

Explanation of the
Ḥadīth of Jibrīl
About the Teachings of Islām

شرح حدیث جبریل
فی تعالیم الدین

Al-'Allāmah 'Abd al-Muḥsin Ibn Hamad al-'Abbād
Professor at the Islamic University of al-Madinah, Saudi Arabia

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Transliteration Chart
Library of Congress/ALA

Isolated	From Right	Middle	From Left	Roman	Name
آ	ا	—	—	' / ā / * / **	'alif
ب	ب	ب	ب	b	bā'
ت	ت	ت	ت	t	tā'
ث	ث	ث	ث	th	thā'
ج	ج	ج	ج	j	jīm
ح	ح	ح	ح	ḥ	ḥā'
خ	خ	خ	خ	kh	khā'
د	د	—	—	d	dāl
ذ	ذ	—	—	dh	dhāl
ر	ر	—	—	r	rā'
ز	ز	—	—	z	zāy
س	س	س	س	s	sīn
ش	ش	ش	ش	sh	shīn
ص	ص	ص	ص	ṣ	ṣād
ض	ض	ض	ض	ḍ	ḍād
ط	ط	ط	ط	ṭ	ṭā'
ظ	ظ	ظ	ظ	ẓ	ẓā'
ع	ع	ع	ع	'	'ayn
غ	غ	غ	غ	gh	ghayn
ف	ف	ف	ف	f	fā'
ق	ق	ق	ق	q	qāf

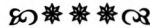
ك	ك	ك	ك	k	kāf
ل	ل	ل	ل	l	lām
م	م	م	م	m	mīm
ن	ن	ن	ن	n	nūn
ة/ه	ة/ه	ه	ه	h / t / ***	tā' / hā'/ta marbūṭah
و	و	—	—	w / ū	wāw
ي	ي	ي	ي	y / ī	yā'
ى	ي	—	—	ā	alif maqṣūrah

A Word about the Ligatures for Arabic Invocations

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

As for what some of the Scholars have said that the statement, “رَضِيَ اللهُ عَنْهُ” is specific to the Companions and that for others it is only to be said, “رَحِمَهُ اللهُ”, 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.”¹

Imām Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn (d.1421H) - رَحِمَهُ اللهُ - said concerning the statement, “صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ”, “The best of that which has been stated about it is what was mentioned by Abū al-‘Āliyah (d.90H) - رَحِمَهُ اللهُ - that the *ṣalāh* of Allāh upon His Prophet is Allāh’s praise for him in the highest gathering of Angels.”²



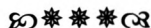
¹ Refer to *al-Adhkār* (p. 118) of al-Nawawī.

² Refer to *Sharḥ al-Mumtī* (3/164) of al-‘Uthaymīn.



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مَقَالَةٌ

Introduction

All praise is for Allāh who is pleased with Islām 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 Allāh alone, He has no associate, the King, the Truth, the Manifest. I testify that Muḥammad is His servant and His Messenger whom Allāh sent as a mercy for mankind. So he fulfilled the trust, sincerely advised the *Ummah* and conveyed the message clearly. O Allāh, 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 *ḥadīth* of Jibrīl, which comprises an explanation of Islām, *īmān* and *iḥsān*. Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said at the end of this *ḥadīth*, “This was Jibrīl, he came to you in order to teach you your Religion.” That objective has been actualized by the blessing of Allāh through the publication of this explanation in the year 1424H. A group from the people of knowledge have clarified the importance of this *ḥadīth*.

Al-Qāḍī ‘Iyāḍ (d.544H) said, “This *ḥadīth* comprises an explanation of all the acts of worship, the outward ones and the inward ones, from the tenets of *īmān*, 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 *Sharī‘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 *ḥadīth* and its three categories. Since, this *ḥadīth* 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.”¹

And al-Nawawī (d.676H) said, “And know that this *ḥadīth* 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-Qāḍī ‘Iyād.”²

And al-Qurṭubī (d.671H) said, “This *ḥadīth* deserves to be called *Umm al-Sunnah* (mother of the *Sunnah*), due to what it contains from comprehensive knowledge of the *Sunnah*.”³

And Ibn Daqīq al-‘Īd (d.701H) said, “So it is like a mother for the *Sunnah*, just as al-Fātiḥah is the mother of the *Qur‘ān* because it comprehensively gathers together the meanings of the *Qur‘ān*.”⁴

And Ibn Rajab (d.795H) said, “It is a magnificent *ḥadīth* comprising an explanation of the entire Religion. Due to this, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said at the end of it, “This was Jibrīl. 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 *iḥsān*. So he made all of that the Religion.”⁵

Indeed, I have entitled this work, ‘*Explanation of the Ḥadīth of Jibrīl about the Teachings of the Religion.*’

I ask Allāh (عَزَّوَجَلَّ) 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.

