Ruqyas**’ should be used to ward off evil eye.”⁽³⁾

The Prophet (pbuh) said, **“Ruqyah should only be used against an evil eye or a fever.”**⁽⁴⁾

There are many ‘**Hadeeths**’ concerning this. Evil eye will have no effect except by Allah’s leave. It also explains the evil look in the eyes mentioned in the following verse: ﴿ **And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân).** ﴾ (68: 51)

(1) Narrated by *Al-Bukhari* (5740, 5944) and by *Muslim* (*Al-Salam* / 41, 42).

(2) Narrated by *Al-Bukhari* (5739) and by *Muslim* (*Al-Salam* / 59).

(3) Narrated by *Al-Bukhari* (5738) and by *Muslim* (*Al-Salam* / 55, 56).

(4) Narrated by *Al-Bukhari* (5705) and by *Muslim* (*Al-Iman* / 374).

(187) How many are the divisions of sins?

Sins are divided into two types: ‘*Sagha’ir*’ (Minor Sins) and ‘*Kaba’ir*’ or ‘*Mubiqat*’ (Major or Deadly Sins).

(188) How are evil acts remitted?

Allah said, ﴿ **If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).** ﴾ (4: 31)

Allah said, ﴿ **Verily, the good deeds remove the evil deeds (i.e. small sins).** ﴾ (11: 114)

Allah, thus, tells us that minor Sins are removed by avoiding major ones. The same is also mentioned in this ‘*Hadeeth*’. The Prophet (pbuh) said, “**Follow a bad deed with a good one and the good deed will remove the bad one.**”⁽¹⁾

The authentic ‘*Hadeeths*’ also tell us that performing ablution properly, walking to the

(1) (Good) Narrated by *Ahmed* (5 / 153, 158, 177, 228), by *Al-Tirmitheh* (1978) and by *Al-Hakim* (1 / 54) about *Abu Tharr*. *Imam Al-Tirmitheh* said, “This is a good authentic Hadeeth.” *Al-Hakim* said, “This is an authentic Hadeeth on the condition of the Two Sheikhs; they did not trace it. *Al-Thahabi* agreed with him. Narrated by *Ahmed* (5 / 236) about *Mu’aath Bin Jabal*. *Al-Albani* said that it was good.

mosque, the five prayers, **Jum'ah** prayer to Jum'ah prayer, Ramadhan to Ramadhan, night prayers in **Ramadhan**, night prayers in the Night of Power, fasting the tenth day of month Muharram and other good deeds are ways of removing bad deeds and minor Sins. However, most '**Hadeeths**' put a condition for that, i.e., avoiding the Grave Sins. Avoiding Grave Sins is then a condition for removing Minor Sins and bad deeds whether good deeds are done or not.

(189) What are the Deadly or Major Sins?

They are defined as: any sin that deserves punishment by '**Hadd**' (Islamic Capital Punishment). They are defined as: any sin mentioned (in the Qur'an) followed by damnation, Allah's anger, Hell or Fire or any other punishment.

They are defined as: any sin that gives the feeling that the one doing it does not care for religion and does not fear Allah. They are given other definitions as well. In many '**Hadeeths**', many sins of varying degrees are termed Major Sins. Some of them are Grave '**KUFR**' (Disbelief) like: polytheism and sorcery. Others are Major, such as killing without a valid reason, deserting battle, taking usury, taking the wealth of the orphan, false witness, false witness against unsuspected believing

women, drinking alcohol, disobeying parents, among others.

Bin Abbas (May Allah be pleased with him and his father) said, “Such Major Sins are nearer to seventy than to seven.”⁽¹⁾ Whoever investigates sins, termed as ‘***Kaba’ir***’, will find them more than seventy. If one investigates all the sins followed by punishment or dire threats in the Qur’an and ***SUNNAH***, whether followed by damnation, Allah’s wrath, punishment, war or other things that fall under threats, one will find them very many.

(190) How are Deadly Sins as well as Minor Sins expiated?

They are expiated by true repentance.

Allah said, ﴿ **O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise).** ﴾ (66: 8)

The phrase ‘In the hope’ when it is related to your Lord is sure to happen.

(1) (Authentic) Narrated by *Abdul-Razzaq* (10 / 19702) and By *Al-Tabari* in his *Tafseer* (5 / 27). *AlHafith* mentioned it in his *Al-Fath* as evidence. *Fath Al-Bari* (12 / 183) was silent about it, but its relatedness is correct.

Allah said, ﴿ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds. ﴾ (25: 70)

Allah said, ﴿ And those who, when they have committed *Fahishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise). ﴾ (3: 135-136)

The Prophet (pbuh) said, “Allah is happier with the repentance of His slave than a man who ventured into a desert. He had his animal carrying his food and water. He slept and woke up to find his animal gone. He got too hot and thirsty. He said let me return to my original place where I was sleeping. He returned and slept a little and then woke up and found that his animal was back. Allah is happier with the return and repentance of one of His slaves than that man with the return of his animal which had his food and water.”⁽¹⁾

(1) Narrated by *Al-Bukhari* (6308) and by *Muslim* (*Al-Tawbah* / 3).

(191) What is the ‘*Tawbah Nasooḥ*’ (Sincere Repentance)?

It is sincere repentance that fulfils three conditions: giving up the sin, regretting having ever committed it, and sincerely deciding never to commit it again. If the sin involves having done injustice to someone, the repentant should ask the person being wronged to forgive him if possible, otherwise it will be demanded of him on the Day of Judgment.

The Prophet (pbuh) said, **“Whoever has done injustice to his brother, let him settle with his brother, before the day when money will not count for anything. When matters will not be settled thus: If the wrongdoer has good deeds, they will be given to the wronged. And if the wrongdoer has no good deeds, the bad deeds of the wronged will be added to the latter’s”**⁽¹⁾

(192) When is the door of ‘*Tawbah*’ (Repentance) closed against any person?

Allah said, ﴿ **Allâh accepts only the repentance of those who do evil in ignorance and foolishness**

(1) Quoted before.

and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise. ﴿﴾ (4: 17)

The Companions of the Prophet (pbuh) agree that every act of disobedience to Allah is an act of ‘**Jahalah**’ (Ignorance) whether done intentionally or otherwise. Whatever sin done before death is very near.

The Prophet (pbuh) said, **“Allah will always accept repentance from a slave unless the latter is in his death throes.”⁽¹⁾**

This is mentioned in many ‘**Hadeeths**’. Thus repentance is not acceptable when a person is in the throes of death.

Allah said, ﴿ **When there was no longer time for escape. ﴿﴾ (38: 3)** And in the verse that follows.

Allah said, ﴿ **And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" ﴿﴾ (4: 18)**

(1) (Good) Narrated by *Ahmed* (2 / 132, 153), by *Altirmithe* (3537) *Bin Majah* (4253), by *Al-Hakim* (4 / 257) and by *Bin Habban* (2 / 628) with good relatedness. *Al-Tirmithe* said, “This is a good strange Hadeeth.” *Al-Hakim* said that it was authentic, and *Al-Thahabi* agreed with him. *Al-Albani* said it was good.

**(193) When is the door of ‘Tawbah’
(Repentance) closed for all people?**

Allah said, ﴿ The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. ﴾ (6: 158)

The Prophet (pbuh) said, “The hour will not come until the sun will rise from where it sets. When this comes to pass and people see it, they will all believe in Allah. But then those who have not believed before will not benefit from their belief then,”⁽¹⁾ then he (pbuh) recited the above verse.

Many ‘*Hadeeths*’ giving the same meaning, were narrated by the Companions in the famous ‘*Hadeeth*’ Books. Safwan Bin Assal said that the Prophet (pbuh) said, “Allah has opened a door before sunset, its width is seventy years. It is open for repentance. It will not be closed until the sun rises from where it sets.”⁽²⁾

(1) Narrated by *Al-Bukhari* (4636) and by *Muslim* (*Al-Iman* / 248).

