Explanation of the Ḥadīth of Jibrīl
About the Teachings of Islam

Al-ʿAllāmah ʿAbd al-Muḥsin Ibn Hamad al-ʿAbbād
Professor at the Islamic University of al-Madinah, Saudi Arabia
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## Transliteration Chart
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A Word about the Ligatures for Arabic Invocations

Imām Yaḥyā Ibn Sharaf al-Nawawī (d.676H) said, “It is highly recommended to invoke Allāh’s pleasure and mercy upon the Companions and the tābi‘īn and those that came after them from the Scholars, righteous worshippers and the rest of the people of excellence. So it is said: رَجُلٌ (may Allāh be pleased with him), or رَجُلٌ (may Allāh have mercy upon him), or the likes of that.

As for what some of the Scholars have said that the statement, "الْجَزَاءُ" is specific to the Companions and that for others it is only to be said, "الْجَزَاءُ", then the affair is not as they say and there is no agreement upon it. Rather, what is correct according to the majority of the Scholars is that it is highly recommended, and the proofs for that are too many to enumerate.”

Imām Muḥammad Ibn Ṣa‘līḥ al-‘Uthaymīn (d.1421H) said concerning the statement, “الْجَزَاءُ”, “The best of that which has been stated about it is what was mentioned by Abū al-Āliyah (d.90H) - that the salāh of Allāh upon His Prophet is Allāh’s praise for him in the highest gathering of Angels.”

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1 Refer to al-Adhkār (p. 118) of al-Nawawī.
2 Refer to Sharh al-Mumti (3/164) of al-Uthaymin.
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Introduction

All praise is for Allah who is pleased with Islam as a Religion for us and who completed the favor upon us and who perfected the Religion for us. I testify that there is none worthy of worship besides Allah alone, He has no associate, the King, the Truth, the Manifest. I testify that Muhammad is His servant and His Messenger whom Allah sent as a mercy for mankind. So he fulfilled the trust, sincerely advised the Ummah and conveyed the message clearly. O Allah, send peace, salutations and blessings upon him, upon his Family, his Companions and all those who traverse his path and are guided by his guidance up until the Day of Judgement.

TO PROCEED:

Indeed, I have desired for a long time to write a separate explanation for the hadith of Jibril, which comprises an explanation of Islam, inman and ihsan. Indeed, the Prophet (صلى الله عليه وسلم) said at the end of this hadith, “This was Jibril, he came to you in order to teach you your Religion.” That objective has been actualized by the blessing of Allah through the publication of this explanation in the year 1424H. A group from the people of knowledge have clarified the importance of this hadith.

Al-Qâdi ’Iyâd (d.544H) said, “This hadith comprises an explanation of all the acts of worship, the outward ones and the inward ones, from the tenets of inman, the actions of the limbs and the sincerity of the souls and it cautions against the harmful actions; to the extent that all of the Shari‘ah sciences refer back to it and branch out from it. He said: And our book, which we have titled, Excellent Objectives Concerning what is Binding upon Man, is based upon this hadith and its three categories. Since, this hadith does not leave out anything from the obligations, the sunan
(traditions), the supererogatory acts and unlawful and reprehensible acts from its three categories. And Allāh knows best.”

And al-Nawawī (d.676H) said, “And know that this hadith combines all the types of sciences, fields of knowledge, excellent manners and civil behaviors. Rather, it is the basis of Islām, as we have mentioned from al-Qādi ‘Iyād.”

And al-Qurtubi (d.671H) said, “This hadith deserves to be called Umm al-Sunnah (mother of the Sunnah), due to what it contains from comprehensive knowledge of the Sunnah.”

And Ibn Daqiq al-'Īd (d.701H) said, “So it is like a mother for the Sunnah, just as al-Fāṭihah is the mother of the Qur‘ān because it comprehensively gathers together the meanings of the Qur‘ān.”

And Ibn Rajab (d.795H) said, “It is a magnificent hadith comprising an explanation of the entire Religion. Due to this, the Prophet (ṣallā Allāh ‘alayhī wa sallam) said at the end of it, “This was Jibril. He came to you in order to teach you your Religion.” This was after he explained the level of Islām, the level of īmān and the level of īhsān. So he made all of that the Religion.”

Indeed, I have entitled this work, ‘Explanation of the Hadith of Jibril about the Teachings of the Religion.’

I ask Allāh (ta'āla) to bring benefit through it and that He grants everyone the success of obtaining beneficial knowledge and acting upon it. Indeed, He is All-Hearing and the One who answers the supplication.

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1 Refer to Sharh Sahih Muslim (1/158) of an-Nawawi.
2 Refer to Sharh Sahih Muslim (1/160) of an-Nawawi.
3 Refer to Sharh Sahih Muslim (1/125) of an-Nawawi.
4 Refer to Sharh al-Arbain (p. 29) of Ibn Daqiq al-'Īd.
5 Refer to Jami' al-'Ulum wa al-Hikam (1/97) of Ibn Rajab.
It is related by Imam Muslim in his *Sahih* (no. 8), with his *isnād* from Yahyā Ibn Ya'mar who said: The first one to speak about the *Qadr* (Divine pre-Decree) in al-Baṣrah was Ma'bad al-Juhānī. So Ḥumayd Ibn 'Abd al-Rahmān al-Himayr entered the mosque unexpectedly. My companion and I surrounded him, one of us at his right and the other at his left. I assumed that my companion would entrust me to speak. I said, “Abā 'Abd al-Rahmān! Indeed, there have emerged in our midst a people who recite the Qur'ān and seek knowledge,” and he mentioned their affair, “and they claim that there is no *Qadr* and that the affair is one of absolute free will.” He replied, “When you meet those people, then inform them that I am free from them and that they are free from me. By the One whom 'Abdullah Ibn Umar swears by, if one of them were to spend the likes of the mountain of Uhud, Allāh would not accept it from him up until he believes in the *Qadr*.”

Then he said: My father, 'Umar Ibn al-Khaṭṭāb, informed me saying: Once, when we were with the Messenger of Allāh (ṣallallāhu 'alaihi wa sallam) one day, there came to us a man with intensely white clothes and intensely black hair. No sign of travel could be seen upon him and no one from amongst us knew him. He came and sat by the Prophet (ṣallallāhu 'alaihi wa sallam). He placed his knees up to the Prophet’s knees and he placed his palms upon the thighs of the Prophet. And he said, “O Muḥammad, inform me about Islām.” So the Messenger of Allāh (ṣallallāhu 'alaihi wa sallam) replied, “Islām is that you testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh (ṣallallāhu 'alaihi wa sallam), and that you establish the Prayer and that you pay the zakāt (alms), and that you fast the month of Ramadān and perform pilgrimage (Ḥajj) to the House if you have the means.” He said, “You have spoken truthfully.” He said, “So we were
amazed that he would ask him and then attest to his truthfulness.” He said, “Inform me about īmān.” He said, “It is that you believe in Allāh, His Angels, His Books, His Messengers, the Last Day and the Qadr - the good of it and the evil of it.” He said, “You have spoken truthfully.” He said, “So inform me about iḥsān.” He said, “It is that you worship Allāh as if you are seeing him. So since you do not see him, then He sees you.” He said, “Inform me about the Hour.” He said, “The one being asked about it knows no more than the questioner.” He said, “Inform me about its signs.” He said, “When the slave woman gives birth to her mistress and when you see the bare-footed, naked and destitute shepherds of sheep competing in the construction of tall buildings.” He said: Then he left and we remained for a time, then he said to me, “O ‘Umar, do you know who the questioner was?” I said, “Allāh and His Messenger know best.” He said, “He was Jibril, he came to teach you your Religion.”
Imam Muslim (d.261H) began with the hadith of Jibril through this path and with this wording in the ‘Book of Imān,’ which is the first of the Books in his Sahih. The first hadith in Sahih al-Bukhārī is the hadith of ‘Umar (رضي الله عنه), “Actions are only by intentions.” Indeed, al-Baghawī (d.516H) began his books, Maṣāḥīḥ al-Sunnah and Sharḥ al-Sunnah with the hadith that comes first in Sahih al-Bukhārī. And al-Bukhārī (d.256H) placed this hadith second, though it is the first hadith in Sahih Muslim. And al-Nawawī followed al-Bukhārī in that in his forty hadith. And he mentioned in the introduction some of the statements of the people of knowledge, which explain the status of this hadith and its magnificent affair.
Referencing for the Ḥadīth

This hadith is from that which is attributed to ‘Umar. Muslim relates it separately from al-Bukhārī. Likewise, it was also related, as occurs in the notes to Jāmi‘ al-‘Ulūm wa al-Hikam (1/94) and the Musnad of Imām Aḥmad (no. 367), by Abū Dāwūd (no. 4695), al-Tirmidhī (no. 2610), al-Nisā‘ī (8/97), Ibn Mājah (no. 63), Ibn Mandah in al-Imān (no. 1, 14), al-Ṭiyālīsī (p. 24), Ibn Ḥibbān (no. 168, 173), al-Ājurri in al-Sharī‘ah (p. 188-189), Abū Ya‘lā (no. 242), al-Bayhaqī in Dalā‘īl al-Nubuwwah (7/69-70) and Shu‘ab al-Imān (no. 3973), al-Baghawī in Sharḥ al-Sunnah (no. 2), al-Marwazī in Ta‘zīm Qadr al-Ṣalāt (no. 363-367), ‘Abdullāh Ibn Aḥmad in al-Sunnah (no. 901, 908), al-Bukhārī in Khalq Afāl al-‘Ībād (no. 190) and Ibn Khuzaymah (no. 2504).

Al-Bukhārī (no. 50) and Muslim (no. 9) agreed upon its narration from Abū Hurayrah (رأسخالد). Indeed, five Companions also related it from the Messenger of Allāh (صلى الله عليه وسلم). They have been mentioned by al-Ḥāfīz Ibn Ḥajr (d.852H) in Fath al-Bārī (1/115-116). They are: Abū Dharr by Abū Dāwūd (d.275H) and al-Nasā‘ī (d.303H), Ibn ‘Umar by Aḥmad (d.241H), al-Ṭabarānī (d.360H) and Abū Nu‘aym (d.430H), Anas by al-Bukhārī in Khalq Afāl al-‘Ībād and al-Bazzār who said, “Its isnād is hasan,” and Jarīr Ibn ‘Abdullāh al-Bajalī by Abū ‘Awānah and Ibn ‘Abbās and Abū ‘Amīr al-Aswārī by Aḥmad who said, “Their two isnāds are hasan.”
Benefits from the Story before the Ḥadīth

There are benefits to be taken from the story related by Yahyā Ibn Ya’mar and Humayd Ibn ‘Abd al-Rahmān al-Ḥimyari that Muslim mentioned before the mentioning of the ḥadīth.

Firstly: The innovation of speaking with denial of the Qadr emerged in al-Basrah at the time of the Companions during the lifetime of Ibn ‘Umar and he died in the year 73H.

Secondly: The tābiʿīn referred back to the Companions to know the ruling upon what occurred from difficult affairs, regardless of whether that was in issues of ‘aqāʿid (beliefs) or other than that. This is the obligation upon every Muslim, to refer back to the people of knowledge in the affairs of his Religion, due to the statement of Allāh (عَزَّ وَجَلَّ),

قُسَّمُوا أَهْلَ الْيَتْرِبَاتِ إِنَّكُمْ لَأَفْتَلِمُورَتُ

“So ask the people of the remembrance if you do not know.” [Sūrah al-Anbiyāʿ 21:7]

Thirdly: It is recommended (mustahabb) for those who travel to the two Sacred Mosques for Ḥajj or ‘Umrah to take advantage of the opportunity of their trip to seek understanding of the Religion and to refer back to the people of knowledge to learn whatever has been difficult for them from the rulings of the Religion, just as Yahyā Ibn Ya’mar and Humayd Ibn ‘Abd al-Rahmān did in this story. This is from the good results that will be attained by the one whom Allāh grants the success of seeking understanding (fiqh) of the Religion and safety from falling into evil, as occurs in Sahih Muslim (no. 191): From Yazīd al-Faqīr who said, “I became obsessed with an opinion from amongst the opinions of the
**Khawārij.** We went out with a large group intending to perform *Hajj*, then we went out to the people. He said: We passed by al-Madīnah and Jābir Ibn ‘Abdullāh (رضي الله عنه) was narrating to the people - whilst sitting by a column - from the Messenger of Allah (صلى الله عليه وسلم). He said: When he mentioned the people of Hell, I said to him, “O Companion of the Messenger of Allah! What is this you are speaking about when Allah says,

*Indeed, whoever You admit to the Fire, You have disgraced him.*” [Surah Āl-Imrān 3:192]

And,

*Every time they wish to emerge from it, they will be returned to it.*” [Surah al-Sajdah 32:20]

So what is this that you are speaking about?” He said: He said, “Do you recite the *Qur’ān*?” I replied, “Yes!” He said, “So have you heard about

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1. **Khawārij:** They have been named *Khawārij* (renegades) due to their *khurūj* (rebellion) against ‘Alī Ibn Abī Ṭālib (رضي الله عنه) during the battle at Ṣiffin when he appointed an individual for arbitration between two sides that they disliked. So they said, “The judgement is only for Allah,” as an allusion to revilement of ‘Alī Ibn Abī Ṭālib (رضي الله عنه) and they revolted against his authority. Indeed, the *Khawārij* split up into a number of different sects, but they were united upon the statement of *takfīr* (excommunication) of ‘Uthmān Ibn ‘Affān (رضي الله عنه), and *takfīr* upon every sect other than themselves, and *takfīr* upon the perpetrators of major sins and they held the view that it is correct and obligatory to rebel against the Muslim ruler if he opposes the *Sunnah*. Refer to *al-Burkān fi Mā’rījah ‘Aqā‘id Abī al-Adyān* (p. 9) of al-Saksākī, *al-Milal wa al-Nihal* (1/14) of al-Sharḥastānī and *al-Maqālāt al-Islāmiyyīn* (1/167) of Abu al-Ḥasan al-Asḥā’ī.
the maqâm (station) of Muḥammad (صلى الله عليه وسلم) - meaning that which Allāh would raise him in?" I replied, "Yes!" He said, "It is the Praiseworthy Station of Muḥammad, with which Allāh will take out whomever He will take out." He said: Then he described the situation of the Ṣināṭ (bridge) and the passing of the people over it. He said: I feared that I would not memorize that. He said: Then, he claimed that a people would come out of the Fire after being in it. He said: Meaning, they would come out looking like the bark of the ebony tree. He said: They will enter a river from the rivers of Paradise and they will be washed therein. They will come out looking like sheets of paper. We went back and said, "Woe to you! Do you hold that the Shaykh is lying upon the Messenger of Allāh (صلى الله عليه وسلم)?!" We then recanted. By Allāh - no one failed to recant amongst us other than one man, or as Abu Nu‘aym said. And Abu Nu‘aym is al-Fadl Ibn Dukayn, he is one of the men in the isnād.

So this group came for the Ḥajj and they had been afflicted by a faulty understanding and it was that those who commit major sins will not be taken out of the Fire. They applied the āyāt, which were mentioned about the disbelievers, to the Muslims as well. This is from the belief (‘aqidah) of the Khawārij. Indeed, this group wanted to triumph over the people with this false ‘aqidah after the Ḥajj. However, during this blessed journey, Allāh granted them the success of meeting with Jābir Ibn ‘Abdullāh al-Ansārī (مايئلا). He clarified to them the corruption of their understanding. So they recanted from that which they were staunchly set upon and no one went out with this falsehood from amongst them except one person.

Fourthly: In this story, there are various types of manners. From them is that these two men surrounded ‘Abdullāh Ibn ‘Umar. One of them sat to his right and the other one sat to his left. In doing that, both of them ended up close to him in order to commit to memory whatever he (مايئلا) spoke. From these manners is that they addressed him by the
and this is from good manners in speech. From these manners is respecting the status of the companion and not preceding him in speech, except when it is believed that he will be pleased with that. Perhaps Yahyā ibn Ya’mar saw that his companion was silent and he would not start speaking with ‘Abdullāh ibn ‘Umar, so he understood from this that he had left the speaking up to him.

Fifthly: Just as seeking a religious verdict (fatwā) and taking knowledge from the Scholar occurs in the state of sitting, it can also occur in the state of walking, because these two tabī‘in asked Ibn ‘Umar (بُنْيَانَ) and he answered them regarding what they asked whilst he was walking. There occurs in Ṣabīḥ al-Bukhārī, in the Book of Knowledge, “Chapter: Issuing religious verdicts whilst riding an animal, standing and other situations.” And, “Chapter: Asking and issuing religious verdicts whilst throwing pebbles at Hajj.”

Sixthly: In the answer of Ibn ‘Umar (بُنْيَانَ) to these two questioners is an explanation of the danger in the innovation (bid’ah) of speaking with denial of al-Qadr. Ibn Rajab (d.795 H) said, “Faith (īmān) in al-Qadr is of two levels:

The First Level: Belief (īmān) that Allāh (بُنْيَانَ) already knew with His knowledge whatever the servants will do from goodness and evil and obedience and disobedience before He created and brought them into existence. He knows who from amongst them is from the people of Paradise and who is from the people of the Fire. He prepared for them reward and punishment as compensation for their deeds before He created and formed them. All of that is written and calculated with Him and the deeds of the servants occur in accordance with what has proceeded in His knowledge and His Book (i.e. in the Preserved Tablet).

Translator’s Note: This is an agnomen consisting of Abū or Umm followed by the name of the son in most cases.
The Second Level: Allāh (سُبْحَانَهُ وَتَامَّ نِعْمَتَهُ) created all of the deeds of the servants, from disbelief (kufr), belief, obedience and disobedience and willed these for the creation. So this level has been affirmed by Aḥl al-Sunnah wa al-Jamā’ah but the Qadariyyah have denied it. The first level has been affirmed by many from amongst the Qadariyyah, but their extremists, such as Ma’bad al-Juhani, have denied it. And it has been denied by the one whose statement Ibn ‘Umar was asked about, as well as ‘Amr Ibn ‘Ubayd and other than him.

Indeed, many of the Imams of the Salaf said: Debate the Qadariyyah about the Knowledge of Allāh. If they affirm it, then they are defeated, and if they deny it, then they have disbelieved. They meant that the one who denies the Eternal Pre-Knowledge of Allāh concerning the actions of the servants, and he denies that Allāh divided everyone up before their creation into the fortunate and the wretched and that He recorded all of that in the Preserved Book, then this person has denied the Qur’ān. He is declared a disbeliever due to that. If they affirm that, but deny that Allāh created the actions of the servants and willed them and chose them with His Universal Will and Pre-Decree, then they have been defeated, because

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1 **Qadariyyah**: The Qadariyyah is a term used to refer to those who deny the Qadr (pre-ordainment) of Allāh (الرreuغ قَدَر). They were made well-known by a sect known as the Mu’tazilah, because they claimed that people created their own actions and Allāh had no Pre-Decree concerning that. Refer to al-Farq bayn al-Firaq (p. 24) of al-Baghdādi, al-Milal wa al-Nihal (1/43) of al-Sharhastānī and al-Burhdān fi Mā rifah ‘Aqā’id Aḥl al-Adīd (p. 26) of al-Saksākī.

2 **Ma’bad al-Juhani**: He was the first to deny the Qadr (divine pre-decree) in al-Baṣrah, as is related by Muslim in his Šāhīh (no. 8). Ma’bad was an innovator, as occurs in al-Taqrib (1/262) of Ibn Ḥajr and al-Mīzān (4/131) of al-Dhahabī. Imām al-Awzā’ī said, “The first to speak about the Qadr was a man from the people of al-Īraq called Sawsan; he was a Christian. He accepted Islam and then went back to Christianity. So Ma’bad al-Juhānī took (this innovated belief) from him and Ghilān took it from Ma’bad.” Related by al-Ājurri in al-Shari‘ah (p. 243) and al-Lālikā’ī in Sharḥ al-ʾĪtiqād (no. 1398).

3 **‘Amr Ibn ‘Ubayd**: He was one of the founders of the Mu’tazilah. The Scholars of ḥadīth have declared him weak (da’if) and abandoned (matrūk). Refer to al-Mīzān (3/274) of al-Dhahabī.
what they have affirmed is a proof against them in what they have denied. There is a well-known disagreement amongst the Scholars concerning takfir of these people. As for the one who denies the Eternal Knowledge of Allah, then al-Shafī‘ī (d.204H) and Ahmad (d.241H) have documented takfir of him, as have other than the two of them from the Imāms of Islam.”

Seventhly: Shaytān has two ways of misguiding the people and leading them astray. Whosoever from amongst them has a shortcoming and turns away from obedience, Shaytān beautifies lusts and desires for him. Indeed, the Prophet ﷺ said, “Paradise is surrounded by difficulties and Hell is surrounded by desires.” Due to this, they are referred to as the disease of desires, and from that is the statement of Allah (تعالَ) :

 فلا تَحَسَّن بِالْقُولِ فِي فِطْمَعِهِمْ مَنِ أَذَى فِقَالَ مَرْضٌ

“So do not be soft in speech, lest he in whose heart is a disease be moved with desire.” [Sūrat al-Ahzāb 33:32]

As for the one who is from the people of obedience and worship, Shaytān comes to him from the path of extremism (ghuluww) in it and he casts doubts at him. Allah (عَزَّ وَجَلَّ) said,

 هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مَنْهَةً ذَاتَ مِثْلِ الْمَحْكَمَةِ هُوَ أَنَّكَ

1 Refer to Jāmi‘ al-Ulūm wa al-Hikam (1/103-104) of Ibn Rajab.

2 Related by al-Bukhārī (no. 6478) and Muslim (no. 2822).
“It is He who has sent down to you, (O Muhammad), the Book; in it are āyāt that are precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation from truth, they will follow that of it which is unspecific, seeking discord and seeking an interpretation (suitable to them).”

[Sūrah Āli-'Imrān 3:7]

From ‘Ā’ishah (مَتَّىُّفَرَثٍ مَذَالِكَ) that the Prophet (صَلَّىٰللهُ عَلَيْهِ وَسَلَّم) recited this āyah, then he said, “When you see those who follow whatever is unspecific from it, then these are the ones whom Allah has named, so beware of them.”

This is called the disease of doubt and Allah (سَمَّىٰ) said about it,

[Surah al-Baqarah 2:10]

Allāh said,

[Sūrat al-Tawbah 9:125]

“These are the people that Ibn ‘Umar was asked about, Yaḥyā Ibn Ya’mar described them as people of worship. He said, ‘Indeed, there have emerged in our midst a people who recite the Qur’ān and seek

1 Related by al-Bukhārī (no. 4547) and Muslim (no. 2665), from the hadith of ‘Ā’ishah (مَتَّىُّفَرَثٍ مَذَالِكَ).
knowledge,’ and he mentioned their affair.” These ones and their likes were from the people of innovation. *Shaytān* came to them to make them go astray and misguide them through the path of doubts.

**Eighthly:** The *muftī* must combine between mentioning the ruling and its proof. ‘Abdullāh Ibn ‘Umar (ra) mentioned his opinion concerning these people and he declared his innocence from them, then he cited the *hadith*, which includes belief in *al-Qadr* from the foundations of *imān* as a proof.

**Ninthly:** It was from the way of Imām Muslim (d.261H) - ﷺ - to retain the terms in the chains of narration (*asānīd*) and texts (*mutūn*). He would mention the *hadith* as it was, without cutting it short or summarizing it. Due to this, he mentioned the *hadith* of Jibrīl here in its entirety and he did not summarize it so as to suffice only with the mention of belief in *al-Qadr*. Al-Hāfīz Ibn Hajr (d.852H) said in the biography of Imām Muslim in *Tahdhib al-Tahdhib*, “Muslim achieved in his book a great deal of good fortune, which was squandered and not obtained by anyone else like him. Since, some of the people give precedence to him over the *Sahih* of Muḥammad Ibn Ismā’īl (al-Bukhārī). That is due to what he has specified from combining the paths and excellent mentioning and preserving the manner in which the words were narrated without omitting anything and without narrating just the meaning. Indeed, many from the *Naysābūriyyīn* have followed his manner. However, no one has reached his level, even though I have documented from them more than twenty Imāms from those who have authored the *mustakhraj* upon Muslim. So

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1 **Mustakhraj:** Imām Jalāl al-Dīn al-Suyūṭī (d.911H) said, “We mean by the *mustakhraj* that author comes to a book from the books of *hadith*. So he narrates his *hadith* with his own *asānīd*, not with the same chains as the author of this book. So he meets him in that *imād* at the point of his Shaykh (the one who relates to him) or those who are above him in the chain, even if be at the level of the Companions... Perhaps he will drop narrations altogether if he does not find a chain that suits him. And perhaps he will relate it through the chain of the author of the book.” Refer to *Tadrib al-Rawi* (1/112) of al-Suyūṭī.
how free from all imperfections is al-Muʿṭī (the Giver), al-Wahhāb (the Ever-Giving).”
He said, “Once, when we were with the Messenger of Allah (صلى الله عليه وسلم) one day, there came to us a man with intensely white clothes and intensely black hair. No sign of travel could be seen upon him and no one from amongst us knew him. He came and sat by the Prophet (صلى الله عليه وسلم). So he placed his knees up to the Prophet’s knees and he placed his palms upon the thighs of the Prophet.” Then, he proceeded to ask him about Islam, ʿīmān, ʿihān, the Hour and its signs. He (صلى الله عليه وسلم) said after that, “He was Jibril, he came to teach you your Religion.”

Herein, there are benefits:

**Firstly:** From Abū Hurayrah (传) who said, “The Prophet (صلى الله عليه وسلم) was upon a raised place one day for the people.”1 There occurs in Sunan Abī Dāwūd (no. 4698) with a Ṣahīḥ (authentic) isnād from Abū Dharr and Abū Hurayrah (传) who both said, “The Messenger of Allah (صلى الله عليه وسلم) would sit in the midst of his Companions (传). Whenever stranger would come, he would not know which of them he (صلى الله عليه وسلم) was until he asked. So we requested from the Messenger of Allah (صلى الله عليه وسلم) that we make a seat for him such that a stranger would recognize which one of us he was when he came. He said: We made a bench for him from clay. So he sat upon it and we sat around him.” In this is a proof that it is befitting for the teacher to be upon a raised place in order for him to be recognized and seen by all those who are present, especially if many are gathered. This way, it will be possible for everyone to benefit from him.

**Secondly:** The Angels come to human beings in the form of humans. An example of that is found in the Qur‘ān when Jibril came to Maryam in the form of a human being. The Angels came to Ibrāhīm (ع) and

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1 Related by al-Bukhārī (no. 50) and Muslim (no. 9), from the hadīth of Abū Hurayrah (传).
to Lūt (اللُّوط) in the form of a human being. They transform by the might of Allah (عَلَّم) from the appearance in which they were created to the appearance of a human being. Indeed, Allah (عَلَّم) said about the creation of the Angels,

\[
\text{أَحَدُونَ قَاطِرٍ فَاطِرٍ السَّمَاوَاتِ وَالْأَرْضَ جَاعِلُ الْمَلَائِكَةَ مَسِيرٌ أَوَّلًا}
\]

\[
	ext{اجْعَلْهُ مَيْثَانِي وَلَبَثْنِ بَيْداً فِي الْكَافِلِينَ مَالُكَ مَنْ يَشَاءُ مِنْ عَلَى كُلِّ}
\]

“All praise is for Allah, the Originator of the heavens and the earth, who made the Angels messengers with wings - two or three or four. He increases in creation what He wills. Indeed, Allah is able to do all things.”