¹ Refer to *Sharḥ Ṣaḥīḥ Muslim* (1/158) of an-Nawawī.

² Refer to *Sharḥ Ṣaḥīḥ Muslim* (1/160) of an-Nawawī.

³ Refer to *Sharḥ Ṣaḥīḥ Muslim* (1/125) of an-Nawawī.

⁴ Refer to *Sharḥ al-Arbā‘īn* (p. 29) of Ibn Daqīq al-‘Īd.

⁵ Refer to *Jāmi‘ al-‘Ulūm wa al-Ḥikam* (1/97) of Ibn Rajab.

Text of the *Hadīth*

It is related by Imām Muslim in his *Ṣaḥīḥ* (no. 8), with his *isnād* from Yaḥyā Ibn Ya‘mar who said: The first one to speak about the *Qadr* (Divine pre-Decree) in al-Baṣrah was Ma‘bad al-Juhanī. So Ḥumayd Ibn ‘Abd al-Raḥmān al-Himayrī and I departed for *Ḥajj* or *‘Umrah*. We said, “If we meet someone from the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then we will ask him about what these people say concerning *al-Qadr*.” So ‘Abdullāh Ibn ‘Umar Ibn al-Khaṭṭāb 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-Raḥmān! 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 ‘Abdullāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, “Islām is that you testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that you establish the Prayer and that you pay the *zakāt* (alms), and that you fast the month of *Ramaḍān* 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.”



The Status of the *Ḥadīth*

Imām Muslim (d.261H) began with the *ḥadīth* of Jibrīl through this path and with this wording in the ‘*Book of Imān*,’ which is the first of the Books in his *Ṣaḥīḥ*. The first *ḥadīth* in *Ṣaḥīḥ al-Bukhārī* is the *ḥadīth* of ‘Umar (رَضِيَ اللهُ عَنْهُ), “Actions are only by intentions.” Indeed, al-Baghawī (d.516H) began his books, *Maṣābīḥ al-Sunnah* and *Sharḥ al-Sunnah* with the *ḥadīth* that comes first in *Ṣaḥīḥ al-Bukhārī*. And al-Bukhārī (d.256H) placed this *ḥadīth* second, though it is the first *ḥadīth* in *Ṣaḥīḥ Muslim*. And al-Nawawī followed al-Bukhārī in that in his forty *ḥadīth*. And he mentioned in the introduction some of the statements of the people of knowledge, which explain the status of this *ḥadīth* and its magnificent affair.



Referencing for the *Ḥadīth*

This *ḥadīth* 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-Ḥikam* (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-Īmān* (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’il al-Nubuwwah* (7/69-70) and *Shu’ab al-Īmān* (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-‘Ibād* (no. 190) and Ibn Khuzaymah (no. 2504).

Al-Bukhārī (no. 50) and Muslim (no. 9) agreed upon its narration from Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ). Indeed, five Companions also related it from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They have been mentioned by al-Ḥāfiẓ Ibn Ḥajr (d.852H) in *Fathḥ 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-‘Ibād* and al-Bazzār who said, “Its *isnād* is *ḥasan*,” and Jarīr Ibn ‘Abdullāh al-Bajalī by Abū ‘Awānah and Ibn ‘Abbās and Abū ‘Āmir al-Ash‘arī by Aḥmad who said, “Their two *isnāds* are *ḥasan*.”



Benefits from the Story before the *Ḥadīth*

There are benefits to be taken from the story related by Yaḥyā Ibn Ya‘mar and Ḥumayd Ibn ‘Abd al-Raḥmān al-Ḥimyarī that Muslim mentioned before the mentioning of the *ḥadīth*.