(2) (Good) Narrated by *Ahmed* (4 / 240), by *Al-Tirmithe* (3536), and by *Bin Majah* (4070). *Al-Tirmithe* said, “This is an authentic good Hadeeth.” *Al-Albani* said it was good.

(194) What is the ruling for a monotheist who dies having persisted in doing Major Sins?

Allah said, ﴿ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. ﴾ (21: 47)

Allah said, ﴿ And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). ﴾ (7: 8-9)

Allah said, ﴿ On the Day when every person will be confronted with all the good he has done, and all the evil he has done. ﴾ (3: 30)

Allah said, ﴿ (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. ﴾ (16: 111)

Allah said, ﴿ And be afraid of the Day when

you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly. ﴿2: 281﴾

Allah said, ﴿ That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. ﴿99: 6-8﴾ There are many other verses that give the same meaning.

The Prophet (pbuh) said, **“Whoever will have his account discussed – on the Day of Judgment – will be punished.”**⁽¹⁾ *Aisha* (May Allah be pleased with her) asked, “Does not Allah say, ‘Soon will his account be taken by an easy reckoning?’” He (pbuh) said, **“True. But this applies to the display (of accounts); still whoever will have his account discussed will be punished.”**

As has been explained earlier, we have mentioned texts about the ‘Gathering of People’, the cases of situation, the balance, the spreading of accounts, exposition, reckoning, ‘*Sirat*’ (the Path over Hell), intercessions, etc. People will have different ranks, good or bad, on the Day of Judgment, according to their obedience or disobedience to their Lord. Some will be faster to

(1) It was quoted above.

good places; some will be slower; still others will have wronged themselves. Then you should know that what the Qur'an and the **SUNNAH** confirm and what the first interpreters and scholars of Islam believed is that the disobeyers of monotheism people are of three ranks.

The first are those who have done more good than bad deeds. Those will enter Paradise and Fire will never touch them.

The second are the people who have equal numbers of good and bad deeds. Their bad deeds stopped them from entering Paradise. And their good deeds stopped them from entering Fire. Those are the people who stay in between, the people of ***Al-A'araaf*** (Purgatory), whom Allah mentioned that they would stand between Paradise and Hell for as long as Allah wills them to stand. Then they will be allowed to enter Paradise. As Allah told us in the following verse, when the people of Paradise have entered it and the people of Fire have entered it, they call one another:

Allah said, ﴿ **And between them will be a barrier screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black**

faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrong-doers)." And the men on Al-A'râf (the wall) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?" Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." ﴿7:46-49﴾

The third are people who meet Allah having persisted in doing Major Sins, though they have the basis of monotheism and faith. Their bad deeds were more than the good ones. Those will enter the Fire reaching up to the heels. Some will have the Fire reach half way to their shins. Some will have the Fire all over their bodies except where there are the traces of prostration – on their faces and bodies – such group is

The people Allah will allow our Prophet Muhammad (pbuh), other Prophets, allies and

angels, and honored people of ‘intercession’ to intercede for their sake. Allah will mark out a group and they will take them out of Hell. Then He will mark another group and they will take them out of Hell, and so on. They will take out whoever had the weight of a dinar of good in their hearts; then whoever had the weight of half a dinar of good in their hearts; then whoever had the weight of a grain of barely of good in their hearts; till they take out of Hell whoever had the weight of an atom or less of good. Finally, the intercessors say: ‘Our Lord! We have left no one with any good in it. Nobody of those who die believing in the Oneness of Allah will stay permanently in Hell, no matter what they do. However, the greater the faith and the Minor the sin, the Minor the punishment in Hell, the shorter the stay therein, and the faster in getting out of it will be, and vice versa.

The Prophet (pbuh) said, **“Whoever says *LA ILAHA ILLAL-LAH* ‘There is no god but Allah’ will benefit from it on a day no matter what has happened to him before that.”**⁽¹⁾

Such is the rank of those whose understanding failed them and those whose footsteps were not

(1) (Authentic) Narrated by *Al-Baihaqi in Shu’ab Al-Iman* (1 / 56) and by *Abu Na’im* (5 / 46). *Sheikh Al-Albani* said that it was authentic in *Al-Saheehah* (1932).

firmly on the truth; those who differed greatly in truth.

Allah said, ﴿ **Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.** ﴾ (2: 213)

(195) Do ‘Hadds’ expiate people’s sins?

The Prophet (pbuh), surrounded by a group of his Companions, said, **“Give me allegiance that you do not associate aught with Allah, that you do not steal, that you should not commit adultery or fornication, and that you should not kill your children, that you should not make up lies and pose them as the truth, that you should not disobey one commanding you to do good, whoever fulfils this allegiance will be rewarded by Allah. Whoever does some of the above sins and got his punishment in this world, his sins are expiated. Whoever does some of the above sins and Allah does not punish him in this world, his case will be in God’s Hands; if He so wills, He will forgive him and if He so wills, He will punish him.”** (He (pbuh) meant any sin other than polytheism)⁽¹⁾

(1) Narrated by *Al-Bukhari* (4894, 6784) and by *Muslim* (*Al-Hudood* / 41).

Ubadah said, “We gave him our allegiance”

(196) How do we combine the ‘Hadeeth’: ‘His case is with Allah, if so He wills, He punishes him, and if He so wills, He forgives him,’⁽¹⁾ and the fact stated above: ‘If a person’s evil acts are more than his good ones, he will enter the Fire?’

There is no contradiction between them. Whoever Allah wills to forgive will give him an easy reckoning. The Prophet (pbuh) explains this as ‘**Ard**’ (Exposition) and said in its description: “Each one of you will draw near – meaning the believers – to his Lord till He puts His ‘**Kanaf**’ (Wing) on him, i.e., puts him so close that no one can witness. And He will say: ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ And He will say, ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ Then Allah will say, ‘I have kept your sins secret on earth and today I forgive them for you.’”⁽²⁾

Those who will enter the Fire for their sins will be the ones who will be questioned during their reckoning.

(1) Noted before.

(2) Noted above.

The Prophet (pbuh) said, **“Whoever is questioned during his reckoning will be punished.”**

(197) What is the Straight Path Allah commanded us to follow and prohibited us from following any other?

It is the religion of Islam that Allah sent with His Messengers and revealed in His Books. Allah accepts no religion but Islam. No one shall be saved except those who follow it. Whoever takes another path will go astray.

Allah said, ﴿ **"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴾ (6: 153)**

The Prophet (pbuh) drew a line on the sand and said, **“This is the Straight Path of Allah.”**⁽¹⁾ Then he drew more lines to its right and left and said, **“These are the diverse roads leading astray. Not a**

(1) (Good) Narrated by Ahmed (1 / 435, 465), by Al-Hakim (2 / 318), by Bin Habban (1741, 1742), by Al-Baghawi in *Sharh Al-Sunna* (1/196, 197) and by Bin Abu Assim (17). Al-Hakim said, “Its relatedness is true.” Al-Thahabi agreed with him. Sheikh Al-Albani said it was good. Its relatedness is good according to Bin Habban.

way amongst them but has a devil that calls people to stray on it.” Then he (pbuh) read the verse:

Allah said, ﴿ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴾ (6: 153)

The Prophet (pbuh) said, “Allah gives us the parable of a Straight Path with walls on both sides. Those walls have open doors with closed curtains. On the entrance to the path a caller is saying: ‘O people! Enter you all the Straight Path and do not go astray!’ Another caller calls from above the ‘*Sirat*’. When a person tries to raise one of the closed curtains, the other caller above the Straight Path will say, ‘Woe unto you! Do not raise it! Because if you raised it, you would enter through.’ The Straight Path is Islam. The two walls are the prohibitions Allah set on mankind. The open doors are the doors that lead to committing what Allah prohibited. The caller at the entrance to the Straight Path is the Book of Allah. The caller above the Straight Path is the inner preacher in the heart of every Muslim.”⁽¹⁾

(1) (Authentic) Narrated by *Ahmed* (4 / 182, 183), by *Al-Tirmithe* (2859), by *Al-Hakim* (1 / 37), by *Al-Tahawi* in *Mushkil Al-Aathaar* (3 / 53, 36) and by *Bin Abu Assim* =

(198) How can a person reach the Straight Path safely and not to deviate from it?