[Sūrah Fāṭir 35:1]

There occurs in Sahih al-Bukhārī (no. 4857) and Muslim (no. 28), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) saw Jibril and he had six hundred wings. Just as the Angels come in the form of human beings, the Jinn do likewise, as has been confirmed from Abū Hurayrah (أَبُو حُرَيْرَة) in the story of the Jinn who came to him and stole the food. Just as the Jinn come in the form of human beings, they also come in the form of snakes, as occurs in Sahih Muslim (no. 2236).

When the Angels and the Jinn are in their natural forms, human beings cannot see them. Indeed, Allah (عَلَّم) said about the Jinn,

\[
\text{إِنَّمَا يُبَيِّنُهُمْ رَبُّهُمْ وَهُوَ أَقْسِيمُهُمْ مِنْ حُرُبِهِمْ لَا رَيْبَ حَيَّٰهُمْ}
\]

\[\text{(1)}\]

\[\text{Related by al-Bukhārī (no. 2311), from the hadith of Abū Hurayrah (أَبُو حُرَيْرَة).}\]
"Indeed, he and his soldiers see you from where you cannot see them." [Surah al-A'raf 7:27]

**Thirdly:** The coming of Jibril in the form of a human being is not a proof for what has been innovated in these times from the theatrical plays which are a type of lying, because Jibril transformed by the might of Allâh and His (اللهم علَّمَ وَفَعَّلَ) permission from the appearance in which he was created where he had six hundred wings to the appearance of a human being.

**Fourthly:** In the coming of Jibril to the Messenger of Allâh (صلى الله عليه وسلم) and his sitting in front of him is something from the manners of the students of knowledge with the teacher. It is that the questioner does not suffice in his question with the affairs whose ruling he is ignorant about. Rather, it is befitting that he asks for others whilst he already knows the ruling so that those who are present can hear the answer. Due to this, the Messenger (صلى الله عليه وسلم) attributes the teaching to Jibril in the end of the hadith when he says, “He was Jibril, he came to teach you your Religion.” The teaching occurred from the Prophet (صلى الله عليه وسلم), because he was the instructor, but it is ascribed to Jibril because he was the cause for the teaching that occurred. There occurs in Sahih Muslim (no. 10) from Abû Hurayrah (تَجَزَّى) that he said, ‘The Messenger of Allâh (صلى الله عليه وسلم) said, “Ask me,” but they (i.e. the Companions) were afraid to ask him anything. So there came a man who asked him something and at the end of it, he

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1 **Translator’s Note:** Shaykh Šâlih Ibn ‘Abd al-‘Azîz Āl al-Shaykh said, “This shows that it is befitting for the student of knowledge to prepare himself and to prepare the one being questioned to answer his question by sitting in a good manner. He must set his limbs in a good manner and he must draw close to the teacher. This is from the types of important manners. So the question from the student of knowledge to the Scholar, or the question from the one teaching to the student of knowledge has an effect upon how the Scholar accepts the question and it has an effect upon the questioner’s receptiveness to the answer.” Refer to Sharh al-Arba’in (p. 21) of Šâlih Āl al-Shaykh.
said, 'This was Jibril, he wanted to teach you since you were not asking.'

Fifthly: There is no mention in the Sahihayn that Jibril greeted the Prophet (صلى الله عليه وسلم) with salām when he came. However, here occurs in the hadith of Abū Hurayrah and Abū Dharr related by Abū Dāwūd (no. 4698), which I have alluded to earlier, "So a man arrived," and he mentioned his appearance, "up until he took a spot upon the carpet. He said, "Peace be upon you O Muḥammad." So the Prophet (صلى الله عليه وسلم) replied to him."

Sixthly: al-Ḥāfiz Ibn Ḥajr (d.852H) said in al-Fath (1/116-117), "So if it is said: How did Ḥumar realize that no one from amongst them knew him? I answer that he held that opinion based upon his own assumption or based upon a clear statement from those present. I say: this second scenario is more likely, since it has come like that in the narration of ʿUthmān Ibn Ghiyāth. So he said therein, "The people looked at each other and they said, "We do not know this one." This narration occurred in the Musnad (no. 184) of Imām Aḥmad.

Seventhly: al-Nawawī (d.676H) mentioned in Sharh Muslim (1/157) that the personal pronoun, "his thighs" is referred back to Jibril. Others have said that is refers to the Prophet (صلى الله عليه وسلم). Al-Ḥāfiz Ibn Ḥajr said in al-Fath (1/116), "There occurs in a narration of Sulaymān al-Taymī, "He did not have any appearance of travel and he was not from within the town. He proceeded up until he knelt down and sat in front of the Prophet (صلى الله عليه وسلم) as one of us would sit in the Prayer. Then he placed his hands upon the knees of the Prophet (صلى الله عليه وسلم)." It occurs similarly in a hadith of Ibn ʿAbbās and Abi ʿAmir al-Āshʿarī, "Then he placed his hands upon the knees of the Prophet (صلى الله عليه وسلم)." So we benefit from this narration that the personal pronoun in his statement, "upon his thighs" refers to the Prophet (صلى الله عليه وسلم). This is what al-Baghawī (d.516H) and Ismāʿīl al-Taymī have asserted about this narration and this is what al-Ṭayyibī inclined towards after research, because he placed the
speech in its proper context. This is contrary to what al-Nawawi has asserted and at-Turabshati has agreed with him because he held that view that Jibril was in the posture of a student in front of the one who was educating him. Even though this is what is apparent from the context of the sentence, his placing of his hands upon the thighs of the Prophet (ﷺ) is an action that is done to turn the attention towards him. In it is an indication of what is befitting for the one being questioned in terms of humility and forgiveness instead of displaying harshness for the questioner. It is apparent that he wanted through this action to exaggerate the impression of his disguise and to strengthen their view that he was from the rude Bedouins. For this purpose, he walked over the people up until he came to the Prophet (ﷺ).” And there occurs in Sunan al-Nasā’i (no. 4991) that he placed his hand upon the knees of the Messenger of Allāh (ﷺ).
Pillars of Islam

He said, ‘He said, “O Muḥammad, inform me about Islām.”’ The Messenger of Allāh (صلى الله عليه وسلم) replied, “Islām is that you testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh (صلى الله عليه وسلم), and that you establish the Prayer and that you give the zakāt (alms), and that you fast the month of Ramadān and perform pilgrimage (Hajj) to the House if you have the means.” He said, “You have spoken truthfully.” He said, ‘We were amazed that he would ask him and then attest to his truthfulness.”

Herein, there are benefits:

Firstly: When Jibrīl asked the Prophet (صلى الله عليه وسلم) about Islām, he answered him with the outward affairs and when he asked him about īmān, he answered him with the inward affairs. Literally, Islām and īmān are from the terms that when they are mentioned together, they have two separate meanings and they have been mentioned together here. Islām was explained with the outward affairs and that is appropriate for the meaning of Islām. It means submission and obedience to Allāh (الله). Then, īmān is explained with the inward affairs and that is appropriate for its meaning. It is attestation and affirmation.\(^1\) If one of these two terms is mentioned separately without the other, then they encompass both meanings: the outward and the inward. From the occurrences of Islām by itself is the statement of Allāh (عَزَّوَجَلَّ),

\[\text{وَمَنْ يَسْتَغْلِبُ عَيْنَى إِلَيْهِ دَّينَاءَنَّۢ} \]

\[\text{يَقُبُّلُ مِنْهُ وَهُوَ فِيَّ أَخْرَجَتْ مِنَ الْخُسْرَانِ} \]

\(^1\) Refer to al-Īmān (p. 292) of Ibn Taymiyyah.
“And whosoever desires other than Islam as a religion - never will it be accepted from him, and he will be amongst the losers in the Hereafter.”

[Surah Ali-'Imrān 3:85]

From the occurrences of īmān by itself is the statement of Allah (عَزَّ وَجَلَّ),

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَيَّزَتَهُ

“And whosoever disbelieves in īmān, then his deeds have become worthless and he will be amongst the losers in the Hereafter.” [Surah al-Mā‘īdah 5:5]

And similar to that are the words al-faqīr (poor) and al-miskīn (destitute) and al-birr (piety) and al-taqwā (righteousness).

Secondly: The first of the affairs with which Islam was explained was the testimony that none has the right to be worshipped besides Allah and the testimony that Muhammad ﷺ is the Messenger of Allah. These two testimonies are inter-connected. Both of them are binding upon every human being and jinn, from the time that he (ṣallā l-lāhu ‘alayhī wa sallam) was sent, up until the establishment of the Hour. Whosoever does not believe in him (ṣallā l-lāhu ‘alayhī wa sallam) will be from the inhabitants of the Fire, due to the statement of the Prophet (ṣallā l-lāhu ‘alayhī wa sallam), “By him in whose Hand is the soul of Muḥammad! No one hears about me from this Ummah, regardless of whether he is a Jew or a Christian, then he dies whilst he has not believed

1 Translator’s Note: Shaykh al-Islām Ibn Taymiyyah (d.728H) said, “The Salaf and the Imāms have all agreed that the first thing the servant is commanded with is the shahādatayn (two testimonies).” Refer to Dar‘ al-Ta‘āruḍ (8/11) of Ibn Taymiyyah.
in that which I was sent with, except that he will be from the inhabitants of the Fire.”

The testimony that none has the right to be worshipped besides Allāh means that there is none worthy of worship in truth besides Allāh. The *kalimah al-ikhlās* (statement of sincerity in worship) comprises two pillars: a general negation in its beginning and a specific affirmation at its end. So in the beginning of it, there is a negation of worshipping anything other than Allāh. At the end of it there is an affirmation for the worship of Allāh alone without any associate. And the predicate ‘*la*’ (no) negates everything in the category that is alleged to be ‘*haqq*’ (truth) and it is not correct to negate everything that is in existence (*mawjūd*), because there are false gods in existence and they are many. It is only a negation of true *ulūhiyyah* (divinity) because it has negated everything besides Allāh and it has affirmed worship for Allāh alone.

The meaning of the testimony that Muhammad is the Messenger of Allāh is that he must be loved above any other beloved thing from the creation. He must be obeyed in everything that he commands and one must abstain from everything that he has prohibited. One must attest to the truthfulness of all he has informed about, which has not been witnessed or observed, regardless of whether it is concerning the past or the future or the present. Allāh must be worshipped in accordance to whatever he has brought from the truth and guidance.

Performing deeds sincerely for Allāh and following whatever the Messenger of Allāh ( سبحانه وتعالى) came with are required by the testimony that there is none worthy of worship besides Allāh and that Muhammad is the Messenger of Allāh. It is inevitable that every action, which is performed in order to draw nearer to Allāh, must be done sincerely for Allāh and in conformity with the *Sunnah* of the Messenger of Allāh

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1 Related by *Muslim* (no. 240).
If the sincerity (ikhlas) is missing, then the action will not be accepted, due to the statement of Allâh (عَزَّزَ) 

وَقَدْ نَسَبْنَاهَا إِلَى مَا أَعْمَلُوا أَن فَعَلَهُمْ نَسْبًا مَّسْتَرَى

"And We will regard what they have done from deeds and make them as dust dispersed."

[Surah al-Furqan 25:23]

Allâh (سُلَيْمَانَ) said in a hadith qudsi, “I am the most self-sufficient from Shirk. Whosoever performs a deed in which he associates other than Me along with Me, I have abandoned him and his Shirk.”1 If conformity to the Sunnah (ittiba') is missing, the action is rejected, due to the statement of the Prophet (صلى الله عليه وسلم), “Whosoever innovates into this affair of ours that which is not from it, then it is rejected.” 2 There occurs in the wording of Muslim, “Whosoever performs a deed that is not in accordance with this affair of ours, then it is rejected.” 3 This wording is more comprehensive than the former because it comprises the one who does the innovation (bidah) as the inventor of it and the one who does it by following someone else in it.

It cannot be said that if the action is done sincerely for the sake of Allâh, even though it is not based upon the Sunnah, but the doer has a good intention, that such an action is praiseworthy and beneficial to its doer. From that which proves this is that which the noble Messenger (صلى الله عليه وسلم) said to his Companion who slaughtered his sacrificial animal before the 'Id Prayer, “Your sheep was slaughtered for meat.” 4 The Messenger of Allâh (صلى الله عليه وسلم) did not consider it a sacrifice for Allâh,

1 Related by Muslim (no. 2985).
2 Related by al-Bukhârî (no. 2697), Muslim (3/312), Ahmad in al-Musnad (6/270), Abû Dawûd (no. 4606) and Ibn Mâjah (no. 14).
3 Related by Muslim (3/313).
4 Related by al-Bukhârî (no. 5556) and Muslim (no. 1961).
because it has been sacrificed before the beginning of the time of sacrifice, which begins after the 'Id Prayer. Indeed, al-Ḥāfīz said in his explanation of this hadith in al-Fath (10/17), "Shaykh Abū Muḥammad Ibn Abī Jamrah said: It proves that when a deed is performed that has a good intention behind it, it is not correct if it is not done in accordance with the Shari'ah."

There occurs in the Sunan (1/68-69) of al-Dārimī (d.280H) that 'Abdullāh Ibn Mas'ūd (ra) stood in front of people in the mosque sitting in circles with pebbles in their hands. One of them would say, "Say, 'Allāhu Akbar' one hundred times." So they would say, 'Allāhu Akbar' one hundred times. He would say, "Say 'Al-hamdulillāh' one hundred times." So they would say, 'Al-hamdulillāh' one hundred times. He would say, "Say, 'Subḥānallāh' one hundred times." So they would say, 'Subḥānallāh' one hundred times. 'Abdullāh Ibn Mas'ūd said, "What is this I see you doing?" They replied, "O Abu 'Abd al-Rahmān! These are pebbles upon which we count the takbīr, the tahālīl and the tasbīḥ." He said, "Count up your evil deeds and I guarantee you that nothing from your good deeds will be wasted. Woe to you O Ummah of Muḥammad! How quickly you rush to destruction! These are the Companions of your Prophet (saw) widespread and these are his clothes, which have not yet decayed and his bowl, which has not yet broken. By the one in whose Hand is my soul, either you are upon a religion better guided than the Religion of Muḥammad (saw) or you have opened up a door to misguidance?!" They replied, "By Allāh, O Abū 'Abd al-Rahmān! We did not desire anything but good." He said, "How many people desire good, yet never achieve it." This narration has been mentioned by al-Albānī (d.1420H) in al-Silsilah al-Ṣahihah (no. 2005).

Thirdly: The most important of the five pillars of Islam after the two testimonies (shabādatayn) is the Prayer. Indeed, the Messenger of Allāh (saw) described it as a pillar ('umūd) of Islam, as occurs in the
hadith where he (ﷺ) advised Mu`adh Ibn Jabal (رضى الله عنه). It is the twenty nineth hadith in al-Arba`in of al-Nawawi. The Prophet (ﷺ) informed that it is the last of what will be lost from the Religion and the first thing that the servant will be held accountable for upon the Day of Judgement. The distinction between the Muslim and the disbeliever is the Prayer.

From that which proves the importance of the Prayer also is that Allah obligated the five daily Prayers upon the Messenger of Allah (صلى الله عليه وسلم) during the night journey (Laylah al-Isra‘), whilst he was in the heavens, as occurs in the ahadith about al-Isra‘. The people of Hell answered about the reasons for which they had entered Hell, they said,

“We were not from those who prayed.”
[Sūrah al-Muddaththir 74:43]

The Prayer prevents one from immorality and evil, as Allah (عَزَّ وَجَلَّ) said,

“And establish the Prayer. Indeed, the Prayer prevents immorality and wrongdoing.” [Sūrah al-`Ankabūt 29:45]

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1 Sahih: Related by al-Tirmidhi (no. 2619) and Ahmad in al-Musnad (5/231-237), from the hadith of Mu`adh Ibn Jabal (رضى الله عنه). It was authenticated by al-Albānī in Sahih al-Jāmi` (no. 5136).
2 Refer to al-Silsilah al-Sahihah (no. 1358, 1739, 1748) of al-Albānī.
3 Related by Muslim (no. 134), from the hadith of Jābir Ibn `Abdullāh (رضي الله عنه).
The Prayer is from the last of what the Messenger of Allah (صلى الله عليه وسلم) advised with. From Umm Salamah ( السَّالِمَةُ بُنتُ ئِسْبَئِيلُ), “The Messenger of Allah (صلى الله عليه وسلم) used to say during the illness in which he passed away, “The Prayer and what your right hands possess.” He did not cease to say that until his tongue became exhausted with it.” From Anas Ibn Malik (الرِّضوان بُنُو مِلْكٍ) who said, ‘The general advice of the Messenger of Allah (صلى الله عليه وسلم) in the presence of his imminent death, whilst he was breathing his last, was, ‘The Prayer and what your right hands possess.” From ‘Ali Ibn Abi Tālib (علي بن أبي طالب) who said, ‘The last words of the Prophet (صلى الله عليه وسلم) were, “The Prayer and what your right hands possess.” These ḥadīth are Sahih, they were related by Ibn Mājah (no. 1625, 2697, 2698) and other than him.1

Also, when Allah mentioned the attributes of the Believers in Sūrah al-Mu‘minūn and al-Mdārīj, He began them both with the Prayer and He ended them both with the Prayer. He said in Sūrah al-Mu‘minūn,

> (مَنْ أَفْلَحَ فَأَفْلَحَ الْمُؤْمِنُونَ) أَلَيْنِ هُمُّ فِي صَلاَتِهِمْ حَسْبُهُمْ

“Indeed, the Believers have succeeded, those who are humbly submissive during their Prayer.”

[Sūrah al-Mu‘minūn 23:1-2]

Then He said at the end of it,

> (وَالَّذِينَ هُمْ عَلَى صَلاَتِهِمْ يُحَظُّونَ)

“And those who carefully maintain their Prayers.”

[Sūrah al-Mu‘minūn 23:9]

1 Sahih: These ḥadīth were authenticated by al-Albānī in Sahih al-Jāmi‘ (no. 3873).
He said in Sūrah al-Ma‘ārīj,

\[ \text{“Those who are constant in their Prayer.”} \]

[Sūrah al-Ma‘ārīj 70:23]

The establishment of the Prayer occurs in one of two conditions:

Firstly: Obligatory (wājib); and it is to offer the Prayer with as little action as possible and to relieve oneself from the responsibility of praying.

Secondly: Recommended (mustahabbah); and this is to complete and perfect the Prayer by performing everything that is recommended in it.

These five Prayers are binding upon those who have reached puberty and are sane from the men and the women, for as long as the soul is in the body. It is obligatory upon the men to offer the Prayers in the mosques. This is proven by the statement of the Prophet (ﷺ), “By Him in whose Hand is my soul, I had in mind to command that firewood be gathered, then I would command that the Prayer be established. So the adhān (call to Prayer) would be called. Then I would command a man to lead the Prayer. Then I would remain back and burn the men who stayed behind in their houses. By Him in whose Hand is my soul, if one of them knew that he would find a bone covered with meat, or two small pieces of good meat, he would surely come for the ‘Ishā’ Prayer.” The Prophet (ﷺ) said, “Indeed, the most burdensome Prayer upon the hypocrites is the ‘Ishā’ Prayer and the Fajr Prayer. If they knew what was in these two Prayers, they would come to them even if they had to crawl.

\[ ^1 \text{Related by al-Bukhārī (no. 644) and Muslim (no. 651), from the hadith of Abū Hurayrah (الصحابي.)} \]
Indeed, I had in mind to command that the Prayer be established. Then I would command a man to lead the people in Prayer. Then I would depart along with some men who would bring bundles of wood to a people who did not come out to offer the Prayer. So I would burn them in their houses with fire.”

Muslim (d.261H) relates in his Sahih (no. 654), from Ibn Mas'ūd (الissement) who said, “Whosoever is delighted to meet Allāh tomorrow as a Muslim, then let him safeguard these Prayers when he is called to them. Since, Allāh has legislated for your Prophet (صلى الله عليه وسلم) sunan (traditions) of guidance. These Prayers are from the sunan of guidance. If you were to pray them in your houses as this straggler prays in his house, then you would have left the Sunnah of your Prophet (صلى الله عليه وسلم). If you were to leave off the Sunnah of your Prophet, you would surely become misguided. There is no man who purifies himself, such that he perfects the purification, then he sets out for a mosque from these mosques, except that Allāh writes every step that he takes as a good deed for him and raises him up a level due to it and omits one evil deed from him. Indeed, I have seen when no one would remain way from the Prayer, except a hypocrite whose hypocrisy was well-known and a man would be brought swaying between two men until he was set to stand in a row.”

Muslim also relates in his Sahih (no. 653), from Abū Hurayrah (رضي الله عنه) said, ‘A blind man came to the Prophet (صلى الله عليه وسلم). He said, “O Messenger of Allāh! Indeed, I do not have a guide who will guide me to mosque.” He asked the Messenger of Allāh (صلى الله عليه وسلم) to grant him a concession so that he could pray in his house. So he granted him that concession. When the man turned away, the Prophet (صلى الله عليه وسلم) asked him, “Do you hear the call to the Prayer?” So he answered, “Yes!” He said, ‘Then answer it.’

Related by al-Bukhārī (no. 657) and Muslim (no. 651), from the hadith of Abū Hurayrah (رضي الله عنه).
From Ibn 'Umar (رضي الله عنه), "Whenever we failed to find a man in the 'Isha' Prayer late at night and in the morning Prayer, we would have a poor opinion of him."

Further proof for the obligation of congregational Prayer is that the texts pertaining to them in the Book and the Sunnah mention that it must be offered even in a state of fear. Allah (عَزَّ وَجَلَّ) said,

وَإِذَا سَكَنتُ فِيهمْ فَأَقِمْتُ لَهُمْ الصَّلَاةُ
فَلْتَفْقَهُوا أَيَّاً مِنْهُمْ مَعَكَ

"And when you are amongst them and lead them in Prayer, let a group of them stand in Prayer with you."
[Sūrah al-Nisā' 4:102]

And there are numerous ahādīth mentioned in the Sunnah, which prove that the Prayer must be offered even in times of fear in various ways.

Fourthly: The zakāt (obligatory alms) accompanies the Prayer in the Book of Allah and the Sunnah of His Messenger (صلى الله عليه وسلم), as Allah (عَزَّ وَجَلَّ) said,

فَإِنَّ نَابِيًا أَوْلَادَهُمْ الصَّلَاةُ وَالْزَّكَاتُ، فَخَالِقُوا سَبْيَةَ اللَّهِ

"So if they repent and establish the Prayer and give the zakāt, then let them go upon their way."
[Sūrah al-Tawbah 9:5]

1 Related by al-Ḥākim in al-Mustadrak (1/211), who said, "Ṣaḥīḥ (authentic) upon the conditions of al-Bukhārī and Muslim." Al-Dhahabī agreed with him.
He said,

"So if they repent and establish the Prayer and give the *zakāt*, then they are your brothers in the Religion."

[Surah al-Tawbah 9:11]

He said,

"And they were not commanded, except to worship Allāh, being sincere to Him in the Religion, inclining to truth and to establish the Prayer and to give the *zakāt*. And that is the correct Religion."

[Surah al-Bayyinah 98:5]

And the *zakāt* is the monetary worship, its benefits are widespread. Indeed, Allāh has obligated it upon the wealth of the rich in a manner that will benefit the destitute and not harm the wealthy, because it is something small and insignificant taken from an abundance of wealth.

**Fifthly:** The fast of Ramadān is a bodily form of worship. It is a secret between the servant and his Lord. No one knows about it besides Allāh (سبحانه و تعالى), because there are people who do not fast during the month of Ramadān, but others think that this person is fasting. Conversely, it could be that a person is undertaking a *nafl* (supererogatory) fast, but others think that he is not fasting. Due to this, it has been mentioned in
an authentic hadith that the person is rewarded for his good deed with ten of its like, up to seven hundred times.\textsuperscript{1} Allah ( تعالى) said, “except for the fast. Since, it is for Me and I will give the reward for it.”\textsuperscript{2} That is, without any account. All good deeds are for Allah ( تعالى), as Allah ( تعالى) said,

\begin{quote}
قُل إن صلاني ونسكي وصَحَبِي وَمَلَائِكَة مَنِيَّ الأَجَلٍ
لاَ أَمِين.
\end{quote}

“Say: Indeed, my Prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. He has no partner. And I have been commanded with this and I am the first of the Muslims.” [Surah al-An’am 6:162-163]

The fast was only specified in the above hadith because it is for Allah due to what it contains from concealment as an act of worship and no one knows about it besides Allah.

**Sixthly:** Hajj (pilgrimage) to the Sacred House of Allah is a monetary and bodily form of worship. Indeed, Allah has obligated that it be performed once in a lifetime. The Prophet (نَبِٰيُ اللَّهِ) has clarified its excellence in his statement, “Whosoever performs Hajj to this House and he does not utter obscenities and he does not commit sins, then he will return as he was upon the day his mother gave birth to him.”\textsuperscript{3} The Prophet (نَبِٰيُ اللَّهِ) said, “The ‘Umrah (lesser pilgrimage) to another ‘Umrah is expiation for whatever is in between them, and the accepted Hajj has no reward other than Paradise.”\textsuperscript{4}

\begin{flushright}
\textsuperscript{1} Related by Muslim (no. 185).
\textsuperscript{2} Related by al-Bukhārī (no. 1894) and Muslim (no. 165).
\textsuperscript{3} Related by al-Bukhārī (no. 1820) and Muslim (no. 1350).
\textsuperscript{4} Related by Muslim (no. 1349).
\end{flushright}
The capability of performing the ʿHajj pertains to bodily strength and availability of wealth. One can perform ʿHajj on behalf of someone who has passed away. As for the one who is living, then no one can perform ʿHajj upon his behalf, except in two situations:

Firstly: the person must be very elderly and unable to bear the travel.

Secondly: the person must be ill with an illness from which he is not expected to recover.

With regards to the capability as it pertains to the woman, then she must have a mahram (male relative or guardian) if she is coming for the ʿHajj from outside of Makkah, due to the statement of the Prophet (ṣallallāhu ʿalayhi wa sallam), “No one must be alone with a woman, except that a mahram is with her. The woman must not travel, except with a mahram.” So a man stood up and said, “O Messenger of Allāh! My wife must go out for ʿHajj and I have been enlisted for such and such a battle.” He replied, “Leave and perform the ʿHajj with your wife.”

Seventhly: These five pillars have been mentioned in the hadith based upon their importance. He began therein with the shahadatayn, which are the basis for every deed by which one draws closer to Allāh (ṣallallāhu ʿalayhi wa sallam). Then he mentioned the Prayer, which is performed repeatedly throughout the day and the night five times. It is a strong connection between the servant and His Lord. Then he mentioned the zakāt, which has been obligated upon the wealth, if it has been with the person for a year, because its benefits are widespread. Then he mentioned the fast, which is obligatory for a month during the year. It is a bodily form of worship whose benefits are limited to the individual performing it. Then he mentioned the ʿHajj, which is not obligatory during a lifetime, except for one time.