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

Secondly: The *tābī in* referred back to the Companions to know the ruling upon what occurred from difficult affairs, regardless of whether that was in issues of *‘aqā‘id* (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 (عَزَّوَجَلَّ),

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

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

Thirdly: It is recommended (*mustaḥabb*) 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 Yaḥyā Ibn Ya‘mar and Ḥumayd Ibn ‘Abd al-Raḥmān 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 *Ṣaḥīḥ Muslim* (no. 191): From Yazīd al-Faqīr who said, “I became obsessed with an opinion from amongst the opinions of the

Khawārij.¹ 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 (رَضِيَ اللهُ عَنْهُ) was narrating to the people - whilst sitting by a column - from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). He said: When he mentioned the people of Hell, I said to him, “O Companion of the Messenger of Allāh! What is this you are speaking about when Allāh says,

﴿إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَجْتَهُ﴾

“Indeed, whoever You admit to the Fire, You have disgraced him.” [Sūrah Āli-‘Imrān 3:192]

And,

﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾

“Every time they wish to emerge from it, they will be returned to it.” [Sūrah 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

¹ **Khawārij**: They have been named *Khawārij* (renegades) due to their *khurūj* (rebellion) against ‘Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) during the battle at Ṣiffīn when he appointed an individual for arbitration between two sides that they disliked. So they said, “The judgement is only for Allāh,” as an allusion to revilement of ‘Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) 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 *takfir* (excommunication) of ‘Uthmān Ibn ‘Affān (رَضِيَ اللهُ عَنْهُ), and *takfir* upon every sect other than themselves, and *takfir* 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-Burhān fī Ma‘rifah ‘Aqā‘id Ahl al-Adyān* (p. 9) of al-Saksakī, *al-Milal wa al-Nihal* (1/114) of al-Sharḥastānī and *al-Maqālāt al-Islāmiyyīn* (1/167) of Abu al-Ḥasan al-Ash‘arī.

the *maqām* (station) of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) - 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 *Ṣirāṭ* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?!" We then recanted. By Allāh - no one failed to recant amongst us other than one man, or as Abū Nu'aym said." And Abū Nu'aym is al-Faḍl Ibn Dukayn, he is one of the men in the *isnād*.

So this group came for the *Hajj* 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 *Hajj*. However, during this blessed journey, Allāh granted them the success of meeting with Jābir Ibn 'Abdullāh al-Anṣārī (رَضِيَ اللهُ عَنْهُ). 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 (رَضِيَ اللهُ عَنْهُ) spoke. From these manners is that they addressed him by the

*kunyah*¹ 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 Yaḥyā 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 *tābī‘īn* asked Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا) and he answered them regarding what they asked whilst he was walking. There occurs in *Ṣaḥīḥ 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 (رَضِيَ اللهُ عَنْهُمَا) 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 (تَبَارَكَ وَتَعَالَى) 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).

¹ **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 وَتَعَالَى) created all of the deeds of the servants, from disbelief (*kufū*), belief, obedience and disobedience and willed these for the creation. So this level has been affirmed by *Ahl al-Sunnah wa al-Jamā'ah* but the *Qadariyyah*¹ have denied it. The first level has been affirmed by many from amongst the *Qadariyyah*, but their extremists, such as Ma'bad al-Juhanī,² have denied it. And it has been denied by the one whose statement Ibn 'Umar was asked about, as well as 'Amr Ibn 'Ubayd³ and other than him.

Indeed, many of the Imāms 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

¹ **Qadariyyah:** The *Qadariyyah* is a term used to refer to those who deny the *Qadr* (pre-ordainment) of Allāh (تَبَارَكَ وَتَعَالَى). 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-Baghdādī, *al-Milal wa al-Niḥal* (1/43) of al-Sharḥastānī and *al-Burhān fī Ma'rifaḥ 'Aqā'id Ahl al-Adyān* (p. 26) of al-Saksakī.

² **Ma'bad al-Juhanī:** He was the first to deny the *Qadr* (divine pre-decree) in al-Baṣrah, as is related by Muslim in his *Ṣaḥīḥ* (no. 8). Ma'bad was an innovator, as occurs in *al-Taqrīb* (1/262) of Ibn Ḥajr and *al-Mizān* (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-'Irāq called Sawṣan; he was a Christian. He accepted Islām and then went back to Christianity. So Ma'bad al-Juhanī took (this innovated belief) from him and Ghilān took it from Ma'bad." Related by al-Ājurri in *al-Sharī'ah* (p. 243) and al-Lālikā'ī in *Sharḥ al-Itiqād* (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-Mizān* (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 Allāh, then al-Shāfi'ī (d.204H) and Aḥmad (d.241H) have documented *takfir* of him, as have other than the two of them from the Imāms of Islām.”¹

Seventhly: *Shayṭān* has two ways of misguiding the people and leading them astray. Whosoever from amongst them has a shortcoming and turns away from obedience, *Shayṭān* beautifies lusts and desires for him. Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Paradise is surrounded by difficulties and Hell is surrounded by desires.”² Due to this, they are referred to as the disease of desires, and from that is the statement of Allāh (تَبَارَكَ وَتَعَالَى),