This can only happen when one adheres to the Qur'an and **SUNNAH**. Thus one would achieve true '**Tawheed**' (Monotheism) to Allah and true following of the Prophet (pbuh).

Allah said, ﴿ **And whoso obey Allâh and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like *Abu Bakr As-Siddiq* (may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions are!** ﴾ (4: 69) 'Those on whom is the Grace of Allah', mentioned in the above verse, are those mentioned in the First **SURA** (Chapter) of the Qur'an, to whom the Straight Path attached.

Allah said, ﴿ **You (Alone) we worship, and You (Alone) we ask for help (for each and everything).**

= (18, 19) about the Hadeeth of *Al-Nuwwas Bin Sam'aan*. *Al-Hakim* said, "This is an authentic Hadeeth according to Muslim. I do not see any problem with it, but they did not trace it." *Al-Thahabi* agreed with him. *Al-Albani* said that it was authentic.

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). ﴿﴾ (1: 5-7)

There is no greater grace for a slave than to be guided to this Straight Path, guiding him away from other roads that would lead him to loss.

The Prophet (pbuh) said, **“I have left you on the white path; its night is as clear as its day. Whoever leaves it will perish.”**⁽¹⁾

(199) What is the opposite of *SUNNAH*?

The opposite of *SUNNAH* is ‘*Bid’ah*’ (Innovation) that is to make, as law, what Allah has not permitted to be made a law. It is what the Prophet (pbuh) referred to saying, **“Whoever adds to our religion is to be rejected.”**⁽²⁾

The Prophet (pbuh) said, **“Follow my *SUNNAH* and the *SUNNAH* of the well guided Caliphs after me. Take firm hold of it with hands and teeth.**

(1) (Authentic) Narrated by *Ahmed* (4 / 126), by *Bin Majah* (43), by *Al-Hakim* (1 / 96) and by *Bin Abu Assim* (48, 49). *Al-Albani* said that it was authentic.

(2) Narrated by *Al-Bukhari* (2697) and by *Muslim* (*Al-Aqdiyah* / 17).

Beware of innovations, for every innovation in religion is ‘Dhalalah’ (an act of going astray).”(1)

The Prophet (pbuh) referred to its happening saying **“My Ummah will be divided into seventy three sects all of which will be thrown into Hell except one.”**(2) He (pbuh) him specified this sect saying, **“They are those who follow the way I and my Companions follow.”**

Allah cleansed the Prophet (pbuh) of the people of **‘Bid’ah’** in the following verse:

(1) (Authentic) Narrated by *Ahmed* (4 / 126, 127), by *Al-Tirmithe* (2676), who said it was good Hadeeth, by *Abu Dawood* (4607), by *Bin Majah* (42), by *Al-Hakim* (1 / 95, 96, 97) and by *Bin Abu Assim*. *Al-Bazzar* said, “It is true authentic Hadeeth.” *Bin Abdul-Birr* said, “It is a true Hadeeth.” *Al-Hakim* said, “It is authentic and it has no problem.” *Al-Thahabi* agreed with him. *Al-Dhiyaa’ Al-Maqdisi* said it was authentic. *Al-Albani* said that it was authentic in *Bin Majah’s Saheeh*.

(2) (Its relatedness is good but it is authentic to others) Narrated by *Al-Tirmithe* (2641) and by *Al-Hakim* (1 / 128, 129) about *Bin Umar’s* Hadeeth. *Imam Al-Tirmithe* said, “This is a strange explanatory Hadeeth. We do not know it as it is except from this side.” *Al-Albani* said that it was good.” Narrated by *Abu Dawood* (4596), by *Al-Tirmithe* (2640) and by *Bin Majah* (3991) about *Abu Hurairah’s* Hadeeth till the latter’s saying (*Firqah*). *Al-Tirmithe* said, “*Abu Hurairah’s* Hadeeth is good and authentic.” *Abu Dawood* was silent about it. *Al-Albani* said it was good and authentic.

Allah said, ﴿ Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (peace be upon him)) have no concern in them in the least. Their affair is only with Allâh. ﴾ (6: 159)

(200) How is ‘*Bid’ah*’ (Innovation), as a violator of religion, subdivided?

It is divided into two types: One that makes a person a ‘*Kafir*’ (Unbeliever) and one that does not.

(201) What are the innovations that deem their doer a non-Muslim?

They are many. They are whatever denied of what is known to be necessarily part of religion, because this entails disbelief in the Qur’an and what Allah sent with His Messengers, such as the innovation *Jahamiyah* sect who denied the Attributes of Allah and said that the Qur’an was created or that the Attributes were created, denying that *Abraham* was a close friend of Allah, or that Allah spoke to *Moses*. The *Qadariyyah* sect also denied Allah’s Knowledge, His deeds and His Destiny. Also there is the innovation of those who say that Allah looks like His creatures. On the one hand, some of the above had the prior intention of

destroying the basis of Islam and planting the seeds of doubt in its people. Such are sure '**Kafirs**'. They are foreign to Islam and are its worst enemies. On the other hand, some are confused and do not know. Those are only pronounced '**Kafirs**' after confronting them at a trial and evidence is brought against them.

(202) What is the '*Bid'a*' that does not deem its doer a non-Muslim?

It is the one that does not entail disbelief in the Qur'an or in what Allah sent His Messngers with, such as the innovation of Marwani sect. The Virtuous Companions denied their innovation but did not call them '**Kafirs**' for saying it, or undo the hand of allegiance for it. An example of such is delaying some prayers till the end of their proper time, making the '**Khutbah**' (Sermon) before the prayer of **Eid**, sitting for the same '**Khutbah**' during **Jum'ah** and other prayers, abusing some of the Prophet's (pbuh) Companions on the '**Mimbar**' (Pulpit), etc. They did such acts not because they believe them to be Islamically legal, but out of their own wrong interpretations, personal wishes and worldly reasons.

(203) How is ‘*Bid’a*’ (Innovation in religion), according to the way it is practised, divided?

It is divided into two types: ‘innovation in worship’ and ‘innovation in dealings’.

(204) How is ‘*Bid’a*’ (Innovation) in worship subdivided?

It is subdivided into two kinds: the first is worshipping Allah in a way He did not prescribe. As what some of the ignorant people, among the *Sufi* sect, do by worshipping Allah through singing, using music and dancing. About those, Allah mentioned the following verse:

Allah said, ﴿ **Their *Salât* (prayer) at the House (of Allâh, i.e. the *Ka’bah* at Makkah) was nothing but whistling and clapping of hands.** ﴾ (8: 35)

The second is worshipping Allah in a way He prescribed but not in the correct way. Praying bare headed when in *Ihram* is lawful, but praying bare headed when not in *Ihram* with the intention of this being an act of worship is an example of the second type. Likewise, is performing any act of worship in the wrong way to which it is prescribed, like praying at prohibited times, fasting the day of doubt or fasting during *Eid*.

(205) How many are the cases of ‘*Bid’a*’ in the ‘worship’ in which it occurs?