1 Related by al-Bukhārī (no. 3006) and Muslim (no. 1341), from the hadith of Ibn ʿAbbās (ṣallallāhu ʿalayhi wa sallam).
Eighthly: He said, 'He said, “You have spoken truthfully.”’ He said, ‘So we were amazed that he would ask him and then attest to his truthfulness.” They were amazed because in most cases the questioner does not already know the answer. Rather, he asks in order to obtain the answer. Such a person does not say to the one being asked when he answers him, “You have spoken truthfully,” because when the questioner attests to the truthfulness of the one being questioned, this proves that he already knew the answer beforehand. Due to this, the Companions were amazed at this attestation from this strange questioner.
Pillars of Īmān

He said, ‘He said, “So inform me about īmān.” He said, “It is that you believe in Allah, His Angels, His Books, His Messengers, the Last Day and the Qadr - the good of it and the evil of it.” He said, “You have spoken truthfully.” He said, “So inform me about īhsān.” He said, ‘It is that you worship Allah as if you are seeing him. So since you do not see him, then He sees you.” Herein, there are benefits:

Firstly: This answer comprises the six pillars of īmān.1 The first of these pillars is īmān (belief) in Allah and it is the foundation of īmān in everything which is obligatory to believe in. Due to this, he added the Angels, the Books and the Messengers. Whosoever does not believe in Allah does not believe in the rest of the pillars. Īmān in Allah comprises īmān in His existence, His rubūbiyyah, His ulūhiyyah and His Names and Attributes and that He (الله تعالى) is described with every form of perfection that is befitting of Him. He is far above every imperfection.

Translator’s Note: Shaykh Ṣāliḥ Ibn ‘Abd al-‘Azīz Āl al-Shaykh said, “We must consider an important issue, which is obligatory upon you to take into account. The phrase, ‘pillars of Islam’ and the phrase ‘pillars of īmān’ have not been mentioned at all in the texts. No pillars have been mentioned for īmān, nor have any pillars been mentioned for Islam. The Scholars have only coined the term ‘pillars’ from their own ijtihād (independent reasoning). Since that is so, it is obligatory that you understand the texts in light of the following principle: this phrasing was only coined by the people of knowledge so that these would be understood as pillars. Their understanding is correct without a doubt, because the pillar is what the essence of something is established upon. So the establishment of something cannot be conceived, except with the existence of its pillars.

The meaning of this is that if a pillar from the pillars is missing, the building will not be established. So if belief (īmān) in al-Qadr (divine pre-decree) is missing, then the aṣl (basis, origin) of īmān has not been established. If īmān in the Last Day is missing, the building has not been established, because the pillar in conventional usage is what the essence of something is built upon. So when a pillar is missing, nothing can be established at all. Meaning, the existence of something in the Shari‘ah cannot be established because its establishment depends upon the fulfillment of its pillars.” Refer to Sharḥ al-Arba‘īn (p. 26-27) of Ṣāliḥ Āl al-Shaykh.
Therefore, it is obligatory to believe in the Tawhid (oneness) of His rubūbiyyah and His ulūhiyyah and His Names and Attributes.

Tawhid in His rubūbiyyah (Lordship) is to affirm that He is one in His actions, not having any partner in them; such as creation, sustaining, granting life and death, determining the affairs and controlling the universe and other than these actions from that which is connected to His rubūbiyyah.

Tawhid al-Ulūhiyyah (oneness of Allah’s worship) is the Tawhid (oneness) of Allah with regards to the deeds of the servants, such as al-du‘ā’ (supplication), al-khawf (reverential fear), al-rajb (hope), al-tawakkul (reliance), al-isti‘ānah (seeking assistance), al-istā‘ādah (seeking refuge), al-istighāthah (seeking deliverance), al-dhabh (sacrifice), al-nadhr (vows) and other than these from the various types of worship in which it is obligatory to single out Allah. So these acts of worship cannot be directed towards anything other than Him, neither an Angel that is close, nor a prophet that is sent, let alone anything besides these two examples.

As for Tawhid al-Asma‘ wa al-Sifāt (oneness of Allah’s Names and Attributes), then it is to affirm everything that Allah affirms for Himself and everything that His Messenger (ﷺ) has affirmed for Him from the Names and Attributes in a manner that befits His perfection and majesty; without takyif,1 or tamthil2 and without tahrif,3 or ta‘wil4 or

1 Takyif: Imām ‘Abd al-Rahmān Ibn Nāṣir al-Sā‘dī (d.1376H) said, “Takyif is to ask how the Attributes of Allah are and to search for their true nature.” Refer to al-Tanbihāt al-Latīfah (p. 78) of al-Sā‘dī.
2 Tamthil: Imām ‘Abd al-Rahmān al-Sā‘dī said, “Tamthil is to say that the Attributes are the like the attributes of the creation.” Refer to al-Tanbihāt al-Latīfah (p. 79) of al-Sā‘dī.
3 Tahrif: Imām ‘Abd al-Rahmān al-Sā‘dī said, “Tahrif is to explain the texts with a false meaning, which is not proven in any way or by any angle.” Refer to al-Tanbihāt (p. 78) of al-Sā‘dī.
4 Ta‘wil: Qādī Abū Ya‘lā (d.458H) said, “The proof for the futility of ta‘wil (figurative interpretation) is that the Companions and those who followed them →
This category to Tawhid entails declaring Him far above everything that does not befit Him, as Allâh (عَزَّزُهُ) said,

\[\text{ليَسَ كَمَثَلِهِ شَيْءٌ وَهُوَ الْصَّمِيمُ الْبصِيرُ}\]

"There is nothing like unto Him and He is the All Hearing, All-Seeing." [Sûrah al-Shûrâ 42:11]

This âyah combines between affirmation (ithbât) and negation (tanzîh). The affirmation is in the statement of Allâh,

\[\text{وَهُوَ الْسَّمِيمُ الْبصِيرُ}\]

"And He is the All Hearing, All-Seeing." [Sûrah al-Shûrâ 42:11]

And the negation is in the statement of Allâh,

\[\text{ليَسَ كَمَثَلِهِ شَيْءٌ}\]

"There is nothing like unto Him." [Sûrah al-Shûrâ 42:11]

from the tâbîîn understood the Attributes 'alâ zâhir (upon their literal meaning) and they did not take recourse to ta'wil, nor did their move away from the zâhir (apparent, literal) meaning. If ta'wil were permissible, then they would have preceded us in it.” Refer to Ibtâl al-Ta’wilât li Akhbar al-Šifât (p. 21) of al-Qâdî Abû Ya’lâ.

1 Ta’til: Imâm al-Sâ’dî said, “Ta’til is to deny the true meaning which is proven by the Book and the Sunnah.” Refer to al-Tanbihât (p. 78) of al-Sâ’dî.
So Allah (عَلَيْهِ الْقَبْلَةُ وَالْقُرْآنُ) hears, but not like the human ears and He sees, but not like the human eyes. This is what is said about everything that is affirmed for Allah from the Names and Attributes.

This division for the categories of Tawhid is known through careful study of the texts in the Book and the Sunnah. That has been clarified in the first surah in the Qur'an and in the last surah. So both of them comprise the three categories of Tawhid.

As for Surah al-Fātiḥah, then the first āyah in it is,

“The praise is for Allah, Lord of the worlds.”

[Sūrah al-Fātiḥah 1:2]

This āyah comprises all three of these categories. So, “The praise is for Allah,” contains Tawhid al-Uluhiyyah, because when the servants attach praise to Allah, it is worship. In His statement, “Lord of the worlds,” is affirmation of Tawhid al-Rububiyyah, which is that Allah is the Lord of the worlds. The worlds are everything besides Allah. There is nothing in existence, except for the Creator and the creation. Allah is the Creator and everything else besides Him is part of the creation. From the Names of Allah is al-Rabb, and before that, the Name ‘Allah’ occurs in this āyah. Allah says,

“The Most Merciful, the Bestower of mercy.”

[Sūrah al-Fātiḥah 1:3]

This āyah comprises Tawhid al-Asmā‘ wa al-Šifāt. Al-Rahmân and al-Rahîm are two Names from the Names of Allah, which allude to an
Attribute from the Attributes of Allāh and that is mercy. All the Names of Allāh are derivatives, they are not primary nouns that are not derived from verb forms and every Name from the Names of Allāh indicates an Attribute from the Attributes of Allāh.

Allāh said,

"Sovereign of the Day of Recompense."

[Sūrah al-Fātihah 1:4]

This āyah contains an affirmation for Tawḥīd al-Rubūbiyyah. He is the Sovereign of the worldly life and the Hereafter. He only specified that Allāh is the Sovereign of the Day of Recompense because that is the Day when everything will submit to the Lord of the worlds; contrary to the worldly life. Since, in the worldly life there are those that are insolent and coerced. Allāh said,

"I am your Lord, the Most Exalted."

[Sūrah al-Nāzi‘āt 79:24]

He said,

"It is You we ask for assistance and it is You we worship."

[Sūrah al-Fātihah 1:5]
In this āyah is an affirmation of Tawhīd al-Ulūhiyyah, and giving precedence to the object (masūl), which is, “It is you,” benefits a restriction. This means, ‘We specify You with worship and al-isti‘ānah (seeking assistance) and we do not associate anyone else with You.’

Allāh said,

"Guide us to the Straight Path; the Path of those upon whom You have bestowed favor, not of those who have evoked Your Anger, nor of those who are astray."

[Sūrah al-Fātiḥah 1:6-7]

In this āyah is an affirmation of Tawhīd al-Ulūhiyyah. Since, asking for guidance from Allāh is du‘ā’ (supplication). Indeed, the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said, “Supplication (al-du‘ā’) is worship.” So the servant is asking his Lord in this supplication that He guide him to the Straight Path, which the Prophets, the truthful, the martyrs and the righteous traversed. They are the people of Tawhīd. Likewise, he is asking Allāh to keep him far removed from the path of those with whom Allāh is angry and those who are misguided. They are those who have not achieved al-Tawhīd. Rather, they commit Shirk with Allāh and they worship other than Him along with Him.

As for Sūrah al-Nās, then Allāh said,

1 Sahīh: Related by Abū Dāwūd (no. 1479) and al-Tirmidhī (no. 3247). It was authenticated by al-Albānī in Sahīh al-Jāmi‘ (no. 3407).
"Say: I seek refuge with the Lord of mankind."

[Sūrah al-Nās 114:1]

In this sūrah is an affirmation of the three categories of Tawhīd. So al-istiḍāḥah (seeking refuge) with Allāh contains Tawhīd al-Ulūhiyyah.

And,

"...with the Lord of mankind." [Sūrah al-Nās 114:1]

In this āyah is an affirmation of Tawhīd al-Rubūbiyyah and Tawhīd al-ʾĀsmāʿ wa al-ʾSifāt. It is similar to the statement of Allāh (عَزِّيْزِ الْعَلَمِ) in the beginning of al-Fātihah,

"All praise is for Allāh, Lord of the worlds."

[Sūrah al-Fātihah 1:2]

Allāh said,

"The Sovereign of mankind." [Sūrah al-Nās 114:2]

In this āyah is an affirmation of al-Rubūbiyyah and al-ʾĀsmāʿ wa al-ʾSifāt.

And,
In this āyah is an affirmation of al-Ulūhiyyah and al-Asmā‘ wa al-Ṣifāt.

The connection between these three categories of Tawḥīd is such that it must be said: Tawḥīd al-Rubūbiyyah and Tawḥīd al-Asmā‘ wa al-Ṣifāt are pre-requisites for Tawḥīd al-Ulūhiyyah. Likewise, Tawḥīd al-Ulūhiyyah is inclusive of the other two categories. The meaning is that the one who affirms al-Ulūbiyyah, then he must have already affirmed Tawḥīd al-Rubūbiyyah and Tawḥīd al-Asmā‘ wa al-Ṣifāt, because whosoever affirms that Allah alone is al-mā‘būd (the object of worship) such that he singles Him out with worship and does not associate anything else along with Him, then such a person cannot deny that Allah is the Creator and the Sustainer, the one who grants life and death and that Allah has beautiful Names and lofty Attributes.

As for the one who affirms Tawḥīd al-Rubūbiyyah and Tawḥīd al-Asmā‘ wa al-Ṣifāt, then it is binding that he affirm Tawḥīd al-Ulūbiyyah. Indeed, the disbelievers amongst whom the Messenger of Allah (ṣallalla ‘alá ‘is) was sent affirmed Tawḥīd al-Rubūbiyyah. However, this affirmation was not enough to enter them into Islām. Rather, the Prophet (ṣallalla ‘alá ‘is) fought them until they worshipped Allah alone without any associates. Due to this, there are many instances in the Qur‘ān showing that the Tawḥīd al-Rubūbiyyah which the disbelievers affirmed compels them to affirm al-Ulūbiyyah. From the examples of that is the statement of Allah (swt),
آمن حَلَق السَّمَوَاتُ والأَرْضَ وَأَنْتُ مِنْ أَسْكُنَّ السَّمَاء
مَاءٍ فَأَوْلَى بِهِ. هَلَمَّا حَدَّ أَقَامَتْ بِهِ جَهَّةٌ مَا كَانَ لَكُمْ
اِنْشَقَّا دَا مَيْسِرًا أَنَّهَا أُلْهٍ مَعَ الْمَلَأِ هُمُ الْمُقَدَّمُونِ
آمن جَعَلَ الأَرْضَ قَرَارًا وَجَعَلَ خَلَالَهَا نَهْرًا وَجَعَلَ لَهَا
رَىَيْتُ وَجَعَلَ بَيْنَ الْبَحْرِينَ حَاجِرًا أَنْهَا أُلْهٍ مَعَ الْمَلَأِ بل
آسَهُمْ لَا يَنْتَصِرُونَ آنَّهُمْ يَحْبِبُونَ الْمُضَطْرَاءَ إِذَا دَعَاهُ
وَيَكَفِّرُ السُّوءَ وَيَجْعَلْهُ خَلَقَهُ الأَرْضَ أُلْهٍ أُلْهٍ
مَعَ الْمَلَأِ فَقِيلَ كَانَ ذَٰلِكَ نَبَأً فِي ظُلْمَتِ الْبَيْتِ وَالْبَحْرِ وَقَمْ بُعْرِسٌ وَيَتَشَدَّدُ نَقَارُبُ يَدْئِبُ
رَحْمَتِهِ أَنَّهَا أُلْهٍ مَعَ الْمَلَأِ فَقِيلَ لَعَلَّهُمْ يَتَسَلَّى تَسَلُّهُ وَقَمَرَةٌ
آمن بِهِ فَذَٰلِكَ نَبَأٌ تُرِيبُهُ وَقَمَرَةٌ كُرْبَةٌ الْأَرْضَ وَالْسَّمَاءِ
أُلْهٍ مَعَ الْمَلَأِ فَقِيلَ فِي الْغَدَاءِ كُرْبَةٌ مُّضَطِّغٌ قِدَمٌ

53
"Is He not best who created the heavens and the earth and sent down for you rain from the sky causing gardens of joyful beauty to grow thereby, which you could not have otherwise grown the trees thereof? Is there a deity with Allâh? Rather, they are a people who ascribe equals to Him. Is He not best who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allâh? Rather, most of them do not know. Is He not best who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allâh? Little do you remember. Is He not best who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allâh? High is Allâh above whatever they associate with Him. Is He not best who begins creation and then repeats it and who provides for you from the heaven and the earth? Say: Produce your proof if you should be truthful." [Sûrah al-Naml 27:60-64]

So in every âyâ from these dât there is an affirmation of Tawhîd al-Rubūbiyyah, which is then binded with Tawhîd al-Ulûhiyyah. He says in every âyâ from these five dât after affirming Tawhîd al-Rubūbiyyah,

("أَلَمْ يَوْمَ نَكُونُ مَعَ اللَّهِ")

"Is there a deity with Allâh?"

[Sûrah al-Naml 27:60, 61, 62, 63, 64]

The meaning is that whosoever singles out these actions for Allâh, which are from the actions of Allâh alone, then it is obligatory upon him to single out Allâh alone with worship, because the One who is specified with creation, sustenance and other than that from the actions of Allâh,
then it is obligatory that He alone be specified with worship. How can it be understood that the created beings, which were nothing and then Allāh brought them into existence; how can it be understood that they have a share in worship when they were all created by Allāh? Indeed, Allāh (الله) said,

"Indeed, those whom you call upon besides Allāh are servants like you." [Sūrah al-A'raf 7:194]

Secondly: Belief in the Angels is belief that they are a creature from the creation of Allāh. They were created from light, as occurs in Sahih Muslim (no. 2996), that the Messenger of Allāh (سَلْطَانُ ﷺ) said, “The Angels were created from light and the jinn were created from a smokeless fire and Ādam (عَلِيَّة) was created from that which has been described to you.” The Angels have wings, as occurs in the first āyah from Sūrah Fatīr. Jibrīl has six hundred wings, as has been confirmed from the Messenger of Allāh (سَلْطَانُ ﷺ) and it has already proceeded. They are a creation that is numerous and no one knows their number besides Allāh (عَلِيَّة). The proof for this is that the frequented House (البَيْتِ الْمَأَمُّمِر), which is located within the seventh heaven, is entered every day by seventy thousand Angels who will never have another chance to return to it.1 Muslim relates in his Sahih (no. 2842), from ‘Abdullāh Ibn Mas‘ūd (صَلْطَانُ ﷺ) who said, ‘The Messenger of Allāh (صَلْطَانُ ﷺ) said, ‘Hell will be brought on that day. It will have seventy thousand reins with seventy thousand Angels drawing it by each rein.”

From the Angels are those who are entrusted with the Revelation, there are those who are entrusted with the rain, there are those who are entrusted with death, there are those who are entrusted with the wombs,

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1 Related by al-Bukhārī (no. 3207) and Muslim (no. 259).
there are those who are entrusted with Paradise, there are those who are entrusted with Hell and there are others entrusted with other than that. All of them are obedient and submissive to the command of Allah.

لا يَعْصُونَ اللَّهَ مَا أَمْرَهُ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

“They do not disobey Allah in what He commands and they do whatever they are commanded.”

[Sūrah al-Tahrīm 66:6]

Indeed, some of them have been named in the Book and the Sunnah; they are Jibrīl, Mīkā‘īl, Iṣrā‘īl, Mālik, Munkār and Nākīr. It is obligatory to have īmān in those of them that have been named and those of them who have not been named. It is also obligatory to have īmān (faith) and taṣdiq (attestation) in everything that has occurred in the mighty Book and everything that has been authentically related in the Sunnah from narrations about the Angels.

Thirdly: The third pillar is īmān in the Books. It is attestation (taṣdiq) and affirmation of every Book that Allah sent down upon a Messenger from His Messengers. One must believe that they are true and that they are revealed, not created. They comprise whatever will bring happiness to those for whom they were sent down. Whosoever takes to them will be safe and victorious and whosoever turns away from them will be defeated and destroyed. From these Books are those that have been named in the Qur‘ān and from them are those that have not been mentioned by name. The ones that are named in the Qur‘ān are: al-Tawrāt (Torah), al-Injil (Gospel), al-Zabūr (Psalms) and the scriptures of Ibrāhīm and Mūsā. Indeed, the scriptures of Ibrāhīm (عَبْدُ اللَّهِ [النَّارِ]) and Mūsā (عَبْدُ اللَّهِ [السَّرِيرِ]) have been mentioned in two places within the Qur‘ān: in Sūrah al-Najm and al-Alā‘. The Zabūr of Dāwūd (عَبْدُ اللَّهِ [النَّارِ]) has been mentioned in two places within the Qur‘ān: in al-Nisā‘ and al-Iṣrā‘. Allah (عَزَّوْجَلَّ) said in these two places,
As for the Tawrât and the Injil, then they have been mentioned in many surahs within the Qur‘ān. The one which has been mentioned the most is the Tawrât. No Messenger has been mentioned in the Qur‘ān like the mentioning of Mūsā and no Book has been mentioned in the Qur‘ān like the mentioning of the Book of Mūsā. It has been mentioned with the names: al-Tawrât, al-Kitāb (the Book), al-Furqān (the Criterion), al-Ḍiyā‘ (the Light) and al-Dhikr (the Remembrance).

From that which has distinguished the Qur‘ān over the other Books from the previous Books is that it is obligatory to have detailed īmān in it. So one must attest to the truthfulness of its narrations, obey its commands, avoid its prohibitions and Allāh must be worshipped in accordance with what has come in it and what has come in the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم). The Qur‘ān is an eternal miracle wherein it defies the scholars of classical Arabic language and the art of composition to come with a surah like it. They have failed to do so and they will never be able to do so, as Allāh (عَزَّ وَجَلِی) said,

"Say: If mankind and Jinn gathered to produce the like of this Qur‘ān, they could not produce the like of it, even if they were assistants to each other." [Surah al-Isrā’ 17:88]
The Qur‘ān is also distinguished in that Allah has promised to preserve and safeguard it from distortion. Allah (عَزَّوَجَلَّ) said,

١٥:٩

“Indeed, it is We who sent down the Qur‘ān and indeed, We will be its guardian.” [Surah al-Ḥijr 15:9]

It is distinguished by the fact that it was sent down in separate parts and portions. Allah (عَزَّوَجَلَّ) said,

٢٥:٣٢

“And those who disbelieve say, “Why was the Qur‘ān not revealed to him all at once?” Thus it is, that We may strengthen thereby your heart. And We have spaced it distinctly.” [Surah al-Furqān 25:32]

The Qur‘ān is a criterion over the previous Books. Allah (عَزَّوَجَلَّ) said,
"And We have revealed to you (O Muḥammad), the Book in truth, confirming that which preceded it from the Scripture and as a criterion over it."

[Sūrah al-Mā‘îdah 5:48]

This āyah proves that the Qur‘ān is a criterion over the previous Books. The Sunnah of the Messenger of Allāh (ṣallīllāhū wa sallam) explains the Qur‘ān and clarifies it, as Allāh (ʿazza wa jall) said,

"And We revealed to you the Remembrance that you may make clear to the people what was sent down to them. And that they may give thought."

[Sūrah al-Nahl 16:44]

It is inevitable to act in accordance with what has come in the Book and the Sunnah. Whosoever disbelieves in the Sunnah, then he has disbelieved in the Qur‘ān. Allāh (ʿazza wa jall) has obligated the five daily Prayers, the zakāt, fasting and the Hajj; and these obligations have been explained and other than them have been explained in the Sunnah. Allāh has commanded the establishment of the Prayer and the Sunnah has explained the times of these Prayers, the number of their raka‘āt (units) and it has clarified how they must be performed. The Prophet (ṣallīllāhū wa sallam) said, “Pray as you have seen me praying.”

1 Translator’s Note: Imam Muḥammad Ibn Ṣāliḥ al-‘Uthaymin (d.1421H) said, “That is, it is a judge over the other Books. Due to this, it is not permissible to act upon any ruling from the rulings in the previous Books, except that which has been confirmed and affirmed by the Qur‘ān.” Refer to Sharḥ Usūl al-Imān (p. 31) of Ibn al-‘Uthaymin.

2 Related by al-Bukhārī (no. 631).
Allah commanded the giving of the zakāt (obligatory alms) and the Sunnah clarified the conditions under which it becomes obligatory, its shares and its amounts. Allah commanded fasting and the Sunnah clarified its rules and regulations and what nullifies it.

Allah commanded the Hajj (pilgrimage) and the Messenger (ﷺ) clarified how it is to be performed. The Prophet (ﷺ) said, “Take your rituals of Hajj from me. Since, I do not know if I will perform Hajj again after this Hajj of mine.”

The Qur‘ān and whatever has been named therein from the Books and whatever has not been named, all of that is from the Speech of Allah. Allah is described with the Attribute of Speech eternally and forever. He is a Speaker with no beginning and He speaks with no end, because He ( سبحانه و تعالى) has no beginning and He has no end. So there is no beginning for His Speech and it has no end. The Attribute of Speech is dhātiyyah (pertaining to His Essence) and filiyyah (pertaining to action). So it is dhātiyyah in the sense that there is no beginning to when Allah began to be described with this Attribute, He always possessed it. It is filiyyah because it is connected to His Will and Intention. His Speech is connected to His Will; He speaks when He wills and however He wills. His Speech is eternal in nature, though it occurs as separate events. Indeed, Allah spoke to Mūsā (patience) during his time and He spoke to our Prophet Muhammad (ﷺ) during the night of al-Mi‘rāj (ascension). Allah will speak to the people of Paradise when they enter Paradise. These are examples of singular Speech, which occurred and continues to occur in various times when Allah (تعالى) wants it to occur. Allah ( سبحانه و تعالى) speaks with letters (harf) and a voice (sawt). His Speech is not created, nor is it innate speech. Allah (تعالى) said,

1 Related by Muslim (no. 1297).
And Allah spoke to Musa with direct Speech."

[Surah al-Nisa' 4:164]

So in this ayah is an affirmation for the Attribute of Speech for Allah (JCyail (عَزَّ وَجَلَّ)), and it affirms that Musa heard His Speech from Him. His statement, “direct Speech,” is a confirmation for the occurrence of the Speech. It confirms that the Speech emanated from Allah (JCyail (عَزَّ وَجَلَّ)) and the Speech of Allah (JCyail (عَزَّ وَجَلَّ)) has no beginning and no end. There is no limitation upon it, contrary to the speech of the creation. Since, it has a beginning and an end. The speech of the creation is limited. Allah (JCyail (عَزَّ وَجَلَّ)) said,

قَلْ لَوْ كَانَ الْبَحْرُ مِمَّا كُتِبَتُ رَبِّي لَنُنْهِيَ الْبَحْرُ

قَبْلَ أَنْ كَتَبْنَاتُ رَبِّي وَلَوْ جَعَلْتُوا بَيْنَهُ بُكْرَةَ مَدَادًا

"Say: If the sea were ink for writing the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement." [Surah al-Kahf 18:109]

Allah said,
“And if whatever trees upon the earth were pens and the sea was ink, replenished thereafter by seven more seas, the words of Allāh would not be exhausted. Indeed, Allāh is Exalted in Might and Wise.”  

[Sūrah Luqman 31:127]

In these two āyāt is an affirmation for the Attribute of Speech for Allāh (عَزَّ عَلَيْهِ الْمَجْلُودُ). They affirm that His Speech is without limit, because even if the oceans abounding in water were multiplied several times and they were ink with which to write the words of Allāh and if everything that was in the earth from trees were turned into pens with which to write, then the oceans and the pens would inevitably run out, because they are created and thus limited. However, the Speech of Allāh, which is not created and thus not limited, would not run out. The Qur'ān is from the Speech of Allāh and the Taurāt and the Injīl are from the Speech of Allāh. Every Book that Allāh has sent down is from His Speech. His Speech is not created, so it will not pass away in the manner that the speech of the creation will. It is an Attribute of the Creator who has no end, so His Speech will not run out. The creatures will become extinct, so their speech will run out.

Fourthly: Belief in the Messengers is attestation and affirmation that Allāh has chosen them from mankind as Messengers and Prophets to guide the people to the truth and to take them out of the darknesses into the light. Allāh (عَزَّ عَلَيْهِ الْمَجْلُودُ) said,

"Allāh chooses Messengers from the Angels and from the people." [Sūrah al-Hajj 22:75]

The Jinn do not have Messengers amongst them. Rather, they have warners amongst them, as Allāh (عَزَّ عَلَيْهِ الْمَجْلُودُ) said,
“And when We directed to you (O Muḥammad) a few of the Jinn, listening to the Qur’ān. And when they attended it, they said, “Listen quietly.” And when it was concluded, they went back to their people as warners. They said: O our people, Indeed we have heard a Book revealed after Mūsā confirming what came before it, which guides to the truth and to a Straight Path. O our people, respond to the Messenger of Allāh and believe in him; Allāh will forgive you for your sins and protect you from a painful punishment. And whosoever does not respond to the Caller of Allāh will not cause failure to Him upon the earth, and he will not have any protectors besides Him. Those are in manifest error.”