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾

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

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

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ﴾

¹ Refer to *Jāmi' al-Ulūm wa al-Ḥikam* (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 Muḥammad), 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 (رَضِيَ اللَّهُ عَنْهَا) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recited this *āyah*, then he said, “When you see those who follow whatever is unspecific from it, then these are the ones whom Allāh has named, so beware of them.”¹ This is called the disease of doubt and Allāh (سُبْحَانَهُ وَتَعَالَى) said about it,

﴿ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ﴾

“In their hearts is a disease, so Allāh has increased them in disease.” [Sūrah al-Baqarah 2:10]

Allāh said,

﴿ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ ﴾

“And as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt.” [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 *ḥadīth* of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا).

knowledge,' and he mentioned their affair.” These ones and their likes were from the people of innovation. *Shayṭān* 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 (رضي الله عنهما) mentioned his opinion concerning these people and he declared his innocence from them, then he cited the *ḥadīth*, which includes belief in *al-Qadr* from the foundations of *īmān* as a proof.

Ninthly: It was from the way of Imām Muslim (d.261H) - رحمه الله - to retain the terms in the chains of narration (*asānīd*) and texts (*mutūn*). He would mention the *ḥadīth* as it was, without cutting it short or summarizing it. Due to this, he mentioned the *ḥadīth* 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-Ḥāfiẓ Ibn Ḥajr (d.852H) said in the biography of Imām Muslim in *Tahdhīb al-Tahdhīb*, “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 *Ṣaḥīḥ* 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 *mustakbraj*¹ upon Muslim. So

¹ **Mustakbraj:** Imām Jalāl al-Dīn al-Suyūṭī (d.911H) said, “We mean by the *mustakbraj* that author comes to a book from the books of *ḥadīth*. So he narrates his *ḥadīth* with his own *asānīd*, not with the same chains as the author of this book. So he meets him in that *isnād* at the point of his Shaykh (the one who relates to him) or those who are above him in the chain, even if it 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 *Tadrīb al-Rāwī* (1/112) of al-Suyūṭī.

how free from all imperfections is al-Muṭī (the Giver), al-Wahhāb (the Ever-Giving).”



Benefits from the Beginning of the *Ḥadīth*

He said, “Once, when we were with the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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 Islām, *īmān*, *iḥsān*, the Hour and its signs. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said after that, “He was Jibrīl, he came to teach you your Religion.” Herein, there are benefits:

Firstly: From Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) who said, “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was upon a raised place one day for the people.”¹ There occurs in *Sunan Abī Dāwūd* (no. 4698) with a *Ṣaḥīḥ* (authentic) *isnād* from Abū Dharr and Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) who both said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sit in the midst of his Companions (رَضِيَ اللهُ عَنْهُمْ). Whenever stranger would come, he would not know which of them he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was until he asked. So we requested from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Jibrīl came to Maryam in the form of a human being. The Angels came to Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and

¹ Related by al-Bukhārī (no. 50) and Muslim (no. 9), from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

to Lūt (عَلَيْهِ السَّلَامُ) in the form of a human being. They transform by the might of Allāh (عَزَّوَجَلَّ) from the appearance in which they were created to the appearance of a human being. Indeed, Allāh (عَزَّوَجَلَّ) said about the creation of the Angels,

﴿ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي
 أَجْنِحَةٍ مَّثْنَى وَثُلَاثَ وَرُبْعٌ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ ﴾⁽¹⁾

“All praise is for Allāh, 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, Allāh is able to do all things.”

[Sūrah Fāṭir 35:1]

There occurs in *Ṣaḥīḥ al-Bukhārī* (no. 4857) and *Muslim* (no. 28), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللَّهُ عَنْهُ) in the story of the *Jinn* who came to him and stole the food.¹ Just as the *Jinn* come in the form of human beings, they also come in the form of snakes, as occurs in *Ṣaḥīḥ Muslim* (no. 2236).

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

﴿ إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ﴾

¹ Related by al-Bukhārī (no. 2311), from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).