It has two cases. In the first, it annuls the whole act, like adding a ‘*Rak’a*’ to *Fajr* (Dawn) prayer or a fourth to *Maghrib* (Evening) prayer or a fifth to a four-‘*Rak’a*’ prayer. The same applies to reducing the number of prescribed ‘*Rak’as*’

In the second case, it annuls the innovation only but the whole act in which it occurs remains accepted. Such as the one who washes more than three times during ablution, one’s ablution is still valid, but the Prophet (pbuh) said, **“He who adds has done bad, has transgressed and has done wrong.”**⁽¹⁾

(1) (Good) Narrated by *Al-Nassa’i* (1 / 88), by *Bin Majah* (422) and by *Al-Baihaqi*. *Al-Hafith Al-Zulai’i* said in *Nasb Al-Rayah*, “*Shaeikh Taqiyyu-din* said in *Al-Imam*, “This Hadeth is taken into consideration by those who say that the Hadeeth of *Amr Bin Shu’aib* about his father about his grandfather is true because of the truthfulness of relating this Hadeeth to Amr (1 / 2).” *Al-Hafith Bin Hajar* mentioned in *Al-Talkhees*, (1/ 83) the correctness of the ways of Hadeeths about *Amr Bin Shu’aib* about his father about his grandfather according to *Al-Nassa’i*, *Bin Khuzaimah*, *Bin Majah* and *Abu Dawood*. *Al-Albani* said that its relatedness according to *Al-Nassa’i*, *Bin Majah* and *Abu Dawood* is good, except increasing the utterance (or decrease); because this is a denied increase.

(206) What are the ‘innovations in religion’ in dealings with people?

They are to make a condition that does not agree with the Qur’an and the *SUNNAH*; like making a condition of alliance with a former slave for one other than the one who set him free. This is shown in the story of Burairah when her people set a condition of different alliance. The Prophet (pbuh) thanked Allah and said, **“There are some people who set conditions not in the Qur’an. Any condition not in agreement with the Qur’an is null and void. Even if they be a hundred conditions, the judgment of Allah is better and the conditions Allah sets are more secure. Why do some of you say: ‘You set the slave free and I will be the ally.’ Alliance is for the one who gives the freedom.”**⁽¹⁾ Likewise, any condition that allows what is prohibited or prohibits what is allowed is null and void.

(207) What is our duty concerning the Companions of the Prophet (pbuh) and the members of his household?

We should be loyal to them in heart and word.

(1) Narrated by *Al-Bukhari* (456, 1493, 2155) and by *Muslim* (*Al-Itq* / 5, 14).

We should spread their good deeds. We should not go into their bad deeds and the disputes they had among themselves. We should refer to them with respect as Allah referred to their similitude in the *Turah* (the Bible), the *Injil* (the Gospel) and the Qur'an, and as it is recorded in the authentic '*Hadeeths*' of their virtues.

Allah said, ﴿ **Muhammad (peace be upon him) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).**﴾ (48: 29)

Allah said, ﴿ **And those who believed, and**

emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise). ﴿ (8: 74)

Allah said, ﴿ And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴿ (9: 100)

Allah said, ﴿ Allâh has forgiven the Prophet (peace be upon him), the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad (peace be upon him)) in the time of distress (Tabûk expedition). ﴿ (9:117)

Allah said, ﴿ (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him))

Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of *Banî An-Nadîr*), and give them (emigrants) preference over themselves even though they were in need of that. ﴿59: 8-9﴾

We know and believe that Allah looked at the people who fought in the battle of *Badr* and said: **“Do whatever you want, I have forgiven you all.”**⁽¹⁾ The people who fought in the battle of *Badr* were three hundred and ten. **“No one of those who swore allegiance under the Tree will enter the Fire.”**⁽²⁾ Allah is well pleased with them and they with Him. Those were numbered 1400, and in another account 1500.

Allah said, ﴿ **Indeed, Allâh was pleased with the believers when they gave their *Bai'ah* (pledge) to you (O Muhammad (peace be upon him)) under the tree: He knew what was in their hearts. ﴿48:18﴾**

(1) Narrated by *Al-Bukhari* (3007, 3081, 3983) and by *Muslim* (*Fadha'il Al-Sahabah* / 161).

(2) Narrated by *Muslim* (*Fadha'il Al-Sahabah* / 163), by *Abu Dawood* (4653) and by *Al-Tirmithe* (3860).

We believe that theirs was the best century of this ‘*Ummah*’ (Nation) and this ‘*Ummah*’ is the best ‘*Ummah*’ ever to live. We believe that if one of those who came after them spent the weight of the *Uhud* Mountain in gold, would never be an equal or even half an equal to any of them. We also believe that they were not faultless. They could commit mistakes. However, we know they did their very best. The one of them who judged correctly would have double good wages, and the one who erred would get one good wage according to his good hard work and his error was forgiven. They had virtues and good deeds that would far outweigh their bad deeds, if any should have occurred. Can a little dirty water affect the cleanness of the ocean? May Allah be pleased with them and may He please them. The same applies to the wives and the members of the Prophet’s (pbuh) household whom Allah purified. We disown any who has felt in his heart or uttered any bad thing about the Companions of the Prophet of Allah (pbuh) or the members of his household or to any one of them. We take Allah as our witness that we love them and support them and fight for them as far as we can in accordance to the Prophet’s (pbuh) will. The Prophet (pbuh) said, **“Do not abuse my**

Companions.”⁽¹⁾

The Prophet (pbuh) said, **“Allah, Allah, for my Companions!”⁽²⁾**

The Prophet (pbuh) said, **“I leave two heavy things among you. The first is the Book of Allah. Hold on Allah’s Book and adhere to it!”⁽³⁾** Then he said, **“Then, the members of my household; I remind you of Allah concerning them.”**

(1) Narrated by *Al-Bukhari* (3673), by *Muslim* (*Fadha’il Al-Sahabah* / 221, 222), by *Ahmed* (3 / 11, 54), by *Abu Dawwod* (4658), by *Al-Tirmithe* (3861) and *Bin Majah* (161).

(2) (Weak in its relatedness) Narrated by *Ahmed* (5 / 54, 57), by *Al-Tirmithe* (3862), by *Bin Habban* (16 / 7256), by *Bin Abu Assim* (992) and by *Abu Na’im* (8 / 287). *Al-Tirmithe* said, “This is a strange Hadeeth. We do not know it except from this side. (In some of his other editions, ‘A strange good Hadeeth.’ One of its narrators is *Abdul-Rahman Bin Ziyad*, it is also said, *Abdullah Bin Abdul-Rahman*.” No one certified him except *Bin Habban*, and no one narrated about him except *Ubaidul-lah Bin Ra’itah*. *Al-Bukhari* and *Bin Abu Hatim* mentioned him, but they neither mentioned any criticism against him nor any alteration. *Al-Thahabi* said that he did not know. *Yahya Bin Mu’in* said that he did not know him. *Al-Hafith*, in His *Al-Taqreeb*, said about him,, “Accepted,” I said that will be when there is a follow up which is not found here.

(3) Narrated by *Muslim* (*Fadha’il Al-Sahabah* / 36).

(208) Who is the best of the Companions in general?

The best among them are the First of the Immigrants, then those who fought the battle of Badr; those who fought the battle of Uhud, those who gave the allegiance of *Radwan* and finally those who came after.

Allah said, ﴿ **Those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward).** ﴾ (57: 10)

(209) Who is the best of the Companions ‘in detail’?

Abdullah Bin Umar (May Allah be pleased with him and his father) said, “At the time of the Prophet (pbuh), we used to find no peer to Abu Bakr among the Companions, then Umar then Uthman. After them we did not say who was better among the others.”⁽¹⁾

The Prophet (pbuh) said to Abu Bakr in the cave, **“What do you think (would happen) to two**

(1) Narrated by *Al-Bukhari* (3655, 3697).

people Allah is their third?”⁽¹⁾

He (pbuh) said, “If I were to take a close friend from my ‘Ummah’ (Nation), I would take Abu Bakr. However, he is my brother and my Companion.”⁽²⁾

He (pbuh) said, “Allah sent me to you and you said, ‘You lied.’ Abu Bakr said, ‘You told the truth.’ He consoled me with his own self and his money – leave my Companions to me.”⁽³⁾ He repeated that twice.