[Sūrah al-Ahqāf 46:29-32]

They did not mention Messengers from amongst their own kind, nor any Books that were revealed to them. They only mentioned the two Books
that were revealed to Mūsā (عيسى عليه السلام) and Muhammad (صلى الله عليه وسلم). There was no mention of the Injil, even though it was revealed after Mūsā. That was because many of the rules and regulations that were in the Injil already came in the Tawrāt. Ibn Kathīr (d.774H) said in his explanation of these āyāt, “They did not mention ʿĪsā because the Injil was sent down to ʿĪsā (عيسى عليه السلام). In it were admonitions and gentle advices and little in the way of declaring things lawful and unlawful. In reality, it was like a supplement to the Sharī'ah of the Tawrāt. The main subject of it was the Tawrāt. Due to this, they said,

...revealed after Mūsā.” [Surah al-Aḥqāf 46:30].”

The Messengers were the ones who were entrusted to convey the laws (sharā‘ī) which were sent down to them, as Allāh (عَزَّ وَجَلَّ) said,

“We have already sent Our Messengers with clear evidences and sent down with them the Book and the balance.” [Surah al-Hadīd 57:25]

The ‘Book’ here is a generic noun by which the previous Books are intended. The Prophets are the ones to whom it was revealed that they must convey the previous Sharī'ah, as Allāh (عَزَّ وَجَلَّ) said,
“Indeed, We sent down the Taurât, in which was guidance and light. The Prophets who submitted to Allâh judged by it for the Jews, as did the rabbis and Scholars by that which they were entrusted from the Book of Allâh.” [Sûrah al-Ma‘îdah 5:44]

Indeed, the Messengers and the Prophets stood up to convey whatever they were commanded to convey in the most perfect and complete manner, as Allâh (عَزِزٍ) said,

“So is there anything upon the Messengers other than the duty of clear notification?” [Sûrah al-Nahl 16:35]

Allâh said,
“And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers say, “Did there not come to you Messengers from amongst yourselves, reciting to you the ayat of your Lord and warning you of the meeting this day of yours?” They will reply: Yes, but the word of punishment has come into effect upon the disbelievers.”

[Sūrah al-Zumar 39:71]

Ibn Shihāb al-Zuhrī (d.124H) said, “The Message is from Allāh (صaliceتلاة) and it is upon the Messenger of Allāh (صaliceتلاة) to convey and it is upon us to submit.”1 It was mentioned by al-Bukhārī (d.256H) in his Sahih, in the Book of Tawhīd, “Chapter: The statement of Allāh (صaliceتلاة),

“O Messenger, proclaim that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His Message.” [Sūrah al-Mā‘idah 5:67].”

1 Related by al-Bukhārī (13/503), with al-Fath.
From the Messengers are those whose stories have been told in the Qur‘ān and from them are those whose stories have not been told, as Allāh (اللَّهُ) said,

“And We sent Messengers about whom We have related their stories before and Messengers about whom We have not related to you.” [Surah al-Nisā‘ 4:164]

Allāh (اللَّهُ) said,

“And We have already sent Messengers before you. Amongst them are those whose stories We have related to you, and amongst them are those whose stories We have not related to you.” [Surah Ghāfir 40:78]

Those whose stories have been related in the Qur‘ān are twenty five in number. From these ones, eighteen have been mentioned in Sūrah al-An‘ām in the statement of Allāh (اللَّهُ).
And that was Our conclusive argument which we gave to Ibrāhīm against his people. We raise by degrees whom We will. Indeed, your Lord is All-Wise, All-Knowing. And We gave to Ibrāhīm, Ishaq and Ya'qūb - all of them We guided. And Nūḥ, We guided before; and amongst his descendants, Dawūd and Sulaymān and Ayyūb and Yūsuf and Mūsā and Ḥārūn. Thus do We reward the doers of good. And Zakariyyah and Yāhūdah and 'Īsā and Ilyās - and all were of the righteous. And Ismā'īl and al-Yasa‘ and Yūnus and Lūṭ - and all of them We preferred over the worlds.” [Sūrah al-An‘ām 6:83-86]

The remaining seven are: Ādām, Idrīs, Hūd, Šāliḥ, Shu‘ayb, Dhū al-Kifl and Muḥammad - may the peace, salutations and blessings of Allāh be upon them all.
The Messengers and the Prophets come from the men, not the women. They come from amongst the residents of a place, not from the nomads, as Allāh (ﷻ) said,

وَمَا أَرْسَلْنَا مِنْ قَبْلَكَ إِلَّا رَجُلٌ نَوْحُجٌ إِلَيْهِمْ فَنَزَحُهُ آمِنَ وَفَرِّي

“And We sent not before you as Messengers, except to men whom We revealed from amongst the people of the cities.” [Sūrah Yusuf 12:109]

Ibn Kathîr said in his explanation of this āyāh, “That which Abl al-Sunnah wa al-Jamâ‘ah are upon - and it is that which the Shaykh, Ābu al-Hasan ‘Alî Ibn Iisma‘îl al-As‘ârî (d.324H) has documented from them - is that no prophetess has emerged from the women. They only have amongst them Siddiqât (supporters of the truth), as Allāh (ﷻ) informed about the noblest of them: Maryam Bint ‘Imrân, when He (ﷻ) said,

مَا ظَيَّنَ النَّبيّ مَيْلِيَ وَأُمَهُ سَيِّدَةٌ مَّعَاذَةٌ فَدَا خَلَتْ مِنْ قَبْيَهُ

“The Masîh, son of Maryam, was not but a Messenger; other Messengers have passed on before him. And his mother was a Siddiqah (supporter of the truth). They both used to eat food.” [Sūrah al-Mâ‘îdah 5:75]

He described her with the noblest status, as a Siddiqah. If she had been a prophetess, He would have surely mentioned that to show her honor and significance. So she is a Siddiqah according to the text of the Qur‘ān.”

Ibn Kathîr said, ‘And He said,
The intended meaning of cities is towns. They were not from the nomadic Bedouin people, who are from the rudest of people in terms of character and manners. It is well-known and generally recognized that the people of the towns are more refined in terms of character and friendlier than the Bedouins. Due to this, Allâh said,

“The Bedouins are stancher in disbelief and hypocrisy.”  
[Sûrah al-Tawbah 9:97]

Qatâdah (d.104H) said about His statement,

“This is because they are more knowledgeable and more forbearing than the nomadic Bedouins.”

This information that has come about in this âyah, that the Messengers are from the people of the towns, does not negate the statement of Allâh (Sâhîh al-Bukhârî).

1 Refer to Tafsîr al-Qur’ân al-Azîm (p. 998) of Ibn Kathîr.
"And He brought you here from Bedouin life."

[Sūrah Yusuf 12:100]

This is because it means that Ya‘qūb (عَلَيْهِ السَّلَامُ) was made a Prophet within the cities and then he left afterwards to go out into the desert, or it means that he arrived at a place called Badā, or that the desert from which Ya‘qūb came was connected to the residential area, such that it was considered part of the urban area. These angles were mentioned by our Shaykh, Muhammad al-Amin al-Shanqīṭī (d.1393H) - in his Book, Daf Ḣām al-Idṭirāb ‘an Āyāt al-Kitāb, in the section about this āyāh from Sūrah Yusuf.

As for the difference between a Prophet and a Messenger, then it has become widely known that the Prophet is the one to whom a Shari‘ah is revealed, but he is not commanded to convey it and the Messenger is the one to whom a Shari‘ah is revealed and he is commanded to convey it. However, there are some proofs which prove that this differentiation is not correct. Allāh (عَزَّوَجَلَّ) said,

“And how many a Prophet We sent amongst the former peoples?” [Sūrah al-Zukhruf 43:6]

He said,
"And We did not send before you any Messenger or Prophet, except that when he spoke, Shayṭān threw into it some doubt." [Surah al-Hajj 22:52]

This proves that the Prophet is sent and commanded to convey the message. Allāh said,

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\text{ٍيَنَّ أَنْزِلْنَاهُمْ فِيهَا}
\text{هَدِىٍّ وَرَحْمَةً وَإِلَّاٍّ الْيَتِيمَاءُ الْأَلْبَدَاءُ}
\text{هَاٰذَا أَلْبَدَاءٍ وَالْأَخْبَارُ بِمَا أَتَاكُمْ مِنْ خَفْضٍ}
\text{عَلَىٰ أَعْلَاهُمْ شُهَدَٰلِهِ ۖ}
\]

"Indeed, We sent down the Tawrāt, in which was guidance and light. The Prophets who submitted to Allāh judged by it for the Jews, as did the rabbis and Scholars by that which they were entrusted of the Book from Allāh and they were witnesses thereto."

[Sūrah al-Mā’idah 5:44]

This āyah proves that the Prophets of the Children of Isrā’îl after Mūsā ( عليه السلام) judged by the Tawrāt and called to it. Due to this, it is possible to say about the difference between the Messenger and the Prophet that the Messenger is the one to whom a Sharī‘ah is revealed and a Book is sent down to him. The Prophet is the one to whom it is revealed that he must convey a previous message.\(^1\) This is an agreement with the

\(^1\) **Translator’s Note:** Shaykh al-Islām Ibn Taymiyyah (d.728H) said, “A Prophet is one to whom Allāh reveals something and he conveys what Allāh has revealed to him. If he is sent with that to those who go against the commands of Allāh, to convey a message from Allāh to them, then he is a Messenger. However, if he follows a Sharī‘ah that came before him, and is not himself sent to anyone to convey a new —
proofs. However, there is an ambiguity that remains, this is that there are from the Prophets those who are described as a Prophet Messenger, as Allāh (سُورَة الْمَائِدَة) said about our Prophet, Muḥammad (صلى الله عليه وسلم),

“O Messenger, proclaim what has been revealed to you from your Lord.” [Surah al-Mā‘idah 5:67]

Allāh said,

“O Prophet, why do you prohibit yourself from what Allāh has made lawful for you, seeking thereby the approval of your wives?” [Surah al-Tahrīm 66:1]

Allāh said about Mūsā (عَلِيَّهَا السَّلَامُ),

“And mention in the Book, Mūsā. Indeed, he was chosen, and he was a Messenger and a Prophet.”

[Sūrah Maryam 19:51]

Allāh said about Ismā‘īl (عَلِيَّهَا السَّلَامُ),

message from Allāh to them, then he is a Prophet and not a Messenger.” Refer to al-Nabuwāt (p. 255) of Ibn Taymiyyah.
“And mention in the Book, Ismā‘īl. Indeed, he was true
to his promise, and he was a Messenger and a Prophet.”

[Sūrah Maryam 19:54]

The revelation was revealed to our Prophet, Muḥammad (ṣallallaahu ‘alayhi wa sallam), at first, but he was not commanded to convey it. Then, he was commanded afterward to convey it due to the statement of Allāh,

"O you who have covered yourself with a garment, arise
and warn." [Sūrah al-Muddaththir 74:1-2]

So due to this, Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H) - - said in al-Uṣūl al-Thalāthah, “He was made a Prophet with,

“Read!” [Sūrah al-‘Alaq 96:1]

Then he was made a Messenger with,
...who have covered yourself with a garment.

[Sūrah al-Muddaththir 74:1].”

Due to this, it is said that the Prophet is the one to whom revelation is revealed and he is not commanded to convey it for some time, or he is commanded to convey a previous Shari‘ah, or it is said that the Prophet is called a Messenger and the Messenger is called a Prophet.

The people of determination from the Messengers were five. Allāh (عَزَّوُجَلَّ) said,

“So be patient, (O Muḥammad), as were the people of determination amongst the Messengers.”

[Sūrah al-Aḥqāf 46:35]

They are: Our Prophet Muhammad (صلى الله عليه وسلم), Ibrāhīm, Mūsā, Nūḥ and ‘Īsā. Indeed, Allāh mentioned them in two ʿayāt from the Qur‘ān in His statement in Sūrah al-Ahzāb,

1 Refer to Sharh Thalāthah al-Uṣūl (p. 83) of Ibn al-ʿUthaymīn.
"When We took from the Prophets their covenant and from you and from Nūḥ and Ibrāḥīm and Mūsā and 'Isā, the son of Maryam.” [Sūrah al-Ahzāb 33:7]

And Allāh said in Sūrah al-Shūrā,

“He has ordained for you from the Religion what He enjoined upon Nūḥ and that which We have revealed to you, (O Muḥammad), and what We enjoined upon Ibrāḥīm and Mūsā and 'Isā - to establish the Religion and not be divided therein.” [Sūrah al-Shūrā 42:13]

The greatest blessing that Allāh has bestowed upon the jinn and mankind in the later times is that He sent them His noble Messenger: Muḥammad (sallallāhu 'alayhi wa sallam). The Prophet (sallallāhu 'alayhi wa sallam) directed them towards all that is good and he warned them against all evil. Allāh (ta'āla) said,
“Certainly did Allāh confer great favor upon the Believers when He sent amongst them a Messenger from themselves, reciting to them His āyāt and purifying them and teaching them the Book and wisdom, even though they had been before in manifest error.”

[Surah Āli-‘Imrān 3:164]

Allāh said,

وَمَا أُرْسِلْنَا إِلَّا لِتَبَيَّنَ فَاعْلَمُوا وَالَّذِينَ آمَنُوا أُكْفِرُوا مَنْ لَا يَعْلَمُونَ

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. However, most of the people do not know.”

[Surah al-Saba‘ 34:28]

Allāh said,

يَتَأَمَّلُهَا الْأَلْقَابُ إِلَيْ رَسُولِ اللَّهِ إِلَيْهِ الْيَتَّحُمُ جَمِيعًا

“O mankind! Indeed, I am the Messenger of Allāh to you all.” [Surah al-A‘rāf 7:158]

Allāh said,
“O people of the Book! There has come to you Our Messenger to make clear to you the Religion after a period of suspension of Messengers, lest you say, “There has not come to us any bringer of good tidings or a warner.” So there has come to you a bringer of good tidings and a warner. And Allah is competent over all things.” [Sūrah al-Mā‘idah 5:19]

Allāh said,

“Say, (O Muḥammad): It has been revealed to me that a group of the jinn listened and said: Indeed, we have heard an amazing Qur‘ān. It guides to the right course, and we have believed in it. And we will never associate anyone with our Lord.” [Sūrah al-Jinn 72:1-2]

The Ummah of our Prophet, Muḥammad (صلى الله عليه وسلم), is an Ummah of da‘wah (call) and an Ummah of ijābah (response). The Ummah of da‘wah is every human being and jinn from the time when he (صلى الله عليه وسلم) was sent up until the Day of Judgement. The Ummah of
ijābah are those who have been favored by Allāh to enter into His pure Religion. His (صلى الله عليه وسلم) Shari'ah is binding upon the jinn and mankind and the call (da'wah) to it is directed to them all, it is not for one to the exclusion of the other. Rather, it is for everyone. The Messenger of Allāh (صلى الله عليه وسلم) said, “By Him in whose Hand is the soul of Muḥammad! No one hears about me from this Ummah, regardless of whether he is a Jew or a Christian, then he dies whilst he has not believed in me, except that he will be from the inhabitants of the Fire.”

So after our Prophet, Muḥammad (صلى الله عليه وسلم), was sent, the claim of the Jews and the Christians that they are followers of Mūsā and ‘Īsā is no longer of benefit to them. Rather, it has been stipulated upon them that they have imān in our Prophet, Muḥammad (صلى الله عليه وسلم), whose Shari'ah has abrogated the sharā'ī (laws) that came before it. The Prophets ended with him. Allāh (عَزَّ وَجَلَّ) said,

"Muḥammad is not the father of any one of your men. However, he is the Messenger of Allāh and the last of the Prophets.” [Sūrah al-Ahzāb 33:40]

Whosoever rejects a single Messenger, then he has denied all of the Messengers, as Allāh (عَزَّ وَجَلَّ) said,

1 Related by Muslim (no. 240).
“The people of Nūh denied the Messengers.”
[Sūrah al-Shu‘arā’ 26:105]

“‘Ād denied the Messengers.” [Sūrah al-Shu‘arā’ 26:123]

“Thamūd denied the Messengers.”
[Sūrah al-Shu‘arā’ 26:141]

“The people of Lūt denied the Messengers.”
[Sūrah al-Shu‘arā’ 26:160]

“The companions of the thicket denied the Messengers.”
[Sūrah al-Shu‘arā’ 26:176]

Every Ummah denied its Messenger and Allāh added to that denial of all the Messengers, because denial of one of them is denial of all of them. Whosoever believes in one Messenger and he denies the others, then he has also denied that Messenger whom he claims to believe in.

Indeed, the Prophet (سيدنا محمد ﷺ) called the Jinn and mankind to the pure Religion and the Straight Path. Allāh (عَزَّ وَجَلَّ) said,
"And Indeed, you invite them to a Straight Path."

[Sūrah al-Mu'minun 23:73]

Allāh said,

وَأَنَّى أَنْتُعْهِدُ إِلَيْنَى صَرَاطٍ مُسْتَقِيمٍ

"And moreover, this is My path, which is straight, so follow it; and do not follow other paths, for you will be separated from His path. This has He instructed you that you may become righteous." [Sūrah al-An'ām 6:153]

So the path of guidance is confined to following the Prophet (صلى الله عليه وسلم) and Allāh is not to be worshipped, except by that which His noble Messenger (صلى الله عليه وسلم) brought. There is no path that reaches Allāh, except by following what he (صلى الله عليه وسلم) came with.

And the Muslim’s need for guidance to the Straight Path is greater than his need for food and drink, because food and drink is his provision for the life of this world, whereas the Straight Path is his provision for the abode of the Hereafter. Due to this, the ḍu‘ā‘ (supplication) to seek guidance to the Straight Path has come in Sūrah al-Fātīhah, which it is obligatory to recite in every rak‘ah (unit) from the rak‘āt of the Prayer, regardless of whether it is an obligatory or supererogatory Prayer. Allāh (عَزَّ وَجَลِّي) said,
Guide us to the Straight Path - the path of those upon whom You have bestowed Your favor, not of those who have evoked Your anger, nor of those who are astray.”

[Sūrah al-Fātīhah 1:6-7]

So the Muslim supplicates with this duʿāʾ constantly so that His Lord will guide him to the Path of those whom He favored from the Prophets, the truthful ones, the martyrs and the righteous. He supplicates that Allah distances him from the path of those with whom Allah is angry and those who are misguided, from the Jews, the Christians and other than them from the enemies of the Religion.¹

The Prophet’s guiding the Jinn and mankind to the Straight Path is the light for which Allah described him in His statement,

¹ Translator’s Note: Imam Muhammad Ibn al-‘Uthaymin said, “The causes for leaving the Straight Path are either ignorance (jabl) or obstinate rejection (inan). Those who left it due to obstinate rejection are the ones whom Allah is angry with, and at the head of them are the Jews. The others are the ones who left it due to ignorance. This applies to everyone who does not know the truth, and at the head of them are the Christians. However, this applied to them - I mean the Christians - before the Prophet (ṣallallāhu ‘alaihi wasallām) was sent. As for after he was sent, then they know the truth now, yet they oppose it. So now both the Jews and Christians have become the same. They have all earned the anger of Allah.” Refer to Tafsir Juz’ Amma (p. 34) of Ibn al-‘Uthaymin.
“O Prophet! Indeed, We have sent you as a witness and a bringer of good tidings and a warner and one who invites to Allâh, by His permission, and an illuminating lamp.”

[Sûrah al-Ahzâb 33:45-46]

So Allâh (عَزَّ وَجَلَّ) described him in this âyah as an illuminating lamp (sîrâj munîr), who illuminates the path to Allâh (سُجُدَة وَعَفَانَ) for His servants. This is also the meaning of the light, which Allâh described in the Qur’ân when He said,

“So believe in Allâh and His Messenger and the light, which We have sent down.” [Sûrah al-Taghâbun 64:8]

The light of the Qur’ân is whatever it comprises from guidance to the Straight Path.

Fifthly: Belief (îmân) in the Last Day and attestation (tasdîq) and affirmation of everything that has come in the Book and the Sunnah about everything that will occur after death. Indeed, Allâh made the abodes into two abodes:

i. The abode of worldly life (dâr al-dunyâ).
ii. The abode of the Hereafter (dâr al-âkhîrâh).

The dividing line between these two abodes is death and the blowing into the horn, due to which everyone will die; including those who are still living during the last times of dunyâ (worldly life). Everyone who has already died will be resurrected and stand. Everyone will be moved from the abode of deeds (dâr al-‘amal) to the abode of recompense (dâr al-jâzâ). The life after death is two lives:
i. The life of *al-Barzakh* (the interval), and it is whatever is between death and the Resurrection.

ii. Life after death.

No one knows the reality of the life of *al-Barzakh* besides Allāh. It is the life that comes directly after death. It succeeds life after death, because both of these lives have a recompense for the deeds.

From *imān* in the Last Day is *imān* in the *fitnah* (trial, tribulation) of the grave and its blessing and its punishment. Indeed, *ahādīth* have been mentioned about the trial of the grave and the questioning therein, its blessing and its punishment. So al-Bukhārī relates in his *Sahih* (no. 86), from Fātimah Bint al-Mundhir ( mindenār) from Asmā', from ‘Ā‘ishah about the story of the Prayer for an eclipse. In it the Prophet (صلى الله عليه وسلم) said, ‘There is nothing that I have not yet seen, except that I have seen it now in my station, even Paradise and Hell. So it has been revealed to me that you will be tested in your graves like or similar - I do not know which word Asmā‘ used - to the *fitnah* of the Anti-Christ. It will be said, “What do you know about this man?” As for the Believer, or the *miqin* (one who is certain in his belief) - I do not know which of the two terms Asmā‘ used - he will say, “He is Muḥammad, he is the Messenger of Allāh. He came to us with clear proofs and guidance. So we answered his call and followed him. He is Muḥammad.” He will repeat this three times. So it will be said, “Sleep in peace, since we have come to know that you are a faithful Believer.” As for the *munāṣfīq* (hypocrite) or the *murtāb* (doubtful one) - I do not know which of the two terms Asmā‘ used - then he will say, ‘I do not know. I heard the people saying something, so I said it.”

Al-Bukhārī relates in his *Sahih* (no. 4699), from al-Bara‘ Ibn ‘Āzib (البَنَّاءُ وَبَنِيَّةُ), that the Messenger of Allāh (صلى الله عليه وسلم) said, “When the Muslim is questioned in the grave, he will testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh. That occurs in His statement,
"Allāh keeps firm those who believe, with the firm word, in the worldly life and in the Hereafter."

[Sūrah Ibrāhīm 14:27]."

There occurs in the Musnad (no. 18534) of Imām Ahmad, with a hasan isnād from al-Barā’ Ibn ‘Āzib (رضي الله عنه), a long hadith, in which there occurs, “So there will come to him - that is, the Believer - two Angels. They will sit near him and say to him, “Who is your Lord?” He will reply, “My Lord is Allāh.” They will say to him, “What is your religion?” He will reply, “My Religion is Islām.” They will say to him, “Who is this man who was sent amongst you?” He will reply, ‘He is the Messenger of Allāh (صلى الله عليه وسلم).”

There occurs in the same hadith, “And there will come to him - that is, the disbeliever - two Angels who will sit near him. They will say to him, “Who is your Lord?” He will reply, “Hāh, hāh, I do not know!” They will say to him, “What is your religion?” He will reply, “Hāh, hāh, I do not know!” They will say to him, “Who is this man who was sent amongst you?” He will reply, ‘Hāh, hāh, I do not know!’

In the same hadith, it is said to the Believer, “Make space for him in Paradise and clothe him with the clothes of Paradise and open for him a door to Paradise.” He said, “Its wind and fragrance will come to him and his grave will be made as spacious as the eye can see.” The hadith says about the disbeliever, “Make space for him in the Fire and open for him a door to the Fire. So there will come to him some of its heat and hot wind and his grave will become constricted for him until his ribs interlace.”

1 Ṣaḥīḥ: Refer to Ahkām al-Janā‘īz (p. 159) of al-Albānī.
There occurs in the *Musannaf* (no. 6744) of ‘Abd al-Razzāq, from Ibn Jurayj who said: Abū al-Zubayr informed me that he heard Jābir Ibn ‘Abdullāh saying, ‘Indeed, this *Ummah* will be tested in its graves. When the Believer enters his grave, and his companions turn and walk away from him, an Angel of severe rebuke will come to him and say, “What did you used to say about this man?” The Believer will say, “I used to say that he was the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) and His servant.” The Angel will say to him, “Look at your seat which was for you in the Fire, since Allāh has saved you from it and He has exchanged in its place your seat which you see in Paradise.” He will be shown both of them. The Believer will say, “Should I give the good news to my family?” The Angel will say to him, “Be calm, since this is your seat forever.” When the companions of the hypocrite turn and walk away from him, the Angel will say to him, “What did you used to say about this man?” He will reply, “I do not know, I used to say whatever the people said.” It will be said to him, ‘You did not know. Look at your seat which was for you in Paradise. Indeed, Allāh has exchanged in its place your seat in the Fire.” Its *ismād* is *Sabih* and it has the ruling of being considered a statement of the Prophet (ṣallallāhu ‘alayhi wa sallam).

Muslim relates in his *Sahih* (no. 588), from Abū Hurayrah (ṣallallāhu ‘alayhi wa sallam) who said, ‘The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said, ‘When one of you recites the *tashahhud* in Prayer, then let him seek refuge from four by saying: O Allāh, I seek refuge with you from the punishment of Hell and from the punishment of the grave and from the trials of life and death and from the evil trial of the Anti-Christ.”

There occurs in the *Sahih* (no. 1377) of al-Bukhārī, from Abū Hurayrah (ṣallallāhu ‘alayhi wa sallam) who said, ‘The Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) used to supplicate, ‘O Allāh, I seek refuge with you from the punishment of the grave and from the punishment of the Fire and the trials of life and death and from the trial of the Anti-Christ.”
These three affairs, which one will be questioned about in the grave, have been mentioned together in the hadith of al-'Abbās Ibn 'Abd al-Muṭṭalib in Sahih Muslim (no. 56), that he heard the Messenger of Allah (ṣallallāhu 'alaihi wa sallam) saying, “He has tasted the sweetness of īmān who is pleased with Allāh as a Lord and with Islām as a Religion and with Muḥammad as a Messenger.” This questioning in the grave has also been mentioned in the supplications for the morning and the evening and in the supplication that is said at the time of the adhān (call to Prayer).

Indeed, Shaykh al-Islām Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H) -rāhman wa rāhibu ‘alayh- has based upon these three questions his invaluable treatise, al-Usūl al-Thalāthah wa Adillatūhā (The Three Fundamental Principles and Their Proofs), which no layman or student of knowledge can do without. He intended by the three principles: the servant’s knowledge of his Lord, his Religion and his Prophet (ṣallallāhu 'alaihi wa sallam).

Allāh (ṣallallāhu 'alaihi wa sallam) said about the people of Fir‘awn,

\[
\begin{align*}
\text{“The Fire, they are exposed to it morning and evening.} \\
\text{And the day the Hour appears, it will be said: Make the} \\
\text{people of Fir‘awn enter the severest punishment.”} \\
\text{[Sūrah Ghāfir 40:46]}
\end{align*}
\]

This āyah proves that they will be punished in the Fire whilst they are still in their graves. When the Resurrection occurs, they will be moved to a punishment that is more severe.

As for the blessings of the grave, then there has come in the hadith that the souls of the martyrs are in the bellies of green birds in lamps that are
hung from the Throne of Allāh. They roam freely wherever they will in
Paradise. Then they seek shelter in these lamps.