“Indeed, he and his soldiers see you from where you cannot see them.” [Sūrah al-A‘rāf 7:27]

Thirdly: The coming of Jibrīl 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 Jibrīl transformed by the might of Allāh and His (عَزَّوَجَلَّ) 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 Jibrīl to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his sitting in front of him is something from the manners of the students of knowledge with the teacher.¹ 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) attributes the teaching to Jibrīl in the end of the *ḥadīth* when he says, “He was Jibrīl, he came to teach you your Religion.” The teaching occurred from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), because he was the instructor, but it is ascribed to Jibrīl because he was the cause for the teaching that occurred. There occurs in *Ṣaḥīḥ Muslim* (no. 10) from Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) that he said, ‘The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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

¹ **Translator’s Note:** Shaykh Ṣāliḥ Ibn ‘Abd al-‘Azīz 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 *Sharḥ al-Arba‘īn* (p. 21) of Ṣāliḥ Āl al-Shaykh.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “This was Jibrīl, he wanted to teach you since you were not asking.”

Fifthly: There is no mention in the *Ṣaḥīḥayn* that Jibrīl greeted the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with *salām* when he came. However, here occurs in the *ḥadīth* 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) replied to him.”

Sixthly: al-Ḥāfiẓ Ibn Ḥajr (d.852H) said in *al-Fathḥ* (1/116-117), “So if it is said: How did ‘Umar 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 ‘Uthmān 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 *Sharḥ Muslim* (1/157) that the personal pronoun, “his thighs” is referred back to Jibrīl. Others have said that it refers to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Al-Ḥāfiẓ Ibn Ḥajr said in *al-Fathḥ* (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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as one of us would sit in the Prayer. Then he placed his hands upon the knees of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” It occurs similarly in a *ḥadīth* of Ibn ‘Abbās and Abī ‘Āmir al-Ash‘arī, “Then he placed his hands upon the knees of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” So we benefit from this narration that the personal pronoun in his statement, “upon his thighs” refers to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). This is what al-Baghawī (d.516H) and Ismā‘īl 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-Nawawī has asserted and at-Tūrabshatī has agreed with him because he held that view that Jibrīl 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is an action that is done to turn the attention towards him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” And there occurs in *Sunan al-Nasā’i* (no. 4991) that he placed his hand upon the knees of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).



Pillars of Islām

He said, ‘He said, “O Muḥammad, inform me about Islām.” The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied, “Islām is that you testify that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that you establish the Prayer and that you give the *zakāt* (alms), and that you fast the month of *Ramaḍān* 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 Jibril asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (تَبَارَكَ وَتَعَالَى). 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 (عَزَّ وَجَلَّ),

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ

يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾

¹ Refer to *al-Īmān* (p. 292) of Ibn Taymiyyah.

“And whosoever desires other than Islām as a religion - never will it be accepted from him, and he will be amongst the losers in the Hereafter.”

[Sūrah Āli-‘Imrān 3:85]

From the occurrences of *īmān* by itself is the statement of Allāh (عَزَّوَجَلَّ),

﴿وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ﴾

“And whosoever disbelieves in *īmān*, then his deeds have become worthless and he will be amongst the losers in the Hereafter.” [Sūrah al-Mā‘idah 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 Islām was explained was the testimony that none has the right to be worshipped besides Allāh and the testimony that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is the Messenger of Allāh.¹ These two testimonies are inter-connected. Both of them are binding upon every human being and *Jinn*, from the time that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent, up until the establishment of the Hour. Whosoever does not believe in him (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will be from the inhabitants of the Fire, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “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 *shahādātayn* (two testimonies).” Refer to *Dar‘ al-Ta‘ārud* (8/11) of Ibn Taymiyyah.

in that which I was sent with, except that he will be from the inhabitants of the Fire.”¹

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 ‘*lā*’ (no) negates everything in the category that is alleged to be ‘*ḥaqq*’ (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 Muḥammad 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with are required by the testimony that there is none worthy of worship besides Allāh and that Muḥammad 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

¹ Related by Muslim (no. 240).

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). If the sincerity (*ikhhlās*) is missing, then the action will not be accepted, due to the statement of Allāh (عَزَّ وَجَلَّ),

﴿ وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا ﴿٢٣﴾ ﴾

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

[Sūrah al-Furqān 25:23]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said in a *ḥadīth qudsī*, “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* (*ittibā*) is missing, the action is rejected, due to the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “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 (*bid’ah*) 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 Allāh, 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to his Companion who slaughtered his sacrificial animal before the ‘*Id* Prayer, “Your sheep was slaughtered for meat.”⁴ The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not consider it a sacrifice for Allāh,

¹ Related by Muslim (no. 2985).

² Related by al-Bukhārī (no. 2697), Muslim (3/312), Aḥmad in *al-Musnad* (6/270), Abū Dāwūd (no. 4606) and Ibn Mājah (no. 14).

³ Related by Muslim (3/313).