The Prophet (pbuh) said, “O Bin Al-Khattab! By Him Who has my soul in His Hands, whenever *Satan* meets you walking on a road, he changes to another.”⁽⁴⁾

The Prophet (pbuh) said, “There were preachers for ‘Ummahs’ (Nations) that preceded you. If there is a preacher for my ‘Ummah’ (Nation), such a person will be Umar.”⁽⁵⁾

When talking about the wolf and the cow that talks; he (pbuh) said, “I believe in this, Abu Bakr

(1) Narrated by *Al-Bukhari* (3653, 3922).

(2) Narrated by *Al-Bukhari* (3656) and by *Muslim (Fadha’il Al-Sahabah /3)*.

(3) Narrated by *Al-Bukhari* (3661, 4640).

(4) Narrated by *Al-Bukhari* (3294) and by *Muslim (Fadha’il Al-Sahabah /22)*.

(5) Narrated by *Al-Bukhari* (3669, 3689) and by *Muslim (Fadha’il Al-Sahabah / 23)*.

believes in this and Umar believes in this.”⁽¹⁾

When Uthman went to Makka at the *Radwan* Vote of allegiance, the Prophet put his right hand and said, **“This is – on behalf of – the hand of Uthman.”** He stroked his hand with it and said, **“This is for Uthman.”⁽²⁾**

He (pbuh) said, **“He who digs the well of Romah will enter Paradise.”⁽³⁾** Uthman did.

He (pbuh) said, **“Whoever finances the *Usrah* – hard time – army will enter Paradise.”⁽⁴⁾** Uthman financed it.

He (pbuh) said about Uthman, **“Should not I get bashful of the one of whom the angels get bashful?”⁽⁵⁾**

The Prophet (pbuh) said to Ali, **“You are of me and I am of you.”⁽⁶⁾**

He (pbuh) also said of Ali, **“He loves Allah and His Prophet and Allah and His Prophet love him.”⁽⁷⁾**

(1) Narrated by *Al-Bukhari* (2324, 3471), by *Muslim* (*Fadha'il Al-Sahabah* / 13), by *Ahmed* (2 / 245, 246) and by *Al-Tirmithi* (3677, 3695).

(2) Narrated by *Al-Bukhari* (3698, 4066).

(3) Narrated by *Al-Bukhari* (2778).

(4) Narrated by *Al-Bukhari* (2778).

(5) Narrated by *Muslim* (*Fadha'il Al-Sahabah* / 26).

(6) Narrated by *Al-Bukhari* (2699, 4251).

(7) Narrated by *Al-Bukhari* (2975, 3009) and by *Muslim* (*Al-Jihad* 132) and in (*Fadha'il Al-Sahabah* / 32, 33, 34).

He (pbuh) said, **“Whoever I protect, Ali protects.”**⁽¹⁾

He (pbuh) said to Ali, **“Would not you like to be with me as Aaron was with Moses. Only there is no Prophet after me.”**⁽²⁾

The Prophet (pbuh) also said, **“Ten are in Paradise: the Prophet is in Paradise. Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talha is in Paradise. Al-Zubair Bin Al-Awwam is in Paradise. Sa’d Bin Malik is in Paradise. Abdul-Rahman Bin Auf is in Paradise.”** *Sa’eed Bin Zaid* said, **“I could**

(1) (Authentic) Narrated by *Ahmed* (4 / 368, 370, 372) and by *Al-Tirmithees* (3731) who said, “This is a good authentic Hadeeth.” Narrated by *Al-Hakim* (3 / 109, 110), by *Bin Abu Assim* in *Al-Sunna* (1365, 1367), By *Bin Habban* (2205 / *Mawarid*) and by *Al-Tabarani* (3068). *Al-Haithami* said in *Al-Majma’* (9 / 104), “Narrated by *Ahmed* and his men, the men of the Saheeh except *Fitr Bin Khalifah* who is trustworthy.” *Al-Hakim* said, “Authentic on the condition of the two Sheikhs.” *Al-Thahabi* was silent about it. *Al-Albani* mentioned that the Hadeeth came from many ways about ten of the Companions, all of these ways were between the authentic and the good. Then he said at the end of his research, “The Hadeeth of the Biography is an authentic Hadeeth on its two conditions. The first is successively connected with the Prophet (pbuh),” (*Saheeh* / 1750).

(2) Narrated by *Al-Bukhari* (3706, 4416) and by *Muslim* (*Fadha’il Al-Sahabah* / 30, 31).

have been named the tenth,” (meaning himself)⁽¹⁾

The Prophet (pbuh) said”The most merciful in my ‘*Ummah*’ (Nation) to my ‘*Ummah*’ is Abu Bakr; the hardest in matters of religion is Umar; the most bashful is Uthman. The one who knows best the religious commandments of the allowed and prohibited is Mu’ath Bin Jabal. The one who recites Qur’an the best is Ubay. The one who knows best about matters of worship is Zaid Bin Thabit. Every ‘*Ummah*’ has a keeper of secrets. The keeper of this *Ummah* is *Abu Ubaidah Bin Al-Jarrah*. ”⁽²⁾

He (pbuh) said of Al-Hassan and Al-Hussain – his two grandsons --, **“They are the princes of the**

(1) (Authentic) Narrated by *Abu Dawwod* (4649), by *Al-Tirmithe* (3757), by *Bin Majah* (134) and by *Bin Abu Assim* (1428) about the Hadeeth of *Sa'id Bin Zaid*. *Al-Tirmithe* said that it was good authentic Hadeeth. *Al-Albani* said it was authentic Hadeeth. Narrated by *Ahmed* (1 / 193), by *Al-Tirmithe* (3747) about the Hadeeth of *Abdul-Rahman Bib Auf*. *Sheikh Shakir* said that its relatedness was correct.

(2) (Authentic) Narrated by *Ahmed* (3 / 184, 281), by *Al-Tirmithe* (3790, 3791), by *Bin Majah* (154), by *Al-Hakim* (3 / 422), in *Mushkil Al-Aathar* (1 / 351) and by *Abu Na'im* (3 / 122). *Al-Hakim* said, “This is an authentic relatedness on the condition of the two Sheikhs, but they did not trace it.” *Al-Thahabi* agreed with him. *Al-Albani* said it was authentic. *Al-Tirmithe* said it was strange good Hadeeth at first; then he said it was good authentic Hadeeth.

youth of Paradise,”⁽¹⁾ and then he said, “The two *Raihanas* (sweet basils) of Paradise.”⁽²⁾

He (pbuh) said, **“O my Lord! I love them. Please love them.”⁽³⁾**

He (pbuh) said of Al-Hassan, **“This grandson of mine is a leader. Allah will cause him to make peace between two great groups of Muslims.”⁽⁴⁾** And this became true. And of their mother – his daughter – he said, **“She is the best among the women of Paradise.”⁽⁵⁾**

Most Companions had many virtues and strong points in which they surpassed others. Some were

(1) (Authentic) Narrated by *Al-Tirmithe* (3768), by *Ahmed* (3 / 62, 64, 80) and by *Al-Hakim* (3 / 167) about *Abu Sa'id Al-Khudri*. *Al-Tirmithe* said, “This is good authentic Hadeeth.” *Al-Hakim* said, “This Hadeeth has been authentic from many sources, and I wonder why they did not trace it.” *Al-Thahabi* traced it and said, “The judgment about him is linient.” *Al-Hafith* said about him in *Al-Taqreeb*, “He is truthful but bad in memorization.” I said, “The Hadeeth has been narrated by ten of the Companions, among them is *Abu Sa'id*; *Al-Albani* mentioned it in its ways in *Al-Saheehah* (796).” He said, “There is no doubt that the Hadeeth is authentic, even it is succssiive as *Al-Mannawi* Narrated it.”