Imām Ahmad (d.241H) relates in his Musnad (no. 15778), from Imām al-
Shafti (d.204H), from Imām Mālik (no. 179H), from Ibn Shihāb
(d.124H), from ‘Abd al-Rahmān Ibn Ka‘b Ibn Mālik, from his father,
from the Prophet (sallallāhu ‘alayhi wa sallam) who said, “Indeed, the soul of the Believer
is in a bird, which sits upon the trees of Paradise, up until Allāh (ta’āla)
returns its soul to its body upon the Day of Resurrection.” It is a Sahih
hadith. In its isnād are three of the four Imāms, the founders of the well-
known madhāhib (schools of law) for Ahl al-Sunnah. Imām Ibn Kathīr
(d.774H) said in his tafsīr, concerning the statement of Allāh (ta’āla),

وَلا تَحَسَّسْنَّ الَّذِينَ قُتِلَوا فِي سَبِيلِ اللَّهِ
آمَنُوا بِالْحَقَّ عَنْدَ رَبِّهِمْ نَزِيهِمْ

“And never think of those who have been killed in the
path of Allāh as dead. Rather, they are alive with their
Lord, receiving provision.” [Surah Āli-‘Imrān 3:169]

“Indeed, a hadith has been related to us in the Musnad of Imām Ahmad
containing good news for every Believer; that his soul will be roaming
freely in Paradise and eating from its fruits. The soul will see whatever is
in it from splendour and delight. The soul will witness whatever Allāh has
prepared for it from generosity. This narration occurs with a great,
strong, Sahih isnād. It has combined within it three of the four Imāms,
the founders of the followed madhāhib.” Then he mentioned the isnād
and text of the hadith.

1 Related by Muslim (no. 1887), from the hadith of ‘Abdullāh Ibn Mas‘ūd (rahimahullāh).
There occurs in *Sahih Muslim* (no. 2868), from Zayd Ibn Thābit (ṣaḥīḥ al-Bukhārī), that the Prophet (صلى الله عليه وسلم) said, “Indeed, this *Ummah* will be tested in its graves. Were it not that you would never again bury your dead, I would have supplicated to Allāh to allow you to hear the punishment of the grave that I hear.”

The *ahadīth* about the punishment of the grave and about seeking refuge with Allāh from it are many. These proofs show that the Believers will be blessed in their graves and the disbelievers will be punished therein. The blessing and the punishment will happen to the souls as well as the bodies.

From *īmān* (belief) in the Last Day is *īmān* in the Resurrection after death. Allāh (عَزَّ وَجَلَّ) said,


> ِإِلَّا مَنْ شَأَنَّهُ لَنْ تَفْتَحَ فِيهِ أُحْرِرُ إِنَّهُمُ الْقُرُوبُ لَيْسَ وَرَثَ ١٨

“And the horn will be blown, and whoever is in the heavens and whoever is upon the earth will fall dead, except whom Allāh wills. Then it will be blown again, and at once they will be standing, looking on.”

*[Sūrat al-Zumar 39:68]*

Allāh said,
“Those who disbelieve have claimed that they will never be resurrected. Say: Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that is easy for Allah.”

[Sūrah al-Taghābun 64:7]

Allāh said,

٦٤٧: ذَلِكَ بِأَنَّ اللَّهَ الْحَقُّ وَأَنَّهُ يَعِيُّ النَّارَ وَأَنَّهُ عَلَى ٍّ يُبِيعُ مِنْ فِي الْقُبُورِ

٦٤٧: وَأَنَّ السَّاعَةَ عَادُتُ أَلَيْسَ فِيهَا وَأَنَّ اللَّهَ يُبِيعُ مِنْ فِي الْقُبُورِ

“No doubt, it is coming, and Allah will resurrect those in the graves.” [Sūrah al-Ḥajj 22:6-7]

In this āyah is a text about the resurrection of those in the graves, because in most cases, people are buried in graves after death. The Resurrection is for everyone who has died, whether he is in a grave or not, as Allāh ( سبحانه وتعالى) said,

٦٨٦: وَأَقْسَمُوا بِاللَّهِ جَهَدُ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ يَمُوتُ ثُمَّ يَوْمَ وَدٍّ

٦٨٦: عَلَىٰ هَذَا وَلَكَنَّ أَقْسَمَ النَّاسِ لَا يَعْمَلُونَ

“And they swear by Allāh their strongest oaths that Allāh will not resurrect the one who dies. Rather, it is a true promise binding upon Him, but most of the people do not know.” [Sūrah al-Nahl 16:38]
The grave of our Prophet Muhammad (صلى الله عليه وسلم) will be the first grave to be separated from its inhabitant at the Resurrection, due to the statement of the Prophet (صلى الله عليه وسلم), “I will be the leader of the children of Ādam on the Day of Judgement and I am the first to be separated from his grave and I am the first to intercede and the first whose intercession will be accepted.”

Much of what has occurred in the Qur’ān in affirmation of the issue of the Resurrection has been clarified by three affairs:

**The First Affair**: Notification about the creation of mankind the first time. Allāh (عَزَّ وَجَلَّ) said,

![Surah Ya Sin 36:77-79](http://example.com/surah-ya-sin-36-77-79.png)

“Does man not consider that We created him from a mere sperm-drop - then at once he is a clear adversary? And he presents for Us an example and forgets his own creation. He says, “Who will give life to bones whilst they are disintegrated?” Say: He will give them life who produced them the first time; and He is, of all creation, Knowing.” [Surah Yā Sin 36:77-79]

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1 Related by Muslim (no. 2278).
Allāh said,

"And it is He who begins creation; then He repeats it, and that is even easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise." [Sūrah al-Rūm 30:27]

Allāh ( سبحانه وتعالى) said,

"O People! If you should be in doubt about the Resurrection, then consider that indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed.” [Sūrah al-Ḥajj 22:5]
Allāh (سُعْبَحُهُ وَتَعَالَى) said,

"The day when We will fold the heaven like the folding of a written sheet for the records. As We began the first creation, We will repeat it. That is a promise binding upon Us. Indeed, We will do it."

[Surah al-Anbiya' 21:104]

Allāh said,

"Did We fail in the first creation? Rather, they are in confusion over a new creation."

[Sūrah Qāf 50:15]
"Does man think that he will be left neglected? Had he not been a sperm from semen emitted? Then he was a clinging clot, and Allāh created his form and proportioned him. And made him two genders, the male and the female. Is not that Creator able to give life to the dead?" [Sūrah al-Qiyāmah 75:36-40]

The Second Affair: Notification about giving life to the earth after its death. Allāh (سَمَحُوْل) said,

"And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows something of every beautiful kind. That is because Allāh is the truth and because He gives life to the dead and because He is competent over all things. And that they may know that the Hour is coming - no doubt about it - and that Allāh will resurrect those in the graves." [Sūrah al-Ḥajj 22:5-7]
“And from His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of life to the dead. Indeed, He is competent over all things.”

[Sūrah Fussilat 41:39]

Allāh said,

“...He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus you will be brought out.”

[Sūrah al-Rūm 30:19]

Allāh (said),

“...And who sends down rain from the sky in measured amounts and We revive thereby a dead land - thus will you be brought forth.” [Sūrah al-Zukhruf 43:11]
Allāh ( سبحانه و تعالى) said,


And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rain clouds, We drive them to a dead land and We send down rain therein and bring forth thereby some of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.” [Sūrah al-‘Araf 7:57]
Allāh said,

\[
\text{وَأَلِمَّنَّ لَهُ أَرِسُلُ أَرِسُلُ فَتَعیَبُ سَحَابَاً فَسُقِّئَتْ إِلَى بَلَدَ مَعْتِبٍ}
\]

“And it is Allāh who sends the winds, and so they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.” [Sūrah Fāṭir 35:9]

**The Third Affair:** Notification about the creation of the heavens and the earth, and that is greater than the creation of mankind. Allāh (عَلَیْهِ مَرْحَبَ) said,

\[
\text{قَلِلَّ عَلَیْهِ الْأَرْضَ وَالْاَرْضُ أَسْتَبَرَتْ}
\]

“He created the heavens and the earth, and yet most of the people do not know.” [Sūrah Ghāfir 40:57]
“Do they not see that Allāh, who created the heavens and the earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is competent over all things.” [Sūrah al-Aḥqāf 46:33]

Allāh (sūrah al-Aḥqāf 46:33) said,

أَوَلِيِّسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

بَقِيَّةُ رَيْسِهِ أَن يَخْلَقَ مِثْلَهُمْ أَيُّهَا الَّذِينَ آمَنُوا وَهُوَ الْخَلَقُ العَظِيمُ

“Is not He who created the heavens and the earth able to create the likes of them? Yes, it is so; and He is the Creator, the All-Knowing.” [Sūrah Yā Sin 36:81]

Allāh (sūrah Yā Sin 36:81) said,

أَوَلِيِّسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَن يَخْلَقَ مِثْلَهُمْ

وَجَعَلَ لَهُمْ أَجْلًا لَا أَرْبَبُ فِيهِ فَأَقِمُوا الْقَلْبَ لَا تُضْفِقُوهَا إِلَّا مَا هُوَ

“Do they not see that Allāh, who created the heavens and the earth, is the One able to create the likes of them? And He has appointed for them a term, about which there is no doubt. However, the wrongdoers refuse anything except disbelief.” [Sūrah al-Isrāʾ 17:99]
Allāh said,

“Are you a more difficult creation, or is the heaven?
Allāh constructed it.” [Sūrah al-Mursalât 79:27]

There are other āyāt as well.

The Resurrection on the Day of Judgement will occur by the return of the bodies, which were inhabited in this world, along with the souls, to receive the reward or the punishment. They will not be in new bodies, which were not inhabited in this world. This is what the disbelievers find impossible and thus they reject the Resurrection. Allāh (عَلَيْهِ الصَّرَاغَ) said,

“Rather, they wonder that there has come to them a warner from amongst themselves, and the disbelievers say, “This is an amazing thing. When we have died and become dust, we will return to life? That is a distant return.” We know what the earth diminishes of them, and with Us is a Preserved Book.” [Sūrah Qāf 50:2-4]

Allāh (سَبْحَانَهُ وَتَعَالَى) clarified that He knows about every atom from the atoms that make up the bodies, which the earth has caused to diminish.
He will return them as they were. So that dead person will be resurrected in his very body that he had in the life of this world. Allah (ﷻ) said,

“And mention when Ibrāhīm said, “My Lord, show me how You give life to the dead.” Allah said, “Have you not believed?” He said, “Yes, but I ask only that my heart may be satisfied.” Allah said: Take four birds and commit them to yourself. Then, after slaughtering them, put upon each hill a portion of them; then call them - they will come flying to you in haste. And know that Allah is Exalted in Might and All-Wise.”

[Sūrah al-Baqarah 2:260]

The meaning is as Ibn Kathīr has mentioned from a group of the Salaf, that Ibrāhīm (عليه السلام) cut up four birds and mixed up their flesh. He placed a piece of them upon the top of each hill. Then he called them. So the pieces of each bird came together until the birds returned to their previous forms and then they came to him quickly.¹

¹ Refer to Tafsir al-Qur'an al-'Azim (p. 324) Ibn Kathīr.
Allah (سُبْحَانَهُ وَتَعَالَى) said,
“And mention (O Muhammad), the day when the enemies of Allāh will be gathered to the Fire whilst they are driven assembled in rows until, when they reach it, their hearing and their eyes and their skins will testify against them for what they used to do. And they will say to their skins, “Why have you testified against us?” They will say: We were made to speak by Allāh, who has made everything speak; and He created you the first time and to Him you are returned. And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allāh does not know much of what you do. And that was your assumption, which you assumed about your Lord. It has brought you to ruin and you have become amongst the losers.”

[Sūrah Fussilat 41:19-23]

These āyāt prove that the bodies these souls had in this life are the very same bodies to which they will be returned. Then the ears, the eyes and the skins will testify to the sins that their inhabitants committed with them.

Similar to these āyāt is the statement of Allāh (تَحْكَّمُ عَلَى أَفْوَاهُمْ وَأَيْدِيهِمْ وَأَجْهَلُوا تَصَدَّقَٰبَنَّهُمْ).

“That Day, We will place a seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.” [Sūrah Yā Sīn 36:65]
Also similar is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

"On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do."

[Sūrah al-Nūr 24:24]

The proof for that from the Sunnah is a hadith that tells the story of the man who advised his children that when he dies, they must burn up his body and then they must throw a portion of his ashes upon the land and a portion of them in the sea. Allāh (عَزَّزُهُمَا) commanded the sea to bring out whatever from his ashes was within it and He commanded the land to bring out whatever was within it, up until the body had been resurrected as it was before.¹

From ʿimān in the Last Day is belief in the gathering of the people from their graves and other places in a place of standing. From this belief is that the people will seek intercession from the people of determination amongst the Messengers to rescue them from the hardship that they are in. The major intercession (al-shaʿāb al-ʿuzmā) will then take place for our Prophet, Muhammad (صَلَّيْاللَّهُ عَلَيْهِ وَسَلَّم), and that is the Praiseworthy Station (al-maqām al-mahmūd). Allāh will come to deliver the judgement between the servants. Allāh (عَزَّزُهُمَا) said,

¹ Related by al-Bukhārī (no. 7506) and Muslim (no. 2756), from the hadith of Abi Hurayyah (الْمَعْلُومِ).
And We will gather them and We will not leave behind anyone from amongst them.” [Sūrah al-Kāḥf 18:47]

Al-Bukhari (no. 6527) and Muslim (no. 2859) relate from ‘Ā’ishah (رضي الله عنها) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘You will be gathered barefoot, naked and uncircumsized.’ ‘Ā’ishah said, “O Messenger of Allāh! Won’t the men and the women be looking at each other?” He replied, “The affair will be too grave for them to notice each other.”

Ibn Kathīr said in explanation of the statement of Allāh (عَزِزَةُ لَهُمْ صُفَاتَ أَصَلَّى),

“And your Lord has come, and the Angels, rank upon rank.” [Sūrah al-Fajr 89:22]

“Meaning, He has come to judge between His creation. That will occur after they seek intercession with the absolute leader of the children of Ādam (صلى الله عليه وسلم): Muhammad (صلى الله عليه وسلم). After they have asked the people of determination from the Messengers, one after the other, and all of them will say, “I am not the one for that.” Then the rotation will come to a stop at Muhammad (صلى الله عليه وسلم), so he will say, “I will do it, I will do it.” He will go and intercede with Allāh (عَزِزَةُ لَهُمْ صُفَاتَ أَصَلَّى) to hasten the judgement. Allāh will accept his intercession for that. This is the first of the intercessions and this is the Praiseworthy Station, as has been previously explained in Sūrah Subhān. Allāh (عَزِزَةُ لَهُمْ صُفَاتَ أَصَلَّى) will come to

1 It is also related by al-Bukhārī (no. 6526) and Muslim (no. 2860), from the hadith of Ibn ‘Abbās (رضي الله عنه).
deliver the judgement, however He wills. The Angels will come before Him, ranks upon ranks.”

The servants will be presented to Allah. He will judge them for their deeds. Allah (تعالَ) said,

وَعَرَضْنَاهُمْ عَلَى رَيْلٍ صَفًا١٠٥ لِّثُمَّ جَعَلْنَاهُمْ مَجَابِحًا١٠٦

“And they will be presented to your Lord in rows, and He will say: You have certainly come to Us just as We created you the first time.” [Surah al-Kahf 18:48]

Allah said,

وَمَنْ أُخِذَ لِخُبَايْرَةٍ عَلَى اللَّهِ مُصْرَّفًا١٠٧ أَوْ لِيُخَطِّبَ عَلَيْهِمْ١٠٨

“And who is more unjust than he who invents a lie against Allah? Those will be presented before their Lord, and the witnesses will say, “These are the ones who lied against their Lord.” Unquestionably, the curse of Allah is upon the wrongdoers.” [Surah Hud 11:18]

Allah said,

Refer to Tafsir al-Qur’an al-Azim (p. 1994) of Ibn Kathir.
And the record of deeds will be placed open, and you will see the criminals fearful of that within it, and they will say, "O, woe to us! What is this Book that leaves nothing small or great, except that it has enumerated it?" And they will find what they did present before them. And your Lord does injustice to no one.

[Surah al-Kahf 18:49]

Allah said,

"Then as for he who is given his record in his right hand, then he will be judged with an easy account and return to his people in happiness. And as for he who is given his record behind his back, then he will cry out for destruction and enter to burn in a blaze."

[Surah al-Inshiqaq 84:7-12]
Allah said,

"That Day, you will be exhibited for judgement; not hidden amongst you is anything concealed. So as for he who is given his record in his right hand, he will say, "Here, read my record! Indeed, I was certain that I would be meeting my account." So he will be in a pleasant life, in an elevated garden, its fruit to be picked hanging near. They will be told, "Eat and drink in satisfaction for what you put forth in the days past." And as for he who is given his record in his left hand, he will say, "O, I wish I had not been given my record and had not known what is my account. I wish my death had been the decisive one. My wealth has not availed me. Gone from me is my authority." Allah will say: Seize him and shackle him. Then drive him into Hellfire. Then insert him into a chain whose length is seventy cubits."

[Sūrah al- Ḥāqqah 69:18-32]
Allah said,

[Surah al-Zalzalah 99:6-8]

“The Day, the people will depart separated into categories to be shown the result of their deeds. So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”

The Messenger of Allah (ṣallallāhu 'alayhi wasallām) said, “Whosoever is called to account will be punished.” 'Ā'ishah (ra) said, “Does Allah not say,

[Surah al-Inshiqaq 84:8]

“...then he will be judged with an easy account.”

She said, ‘He replied, ‘This only means the presentation of the accounts. However, everyone who is debated about his account will be destroyed.”¹

From īmān in the Last Day is belief in the Hawd (pond) of our Prophet (ṣallallāhu 'alayhi wasallām). The ahādīth about this are related in mutawātir² form from

¹ Related by al-Bukhārī (no. 103) and Muslim (no. 2867).

² Mutawātir: Imam Muhammad Ibn Ṣāliḥ al-'Uthaymīn (d.1421H) - Ṣaḥḥa - said, “Mutawātir is that which is narrated by a group of narrators, such that it is, in reality, impossible for them to have all agreed upon a lie, and they based it upon what they perceived (i.e. saw or heard).” Refer to Mustalah al-Hadīth (p. 6) of al-'Uthaymīn.
the Messenger of Allah (ﷺ). Al-Bukhārī (d.256H) - رضي الله عنه - mentions it in “Chapter: Concerning the Hawd,” from the ‘Book of Heart Softening Narrations,’ in his Sahih through nineteen paths, from (no. 6575-6593). Al-Hāfiz [Ibn Hajr] mentions in al-Fath (11/468-469) that the Companions who narrated about the Hawd reached more than fifty in number. He mentions twenty-five of them quoting from al-Qādi ‘Iyād (d.544H) and he mentions three quoting from al-Nawawī (d.676H) and then he adds more narrations close to that amount. The Companions who narrated about the Hawd were more than fifty in number. Imam Ibn Kathīr (d.774H) mentions in Kitāb al-Nihāyāh (2/29-65) ahādīth about the Hawd from more than thirty Companions. He mentions them through the asānīd of the Imāms who collected them in most cases.

From that which has come about the description of the Hawd of the Prophet (صلى الله عليه وسلم) is his statement, “My Hawd goes for the distance of a month. Its water is whiter than milk and its fragrance is more fragrant than musk. Its cups are more numerous than the stars in the sky. Whosoever drinks from it will never be thirsty again ever.” Muslim relates it in his Sahih (no. 2292) with the wording, “My Hawd goes for the distance of a month and its sides are equal. Its water is whiter than silver and its smell is more fragrant than musk. Its cups are more numerous than the stars in the sky. So whoever drinks from it will never be thirsty afterward ever.”

There occurs in Sahih Muslim (no. 2300), from the hadīth of Abī Dharr (الحكمة الفتية) wherein it states, “There would flow within it two spouts from Paradise. Whosoever drinks from them will never become thirsty. Its width is the same as its length, it is like what is between Amman and Aylah. Its water is whiter than milk and sweeter than honey.”

There are from the people those who will be driven away from approaching the Hawd. Al-Bukhārī relates in his Sahih (no. 6576), from

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1 Related by al-Bukhārī (no. 6579), from the hadīth of ‘Abdullah Ibn ‘Amr (الوداع الفتى).
Ibn Mas'ūd (ﷺ), from the Prophet (ﷺ) who said, “I will precede you to the Hawd. I will have to contend for some of the men from amongst you. Then, they will be snatched away from me. I will say, “O Lord, my companions!” It will be said, “Indeed, you do not know what they innovated after you.”

The intended meaning of these ‘companions’ is a few people who apostasized after the death of the Prophet (ﷺ) and they were then killed at the hands of the victorious army, which Abū Bakr al-Šiddiq sent to fight the apostates.

The Ṣafīḍah who harbor resentment against the Companions claim that the Companions apostasized after the death of the Prophet (ﷺ),

1 Ṣafīḍah: Al-Saksakī said in his book, Ma'rifah Aqā'id Abl al-Adyān (p. 36), “They came to be called the Ṣafīḍah (rejectors) due to their rejection (rafd) of Abū Bakr and 'Umar (ال рамках). And it is said that their name was due to their rejection of Zayd Ibn 'Āli (ال لمع) when he gave his allegiance to Abū Bakr and 'Umar (ال شئ) and spoke with acceptance of their leadership. So Zayd said, “They (i.e. the Ṣafīḍah) have rejected me (rafä'dūni).” So they came to be called al-Ṣafīḍah. And they came to be called Shī'ah (followers) when they said, “We are from the followers (shi'ah) of 'Ali Ibn Abī Ṭalib (ال شئ).” However, some of them spoke other than the truth about him and they were the extremists. So some of them made him a deity whilst others considered him a prophet. Indeed, 'Ali (ال شئ) fought some of them during his time and burned others. And the extremists from amongst them denied the Day of Reckoning.” End of al-Saksaki's words.

And they are united upon the view that the Prophet (ﷺ) textually stipulated the succession of 'Ali Ibn Abī Ṭalib (ال شئ) by name and that the leadership is not obtained, except through a divine text and that their imams are infallible against major and minor sins and the disavowal of Abū Bakr, 'Umar and many of the Companions, except for the sect known as the Zaydiyyah. Refer to al-Maqālāt al-Islāmiyyin (1/89) of Abu al-Ḥasan al-Ash'ari, al-Mīlāl wa al-Nihāl (1/146) of al-Sharḥastānī and al-Burāhān fi Ma'rifah Aqā'id Abl al-Adyān (p. 36) of al-Saksakī.

Indeed, after the time of 'Ali Ibn Abī Ṭalib (ال شئ), the Ṣafīḍah split up into four groups, as has been mentioned by 'Abd al-Qāhir Ibn Tāhir al-Baghdādī: the Zaydiyyah, the Ismā'īliyyah, the Kaysāniyyah and the Ghulat. Refer to al-Farq bayn al-Firaq (p. 15) of al-Baghdādī. And al-Sharḥastānī added: the Ismā'īliyyah. Refer →
except for a small group from amongst them and that they will be driven away from the Hawd. The reality is that the Rāfidah themselves deserve to be driven away from the Hawd of the Messenger of Allah (صلى الله عليه وسلم), because they do not wash their feet in the ablution. Rather, they wipe over their feet. Indeed, the Messenger of Allah (صلى الله عليه وسلم) said, “Woe to the ankles from the Fire.” They will not have the mark of radiance, which the Messenger of Allah (صلى الله عليه وسلم) spoke about, “Indeed, on the Day of Judgement my Ummah will be called those with radiance faces, arms and feet from the effects of ablution.”

From ْإِمَانٍ in the Last Day is ْإِمَانٍ in weighing the deeds of the servants. They will be counted, then they will be weighed. The one whose scales are heavy with good deeds will be saved and the one whose scales are light will be destroyed. Allah (عَزَّ وَجَلَّ) said,

وَتَضَعُّ الْقُوَّازَ

الْقَيْسَرُ لِيَوْهِرُ ٱلْقِيَّمَةَ فَلَا تُضَلَّمْ نَفْسُ شَيْءٍ وَإِنَّ ٱلْقَيْسَرَ

مُنَقَّٰلُ حَبْبٍ مِنْ خَرْدِلٍ أَيْتِبْأَهَا وَكَفِٰلُ يَنَا حَسِيسِينَ

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is even the weight of a mustard seed, We will bring it forth. And sufficient are We to take account.”

[Sūrah al-Anbiyā’ 21:47]

to al-Milal wa al-Nīhal (1/147) of al-Sharḥastānī. Indeed, these groups split further into a number of other sects as well.

1 Related by al-Bukhārī (no. 165) and Muslim (no. 242), from the ḥadīth of Abī Hurayrah (��َسَّأْلُهُ).  
2 Related by al-Bukhārī (no. 136), from the ḥadīth of Abī Hurayrah (��َسَّأْلُهُ).
Allah said,

“And the weighing of deeds that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our āyāt.” [Surah al-A’raf 7:8-9]

Allah said,

“So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another. And those whose scales are heavy with good deeds - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, being in Hell, abiding eternally.”

[Surah al-Mu’minun 23:101-103]
Allah said,

[Surah al-Qari'ah 101:6-11]

“The then as for one whose scales are good with good deeds, he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”

The Messenger of Allah (peace and blessings of Allah be upon him) said, “Cleanliness is half of iman (faith), and al-hamdu lillah (saying: all praise is for Allah) fills the scales, and subhan allah (saying: how free is Allah from all imperfections) and al-hamdu lillah fill whatever is between the heavens and the earth.”

The Messenger of Allah (peace and blessings of Allah be upon him) said, “There are two statements that are beloved to al-Rahman. They are light upon the tongue, but heavy upon the scales: subhan allah bi wa bi hamdi bi (glorified is Allah and all praise is for Him), subhan allah il-azim (glorified is Allah, the Magnificent).”

Though the deeds are intangible, Allah will make them tangible so that they may be placed upon the scales. The wisdom behind weighing the deeds of the servants is to make manifest the justice of Allah and to make the servant aware of his deeds. Allahu (عَزَّ وَجَلِی‎‎) knows everything; and from that are the deeds of the servants, regardless of whether they are weighed or not.

1 Related by Muslim (no. 223), Ahmad in al-Musnad (no. 21828) and al-Darimi in his Sunan (no. 631), from the hadith of Abi Malik al-Ashari (رضي الله عنه).

2 Related by al-Bukhari (no. 7563) and Muslim (no. 2694), from the hadith of Abi Hurayrah (رضي الله عنه).
Just as the deeds will be weighed, the scrolls that documented the deeds will also be weighed, as occurs in the hadith of the card and the scrolls. The Messenger of Allah (ﷺ) said, “Indeed, Allah will redeem a man from my Ummah over the heads of all of the creation on the Day of Judgement. Ninety-nine scrolls will be layed out in front of him, each scroll will go for as far as the eye can see. Then it will be said, “Do you deny anything from this? Have the writings of My scribes oppressed you?” He will reply, “No, O Lord!” It will be said, “Do you have an excuse?” He will reply, “No, O Lord!” It will be said, “Rather, you have a good deed according to us. So you will not be oppressed today.” A card will come out having written upon it, ‘I testify that there is no deity worthy of worship besides Allah and I testify that Muhammad is the servant of Allah and His Messenger.’ It will be said, “Attend your weighing.” He will reply, “O Lord! What is this card in front of the scales?” It will be said, “Indeed, you will not be oppressed.” He said: The scrolls will be placed upon a scale and the card will be placed upon a scale. The scrolls will be light and the card will be heavy. Nothing will be heavier than the name of Allah.”¹

There will also be a weighing for the one who performed the deeds, due to the statement of the Prophet (ﷺ) about the legs of Ibn Mas'ūd (Physical), “By the one in whose Hand is my soul! Surely, they will be heavier in the scales than the mountain of Uhud.”²

From îmân in the Last Day is belief in the Širāt. It is a bridge erected over the back of Hell. The Muslims will pass over it to reach Paradise in accordance to their deeds. From them are those who will pass like a flash of lightning. From them are those who will pass like the wind. From

¹ Šahīḥ: Related by al-Tirmidhī (no. 2639) who declared it hasan and al-Ḥākim declared it Šahīḥ upon the condition of Muslim in al-Mustadrak (i/6) and al-Dhahabi agreed. Refer to Silsilah al-Šahīḥah (no. 135) of al-Albānī.