⁴ Related by al-Bukhārī (no. 5556) and Muslim (no. 1961).

because it has been sacrificed before the beginning of the time of sacrifice, which begins after the 'Īd Prayer. Indeed, al-Ḥāfiẓ said in his explanation of this *ḥadīth* in *al-Fatḥ* (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 *Sharī'ah*.”

There occurs in the *Sunan* (1/68-69) of al-Dārimī (d.280H) that 'Abdullāh Ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ) 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-ḥamdulillāh*’ one hundred times.” So they would say, ‘*Al-ḥamdulillāh*’ 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 Abū 'Abd al-Raḥmān! These are pebbles upon which we count the *takbīr*, the *taḥlīl* 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or you have opened up a door to misguidance?!” They replied, “By Allāh, O Abū 'Abd al-Raḥmān! 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-Ṣaḥīḥah* (no. 2005).

Thirdly: The most important of the five pillars of Islām after the two testimonies (*shahādātayn*) is the Prayer. Indeed, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described it as a pillar ('*umūd*) of Islām, as occurs in the

ḥadīth where he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) advised Mu‘ādh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ).¹ It is the twenty ninth *ḥadīth* in *al-Arba‘īn* of al-Nawawī. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.² The distinction between the Muslim and the disbeliever is the Prayer.³

From that which proves the importance of the Prayer also is that Allāh obligated the five daily Prayers upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the night journey (*Laylah al-Isrā’*), whilst he was in the heavens, as occurs in the *aḥādīth* about *al-Isrā’*. The people of Hell answered about the reasons for which they had entered Hell, they said,

﴿لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾

“We were not from those who prayed.”

[Sūrah al-Muddaththir 74:43]

The Prayer prevents one from immorality and evil, as Allāh (عَزَّوَجَلَّ) said,

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

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

¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2619) and Aḥmad in *al-Musnad* (5/231-237), from the *ḥadīth* of Mu‘ādh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (no. 5136).

² Refer to *al-Silsilah al-Ṣaḥīḥah* (no. 1358, 1739, 1748) of al-Albānī.

³ Related by Muslim (no. 134), from the *ḥadīth* of Jābir Ibn ‘Abdullāh (رَضِيَ اللَّهُ عَنْهُ).

The Prayer is from the last of what the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) advised with. From Umm Salamah (رَضِيَ اللهُ عَنْهَا), “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Mālik (رَضِيَ اللهُ عَنْهُ) who said, “The general advice of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the presence of his imminent death, whilst he was breathing his last, was, “The Prayer and what your right hands possess.” From ‘Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) who said, “The last words of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were, “The Prayer and what your right hands possess.” These *aḥādīth* are *Ṣaḥīḥ*, they were related by Ibn Mājah (no. 1625, 2697, 2698) and other than him.¹

Also, when Allāh mentioned the attributes of the Believers in *Sūrah al-Mu‘minūn* and *al-Ma‘ārij*, He began them both with the Prayer and He ended them both with the Prayer. He said in *Sūrah al-Mu‘minīn*,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

“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 صَلَاتِهِمْ يُحَافِظُونَ ﴿٣﴾﴾

“And those who carefully maintain their Prayers.”

[*Sūrah al-Mu‘minūn* 23:9]

¹ **Ṣaḥīḥ:** These *aḥādīth* were authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (no. 3873).

He said in *Sūrah al-Ma'ārij*,

﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾^(٢٣)

“Those who are constant in their Prayer.”

[*Sūrah al-Ma'ārij* 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “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.”¹ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Related by al-Bukhārī (no. 644) and Muslim (no. 651), from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ).

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.”¹

Muslim (d.261H) relates in his *Ṣaḥīḥ* (no. 654), from Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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 *Ṣaḥīḥ* (no. 653), from Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said, ‘A blind man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).

From Ibn ‘Umar (رَضِيَ اللهُ عَنْهُمَا), “Whenever we failed to find a man in the ‘*Ishā’* Prayer late at night and in the morning Prayer, we would have a poor opinion of him.”¹

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. Allāh (عَزَّوَجَلَّ) said,

﴿ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ
فَلْتَقُمْ طَائِفَةٌ 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 *aḥādīth* 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 Allāh and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as Allāh (عَزَّوَجَلَّ) said,

﴿ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾

“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,

﴿فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

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

[Sūrah al-Tawbah 9:11]

He said,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾

“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.”