(2) Narrated by *Al-Bukhari* (3753, 5994).

(3) Narrated by *Al-Bukhari* (3747).

(4) Narrated by *Al-Bukhari* (2774).

(5) Narrated by *Al-Bukhari* (3624, 3286).

common to most Companions and some were peculiar to certain Companions. It is not necessary that when one of them had a virtue or a strong point in which he surpassed other Companions that such a person was better than them in all virtues – except the first Caliphs. As for the first three the above **‘Hadeeth’** mentions their strengths. As for Ali, all the **SUNNAH** people agree that he was -- after them – the best person on earth.

(210) How long has the Caliphate continued after the Prophet (pbuh)?

Abu Dawood and others narrated through ***Sa'id Bin Jumhan***, through Safinah who said that the Prophet (pbuh) said, **“The Caliphate after Prophethood will be thirty years. Then Allah will give command to whomever He wills.”**⁽¹⁾

(1) (Authentic) Narrated by *Ahmed* (5 / 220, 221), by *Abu Dawood* (4646, 4647), by *Al-Tirmithees* (2226), by *Al-Hakim* (3 / 71, 145), by *Al-Tahawi* (4 / 363), by *Bin Habban* (6904) and by *Bin Abu Assim* (1181). *Al-Tirmithees* said, “This is a good Hadeeth.” *Al-Albani* said, after narrating the Hadeeth and its ways and evidences, “As a result, this Hadeeth is good through Sa'id Bin Jamhan. It is authentic by these two evidences especially that it was strengthened by those who were mentioned before and whose names are: Imam Ahmed, *Al-Tirmithees*, =

That came to pass with the duration of the Caliphahte of *Abu Bakr*, *Umar*, *Uthman* and *Ali* (May Allah be pleased with them all). *Abu Bakr* ruled for two years and three months. *Umar* ruled for ten years and six months. *Uthman* ruled for twelve years. *Ali* ruled for four years and nine months. They make thirty with the six months vote of allegiance for *Hassan Bin Ali*, the grandson of the Prophet (pbuh). The first king in Islam was *Mu'awiyah* (May Allah be pleased with him) and he was the best of them. After him came many kings till *Umar Bin Abdul-Aziz* (May Allah be pleased with him) came. The **SUNNAH** people considered him a fifth Caliph as he acted the way the first Caliphs did.

(211) What is the evidence for the Caliphate of those four, in general?

The evidence for this is profuse. One is the designation of its duration of thirty years that came to be the duration of their rule. Another is their preeminence on other Companions and the preeminence of each of them over the others according to their succession in ruling the Muslim '*Ummah*'. Also what Abu Dawood and others

= *Bin Jareer Al-Tabari*, *Bin Abu Assim*, *Bin Habban*, *Al-Hakim*, *Bin Taymiyah*, *Al-Thahabi* and *Al-Askalani*. (*Saheeha* 460).

narrated through *Samra Bin Jundub* that a man said, “O Messenger of Allah! I saw – in a vision – as if a bucket was lowered from the sky. Abu Bakr came first. He took it and drank a little of it. Then Umar came and took it and drank deeply. Then Uthman came and took it and drank deeply. Then Ali came and took it but it spilled over and some of it splashed on him.”⁽¹⁾

The strongest evidence is the consensus of the most eminent among Muslims that these four are the real Caliphs of Islam; no one doubts their Caliphate except a lost innovator.

(212) What evidence is there for the Caliphate of the three, in general?

There is much evidence concerning this. Some of it has already been mentioned above. There is also the following ‘*Hadeeth*’ about *Abu Bakr*.

The Prophet (pbuh) said, “**Who of you has seen a dream today?**” One man said, “I have. O Prophet

(1) (Its relatedness is weak) Narrated by *Ahmed* (5 / 21), by *Abu Dawood* (4637, by *Al-Tabarani* (6965) and by *Bin Abu Assim* (1141). One of its narrators is *Abdul-Rahman Al-Jurmi* whom *Bin Habban* mentioned among the trustworthy. *Al-Hafith* said in *Al-Taqreeb*, “It is accepted.” *Al-Thahabi* said, “Nobody narrated about him except his son *Ash’ath*.” *Al-Albani* said, “He has some ignorance and his narration is weak.”

of Allah. I saw a pair of scales descending from the sky. You and Abu Bakr were weighed and you were heavier. Then Abu Bakr and Umar were weighed and Abu Bakr was heavier. Then Umar and Uthman were weighed and Umar was heavier. Then the scales were raised up.”⁽¹⁾

The Prophet (pbuh) said, **“Tonight, a pious man saw Abu Bakr was weighed with the Prophet of Allah, and Umar was weighed with Abu Bakr and Uthman was weighed with Umar.”**⁽²⁾ Both ‘*Hadeeths*’ are in the *Sunan*.

(1) (Authentic) Narrated by *Abu Dawood* (4634), by *Al-Tirmithees* (2287) and by *Al-Hakim* (3 / 70, 71). *Al-Tirmithees* said, “This is a good authentic Hadeeth.” *Imam Abu Dawood* was silent about it. *Al-Hakim* said, “This is an authentic Hadeeth on the condition of the two Sheikhs, but they did not trace it.” *Al-Thahabi* also said, “*Ash’ath* is a trustworthy, but they did not take him as an evidence.” *Al-Albani* said that it was authentic.

(2) (Its relatedness is weak) Narrated by *Ahmed* (3 / 355), by *Abu Dawood* (4636), by *Bin Abu Assim* (1134) and by *Al-Hakim* (3 / 71, 72). *Al-Thahabi* agreed with him and said it was authentic. In its narrators is *Amr Bin Aban* about whom *Al-Hafith* said, “Accepted.” Only *Bin Habban* certified him. *Al-Hafith* said in *Al-Tahtheeb*, “*Bin Habban* said, ‘He narrated about Jabir and I do not know if he heard from him.’” *Al-Munthiree* said, “Therefore the relatedness is cut because *Al-Zuhri* did not hear from *Jabir*. *Al-Albani* said it was weak.

(213) What evidence is there for the Caliphate of *Abu Bakr* and *Umar*, in general?

There is much evidence concerning that. In the *Saheeh* the Prophet (pbuh) said, “**While I was sleeping, I saw in a dream that I was on a well that had a bucket. I drew a good account of its water. Then, Abu Bakr came and took a bucket or two and his taking was weak; may Allah forgive his weakness. Then, Umar came and I have not seen one draw as Umar. Then people came with their camels.**”⁽¹⁾

(214) What evidence is there for the Caliphate of *Abu Bakr* (May Allah be pleased with him) and his precedence in it?

There is very much evidence concerning this. Some have been mentioned above. In the *Saheeh* of *Al-Bukhari* and *Muslim* a woman came to the Prophet (pbuh). He (pbuh) told her to come later. She asked him what she should do in case she did not find him (meaning if she found he had died). He (pbuh) said, “**If you do not find me, go to Abu**

(1) Narrated by *Al-Bukhari* (3633, 3676,3682) and by *Muslim* (*Fadha'il Al-Sahabah*/ 17, 19).

Bakr.”⁽¹⁾

On his deathbed, the Prophet (pbuh) said to *Aisha*, “**Send for your father and brother to write a letter. I fear lest an imposter or anyone entertaining hope in leadership should say, ‘I have more right to it.’ Yet Allah and the believers want no one but Abu Bakr.**”⁽²⁾

The Prophet (pbuh), during his illness, said the same when he forwarded *Abu Bakr* to lead the Muslims in Prayer. All the Companions, *Muhajireen* (Immigrants) and *Ansaar* (Supporters), agreed to give him their oath and allegiance.