² Ḥasan: Related by Ahmad in al-Musnad (no. 3991) and others from the hadith of ‘Abdullah Ibn Mas'ūd (Physical). And it is a hasan hadith. It was authenticated by al-Albānī in Silsilah al-Šahīḥah (no. 1392).
them are those who will crawl slowly. There occurs in Sahih al-Bukhari (no. 806) and Muslim (no. 299) from the hadith of Abu Hurayrah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The Sirāt will be laid across Hell. I will be the first of the Messengers who will lead their followers across. No one will speak upon that day, except for the Messengers and the speech of the Messengers upon that day will be, "O Allāh, save us, save us!" In Hell there will be hooks like the thorns of al-Sā'dān (a thorny plant). Have you seen the thorns of al-Sā'dān?" They said, "Yes." He said, "Indeed, they are like the thorns of al-Sā'dān, but no one knows how large they are besides Allāh. Those hooks will snatch the people away according to their deeds. From them are those who will remain in Hell due to their deeds. From them are those who will be punished and then saved."

There occurs in Sahih Muslim (no. 329), from the hadith of Abu Hurayrah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Hudhayfah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Trustworthiness and kinship would be sent. They would stand upon the sides of the Sirāt. The first of you would pass over it like lightning. He said: I said, "O you who are dearer to me than my father and my mother! Which thing is like the passing of lightning?" He said, "Have you not seen how lightning flashes and then comes back in the twinkling of an eye? Then there will be those who will pass like the passing of the wind, then like the passing of a bird. The hastening of men would be in accordance to their deeds. Your Prophet will be standing upon the Sirāt saying, "O Lord! Save us, save us!" The people will keep passing until the deeds of the servants will no longer carry them, until a man will come who will not be able to cross it, except by crawling. He said: Upon the sides of the Sirāt, there will be hanging hooks commanded to catch whoever they are commanded. Those who are only scratched will be saved and those who are caught will be piled up in Hell."

There occurs in Sahih Muslim (no. 302) from the hadith of Abū Sa'īd al-Khudri (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Then the bridge will be erected over Hell and intercession will be permitted. They will say, "O
Allāh! Save us, save us!” It was said, “O Messenger of Allāh! What is the bridge?” He said, “It is the void in which one is likely to slip. In it are tongs, hooks and spikes like the thorn found in Najd called al-Sā’dān. The Believers will pass over it in the blinking of an eye, like lightning, like wind, like birds and like the finest horses and camels. The Muslim will be saved, some will be lascerated and let go and some will be piled up in the fire of Hell.”

From īmān in the Last Day is belief in the intercessions that have been mentioned in the Book and the Sunnah. From them is al-Shafā‘ah al-‘Uzmā al-Khāṣṣah (the greater specific intercession) of our Prophet (صلى الله عليه وسلم) to relieve the people who will be standing from their predicament. This intercession is the Maqām al-Mahmūd (praiseworthy station), which the early ones and the late-comers have praised - from Ādam (عليه السلام) to those in whose time the Hour will be established. Indeed, we have alluded to this earlier in the speech of Imām Ibn Kathīr (رحمه الله).

From these intercessions is the intercession for those who deserve the Fire to not enter it. This is proven by the statement of the Prophet (صلى الله عليه وسلم) and other than him from the Prophets from atop the Șirāt, “O Allāh! Save us, save us!” Indeed, we have just mentioned two ahādīth about passing over the Șirāt that mention this.

From these intercessions is the intercession to raise the levels of those who have entered Paradise above what the reward for their deeds requires. The proof for this is the statement of Allāh (سبحان وتعالā),
“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds.” [Surah al-Ṭūr 52:21]

From these intercessions is his intercession for his wives to be raised up to his level.

From them is to enter Paradise without a reckoning. The proof for this is his supplication for ‘Ukāshah Ibn Miḥšan to be from amongst the seventy thousand who will enter Paradise without a reckoning.1

From them is his intercession for the lightening of the punishment of his uncle, Abū Ṭālib until he will be placed in a shallow part of the Fire, which will make his brain boil.2 This lightening is specific, due to the statement of Allah (عَزِّزُهُ),

وَالَّذِينَ كَفَرُواْ وَالَّذِينَ يَعْقِلُونَ

نَارَ جَهَنَّمَ لاَ يَفْضَلُ عَلَيْهِمْ فَيُسْمَعُونَ وَلَا يُحَسَّنُ عَنْهُمْ

“And for those who disbelieve will be the fire of Hell. Death is not decreed for them so they may die, nor will its torment be lightened for them.” [Surah Fāṭir 35:36]

1 Related by al-Bukhārī (no. 5811) and Muslim (no. 216), from the hadith of ‘Abdullāh Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ).

2 Related by al-Bukhārī (no. 3883) and Muslim (no. 209), from the hadith of al-‘Abbās Ibn ‘Abd al-Muttalib (رَضِيَ اللهُ عَنْهُ).
From them is his intercession to enter Paradise. The proof for this is his statement, “I will be the first of the people to intercede in Paradise and I will have the largest following amongst the Prophets.” There occurs in another wording, “I will have the largest following amongst the Prophets upon the Day of Judgement and I am the first of those who will knock upon the door of Paradise.” The Prophet (صلى الله عليه وسلم) said, “I will arrive at the door of Paradise upon the Day of Judgement. I will request that it be opened. The keeper will say, “Who are you?” I will reply, “Muḥammad.” So he will say, “I was commanded to not open this door for anyone before you.”

From them is the intercession to take the people who committed major sins out of the Fire. Indeed, mutawātir (concurrent) ahādīth have been mentioned about that from the Messenger of Allah, as was mentioned by the commentator of al-Ṭahāwīyyah (p. 290). From them is the hadīth of Abū Hurayrah (صلى الله عليه وسلم) who said, ‘The Messenger of Allah (صلى الله عليه وسلم) said, ‘Every Prophet has a supplication that is accepted. Every Prophet has hastened his supplication. However, I have concealed my supplication as an intercession for my Ummah upon the Day of Judgement. It will be presented - if Allah so wills - for those who die from my Ummah not having committed Shirk with Allah.”

This intercession will be made by the Angels, the Prophets and the Believers, due to the statement of the Prophet (صلى الله عليه وسلم) in the hadīth of Abū Saʿīd in Sahih Muslim (no. 183), ‘So Allah (سَمِعَ) will say, ‘The Angels have interceded and the Prophets have interceded and the Believers have interceded. And no one remains except the Most Merciful of the merciful...

1 Related by Muslim (no. 196), from the hadīth of Anas Ibn Mālik (صتحميليُة النَّا وَالعَلَمَيْتَ).  
2 Related by Muslim (no. 290), from the hadīth of Anas Ibn Mālik (صحيح النَّا وَالعَلَمَيْتَ).  
3 Related by Muslim (no. 197), from the hadīth of Anas Ibn Mālik (صحيح النَّا وَالعَلَمَيْتَ).  
4 Related by al-Bukhārī (no. 6304) and Muslim (no. 199) and the wording is from Muslim.
From imān in the Last Day is belief in Paradise and the Fire and belief that both of them are in existence right now and that they will remain without end. Indeed, Allah prepared Paradise for His awliyā‘ (close allies) and He prepared the Fire for His enemies. From the āyāt that mention His preparing Paradise for His awliyā‘ is the statement of Allah (تَأْقُولُ ۚ أَنَّ الرَّحْمَةَ لَمْ يَكُنْ لِلْجَهَّالِ):

“And the first forerunners in faith among the Muhājjirīn (emigrants) and the Ānṣār (helpers) and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” [Sūrah al-Tawbah 9:100]

Allah said,

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.” [Sūrah Āl-Īmran 3:133]
Allah said,

“Race towards forgiveness from your Lord; and Paradise whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His Messengers.” [Surah al-Hadid 57:21]

From the ayat in which Allah has mentioned that He has created the Fire for His enemies is the statement of Allah,

“And that He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.” [Surah al-Fath 48:6]
"He has sent down upon you, (O Muḥammad), the Book in truth, confirming what was before it. And He revealed the Taurāt and the Gospel." [Sūrah Āl-İmran 3:3]

And He said,

"So fear the Fire, whose fuel is men and stones; prepared for the disbelievers." [Sūrah al-Baqarah 2:24]

The proof from the Sunnah that Paradise and Hell are in existence right now is a hadith of Ibn ‘Abbās (رضي الله عنه) about the Prayer for an eclipse wherein there occurs, "They said, "O Messenger of Allah! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward. Indeed, I saw Paradise, so I reached out my hand to pluck a grape. Had I plucked it, you would have surely eaten from it for as long as the world remains. I saw Hell. I have never seen a sight as horrible as that. I saw that the majority of its dwellers were women..."

Related by al-Bukhārī (no. 1052) and Muslim (no. 907).
As for what has come from some of the innovators, such as the Mu'tazilah, that Paradise and the Fire will not be created until the Day of Judgement because creating them before that is futile, since they will remain for a long time without anyone benefitting from Paradise and without anyone being harmed by Hell, then this is a false statement. The proof of its falsity is from a number of angles:

**Firstly:** What has come in the āyāt and the ahādīth proves that they are created and in existence before the Day of Judgement. From that is what has preceded a short time ago.

**Secondly:** The existence of Paradise incites people towards it and makes them inclined towards it. The existence of Hell causes people to be cautious of it and to have apprehension towards it.

**Thirdly:** There has come in the texts of the Book and the Sunnah what proves that benefit will be attained from the blessings of Paradise before the Day of Judgement. There has come that which proves that the harm of the punishment of Hell will take place before the Day of Judgement.

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1 **Mu'tazilah:** This sect arose when Wāsīl Ibn 'Ātā' manifested his innovation and alleged that the disobedient sinner (fāsiq) was upon a level between two levels and those two levels are disbelief (kufr) and faith (iman). So al-Hasan al-Bāṣrī (d.H.109) banished him from his gathering. So he isolated himself at a column from amongst the columns of the mosque in al-Bāṣrah and his close friend 'Amr Ibn 'Ubayd would associate with him. So at that point, the people began to say about the two of them that they had isolated themselves (tazalā) from the statement of the Ummah. From that point on, their followers were called Mu'tazilah. This name comprised a number of sects, all of whom are united upon various innovations, from them: negating the Eternal Attributes (al-Ṣifāt al-Azliyyah) from Allāh, the belief that Allāh (jā'īd) will never be seen with the eyes, the statement that the Speech of Allāh (naḥw) is an occurrence and therefore created, and that the people are the sole creators of their own deeds and that Allāh has no pre-decree (Qadr). Due to this, they were also called al-Qadariyyah. And they also believed that the disobedient sinner (fāsiq) is upon a level between two levels. Refer to al-Farq bayn al-Firaq (p. 93-98) of al-Baghdādi and al-Fisal fī al-Milal wa al-Abwā' wa al-Nībal (4/192) of Ibn Ḥazm.
Indeed, this has been proven already by some of the texts which prove the blessing and the punishment of the grave.

There are three statements with regards to the Paradise from which Ādām (عَلَىٰهُمْ مَلَأَةٌ مَّجِيدٌ) descended:

The First: That Paradise is eternal, and this is the most apparent position.

The Second: That it was a Paradise located in a high place within the earth.

The Third: al-tawaqquf (withholding from taking a position).

Indeed, Ibn al-Qayyim (d.751H) has mentioned the disagreement and the proofs for the proponents of the first and second statement and how each of them answers the other one. He did not declare any position as the preponderant one. That occurs in his book, Ḥadīy al-Arwāḥ (p. 16-32).

And in his poem, al-Mimiyyah, he mentions that which proves the preponderance of the first statement when he says,

“So come to the gardens of Eden. Since, they are your first dwellings and therein are the encampments. However, we are captives of the enemy. So do you see that we should return to our home and be safe?”

Paradise and Hell will remain. They will not end and they will not become extinct. The people of Paradise will be blessed therein to no end and the disbelievers will be punished in the Fire to no end. From the āyāt, which have come concerning the permanence of Paradise and its inhabitants abiding therein forever, is the statement of Allāh (عَزَّزَجَلَّهُ),
And give good tidings to those who believe and do righteous deeds that they will have gardens in Paradise beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally."

[Sūrah al-Baqarah 2:25]

Allāh said,

"Indeed, those who have believed and done righteous deeds - they will have the gardens of Paradise as a lodging, wherein they abide eternally. They will not desire from it any transfer." [Sūrah al-Kahf 18:107-108]

Allāh said,
"Indeed, the righteous will be within gardens and springs, having been told, “Enter it in peace, safe and secure.” And We will remove whatever is in their breasts of resentment, so they will be brothers, on thrones facing each other. No fatigue will touch them therein, nor from it will they ever be removed.” [Surah al-Hijr 15:45-48]

Allâh said,

“Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with Allâh will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allâh being pleased with them and they with Him. That is for whoever has feared his Lord.” [Surah al-Bayyinah 98:7-8]

From the âyat that have come concerning the permanence of the Fire and the disbelievers’ abiding therein forever is the statement of Allâh (عَزَّزُهُمُ),
And those who disbelieve and deny Our signs - those will be inhabitants of the Fire; they will abide therein eternally.” [Surah al-Baqarah 2:39]

Allâh said,

“And they are never to emerge from the Fire.”
[Sûrah al-Baqarah 2:167]

Allâh said,

“They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.” [Sûrah al-Mâ’idah 5:37]

Allâh said,
“So the intercession of any intercessors will not benefit them.” [Sūrah al-Muddaththir 74:48]

Allāh said,

وَالْيَتْمَرُّنَّ كُفْرًا عَلَّهُمْ

لَا يَقْضَيْ عَلَيْهِمْ فُسْحَانٌ وَلَا يَجْعَلُ عَنْهُمْ قُرْنًا

غَادِرَةً إِذَا أَذَكَّرْتُهُمْ كُفْرًا كُفْرًا

“And for those who disbelieve will be the fire of Hell, death is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.” [Sūrah Fāṭir 35:36]

Allāh said,

إِنَّ الْيَتْمَرَّنَّ كُفْرًا وَظَلَّلُوا أَثْرِيَّنَّ اللهُ لِيُغْفِرْ لَهُمْ وَلَا

لَا يَهْدِيهِمْ طَرِيقًا إِلَّا ظَلَّلُوا أَثْرِيَّنَّ جَهَنَّمَةَ جَهَنَّمَةً فِيهَا أُبَدٌ

وَتَكُونُوا لَكَ عَلَى اللهِ نَبِيًّا

“Indeed, those who disbelieve and commit wrong or injustice - never will Allāh forgive them, nor will He guide them to a path, except the path of Hell; they will abide therein forever. And that is always easy for Allāh.”

[Sūrah al-Nisā‘ 4:168-169]

Allāh said,
And whoever disobeys Allāh and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.” [Sūrah al-Jinn 72:23]

Allāh said,

“Indeed, Allāh has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper.” [Sūrah al-Ahzāb 33:64-65]

Allāh said,

“The permanence of Paradise and the Fire and the remaining of their inhabitants to no end, does not negate that Allāh (عَزَّزُ يَلِ) is al-Ākhir (the Last), after whom there is nothing, because the eternality of Allāh (عَزَّزُ يَلِ) is dependent upon His Self whereas the permanence of Paradise and the
Fire and their inhabitants occurs by Allāh keeping them permanent. They would have no choice but to end were it not for Allāh maintaining their permanence. It is obligatory to believe in everything that is mentioned in the Book and the Sunnah from the attributes of Paradise and the Fire and in whatever will occur in Paradise from blessings and whatever will occur in Hell from punishment.

From imān in the Last Day is the belief that the Believers will see their Lord in the Hereafter. It is the greatest blessing bestowed upon them in the Hereafter. Indeed, this has been proven by the Book, the Sunnah and ijma (consensus). So from the proofs in the Book is the statement of Allāh (سُرَاحَةُ)

\[
\text{"Some faces will be radiant on that Day, looking at their Lord." [Sūrah al-Qiyāmah 75:22-23]}
\]

Allāh said,

\[
\text{"No! Indeed, they will be partitioned that Day from their Lord." [Sūrah al-Muṭaffifin 83:15]}
\]

Al-Shāfi`i (d.204H) - رَحْمَةُ اللهُ - said, "The fact that those individuals will be partitioned in a condition of displeasure proves that the Believers will see Him in a condition of pleasure." 1 Allāh said,

\[
\text{Refer to Sharh Usūl al-Itiqād (2/506) of al-Lālikā‘i.}
\]
"For them who have done good is the best reward - and extra." [Sūrah Yūnus 10:26]

The ‘best reward’ is Paradise and the ‘extra’ is looking at the Face of Allāh (عَزَّ الَّذِي خَلَقَ الْأَرْضَ وَالْجَهَّالَ). The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) explained it as such, as occurs in Sahih Muslim (no. 297) - from Šuhayb (عَلِيَّ بنِ شَهِبَةُ) the Ṣaḥabah (صُدَّقُوا في صُدُقَاتِ الْأَمْسِرِ) who said, “When the people of Paradise have entered Paradise, Allāh (عَزَّ وَجَلَّ) will say, “Do you desire something extra?” They will reply, “Have You not whitened our faces? Have You not entered us into Paradise and saved us from the Fire?” He said: The partition will be lifted. They will not be given anything more beloved to them than looking at their Lord (عَزَّ وَجَلَّ).” Then he recited this āyah,

Allāh (سُبْحَانَ وَتَعَالَ) said,

"Vision perceives Him not, but He perceives all vision." [Sūrah al-An’ām 6:103]

And this proves the affirmation of vision without perception. So He will be seen, but He will not be comprehended. That is, vision cannot encompass Him, just as He is known, but knowledge cannot comprehend
Him. Negation of perception is more specific; it does not necessitate negation of the *ru‘yāh* (seeing Allah), since that is more general.

Allāh said,

> And when Mūsā arrived at Our appointed time and his Lord spoke to him, he said, “My Lord, show me Yourself that I may look at You.” Allāh said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” But when his Lord appeared to the mountain, He rendered it level, and Mūsā fell unconscious.” [Surah al-A‘rāf 7:143]

Mūsā (عَلَيْهِ السَّلَام) asked Allāh for an affair that was possible, he did not ask Him for something that was impossible. Allāh (عَزَّ وَجَلَّ) wanted that He not be seen, except in the Hereafter, because seeing Him is the best of rewards therein. And His statement,

> “You will not see Me.” [Surah al-A‘rāf 7:143]
That means: in the worldly life. This is also proven by his statement, “Know that no one from amongst you will see his Lord until he dies.”

Indeed, Ibn al-Qayyim (d.751H) - mentioned these proofs from the Book and other than them in his book, Hādiy al-Arwdh (p. 179-186). Then he mentioned the proofs from the Sunnah, from twenty-seven Companions and he mentioned their ahādīth. Then he mentioned the āthār (narrations) of the Companions, the tābī‘īn and those who came after them from Abl al-Sunnah wa al-Jamā‘ah. All of this proves the ittīfāq (agreement) and ijmā‘ (consensus) upon that from the Companions and those who traversed their path.

Sixthly: The sixth pillar is belief in al-Qadr (Divine Pre-Decree); the good of it and the evil of it. Indeed, there are many āyāt in the Qur‘ān and numerous ahādīth in the Sunnah that serve as proofs for the affirmation of al-Qadr. Allāh (jīll) said,

\[ \text{إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدْرٍ} \]

“Indeed, We created all things with al-Qadr (Pre-Decree).” [Sūrah al-Qamar 54:49]

Allāh said,

\[ \text{قُلْ لَنَّا يُصِيبَنَا إِلاَّ مَا نَصِبَتِ اللَّهُ أَنَّامًا} \]

\[ \text{† Related by Muslim (no. 2931), al-Tirmidhi (no. 2161) and Ahmad in al-Musnad (no. 22560), from the hadīth of ‘Abdullāh Ibn ‘Umar (k) and others.} \]

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“Say: Never will we be struck except by what Allah has decreed for us.” [Surah al-Tawbah (9:51]

Allah said,

ما أصَابَ من مَصِيبَةٍ فِي الأَرْضِ وَلَا فِي السَّمَاءِ إلَّا فِي كُتبٍ مَّفْتَهَا يُسِيرُ إلَيْكُمْ

“No disaster strikes upon the earth or among yourselves except that it is in a Book before We bring it into being. Indeed, that is easy for Allah.” [Surah al-Hadid 57:22]

As for the Sunnah, then both Imam al-Bukhari (d.256H) and Imam Muslim (d.261H) produced a book within their Sahih collections about al-Qadr, which comprised numerous ahadith in affirmation of al-Qadr. Muslim relates in his Sahih (no. 2664), from Abu Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allah (صلى الله عليه وسلم) said, ‘The strong Believer is better and more beloved to Allah than the weak Believer. There is good in both of them. Strive for that which will benefit you and seek the help of Allah and do not despair. If something befalls you, do not say, ‘If only I had done such and such, it would have been such and such.’ However, say, ‘It is the Decree (Qadr) of Allah and He does whatever He wills.’ Since, ‘if opens the way for the work of Shaytān.”

Muslim (no. 2665) relates with his isnād to Tawus who said, ‘I reached people from the Companions of the Messenger of Allah (صلى الله عليه وسلم) saying, “Everything is by Qadr.” He said: I heard ‘Abdullah Ibn ‘Umar (رضي الله عنه) saying: The Messenger of Allah (صلى الله عليه وسلم) said, ‘Everything is by Qadr, even despair and resolve, or resolve and despair.”

So despair and resolve are opposites. The activity of the energetic one and the laziness and despair of the lazy one is all pre-decreed. Al-Nawawi
(d.676H) said in *Sharh Sahih Muslim* (16/205) about this hadith, “It means that the incapability of the despondent one and the zeal of the determined one have been pre-decreed.”

The Prophet (ﷺ) said, “There is no one amongst you, except that he has been allotted his seat in Paradise, or his seat in Hell.” They said, “O Messenger of Allah! Should we not then abandon our deeds?” He replied, “Perform deeds, since everyone will find easy that for which he was created.” Then he recited,

"As for he who gives and fears Allāh and believes in the best reward, We will ease him towards ease. And as for he who withholds and considers himself free of need and denies the best reward, We will ease him toward difficulty.” [Surah al-Layl 92:5-10]

The hadith proves that the righteous deeds of the servants are pre-decreed and they will lead to the attainment of happiness, which is pre-decreed. Their evil deeds are pre-decreed, and they will lead to misery, which is pre-decreed. Allāh ( سبحانه وتعالى) has pre-decreed the causes and the effects and nothing is outside the realm of Allāh’s pre-determination (*Qadā*), divine decree (*Qadr*), creation and origination.

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1 Related by al-Bukhārī (no. 4945), Muslim (no. 2647), Abū Dāwūd (no. 4074), Ibn Mājah (no. 75), al-Tirmidhī (no. 2061) and Ahmad in *al-Musnad* (no. 587), from the hadith of ‘Alī Ibn Abī Ṭālib (عليه السلام).
From 'Abdullah Ibn 'Abbas (رضي الله عنه) who said, ‘I was behind the Messenger of Allah (صلى الله عليه وسلم) one day. He said, “O youth! Indeed, I will teach you some words: Remember Allah and He will remember you. Remember Allah and you will find Him in front of you. If you must ask, then ask of Allah and if you must seek help, then seek the help of Allah. Know that if the entire Ummah were to come together to benefit you, they would not be able to benefit you, except with something that Allah had already written for you. If the entire Ummah were to come together to harm you, they would not be able to harm you, except with something that Allah had already written upon you. The pens have been lifted and the scrolls have dried.”

Imān in al-Qadr has four levels that are obligatory to believe in:

The First Level: The eternal knowledge of Allah about everything that exists. Allah already knew previously about everything that exists and there is no knowledge that is new to Him such that He has not already known about it previously.

The Second Level: Everything that exists was written in al-Lawh al-Mahfūz fifty thousand years before the creation of the heavens and the earth, due to the statement of the Prophet (صلى الله عليه وسلم), “Allah wrote the measures (maqādir) of the creatures fifty thousand years before Allah created heavens and the earth. He said: His Throne was over the water.”

The Third Level: It is the will and volition of Allah. Everything that exists only does so by the will of Allah. Nothing happens in the dominion of Allah, except by the will of Allah. Whatsoever Allah wills occurs and whatever Allah does not will does not occur. Allah (عَزَّ وَجَلَّ) said,

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1 Sahih: Related by Ahmad in al-Musnad (no. 2627) and al-Tirmidhi (no. 2516) who said, “This hadith is hasan Sahih.” It was authenticated by al-Albānī in Sahih al-Jāmi’ (no. 7957).
2 Related by Muslim (no. 2653), from the hadith of 'Abdullah Ibn 'Amr (رضي الله عنه).
"His command is only when He intends a thing that He says to it, "Be," and it is." [Surah Ya Sin 36:82]

Allāh said,

"And you do not will except that Allāh wills - Lord of the worlds." [Surah al-Takwīr 81:29]

The Fourth Level: Allāh originated and created everything that exists with His will, in agreement with whatever He knew eternally and wrote in the Lawh al-Mahfūz. So everything that exists from beings and actions is the creation and origination of Allāh, as Allāh (عَزَّ وَجَلَّ) said,

"Allāh is the creator of everything." [Surah al-Ra‘d 13:16]

Allāh said,

"And Allāh created you and whatever you do." [Surah al-Šāffāt 37:96]

IMān (belief) in al-Qadr is from the Unseen (ghayb), which no one knows besides Allāh. However, it is possible for the creation to know that which is decreed by Allāh by one of two affairs:
The First Affair: An occurrence. When something happens, it then becomes known that this was pre-decreed, because if it had not been pre-decreed, it would not have happened. Whatever Allāh wills occurs and whatever He does not will does not occur.

The Second Affair: Attainment of information from the Messenger of Allāh (صلى الله عليه وسلم) about the affairs that will happen in the future, such as what he informed about the Dajjāl (Anti-Christ), Ya'jūj and Ma'jūj, the descent of 'Īsā Ibn Maryam and other than these from the events that will occur during the last days. These reports prove that it is inevitable for these events to occur and that Allāh has previously pre-determined and decreed them. Likewise, there are the reports about the affairs that were to occur close to his (صلى الله عليه وسلم) time. From that is what occurs in the hadith of Abū Bakrah (رضي الله عنه) who said, ‘I heard the Prophet (صلى الله عليه وسلم) upon the pulpit and al-Hasan was at his side. The Prophet was looking at the people at times and looking at al-Hasan at times. The Prophet (صلى الله عليه وسلم) said, ‘This son of mine is a sayyid (leader) and perhaps Allāh will reconcile between two groups of the Muslims through him.’ 1

Indeed, that which the Messenger (صلى الله عليه وسلم) informed about happened in the year 41H when the word of the Muslims became united and it was named the year of the Jamaa'ah (united body). The Companions (رضي الله عنهم) understood from this hadith that al-Hasan (رضي الله عنه) would not die young and that he would live until that which the Messenger (صلى الله عليه وسلم) informed about from reconciliation had occurred. This was something already pre-decreed. The Companions knew about it before it happened.