[Sūrah 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 (سُبْحَانَهُ وَتَعَالَى), 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 *ḥadīth* that the person is rewarded for his good deed with ten of its like, up to seven hundred times.¹ Allāh (عَزَّوَجَلَّ) said, “except for the fast. Since, it is for Me and I will give the reward for it.”² That is, without any account. All good deeds are for Allāh (عَزَّوَجَلَّ), as Allāh (عَزَّوَجَلَّ) said,

﴿قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

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

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

Sixthly: *Hajj* (pilgrimage) to the Sacred House of Allāh is a monetary and bodily form of worship. Indeed, Allāh has obligated that it be performed once in a lifetime. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”³ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”⁴

¹ Related by Muslim (no. 185).

² Related by al-Bukhārī (no. 1894) and Muslim (no. 165).

³ Related by al-Bukhārī (no. 1820) and Muslim (no. 1350).

⁴ Related by Muslim (no. 1349).

The capability of performing the *Hajj* pertains to bodily strength and availability of wealth. One can perform *Hajj* on behalf of someone who has passed away. As for the one who is living, then no one can perform *Hajj* 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 *maḥram* (male relative or guardian) if she is coming for the *Hajj* from outside of Makkah, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “No one must be alone with a woman, except that a *maḥram* is with her. The woman must not travel, except with a *maḥram*.” So a man stood up and said, “O Messenger of Allāh! My wife must go out for *Hajj* and I have been enlisted for such and such a battle.” He replied, “Leave and perform the *Hajj* with your wife.”¹

Seventhly: These five pillars have been mentioned in the *ḥadīth* based upon their importance. He began therein with the *shahādātayn*, which are the basis for every deed by which one draws closer to Allāh (عَزَّوَجَلَّ). 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 *Hajj*, which is not obligatory during a lifetime, except for one time.

¹ Related by al-Bukhārī (no. 3006) and Muslim (no. 1341), from the *ḥadīth* of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا).

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 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 *ihsān*.” 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.’ Herein, there are benefits:

Firstly: This answer comprises the six pillars of *īmān*.¹ The first of these pillars is *īmān* (belief) in Allāh 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 Allāh does not believe in the rest of the pillars. *Īmān* in Allāh comprises *īmān* in His existence, His *rubūbiyyah*, His *ulūhiyyah* and His Names and Attributes and that He (سُبْحَانَهُ وَتَعَالَى) is described with every form of perfection that is befitting of Him. He is far above every imperfection.

¹ **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 Islām’ 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 Islām. 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 undersanding 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 *Sharī‘ah* cannot be established because its establishment depends upon the fulfillment of its pillars.” Refer to *Sharḥ al-Arbā‘īn* (p. 26-27) of Ṣāliḥ Āl al-Shaykh.

Therefore, it is obligatory to believe in the *Tawhīd* (oneness) of His *rubūbiyyah* and His *ulūhiyyah* and His Names and Attributes.

Tawhīd 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*.

Tawhīd al-Ulūhiyyah (oneness of Allāh's worship) is the *Tawhīd* (oneness) of Allāh with regards to the deeds of the servants, such as *al-du'ā'* (supplication), *al-khawf* (reverential fear), *al-rajā'* (hope), *al-tawakkul* (reliance), *al-isti'ānah* (seeking assistance), *al-isti'ādhab* (seeking refuge), *al-istighāthah* (seeking deliverance), *al-dhabh* (sacrifice), *al-nadh'r* (vows) and other than these from the various types of worship in which it is obligatory to single out Allāh. 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 *Tawhīd al-Asmā' wa al-Ṣifāt* (oneness of Allāh's Names and Attributes), then it is to affirm everything that Allāh affirms for Himself and everything that His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has affirmed for Him from the Names and Attributes in a manner that befits His perfection and majesty; without *takyīf*,¹ or *tamthīl*² and without *tahrīf*,³ or *ta'wīl*⁴ or

¹ **Takyīf**: Imām 'Abd al-Raḥmān Ibn Nāṣir al-Sa'dī (d.1376H) said, "*Takyīf* is to ask how the Attributes of Allāh are and to search for their true nature." Refer to *al-Tanbihāt al-Laṭīfah* (p. 78) of al-Sa'dī.

² **Tamthīl**: Imām 'Abd al-Raḥmān al-Sa'dī said, "*Tamthīl* is to say that the Attributes are the like the attributes of the creation." Refer to *al-Tanbihāt al-Laṭīfah* (p. 79) of al-Sa'dī.

³ **Tahrīf**: Imām 'Abd al-Raḥmān al-Sa'dī said, "*Tahrīf* 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-Sa'dī.