(215) What evidence is there for the precedence of *Umar* in the Caliphate after *Abu Bakr* (May Allah be pleased with them)?

The Prophet (pbuh) said, “**I do not know how long I will stay with you. So, take example of those who will come after me;**”⁽³⁾ and he pointed to

(1) Narrated by *Al-Bukhari* (3659, 7220, 7360) and by *Muslim* (*Fadha'il Al-Sahabah* / 10).

(2) Narrated by *Al-Bukhari* (5666, 7317) and by *Muslim* (*Fadha'il Al-Sahabah* / 11).

(3) (Authentic) Narrated by *Ahmed* (5 / 382), by *Al-Tirmitheh* (3662, 3663), by *Bin Majah* (97), by *Bin Abu Assim* (1148, 1149), by *Al-Hakim* (3 / 75) and by *Al-Tahawi* (2/83, 84).=

Abu Bakr and **Umar** (May Allah be pleased with them).

In the **Hadeeth** of the ‘Trial’ that wavered as the waves of the sea, **Huthaifah** (May Allah be pleased with him) said to **Umar**, “Between you and **Fitnah** (Trial) is a closed door.” **Umar** (May Allah be pleased with him) asked, “Will it be opened or will it be broken?” He said, “It will be broken.” **Umar** (May Allah be pleased with him) said, “Then it will never be closed again.”

The door was **Umar**. His breaking was his being killed. The sword was never put down in the ‘**Ummah**’ after his death.⁽¹⁾ The whole ‘**Ummah**’ was in agreement that he was rightly the Caliph after **Abu Bakr** (May Allah be pleased with him)

(216) What evidence is there for the precedence of Uthman in the Caliphate after Abu Bakr and Umar (May Allah be pleased with them)?

There is much evidence concerning this. **Ka’b**

= *Al-Hakim* said that it was authentic and *Al-Thahabi* agreed with him. *Al-Tirmithe* said, “This is a good *Hadeeth*.” *Al-Albani* said it was authentic.

(1) Narrated by *Al-Bukhari* (525, 1435, 1895), by *Muslim* (*Al-Iman* / 231) and by *Ahmed* (5 / 386, 401).

Bin Ujaz said, “The Prophet (pbuh) mentioned a ‘Trial’ that was soon to come.” A man covering his face passed and the Prophet (pbuh) pointed to him and said, **“That man will be on the Right Path -- during that Trial.”** **Ka’b** said, “I jumped and took the man by his hands. It was **Uthman.**” I said, “Is this the man, O Prophet of Allah?” He (pbuh) said, **“He is the man.”** (Narrated by **Bin Majah** and **Tirmithe**e about **Murrah Bin Ka’b**, and said it was authentic ‘**Hadeeth**’⁽¹⁾

The Prophet (pbuh) said, **“O Uthman! When Allah gives you the baton of leadership, one day, and the hypocrites want you to leave it, do not leave it.”**⁽²⁾ He repeated it three times.

The people of **Shoora** (Counsel) were the first to give him their oath of allegiance then the rest of the people. The first to give him his oath of allegiance

(1) (Authentic) Narrated by *Ahmed* (4 / 235, 236, 242), by *Al-Tirmithe*e (3705) and by *Bin Abu Assim* (1294) and by *Bin Majah* (111). *Al-Albani* said it was authentic.

(2) (Authentic) Narrated by *Ahmed* (6 / 75, 86, 87), by *Al-Tirmithe*e (3705) and by *Bin Majah* (112). *Al-Hakim* said, “Authentic, highly related, but not traced.” *Al-Thahabi* also said, “How is it authentic and it is centered round *Faraj Bin Fudhalah*?” *Al-Albani* said it was authentic and commented on what *Al-Thahabi* said by saying, “It was traced,” and he pointed out how he said it was authentic. See *Thilal Al-Jannah fi Takhreej Al-Sunna* (1172)

was *Ali* (May Allah be pleased with him) immediately after *Abdul-Rahman Bin Auf* (May Allah be pleased with him).

(217) What evidence is there for the precedence of *Ali* in the Caliphate after *Abu Bakr*, *Umar* and *Uthman* (May Allah be pleased with them all)?

There is much evidence concerning this.

The Prophet (pbuh) said, **“Woe is unto *Ammaar*. The aggressors will kill him. He will be calling them to Paradise and they will be calling him to the Fire.”**⁽¹⁾

Ammar was with *Ali* (R).⁽²⁾ The people of *Shaam* (now Syria) killed him while he was calling them to be loyal to the rightful *Imam Ali*. (R) The ‘*Hadeeth* is in *Al-Saheeh*.

The Prophet (pbuh) said, **“A group will walk out – against Islam – at a time of dispute among people. The group nearest to the truth will kill them.”**⁽³⁾

Khawarij (a deviated sect) walked out against

(1) Narrated by *Al-Bukhari* (447, 2812) and by *Muslim* (*Al-Fitan* / 70, 72, 73).

(2) (R) Means (May Allah be pleased with him).

(3) Narrated by *Muslim* (*Al-Zakat* / 149, 150, 151) .

Muslims and **Ali** (R) killed them on the battle of **Nahrawaan**. He had more right to the succession of leadership by the consensus of the people of **SUNNAH**.

(218) What is the duty towards the leaders?

The duty is to give them advice by assisting them with justice, obeying them, enjoining them of righteousness, praying behind them, fighting with them, paying them **ZAKAT**, being patient with them even though they might be unjust at times, and not fighting against them unless they show clear signs of '**Kufr**', not to praise them falsely, and pray for them that Allah may grant them guidance.

(219) What is the evidence for that?

There is much evidence concerning this.

Allah said, ﴿ **O you who believe! Obey Allâh and obey the Messenger (Muhammad (peace be upon him)) and those of you (Muslims) who are in authority.** ﴾ (4: 59)

The Prophet (pbuh) said, **“Listen and obey even if a slave is your leader.”**⁽¹⁾

The Prophet (pbuh) said, **“He who finds**

(1) Narrated by *Al-Bukhari* (693, 696, 7142).

something he does not like in his leader should be patient. He who walks out of the group – of Muslims – by a hand span and then dies, he dies as a person in *Jahiliyyah* (The Pre-Islamic Period).”⁽¹⁾

***Ubadah Bin Assamit* (R) said, “The Prophet (pbuh) called us and we gave him our oath of allegiance that we should listen and obey whether we like or dislike, whether in poverty or richness, that we should not dispute people who are more fit to the things than ourselves, ‘unless you see clear signs of ‘*Kufr*’ of which you have clear evidence.”⁽²⁾**

The Prophet (pbuh) said, “If a black slave is made your leader to lead you according to the Qur’an, listen to him and obey him.”⁽³⁾

The Prophet (pbuh) said, “A Muslim must listen and obey whether he likes or dislikes, unless he is ordered to disobey Allah and the Prophet. If he is ordered of such, he should not listen nor obey.”⁽⁴⁾

(1) Narrated by *Al-Bukhari* (7053, 7054, 7143) and by *Muslim* (*Al-Fitan* / 55, 56).

(2) Narrated by *Al-Bukhari* 7052) and by *Muslim* (*Al-Imarah* / 41,42).

(3) Narrated by *Muslim* (*Al-Imarah*/ 37) and by *Ahmed* (4 / 70).

(4) Narrated by *Al-Bukhari* (1724, 2955) and by *Muslim* (*Al-Imarah* / 38).