1 Related by al-Bukhārī (no. 3764), Abū Dāwūd (no. 4043), al-Tirmidhī (no. 3706), al-Nasā’ī (no. 1393) and Ahmad in al-Musnad (no. 6756).
Allah (created everything and pre-determined it. Allah said,

“Allah is the creator of everything.” [Sūrah al-Ra’d 13:16]

Allah said,

“And He created everything and determined it with a precise determination.” [Sūrah al-Furqān 25:2]

Everything that occurs from good and evil is in existence through the pre-determination (Qada’) and decree (Qadr), the will and the volition of Allah. As for what occurs in the hadith of ‘Ali (العلي) containing the long supplication of the Prophet (صلى الله عليه وسلم) in which he said, “All good is in Your Hands and evil is not attributed to You,”¹ then it is not proof that evil does not occur through His pre-determination and creation. It only means that Allah does not create pure evil, which does not occur for any wisdom and which does not result in any benefit from any angle from amongst the angles. Also, evil independently is not attributed to Him. Rather, it is included within general attributions, as Allah (عَزَّزَٰنَ) said,

¹ Related by Muslim (no. 771), Abū Dāwūd (no. 649), al-Tirmidhī (no. 3344), al-Nasā’ī (no. 887), al-Dārīmī in his Sunan (no. 1210) and Aḥmad in al-Musnad (no. 764).
“Allāh is the creator of everything.” [Sūrah al-Ra’d 13:16]

Allāh said,

إِنَّنَا كُنْنَا خَلَقْنَاهُ بِقَدْرٍ

“Indeed, We created all things with al-Qadr (Pre-Decree).” [Sūrah al-Qamar 54:49]

So it is proper etiquette with Allāh to not attribute evil by itself to Allāh. Due to this, there occurs in that which Allāh mentions about the jinn that they observed good manners by attributing good to Him and they mentioned evil by keeping its originator unknown. Allāh (عَلَّمَ) said,

وَأَنَا لاَانْتَدِرُ أُثِنِيَ أَعْيُنَ مِن فِي

“And we do not know therefore whether evil is intended for those upon the earth or whether their Lord intends for them a right course.” [Sūrah al-Jinn 72:10]

From the four levels of al-Qadr, as we have mentioned a short time ago, is the will (al-mashi‘ah) and volition (al-irādah) of Allāh. The difference between the will (al-mashi‘ah) and the volition (al-irādah) is that the will does not occur in the Book and the Sunnah, except that it means a universal decree. As for the volition (al-irādah), then it comes with a universal meaning and a religious Shari‘ah meaning. From its occurrence where it means a universal decree is the statement of Allāh (مَلِكُ الْأَرْضِ)،
“And my advice will not benefit you - although I wished to advise you - if Allâh should intend (irâdah) to put you in error.” [Surah Hûd ii:34]

Allâh also said,

“So whoever Allâh wants (irâdah) to guide - He expands his breast to contain Islâm; and whoever He wants (irâdah) to misguide - He makes his breast tight and constricted as though he were climbing into the sky.”

[Sûrah al-Anâm 6:125]

From the occurrence of al-irâdah with a Shariah meaning is the statement of Allâh (عَلَيْهِ السَّلَامُ),

“Allâh intends (irâdah) for you ease and does not intend (irâdah) for you hardship.” [Sûrah Al-Baqarah 2:185]
Allāh said,

\[
 \textit{Wāḥidūn Allāh liyājūl `alayhīs mīn ḥarrāj, wâlîkum yūrud liyājūhī.}
\]

“Allāh does not intend (\textit{irādah}) to make difficulty for you, but He intends (\textit{irādah}) to purify you and complete His favor upon you that you may be grateful.”

[Sūrah al-Mā‘īdah 5:6]

The difference between the two \textit{irādatayn} is that the universal \textit{irādah} is comprehensive for whatever Allāh loves and whatever He is displeased with. As for the \textit{irādah} of the \textit{Shari‘ah}, then it does not include anything but that which Allāh loves and is pleased with. The universal will (\textit{irādah kawnīyyah}) will occur inevitably, but the religious will (\textit{irādah shari‘iyah diniyyah}) only approves that with which Allāh is in agreement and the absence of this prevents the success from Allāh. There are other words that have come with the \textit{kawnī} (universal) and \textit{shari‘} (religious) meaning, from them are \textit{al-Qadā‘} (judgement), \textit{al-Tahrim} (prohibition), \textit{al-Idhn} (permission), \textit{al-Amr} (command) and other words that were mentioned by Ibn al-Qayyim (d.751H). He mentioned that to which the Qur‘ān and the Sunnah testify in his book, \textit{Shifa‘ al-Ali‘}, in its twenty nineth chapter.

It is inevitable that everything Allāh has decreed (\textit{Qadr}) and predetermined (\textit{Qadā‘}) in the \textit{Lawh al-Mahfūz} will happen. There is no change in it, nor any substitution, as Allāh (\textit{غَيْبٍ}) said,

\[
 \textit{Mā âṣabān min muṣībahā fī al-‘arḍ wa lā fī al-nafs kābiyākā.}
\]
“No disaster strikes upon the earth or amongst yourselves except that it is in a Book before We bring it into being.”
[Sūrah al-Ḥadīd 57:22]

The Prophet (ṣallallāhu ʿalayhi wa sallam) said, “The pens have been lifted and the scrolls have dried.”

As for the statement of Allāh (.Parcel),

“Allāh eliminates what He wills or confirms, and with Him is the Mother of the Book.” [Sūrah al-Ra’d 13:39]

This has been explained as referring to the prescribed laws. Allāh abrogates whatever He wills from them and He affirms whatever He wills, up until they were ended by the message of our Prophet Muḥammad (ṣallallāhu ʿalayhi wa sallam), which abrogated all the prescribed laws that came before it. The proof for this is the āyāh that came before what we have just quoted,

“And it was not for a messenger to come with a sign except by permission of Allāh. For every term is a decree.”
[Sūrah al-Ra’d 13:38]

This has been explained as the decrees that are not in the Lawḥ al-Maḥfūẓ, such as that which is in the hands of the Angels. Refer to the second, fourth, fifth and sixth chapters of Shīfa’ ʿal-ʿAlīl by Ibn al-

1 Sahih: Related by Ahmad in al-Musnad (no. 2627) and al-Tirmidhi (no. 2516) who said, “This hadith is hasan Sahih.” It was authenticated by al-Albānī in Sahīh al- Ḥāmi (no. 7957).
Qayyim, since He mentioned a specific taqdir (decree) after the decree in the Lawh al-Mahfūz.

As for his statement, "Nothing repels the Qada', except for supplication to Allâh and nothing lengthens the lifespan, except honoring one's parents," then it does not prove that whatever is in the Lawh al-Mahfūz changes. It only proves that Allâh has decreed safety from evils and He has decreed means to that safety. The meaning is that Allâh has repelled evil from the servant and that is decreed by a deed that he performs and that is al-du'â' (supplication) and it is pre-decreed. Likewise, Allâh has decreed that the lifespan of a person be lengthened through a means that Allâh has provided for him and that is kind treatment of one’s parents and keeping the ties of kinship. So the causes and the effects are all pre-determined and pre-decreed by Allâh. Likewise, the Prophet (صلى الله عليه وسلم) said, “Whosoever is desirous that his means of sustenance should be expanded for him, or his age may be lengthened, then let him join the ties of kinship.” The lifespan of every person is pre-decreed in the Lawh al-Mahfūz, it cannot be hastened, nor can it be delayed, as Allâh (عزّ وجلّ) said,

وَلَنْ يُؤُوْجِرْنَا نَفْسًا إِذَا أَجَاءَ أَجْلُهَا وَأَنَّ اللَّهَ حَيِّ الْيَوْمِ الْخَيْرُ يَمَّالِعُونَ

“And never will Allâh delay a soul when its time has come. And Allâh is Well-Acquainted with what you do.”

[Sûrah al-Munâfiqûn 63:11]

Allâh (بِسْمِهِ وَمَعَهُ) said,

1 Hasan: Related by and al-Tirmidhi (no. 2139) who declared it hasan and Ibn Mâjah (no. 90), from the hadîth of Salmân (صفر). It was authenticated by al-Albâni in Sîsilah al-Salibî (no. 154).

2 Related by al-Bukhârî (no. 2067) and Muslim (no. 2557), from the hadîth of Anas Ibn Mâlik (صفر).
Everyone who dies or is killed, then it was his time. It is not said as the 
Mutazilah say, 'The one who is killed had his specified time shortened 
and if he had not been killed, he would have lived until another time,' 
since Allah has pre-decreed the time of every single person. He has pre­
declared causes for this specified time to end. This individual will die of a 
disease, this one will die by drowning, this one will die by being murdered 
and so on.

It is not permissible to seek an excuse with the Qadr for abandoning a 
command of Allah, nor for committing a prohibited act. Whosoever 
commits an act of disobedience for which there is a punishment specified 
by the Shari'ah but he seeks an excuse for his deed by saying that he did it 
due to the Qadr, then he must be punished with a Shari'ah punishment. 
It must be said to him, 'Your punishment is also due to the Qadr.' As for 
what occurs in the hadith about Ādam and Mūsā debating concerning the 
Qadr, then it is not by way of seeking excuse with the Qadr for an act of 
disobedience. It was only for a calamity that occurred due to an act of 
disobedience. From Abū Hurayrah (r) who said, "The Messenger of 
Allāh (صلى الله عليه وسلم) said, 'Ādam and Mūsā debated. Mūsā said to him, 
"You are Ādam, the one whose error expelled you from Paradise." Ādam

1 Translator's Note: Shaykh Muḥammad Ibn Šālih al-'Uthaymīn (d.1421H) said, 'It is 
mentioned that the affair of a thief was raised to the Leader of the Believers, 'Umar 
Ibn al-Khattāb ( ☝️ ☝️ ☝️ ☝️). He deserved to have his hand cut off. So 'Umar ordered 
that his hand be cut off. The man said, 'Take it easy - O Leader of the Believers! I 
only stole due to the Qadr of Allāh.' 'Umar replied, 'And we only cut off your hand 
due to the Qadr of Allāh.' Refer to Sharh Thalāthah al-Uṣūl (p. 78) of Ibn al-
Uthaymīn.
replied to him, ‘You are Mūsā, the one whom Allāh chose for His Message and His words, then you blame me for an affair that was already decreed upon me before I was created?’ The Messenger of Allāh (صلى الله عليه وسلم) said, ‘So Ādām overcame Mūsā in debate,’ two times.”¹

Indeed, Ibn al-Qayyīm inserted a chapter, the third chapter, in his book, Shifā’ al-ʿAlīl, to speak about this hadith. He mentioned what was said about its meaning from false statements. He mentioned the āyāt which mention the polytheists using the Qadr as an excuse for their Shirk and he mentioned that Allāh declared them liars because they remained upon their Shirk and their disbelief, and whatever they made of excuses were truthful statements by which falsehood was intended. Then he mentioned two clarifications for the meaning of the hadith; the first clarification was from his teacher, Shaykh al-Islām Ibn Taymiyyah (d.728H) and the second was from his own understanding and deduction. He said, “Once you have come to know this, then you will realize that Mūsā (عَلَيْهِ السَّلَامِ) was far more knowledgeable about about Allāh and His Names and His Attributes to blame the doer of a sin who had repented. His Lord selected him, guided him and chose him. Ādām (عَلَيْهِ السَّلَامِ) was far more knowledgeable about his Lord than to use His Qadd[1] and His Qadr as an excuse for his disobedience. Rather, Mūsā only blamed Ādām for the calamity which harmed his offspring by expelling them from Paradise. There occurs in one wording of the narration, “You have disappointed us.” So Ādām used the excuse of the Qadr for the calamity and he said, “Indeed, this calamity, which has caused harm to my offspring due to my sin was written in the Qadr before I was created.” The calamities, not the faults, can be excused with the Qadr. That is: Do you blame me for the calamity that was pre-decreed upon me and upon you such and such years before my creation? This was the answer of our Shaykh (مَجَادِلَة) and there is another answer to clarify this issue. It is that using the Qadr as an excuse for a sin is beneficial in one place and it is harmful in another place. It is beneficial to use the Qadr as an excuse after

¹ Related by al-Bukhārī (no. 3409) and Muslim (no. 2652).
the occurrence of the sin, the repentance (tawbah) from it and the abandonment of returning to it, as was done by Ādām. So at that point, the mention of al-Qādr is from Tawḥīd and from knowledge of Allāh’s Names and Attributes. Mentioning it is beneficial for the one who mentions it and the listener because he does not reject a command or a prohibition with the Qādr and he does not attempt to nullify the Shari’ah with it. Rather, he informs with pure truth about Tawḥīd and freedom from any might or power other than Allāh. It is clear that Ādām said to Mūsā, “Do you blame me for doing a deed that was written upon me before I was created?” So when a man commits a sin and then repents from it sincerely and abandons it until it is as if it never happened, then a critic blames and criticizes him for it, then it is good for him to use the Qādr as an excuse after that. So he says, ‘This is an affair that was already pre-decreed upon me before I was created,’ since he is not rejecting the truth with the Qādr and he is not mentioning it as an argument for falsehood and there is no prohibition from using it as an excuse in such a case. As for the place in which it is harmful to use the Qādr as an excuse, then it is during the time of the sin and for the future, such as when an individual commits an unlawful act or abandons an obligation, so a critic blames him, so he uses the Qādr as an excuse to remain and persist upon this sin. Using the Qādr as an excuse in such a case is pure falsehood and this individual is committing falsehood, such as when the polytheists persisted upon their Shirk and their worship of other than Allāh, so they said,

َآوِسْأَلَّا أَشْرِكْنَا وَلَا أَبْكَرْنا

“If Allāh had willed, we would not have committed Shirk and neither would our fathers.” [Sūrah al-An’ām 6:148]
"If Allah had willed, we would not have worshipped anything other than Him." [Surah al-Nahl 16:35]

So they used the Qadr as an excuse to justify what they were upon, they were not remorseful for what they had done, they were not determined to abandon it and they did not affirm that it was corrupt. This is the contrary to the one whose error is clarified to him and he is remorseful and who resolves to never return to it. So when a critic blames him after that, he says, 'Whatever happened was by the Qadr of Allah.' The point of the issue is that if the blame takes place after the sin, then it is correct to use the Qadr as an excuse and if the blame takes place during the sin, then using the Qadr as an excuse is falsehood...

Indeed, two sects have strayed concerning al-Qadā' and al-Qadr: the Qadariyyah and the Jabariyyah. The Qadariyyah say that the servants create their own actions and that Allah does not pre-decree them. So their statement necessitates that the actions of the servants occur in the dominion of Allah, yet He has not pre-decreed them. Their statement necessitates that they create their own actions free from any need of Allah and that Allah is not the Creator of everything. Rather, the servants create their own actions. This is from the most far-fetched of falsehoods, since Allah (سُبْحَانَهُ وَتَعَالَ) is the Creator of the servants and the Creator of the

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1 Refer to Shīfā' al-'Āmil (p. 35-36) of Ibn al-Qayyim.

2 Jabariyyah: This is an ascription to al-Jabr (compulsion), and al-Jabr is to deny that the actions are performed in reality by the servant and to connect them completely to Allah (الْجَبْرِ). The Jabariyyah are a group which holds that man is compelled to perform his actions and he has no capability or free will of his own at all. They are divided up into various categories. There are the Jabariyyah Khālīṣah (pure Jabariyyah) who do not affirm any action, or the capability of an action for the servant. This is the way of Jahm Ibn Ṣafwān (k.128H) and his followers. Then there are the Jabariyyah Mutawassītah (moderate Jabariyyah) who affirm that the servant has a capability that is not compelled or influenced originally. Refer to al-Mīlāl wa al-Nīhal (1/85-86) of al-Shahrastānī and al-Fisāl fi al-Mīlāl wa al-Abwā' wa al-Nīhal (3/22) of Ibn Ḥazm.
servants' actions. He is the Creator of the creatures and the attributes, as Alāh (عَزَّزُهُ) said,

\[
\text{"Alāh is the Creator of everything and He is the One, the All-Prevailing." [Sūrah al-Ra'd 13:16]}
\]

Allāh said,

\[
\text{"Alāh is the Creator of all things, and He is, over all things, Disposer of affairs." [Sūrah al-Zumar 39:62]}
\]

Allāh said,

\[
\text{"And Alāh created you and whatever you do." [Sūrah al-Ṣaffāt 37:96]}
\]

As for the Jabariyyah, then they are the ones who have stripped the servant of free will and they do not hold that he has any will or volition. They believe that movements done of free will and involuntary movements are the same and they claim that all movements are like the movements of trees - that the movement of the one who eats and drinks and prays and fasts is like the movement of a shiver. The person has nothing to gain from it and he does not have a choice in it. Based upon this, what is the benefit of sending Messengers and sending down Books? It is known with certainty that the servant has free will and volition, he is praised and rewarded for his good deeds and he is criticized and punished
for his evil deeds. The doing and earning of his freely willed actions are attributed to him. As for the involuntary movements, like the movement of a shiver, then this is not called a deed of his. It is only an attribute of him. Due to this, the linguists said about the definition of the \( f\ddot{a}i\ell \) (doer): It is a noun indicating one from whom an occurrence is attained or carried out. What they meant by the attainment of an occurrence is: actions of free will, which occur through the will and volition of the servant. What they meant by the carrying out of an occurrence is: that which does not happen out of free will, such as death, disease, shivering and the likes of that. So if it is said, ‘Zayd ate, drank, prayed and fasted,’ then Zayd is the \( f\ddot{a}i\ell \) from whom an occurrence was attained, which was the eating, drinking, praying and fasting. If it is said, ‘Zayd fell ill or Zayd died, or his hand shivered,’ then the occurrence is not something that was done by Zayd, it was only a description of what happened to him.

\textit{Ahl al-Sunnah wa al-Jam\ddot{a}ah} are upon the middle course between the extreme \textit{Jabariyyah} by affirming free will and between the \textit{Qadariyyah} by negating unrestricted free will. So they (i.e. \textit{Ahl al-Sunnah}) affirm free will for the servant and they affirm a comprehensive will for Allah and they make the will of the servant subservient to the will of Allah, as Allah (\textit{عَزَّ وَجَلَّ}) said,

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\textit{"For whoever wills amongst you to take a right course. And you do not will, except that which Allah wills - Lord of the worlds." [Surah al-Tawbah 9:28-29]}

So nothing happens in the dominion of Allah that Allah has not willed, contrary to the \textit{Qadariyyah} who say that the servants create their own actions. And the servants cannot be punished for things in which they had no free will or volition, as is claimed by the \textit{Jabariyyah}. With this, the
question that is often posed must be answered, and it is: Is the servent coerced or is he free to choose? It cannot be said that he is coerced unrestrictedly, nor is he free to choose unrestrictedly. Rather, it is said that he is free to choose in the sense that he has free will and volition and his deeds are earned by him and he is rewarded for his good deeds and punished for his evil deeds. He is coerced in the sense that he does not attain anything outside of the will, volition, creation and origination of Allah.

Everything that he attains from guidance and misguidance is by the will and volition of Allah. Indeed, Allah clarified to the servants the path to happiness and the path of misguidance and He gave them intellects with which they may distinguish between the benefit and the harm. Whoever chooses the path to happiness and traverses it will end up in happiness. That occurs by the will and volition of the servant, which follows the will and volition of Allah. That is a bounty and favor from Allah. And whosoever chooses the path to misguidance and traverses it will end up in misfortune. That is attained by the will and volition of the servant, which follows the will and volition of Allah. That is justice from Allah (عَزَّ وَجَلَّ). Allah said,

![Almighty Allah](image)

"Have We not made for him two eyes? And a tongue and two lips? And have shown him the two ways?"

[Sūrah al-Balad 90:8-10]

That is, a path to good and a path to evil. Allah said,
"Indeed, We guided him to the way, be he grateful or be he ungrateful." [Surah al-Insān 76:3]

Allāh said,

"He whom Allāh guides is the rightly guided, but he whom He leaves astray - never will you find for him a protecting guide." [Surah al-Kahf 18:17]

Guidance is of two types: the guidance of proofs and instruction (dalālah wa al-irshād) - and this type can be attained by anyone, and the guidance of success (tawfiq) and this is attained by whosoever Allāh wishes to guide. From the proofs for the first type of guidance is the statement of Allāh (عَزَّزَلَهُ) to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ),

"And indeed you, (O Muḥammad) guide to a Straight Path." [Surah al-Shūrā 42:52]

That is, you call everyone to the Straight Path. From the proofs for the second type of guidance is the statement of Allāh (عَزَّزَلَهُ),

151
“Indeed, (O Muḥammad), you do not guide whom you love, but Allah guides whom He wills.”
[Sūrah al-Qaṣas 28:56]

Indeed, Allah combined between the two types of guidance in His statement,

وَأَنْتَ مِنَ الْمُعَلُّومِينَ

وَاللَّهُ يَنْبِعُو إِلَى دَارِ الْسَّلَيْمَى وَيَهْدِي

من يَشَاءُ إِلَى سَرِّ الْعُسْرِ فَيُسْتَقِيمُ

“And Allah calls to the Home of Peace and guides whom He wills to a Straight Path.” [Sūrah Yūnus 10:25]

His statement, “And Allah calls to the Home of Peace,” refers to everyone. So the object (māfūl) has been omitted to make the intention comprehensive. This is the guidance of proofs and instruction. His statement, “and guides whom He wills to a Straight Path,” makes the object (māfūl) manifest so as to make the intention specific. This is the guidance of success.

Seventhly: According to Aḥl al-Sunnah wa al-Jamāh, īmān includes belief in the heart, statements of the tongue and actions of the limbs. According to them, these three affairs enter into the appellation of īmān (faith). Allah (الله) said,
The Believers are only those who, when Allah is mentioned, their hearts become fearful, and when His ayat are recited to them, it increases them in iman; and they rely upon their Lord. The ones who establish Prayer, and they spend from what We have provided them. Those are the Believers in truth. For them are degrees of high position with their Lord and forgiveness and noble provision.” [Sūrah al-Anfāl 8:1-4]

In these ayat is the inclusion of actions of the heart and actions of the limbs into iman.

Muslim relates in his Sahih (no. 58), from Abū Hurayrah (رضي الله عنه) who said, 'The Messenger of Allah (صلى الله عليه وسلم) said, ‘Iman consists of seventy odd or sixty odd branches. The best of them is the statement, ‘There is none worthy of worship besides Allah,’ and the lowest of them is to remove something harmful from the road. Modesty is a branch from iman.’ The hadith proves that whatever is carried out by the heart, the tongue and the limbs is from iman. As for what occurs in many ayat within the Qur’ān, which contain the attachment of righteous actions to iman, then that occurs in the statement of Allah (عَزَّ وَجَلَّ),
“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.” [Surah al-Isra‘ 18:107]

Allāh said,

“Indeed, they who have believed and done righteous deeds - those are the best of creation.”

[Sūrah al-Bayyinah 98:7]

Allāh said,

“This does not prove that the attachment means that actions do not enter into the appellation of īmān. Rather, this is from the attachment of the general to the specific. That is because the fluctuation of the people in
their levels of \textit{im\={a}n} is, in most cases, due to their fluctuation in terms of deeds and in statements as well, because the statement is an action of the tongue. Rather, they even fluctuate in terms of what their hearts establish.

Al-H\={a}f\={i}z Ibn \={H}ajr (d.852H) said in \textit{al-Fath} (1/46), quoting from al-Nawaw\=i, “Apparently, the preferred position is that faith (\textit{tasdiq}) increases and decreases with much contemplation and clarity of proofs. Due to this, the \textit{im\={a}n} of the \textit{siddiq} (faithful Believer) is stronger than the \textit{im\={a}n} of other than him, since he does not allow any doubt to creep in and he is aided by the fact that everyone knows that whatever is in his heart fluctuates to the extent that at some times his \textit{im\={a}n} is greater in certainty, sincerity and trust than other times. Likewise, faith and knowledge are in accordance to the apparentness and abundance of proofs.”

Those who leave out deeds from being included within the appellation of \textit{im\={a}n} are two groups: the extreme Murji‘\={a}h who say that every Believer has perfect \textit{im\={a}n} and that sins do not harm him in the presence of this \textit{im\={a}n}, just as obedience cannot avail him in the presence of disbelief. This statement is from the most far-fetched of falsehoods. Rather, it is disbelief.

The Murji‘\={a}h al-Fuqah\={a} are from the people of al-K\={u}f\={a}h and other than them. They are the ones who say that actions do not enter into the

\begin{footnotesize}
\begin{itemize}
\item **Murji‘\={a}h**: They were called \textit{al-Murji‘\={a}h} because they spoke with \textit{al-Ir\=ja} and the basis of \textit{al-Ir\=ja} is to delay. Due to that, they say that faith (\textit{im\={a}n}) is belief in the heart only and they delay or put off affirmation with the tongue and the actions of the limbs. Due to the fact that they favor hope alone, they say that disobedience is of no harm in the presence of faith (\textit{im\={a}n}) and that obedience is likewise of no benefit in the presence of disbelief (\textit{kuf\=r}). They are united upon the belief that the Fire will not touch anyone but the disbelievers. Refer to \textit{al-Burh\=an fi M\=arifah \=Aq\=a‘id Ab\=l al-Ad\=\=yan} (p. 17) of al-Saksaki and \textit{al-Milal wa al-Nihal} (1/139) of al-Shahrast\=ani.

Indeed, al-Shahrast\=ani mentioned that the Murji‘\={a}h consist of four groups: Murji‘\={a}h al-Khaw\=ar\=i, al-Qadariyyah, al-Jabariyyah and al-Murji‘\={a}h al-Kh\=ali\=sah. Refer to \textit{al-Milal wa al-Nihal} (1/139) of al-Shahrast\=ani and \textit{al-Maq\=al\=at al-Isl\=amiyyin} (1/213) of Ab\=u al-\=Hasan al-Ash’\=ari.
\end{itemize}
\end{footnotesize}
appellation of ʿimān. Along with that, they oppose the extreme Murjiʿah when they say that acts of disobedience harm the doer and that he will be held accountable and punished for that. Their statement is not correct, because it is a path to the innovations of the people of blameworthy kalām (theological rhetoric) from the people of al-Irjāʿ and their likes. This leads to the emergence of corruption and disobedience, as occurs in Sharḥ al-Tahāwīyyah (p. 470).

ʿImān increases with obedience and decreases with disobedience. From the proofs for its increase is the statement of Allāh (عَزَّ وَجَلَّ),

![Quran verse](image)

"The Believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His ʿayāt are recited to them, it increases them in ʿimān; and they rely upon their Lord." [Sūrah al-Anfāl 8:2]

Allāh said,

![Quran verse](image)

"As for those who believed, it has increased them in ʿimān, while they are rejoicing." [Sūrah al-Tawbah 9:124]

Allāh said,
“It is He who sent down tranquillity into the hearts of the Believers that they would increase in īmān along with their present īmān.” [Surah al-Fath 48:4]

Allāh said,

“Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them,” but it merely increased them in īmān.” [Surah Āli-İmran 3:173]

Allāh said,

“And when the believers saw the confederates, they said, “This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth.” And it increased them only in īmān and acceptance.”