The Prophet (pbuh) said, **“Obedience is only in ‘Ma’rouf’ (doing good).”**⁽¹⁾

The Prophet (pbuh) said, **“Even if you are beaten on the back and your money is taken from you, you must still listen and obey.”**⁽²⁾

The Prophet (pbuh) said, **“He who disobeys – a leader – will meet Allah on the Day of Judgment with no plea for him. He, who dies without giving his oath of allegiance, dies as a person in *Jahiliyyah* (Pre-Islamic Period).”**⁽³⁾

The Prophet (pbuh) said, **“He, who wants to scatter this *Ummah* (Nation) when it is united, strike him with the sword, no matter who he was.”**⁽⁴⁾

The Prophet (pbuh) said, **“There will be leaders. Some you will know, and some you will deny. He who knows is absolved, and he who denies is safe.”** They asked, “Should not we fight them?” He (pbuh) said, **“No, you should not, so long as they perform prayers.”**⁽⁵⁾

There are also other Hadeeths, all in the *Saheeh*.

(1) Narrated by *Al-Bukhari* (4340, 7257) and by *Muslim* (*Al-Imarah* / 39, 40).

(2) Narrated by *Muslim* (*Al-Imarah* / 52).

(3) Narrated by *Muslim* (*Al-Imarah* / 58).

(4) Narrated by *Muslim* (*Al-Imarah* / 59, 60)

(5) Narrated by *Muslim* (*Al-Imarah* / 62,63,64)

(220) Who should take the duty of enjoining good and forbidding evil? And what are the ranks thereof?

Allah said, ﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾ (3: 104)

The Prophet (pbuh) said, “Whoever of you sees what is wrong should change it by his hand. If he cannot, then he should change it by his tongue. And if he cannot, then he should change it by his heart. This is the least to be expected of a faithful.”⁽¹⁾

There are innumerable verses and *Hadeeths* in this respect. They all clearly show that it is an obligation on all that may see, to enjoin good and forbid evil. Such obligation is not cancelled unless another *Muslim* does it for him, each according to his means. The more a person can do this, and the more is his knowledge, the more is he obligated to fulfill it. When a calamity befalls sinners, the only people to be saved are those who forbid the sins. (We wrote a separate book on this subject.)

(1) Narrated by *Muslim* (*Al-Iman* / 78, 79)

**(221) What is the ruling for *Karamat*
(Miracles) of *Awliya*' (The Friends of
Allah)?**

Such ***Karamat*** (Miracles) are true. It is that some miracle is achieved at their hands, which they do not do by themselves, and is not in way of challenge. Allah may cause the miracle to happen through them even though they might not know of it. The stories of the Companions of the Cave, the Companions of the Rock,⁽¹⁾ ***Juraij*** – the Monk ⁽²⁾ – are well known. All are miracles for their Prophets. Such ***Karamat*** are greater and more numerous in this ***Ummah*** (Nation) because of the greatness of the miracles of its Prophet (pbuh) and his high status with Allah. Such as what occurred to ***Abu Bakr*** during the battles of ***Riddah*** (Dissention).⁽³⁾ Also the call ***Umar*** (R) made to ***Sariyah***, while the former was on the pulpit in ***Madinah***. The Latter heard his call while in a battle in ***Shaam*** (Syria).⁽⁴⁾ ***Umar's*** letter to the

(1) Narrated by *Muslim* (*Al-Thikr* / 100) and by *Al-Bukhari* in *Al-Adab* (5974).

(2) Narrated by *Al-Bukhari* (3436, 2482) and by *Muslim* (*Al-Birr* / 7, 8).

(3) See *Tareekh Al-Islam* by *Al-Thahabi* (3 / 20, 25).

(4) (Good) Narrated by *Abu Na'im* in *Dala'il Al-Nubuwwah* (2 / 740), by *Bin Katheer* in *Al-Bidayah* (7 / 131) and by *Bin Hajar* in *Al-Issabah* (3/52, 53). *Al-Hafith* and *Bin Hajar* =

Nile which made it overflow again.⁽¹⁾ The Miracle of *Alaa' Bin Al-Hadramy's* horses, which he rode over the sea, while fighting the Romans, is also known. The prayer, which *Abu Muslim Al-Kholani* performed in a fire kindled by *Al-Aswad Al-Ansi*, is also one of these miracles. There are many more *Karamat* that occurred to many of them during the life of the Prophet (pbuh) and during the reign of the Companions and those who followed them in good deeds. These *Karamat* continue to this day and they will continue till the Day of Judgment. All these *Karamat* are miracles for our Prophet (pbuh) because the people of *Karamat* only got them through following him (pbuh). If a miracle may occur to one who does not follow the Prophet (pbuh), it is a *Fitnah* (Trial) and not a *Karama*. Those people who have such trials are not the Friends of Allah but the friends of *Satan*.

= said that its relatedness was good. *Al-Sakhawi* quoted it from him in *Al-Maqaasid* (1333)

- (1) (Its relatedness is weak) Narrated by *Bin Katheer* in *Al-Tafseer* (3 / 464). One of the narrators is *Bin Luhai'ah* who is disputed. *Al-Hafith* said about him in *Al-Taqreeb*, "He is truthful of the seventh degree. He was confused after his books were burned."

(222) Who are the *Awliya'* (The Friends of Allah)?

They are those who believe in Allah, fear Him and follow the Prophet (pbuh)

Allah said, ﴿ **No doubt! Verily, the *Auliyâ'* of Allâh (i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve. ﴿** (10- 62)

Allah said, ﴿ **Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ﴿** (10: 63)

Allah said, ﴿ **Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. ﴿** (2: 257)

Allah said, ﴿ **Verily, your *Walî* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and they are *Râki'ûn* (those who bow down or submit themselves with obedience to Allâh in prayer). And whosoever takes Allâh, His Messenger, and**

those who have believed, as Protectors, then the party of Allâh will be the victorious. ﴿﴾ (5: 55-56)

The Prophet (pbuh) said, **“Those children of *Abu Fulan* (such and such person) are not my *Awliya*’. My *Awliya*’ are those who fear Allah.”**⁽¹⁾

Al-Hassan (R) said, “Some people claimed to love Allah. Allah tried them with the following verse:

Allah said, ﴿ **Say (O Muhammad (peace be upon him) to mankind): 'If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you. ﴿﴾ (3: 31)**

Al-Shafi'i (R) said, “If you see a man walking on water, or fly in the air, do not believe it. Do not be fooled by him. First, find out if he is a follower of the Prophet (pbuh).”

(1) Narrated by *Muslim* (*Al-Iman* / 366). All of them are in the same meaning.

(223) Who is the band alluded to in the *Hadeeth*, “A band of my people will remain steadfast to the truth. They will not be harmed by those who oppose them, till the command of Allah comes to pass?”⁽¹⁾

This band is the one who will be saved of the seventy-three sects. The Prophet (pbuh) singled it out of those sects. The Prophet (pbuh) said, **“All of them are in Hell except one. It is the *Jama’ah* (the *Sunnah* Group).**

In another Hadeeth he (pbuh) said, **“They are those who act in the same way as I and my Companions did.”**

We ask Allah to make us among them, not to change our hearts once He has guided us, and to grant us mercy from Him; He is the One, Who grants freely.

Allah said, ﴿ **Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks are to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).** ﴾ (37: 180-182)

(1) Narrated by *Al-Bukhari* (3116, 3640, 3641) and by *Muslim* (*Al-Iman* / 247).

The author (May Allah have mercy on him and his parents) says,

“I completed the manuscript, Monday morning, the first of *Shaban*, 1365 of *Hegira* of Prophet *Muhammad* (Allah’s Prayers and Peace be upon him, his family, his Companions, his followers and the followers of his followers in good deeds till the Day of Judgment.

I completed revising it Sunday morning, the fourteenth of the same month.

May Allah make all our efforts pure for the Sake of His Countenance.

Amen