[Surah al-Ahzāb 33:22]
From the proofs for its decrease is the statement of the Prophet (ﷺ), “Whosoever from amongst you sees an evil, then let him change it with his hand. If he is not capable of that, then with his tongue. If he is not capable of that, then with his heart. And that is the weakest of imān.”

There is what occurs in the hadith about the intercession, from taking out of the Fire the one in whose heart there is a mustard seed’s worth of imān. There is also the hadith in which the Prophet (ﷺ) described the women as being deficient in intellect and Religion.

Al-Hāfiẓ Ibn Ḥajr said in al-Fath (1/47), “He - meaning al-Lālikā’ī - related with his authentic isnād from al-Bukhārī who said, “I met more than a thousand men from the Scholars of the various lands. I did not see anyone from amongst them differ about the position that imān is a statement and action and it increases and decreases.” Ibn Abī Ḥātim (d.67H) and al-Lālikā’ī went to great lengths to quote that with asānid from a large group of the Companions and the tābi‘īn and everyone else who revolved around the ijma’ of the Companions and the tābi‘īn. He mentioned al-Fudayl Ibn ‘Iyāḍ (d.187H) and Waki’ (d.197H) from Abl al-Sunnah wa al-Jamā’ah.

Eighthly: Abl al-Sunnah wa al-Jamā’ah are upon a middle course concerning the one who commits a major sin - between the Murji‘ah and the Khawārij and the Mutazilah. The Murji‘ah exceed the bounds and they make him a Believer with perfect imān and they say, ‘No sin can harm in the presence of imān, just as no act of obedience can benefit in the presence of disbelief.’ The Khawārij and the Mutazilah exceed the

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1 Related by Muslim (no. 78), Ibn Majah (no. 4003) and Aḥmad in al-Musnad (no. 1090), from the hadith of Abū Sa‘īd al-Khudrī (javābi‘a).
2 Related by al-Bukhārī (no. 7439) and Muslim (no. 302), from the hadith of Abū Sa‘īd al-Khudrī (javābi‘a).
3 Related by al-Bukhārī (no. 304) and Muslim (no. 132), from the hadith of Abū Sa‘īd al-Khudrī (javābi‘a).
bounds by taking him out of imān. Then the Khawārij judge him to be a disbeliever and the Mu'tazilah say that he is upon a level between two levels and they agree with the Khawārij that he will abide in the Fire forever in the Hereafter. Aḥl al-Sunnah describe the sinner as a Believer who is deficient in imān. So they do not make him a Believer with perfect imān as the Murji'ah say, nor do they expel him from imān as the Khawārij and the Mu'tazilah say. Rather, they say, ‘He is a Believer with his imān and a fāsiq (disobedient sinner) with his major sin.’ So they do not give him imān unrestrictedly, nor do they expel him from imān completely. The Murji'ah only became misguided because they worked with the texts about the promise (of reward from Allāh) and they neglected the texts about the threat (of punishment from Allāh). The Khawārij and the Mu'tazilah became misguided because they worked with the texts about the threat and they neglected the texts about the promise. Allāh guided Aḥl al-Sunnah wa al-Jamā'ah to the truth. They worked with the texts about the promise and the threat together. They did not make the perpetrator of a major sin have perfect imān, nor did they take him out of imān in the worldly life. They say that in the Hereafter, his affair is with Allāh - if He wants, He will pardon him and if He wants, He will punish him. He will not abide in the Fire forever like the disbelievers will. Rather, he will be taken out and entered into Paradise.

Imān and disobedience and love and hatred come together within the servant. He is loved according to what he has within him from imān and he is hated according to whatever he has within him from corruption and disobedience. This is similar to the white hair, which is beloved when one looks ahead to what comes after it, which is death. Otherwise, it is hated when one looks back at what came before it, which is youth, as the poet recited,
'The white hair is hated. We also hate to part from it. So I am amazed at something that is hated and then beloved.'

Ninethly: *al-Ihsan, īmān and Islām are levels of the Religion. The highest level is *al-Ihsan* and below that is the level of īmān and below that is the level of al-Islām. Every Muhsin is a Mu‘min and a Muslim and every Mu‘min is a Muslim. However, not every Mu‘min is a Muhsin, nor is every Muslim a Mu‘min and a Muhsin. Due to this, there occurs in Sūrah al-Ḥujurat,

> قَالَ اللَّهُ ﷺ: الْعَبْدُ إِنَّمَا يَعْبُدُ مَا يَابْسُطُ لَهُ وَأَلْعَبْسُونَ

> قُولُوا أَسْتَعْنَا وَلَا يَدْخَلُ آلِ إِيمَانٌ فِي قَلْبِكُمْ

"The bedouins say, "We have believed." Say: You have not yet believed; but say instead, 'We have submitted,' for īmān has not yet entered your hearts."

[Sūrah al-Ḥujurat 49:14]

Due to the fluctuation in these levels, then one must make *al-Istīthnā‘* in īmān according to Ahl al-Sunnah. So if it is said to a man, 'Are you a Believer?' He must reply, 'If Allah so wills,' or, 'I hope so,' because mentioning īmān without istithnā‘ is self-praise. If īmān is mentioned by someone from Ahl al-Sunnah without al-Istīthnā‘ in īmān, then his intended meaning is the *asl* (basis) of īmān, which is Islām and he is not praising himself.

Tenthly: The Prophet (ﷺ) said in explaining *al-Ihsan*, "It is that you worship Allah as though you see Him. Since you do not see Him, then He sees you." The meaning is that you must worship Him as though you are standing in front of Him and you see Him. Whosoever does that, then he will approach worship in a perfect and complete manner. If he is not able to do that, then it is upon him to realize that Allah is observing
him and no secrets are hidden from Him. He must be cautious that he is being watched when Allah prohibits him from something and he must work as though he is being watched when he carries out one of Allah’s commands. Ibn Rajab (d.795H) said in the explanation of this hadith, “So his statement, “It is that you worship Allah as though you see Him,” alludes to the servant worshipping Allah in this manner, and it is to keep in mind His closeness and that He is in front of him as though he sees Him. That obligates awe, fear, reverence and glorification, as occurs in the narration of Abu Hurayrah (رضي الله عنه), “It is that you fear Allah as though you see Him.” It also obligates sincerity in worship and striving to perform it well, completely and perfectly.”

Then he said, “He (رضي الله عنه) said, “Since you do not see Him, then He sees you.” It is said: It is a justification for the first case. When the servant is commanded to contemplate Allah in worship and to keep in mind His closeness to His servant to the extent that the servant sees Him; if the servant finds that difficult, then he seeks the help of his iman (faith) that Allah sees him. Allah observes whatever he does in secret and in public and whatever he does inwardly and outwardly and nothing is hidden from Allah. Once he has achieved this station, it becomes easy for him to move up to the second station, which is to constantly be conscious of the closeness of Allah to His servant and His being with him to the extent he sees Him. It is said: Rather, this portion of the hadith alludes to the fact that whosoever finds it difficult to worship Allah as though he sees Him, then let him worship Allah as though Allah sees him and is observing him. So let him feel shy due to his awareness that Allah is looking at him.”

Ibn Rajab said, “Indeed, authentic ahadith have been mentioned with instructions to keep in mind Allah’s closeness during acts of worship.” Then he mentioned some of the ahadith, then he said, “Whosoever understands from these ahadith any tashbih (resemblance) or bulul (incarnation) or ittibad (unity of existence), then it only comes from his

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1 Refer to Jami al-Ulum wa al-Hikam (1/126) of Ibn Rajab al-Hanbali.
2 Refer to Jami al-Ulum wal-Hikam (1/128-129) of Ibn Rajab.
ignorance and faulty understanding about Allâh and His Messenger (صلى الله عليه وسلم). Allâh and His Messenger (صلى الله عليه وسلم) are free from all of that. How free from all imperfections is the One whom there is nothing like Him and He is All-Hearing, All-Seeing.”

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1 Refer to Jâmi‘ al-Ulûm (1/130) of Ibn Rajab.
He said, 'He said, “Inform me about the Hour.” He said, “The one being asked about it knows no more than the questioner.” He said, “Inform me about its signs.” He said, “When the slave woman gives birth to her mistress and when you see the bare-footed, naked and destitute shepherds of sheep competing in the construction of tall buildings.” He said: Then he left. So we remained for a time, then he said to me, “O 'Umar, do you know who the questioner was?” I said, “Allâh and His Messenger know best.” He said, ‘He was Jibrîl, he came to teach you your Religion.” Herein there are benefits:

**Firstly:** Knowledge of the Hour is specific to Allâh. No one knows when the Hour will be established, except for Allâh (سُبْحَانَ الَّذِي يُحْبِبُ). Allâh (عَلَمَ) said,

> إنَّ اللَّهَ عَلَمَ الْسَاعَةَ وَيُخَالِفُ الْقَبِيلَةَ وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا أُتْنِيَتْهُ وَمَا أُتْنِيَتْهُ نَفْسَهُ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

> “Indeed, Allâh alone has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allâh is All-Knowing and Well-Acquainted.”

[Sûrah Luqman 31:34]

Allâh (جَبَرِيلُ) said,
"And with Him are the keys of the unseen; none knows them except Him." [Sūrah al-An‘ām 6:59]

From the keys to the Unseen is knowledge of the Hour. From ‘Abdullāh Ibn ‘Umar (رضي الله عنه) who said, ‘The Prophet صل الله عليه وسلم said, ‘The keys to the Unseen are five.’ Then he recited,

\[
\text{إِنَّ الَّذِي عَلِمَ السَّاعَةَ}
\]

"Indeed, Allāh alone has knowledge of the Hour..."

[Sūrah Luqmnān 31:34]

Allāh (سُلْطَانُ وَقَاَنَّ) said,

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\text{يَسْتَعْلُونَ عَنْ السَّاعَةِ}
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أَيُّانَ مَرَضِيَّتُهُ إِنَّمَا أَعْلَمُهُ اسْتُمَارَتْ يَوْمَ الْقِيَامَةِ إِلَّا هُوَ

تَقَلَّبَ فِي السَّمَاءِ وَالْأَرْضِ لَا تُنظِرُهُ إِلَّا الْعَظِيمُ يَسْتَعْلُونَ كُلَّ حَيْثُ

يَلِدُوهُ إِنَّمَا أَعْلَمُهُ اسْتُمَارَتْ يَوْمَ الْقِيَامَةِ إِلَّا هُوَ إِلَّا أَيُّهَا النَّاَسُ لَا يَعْلَمُونَ

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“They ask you, (O Muhammad), about the Hour: When is its arrival? Say, “Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly.” They ask you as if you are familiar with it. Say: Its knowledge is only with Allah, but most of the people do not know.” [Surah al-A’raf 7:187]

There occurs in the Sunnah that the Hour will be established upon a Friday. As for the question of which year, which month out of the year and which Friday out of the month, then no one knows that, except for Allah. From Abū Hurayrah (رسول الله) that the Prophet (رضي الله عنه) said, “The best day upon which the sun has risen is Friday. In it Ādām was created and in it he was entered into Paradise and in it he was taken out from it. The Hour will not be established, except on Friday.”

Abū Dāwūd (no. 1046) and al-Nisā’ī (no. 1430) relate it with the wording, “The best day upon which the sun has risen is Friday. In it Ādām was created, in it he came down, in it he was forgiven, in it he died and in it the Hour will be established. There is no animal, except that it is anxious on Friday from the time it awakens until the sun rises, out of fear of the Hour, except for the Jinn and mankind.” It is a hadīth Ṣaḥīḥ. Its narrators are the narrators of al-Bukhārī and Muslim. This addition at the end of it proves that the Hour will occur in the early part of dawn, before the rising of the sun.

Secondly: The Hour is applied and meant to refer to the death that will take place when the horn is blown, as the Prophet (رضي الله عنه) said, “The Hour will not be established, except upon the most evil of people.” Everyone who dies before that time, then his Hour will have already been

1 Related by Muslim (no. 854).
2 Ṣaḥīḥ: It was authenticated by al-Albānī in Ṣaḥīḥ al-Jamī (no. 3334).
3 Related by Muslim (no. 2949) and Aḥmad in al-Musnad (no. 3930), from the hadīth of 'Abdullāh Ibn Mas'ūd (رضي الله عنه).
established and his standing will already have occurred. He will have moved from the abode of deeds to the abode of recompense. In his case, the Hour will refer to the Resurrection, as Allāh (عَلَيْهِ الصَّلَاةُ وَالسَّلَاتُ) said about the people of Fir‘awn,

"They are exposed to the Fire morning and evening. And the Day the Hour appears it will be said: Make the people of Fir‘awn enter the severest punishment."

[Surah Ghafir 40:46]

Allāh said,

“And those who disbelieve say, “The Hour will not come to us.” Say: Yes, by my Lord, it will surely come to you.”

[Sūrah Saba‘ 34:3]

They only denied the Resurrection, as Allāh (عَلَيْهِ الصَّلَاةُ وَالسَّلَاتُ) said,
“Those who disbelieve have claimed that they will never be resurrected. Say: Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that is easy for Allah.”

[Sūrah al-Taghābun 64:7]

Thirdly: His statement, “The one being asked about it knows no more than the questioner,” means that the creation do not know when it will be established. It means that the questioner and the questioned are the same in their lack of knowledge about it. Ibn Rajab said, “Meaning, the knowledge of the creation about the time of the Hour is all the same. And this alludes to the fact that Allah (الله) is the exclusive possessor of its knowledge.”1

Fourthly: Numerous questions used to be asked to the Messenger (صلى الله عليه وسلم) about the Hour and the Prophet (صلى الله عليه وسلم) would answer the one asking by explaining some of its signs or by diverting the attention of the questioner to that which was more important than his question.

From the examples of the first case is the hadith of Abū Hurayrah that a bedouin came and asked the Prophet (صلى الله عليه وسلم), “When is the Hour?” So he replied, “When trustworthiness is lost, then await the Hour.”2

As for the second case, then there occurs from Anas (رضي الله عنه) that a man asked the Prophet (صلى الله عليه وسلم) about the Hour, saying, “When is the Hour?” He replied, “And what have you prepared for it?” He said, “Nothing, except that I love Allāh and His Messenger (صلى الله عليه وسلم).” So he said, “You will be with those whom you love.”3

1 Refer to Jāmi’ al-Ulūm wa al-Hikam (1/135) of Ibn Rajab.
2 Related by al-Bukhārī (no. 59).
3 Related by al-Bukhārī (no. 3688) and Muslim (no. 2639).
Fifthly: He said, “Then inform me about its signs.” Its signs are its marks. The signs of the Hour are divided into two categories: The signs that mean its establishment is near, such as the sun rising from the west, the emergence of the Dajjāl, the emergence of Ya‘jūj and Ma‘jūj, the descent of 'īsā (مَيْلُوْسُ) from the heavens and other than that. And then there are the signs that come before that and from them are the two signs that have been mentioned already in this hadīth.

And the meaning of his statement, “When the slave woman gives birth to her mistress,” is explained as an allusion to the many conquests and female prisoners of war and that there are from the female prisoners those who will be compelled by their masters, so they will give birth for him. So she will be the mother of the child and her child will be at the level of her master. It is explained to mean that the conditions will change and there will be disobedience from the children towards their fathers and mothers and the children will have authority over them, to the extent that it will be as if the children are the leaders of their fathers and mothers. Al-Ḥafīẓ Ibn Ḥajr held this to be the preponderant view in al-Fath (1/123).

The meaning of his statement, “when you see the bare-footed, naked and destitute shepherds of sheep competing in the construction of tall buildings,” is that the condition of destitute shepherds, who tend sheep and do not find clothes with which to clothe themselves, will change. They will move to live within the cities and they will compete in the construction of tall buildings. These two signs have already occurred.

Sixthly: He said, ‘Then he left. So we remained for a time, then he said to me, “O ‘Umar, do you know who the questioner was?” I said, “Allāh and His Messenger know best.” He said, ‘He was Jibrīl, he came to teach you your Religion.” The meaning of ‘for a time’ is a period of time. The Prophet (صلى الله عليه وسلم) informed his Companions (صلوا الله عليه وسلم) that the questioner was Jibrīl following his departure. There occurs that he informed ‘Umar after three days. There is no contradiction between the two narrations, because the Prophet (صلى الله عليه وسلم) informed those present
and 'Umar (رضي الله عنه) was not with them. Rather, he had left from the gathering. It is agreed that he met the Prophet (صلى الله عليه وسلم) after three days, so he informed him.

**Seventhly:** The Prophet (صلى الله عليه وسلم) would ask his Companions about things to turn their attentions to something, to prepare them for its answer. They would reply, “ Allaah and His Messenger know best.” Then he would answer them, as occurs in this hadith of 'Umar. Likewise, there occurs in the hadith of Mu‘adh Ibn Jabal (رضي الله عنه), “Do you know what is the right of Allaah upon the servants and what is the right of the servants upon Allaah?’ I said, ‘Al laah and His Messenger know best.”

It is legislated for the questioner, when he does not know the answer, that he must say, ‘I do not know,’ or, ‘Allaah knows best,’ since that is appropriate for every question, contrary to, ‘Allaah and His Messenger know best.’ That is not appropriate for every question. So if a questioner were to ask, ‘When will the Hour be established?’ The answer must be specified to, ‘Allaah knows best,’ because the Prophet (صلى الله عليه وسلم) did not know when the Hour would be established.

Additionally, after his death, the Prophet (صلى الله عليه وسلم) does not know what will happen to his Ummah after him. There occurs in the hadith of Ibn Mas‘ūd (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, ‘I will precede you to the Hawd (pond). Men from amongst you will surely be raised up, then they will surely be snatched away from me. So I will say, ‘O Lord! My companions!’ It will be said, ‘Indeed, you do not know what they innovated after you.’

The intended meaning of the ‘companions’ alluded to in the hadith are those who apostatized after the death of the Prophet (صلى الله عليه وسلم) and

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1 Related by al-Bukhārī (no. 2856) and Muslim (no. 48).
2 Related by al-Bukhārī (no. 6576) and Muslim (no. 2297).
they were killed at the hands of the armies sent by Abū Bakr (رضي الله عنه) to fight the apostates.

At this point the explanation of this magnificent hadith has ended. The praise is for Allah, Lord of the creation. May the peace and salutations and blessings of Allah be upon His servant and Messenger, Muḥammad, and upon his Family and all of his Companions.
Glossary

A

Āyah: (pl. āyāt) “sign,” a verse of the Qur‘ān.
Āḥād: a narration which is narrated through one chain only.
Āḥādīth: see hadīth.
ʿAlayhi al-salam: May Allah (ṣallā Allāhu ‘alayhī wa sallam) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.
Anṣār: Helpers; the Muslims of al-Madinah who supported the Muslims who migrated from Makkah.
ʿArsh: Throne of Allāh (ṣallā Allāhu ‘alayhī wa sallam).
ʿAṣr: the afternoon Prayer.
Awliyāʾ: see Wali.

B

Bidʿah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ṣallā Allāhu ‘alayhī wa sallam) went for the Miṣrāj.

D

Dāʾī: One engaged in daʿwah, caller.
Daʿīf: A weak, unauthentic narration.
Daʿwah: Invitation, call to Allāh (ṣallā Allāhu ‘alayhī wa sallam).
Dīn: a completed way of life prescribed by Allāh (ṣallā Allāhu ‘alayhī wa sallam).
Dhikr: (pl. adhkar) remembrance of Allāh (ṣallā Allāhu ‘alayhī) with the heart, sayings of the tongue and actions of our limbs.
F

Fāhish: One who speaks with evil or obscene speech.
Fard Kifayah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.
Fatwā: (pl. fatāwā) A religious verdict.
Faqīh: A Scholar who can give religious verdicts.
Fiqh: Islamic jurisprudence, understanding.
Fitnah: (pl. fītan) Trials, persecution, conflicts and strifes among the Muslims.
Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of Janābah (ritual sexual impurity).

H

Hadith: (pl. ahādīth) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وسلم).
Ḥalāl: Lawful.
Ḥanīf: Pure Islamic Monotheism (worshiping Allāh alone and nothing else).
Ḥarām: Unlawful and forbidden.
Ḥasan: fine, good; a term used for an authentic hadith, which does not reach the level of Sahīh.
Ḥarj: Killing.
Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the Khawārij.
Hijrah: Migration from the land of Shirk to the land of Islām.
Ḥukm: A judgment of legal decision (especially of Allāh).
I

‘Ibādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā’: A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in fiqh, leader of a state.

Imān: faith, to affirm all that was revealed to the Prophet (ṣallalla‘alayhi wa sallam).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (rak‘ah) asking Allāh for guidance.

Istiwa‘: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.


Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum‘ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).
Al-Kabā’ir: The major sins.
Khārijī: (pl. Khawārij): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
Khalīfah: (pl. khulafā’): the head of the Islāmic government to whom the oath of allegiance is given.
Khilāfah: an Islāmic state.
Khutbah: (person khatib), religious talk (sermon).
Kufr: (person kāfir) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.
Makruh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: A way; method; methodology.
Marfu: A raised; a narration attributed to the Prophet (صلى الله عليه وسلم).
Masjid: A mosque.
Mawbiqat: great destructive sins.
Mudallis: one who practises taqlid.
Muhājir: (pl. mubājiroon, mubājirin) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muḥaddith: scholar of the science of hadith.
Mufti: one who gives fatwā.
Mujāhid: (pl. mujāhidūn): a Muslim warrior in Jihād.
Mujtahid: Someone who is qualified to pass judgment using ijtihad.
Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqlid.
Mushrik: (pl. mushrikūn) polythesists, pagans and disbelievers in the oneness of Allaah (ٍسُلَمٌ) and His Messenger (صلى الله عليه وسلم).
Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.
Muttaqūn: People who are pious.
Mutawātir: a hadith which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. muwahhidūn) one who unifies all of his worship and directs it to Allah alone.

Mawḍū': Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صلى الله عليه وسلم).

Mawsūl: Connected; a continuous isnād that can be narrated back to the Prophet (صلى الله عليه وسلم).

N

Nāfilah: (pl. nāfīfah) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allah has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Anological deduction of Islamic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islamic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

R

Rāfidi: This is the correct title for the extreme Shi‘ah; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur‘ān which the Muslims have is neither complete nor preserved from corruption.
Ramadan: The ninth month of Islamic calendar, in which Muslims observe fasting.

S

Şahābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.
Şahih: Authentic, the highest rank of classification of authentic ṣaḥīḥ ahādīth.
Salaf, Salaf al-Šālih: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.
Salafi: one who ascribes oneself to the Salaf and follows their way.
Sīrah: The life story of the Prophet (صلى الله عليه وسلم).
Sharī’ah: The divine code of law in Islam.
Shawwāl: The month after Ramadan.
Shayṭān: Satan.
Shī’ah: (see Ṭa’ifi) A collective name for the various sects claiming love for Ahl al-Bayt.
Shirk: Associating partners with Allah directly or indirectly in worship; compromising any aspects of Tawḥīd.
Sūrah: A chapter of the Qur’ān.
Sunnah: Example, practice; the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The Sunnah is contained in various ṣaḥīḥ ahādīth.

T

Ṭābi‘ī: (pl. ṭābi‘īn) the generation after the Companions of the Prophet (صلى الله عليه وسلم).
Tafsīr: explanation of the Qur’ān.
Ṭaghūt: Anything that is worshiped other than the real God (Allah) (i.e. false deities).
Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of Isha and Fajr.
Takhrij: It is to reference a hadith to its sources and analyze its chains of narration.
Taqlid: Blind following; to follow someone's opinion (madhab) without evidence.
Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.
Tarjamah: Notes about a reporter of hadith.
Tawāf: The circumambulation of the ka bah.
Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madinah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uhud.
ʻUlamā': (singular: ālim) scholars.
Umm: Mother of, used as an identification.
Ummah: Nation, the Muslims as a whole.
ʻUmrah: A visit to Makkah during which one performs the tawāf around the Kaʻbah and the Saʿī between al-Ṣafā and al-Marwah. It is called the lesser Hajj.
Uṣūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.
Wahdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many Sūfis.
Wakil: Disposer of affairs.
Witr: Odd; the last Prayer at the night, which consists of odd number of rakāt (units).
Walimah: The wedding feast.
Wasilah: the means of approach or achieving His closeness to Allah by getting His favours.

Wudū': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Yaqqin: Perfect and absolute faith.

Yathrib: One of the names of al-Madinah.

Zakat: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakat al-Fitr: An obligatory charity by the Muslims to be given to the poor before the Prayer of 'Id al-Fitr.

Zamzam: The sacred water inside the ḥaram (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.
Our Call to the *Ummah*

[1]: We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and in the *Sunnah* of the Messenger of Allah (ﷺ), without *tahrif* (distortion), nor *ta’wil* (figurative interpretation), nor *tamthil* (making a likeness), nor *tashbih* (resemblance), nor *tdtil* (denial).

[2]: We love the Companions (ṣaḥabah) of the Messenger of Allah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ṣallalla’llahu ‘alayhi wa sallam) with love that is permitted by the *Shari‘ah*. ‘Imrān Ibn Husayn (ṣallalla’llahu `alayhi wa sallam) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”

[3]: We love the People of Hadith and all of the Salaf of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) -ṣallalla’llahu `alayhi wa sallam- said, “The Salaf al-Ṣāliḥ, the Companions, the ṭabī‘in and their successors knew the Qur‘ān, its sciences and its meanings the best.”

[4]: We despise ‘ilm al-kalām (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsir* (explanation of the Qur‘ān), nor from the ancient stories, nor from the *Sirah* (biography) of the Prophet

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1 This explanation of our call has been summarized from *Tarjumah Abī `Abd al-Rahmān Muqbil Ibn Hādi al-Wādi`ī* (p.135-142) of Muqbil Ibn Hādi with minor additions from other sources.

2 Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baḥḍādī.

3 Refer to *al-Muwafiqāt* (2/79) of al-Shāṭibī.
(سورة البقرة: 282), except that which has been confirmed from Allah or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur’an, or the authentic and authoritative hadith. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahadith. ‘Abdullah Ibn al-Mubarak (d.181H) - رضي الله عنه - said, “The authentic ahadith are sufficient and the weak ahadith are not needed.”

[7]: We do not perform takfir upon any Muslim due to any sin, except Shirk with Allah, or the abandonment of Prayer, or apostasy. We seek refuge in Allah from that.

[8]: We believe that the Qur’an is the Speech of Allah, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allah (سورة البقرة: 282), and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.” ‘So co-operating upon righteousness and piety (taqwa) and mutual advising necessitates warning against evil and not co-operating with the wicked.”

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1 Refer to al-Jāmi’ li-Akhbār al-Rawi (2/159) of al-Suyūtī.
3 From the words of Shaykh Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).
We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

We restrict our understanding of the Book of Allāh and of the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the Salaf of the Ummah from the Scholars of hadith, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da'wah.

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1 From Fiqh al-Wāqi (p. 49) of al-Albānī.
2 From Fiqh al-Wāqi' (p. 51) of al-Albānī.
[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

[17]: Our da'wah and our 'aqīdah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for dinār or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imam Mālik said (d.179H) - ﷺ، “The knowledge of hadith is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”

[19]: We do not accept a fatwā except from the Book of Allāh and the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

These are glimpses into our 'aqīdah and our da'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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1 Refer to al-Muhaddith al-Fāsil (p. 416) and al-Kifāyah (p. 21) of al-Khaṭīb.