⁴ **Ta'wīl**: Qāḍī Abū Ya'lā (d.458H) said, "The proof for the futility of *ta'wīl* (figurative interpretation) is that the Companions and those who followed them →

ta'wil.¹ This category to *Tawhīd* entails declaring Him far above everything that does not befit Him, as Allāh (عَزَّوَجَلَّ) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him and He is the All-Hearing, All-Seeing.” [Sūrah al-Shūrā 42:11]

This *āyah* combines between affirmation (*ithbāt*) and negation (*tanzīh*). The affirmation is in the statement of Allāh,

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“And He is the All-Hearing, All-Seeing.”

[Sūrah al-Shūrā 42:11]

And the negation is in the statement of Allāh,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

“There is nothing like unto Him.” [Sūrah al-Shūrā 42:11]

from the *tābī'in* understood the Attributes '*alā zāhir* (upon their literal meaning) and they did not take recourse to *ta'wil*, nor did they move away from the *zāhir* (apparent, literal) meaning. If *ta'wil* were permissible, then they would have preceded us in it.” Refer to *Ibṭāl al-Ta'wilāt li Akhbār al-Ṣifāt* (p. 21) of al-Qaḍī Abū Ya'lā.

¹ **Ta'wil**: Imām al-Sa'dī said, “*Ta'wil* is to deny the true meaning which is proven by the Book and the *Sunnah*.” Refer to *al-Tanbīhāt* (p. 78) of al-Sa'dī.

So Allāh (سُبْحَانَهُ وَتَعَالَى) 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 Allāh from the Names and Attributes.

This division for the categories of *Tawḥīd* is known through careful study of the texts in the Book and the *Sunnah*. That has been clarified in the first *sūrah* in the *Qur‘ān* and in the last *sūrah*. So both of them comprise the three categories of *Tawḥīd*.

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

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

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

[*Sūrah al-Fātiḥah* 1:2]

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

﴿ الرَّحْمَنُ الرَّحِيمُ ﴾

“The Most Merciful, the Bestower of mercy.”

[*Sūrah al-Fātiḥah* 1:3]

This *āyah* comprises *Tawḥīd al-Asmā‘ wa al-Ṣifāt*. *Al-Raḥmān* and *al-Raḥīm* are two Names from the Names of Allāh, 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,

﴿مَلِكِ يَوْمِ الدِّينِ﴾

“Sovereign of the Day of Recompense.”

[Sūrah al-Fātiḥah 1:4]

This *āyah* contains an affirmation for *Tawḥīd al-Rubūbiyyah*. He (سُبْحَانَهُ وَتَعَالَى) 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,

﴿أَنَا رَبُّكُمْ الْأَعْلَى﴾

“I am your Lord, the Most Exalted.”

[Sūrah al-Nāzi‘āt 79:24]

He said,

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

“It is You we ask for assistance and it is You we worship.”

[Sūrah al-Fātiḥah 1:5]

In this *āyah* is an affirmation of *Tawḥīd al-Ulūbiyyah*, and giving precedence to the object (*mafūl*), which is, “It is you,” benefits a restriction. This means, ‘We specify You with worship and *al-istiānah* (seeking assistance) and we do not associate anyone else with You.’

Allāh said,

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧﴾

“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 *Tawḥīd al-Ulūbiyyah*. Since, asking for guidance from Allāh is *du‘ā’* (supplication). Indeed, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Supplication (*al-du‘ā’*) is worship.”¹ 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 *Tawḥīd*. 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-Tawḥīd*. Rather, they commit *Shirk* with Allāh and they worship other than Him along with Him.

As for Sūrah al-Nās, then Allāh said,

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١﴾

¹ **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 1479) and al-Tirmidhī (no. 3247). It was authenticated by al-Albānī in *Ṣaḥīḥ 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 *Tawḥīd*. So *al-isti‘ādhah* (seeking refuge) with Allāh contains *Tawḥīd al-Ulūbiyyah*.

And,

﴿يَرْبِّ النَّاسِ﴾

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

In this *āyah* is an affirmation of *Tawḥīd al-Rubūbiyyah* and *Tawḥīd al-Asmā’ wa al-Ṣifāt*. It is similar to the statement of Allāh (عَزَّوَجَلَّ) in the beginning of al-Fātiḥah,

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾﴾

“All praise is for Allāh, Lord of the worlds.”

[Sūrah al-Fātiḥah 1:2]

Allāh said,

﴿مَلِكِ النَّاسِ ﴿٢﴾﴾

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

In this *āyah* is an affirmation of *al-Rubūbiyyah* and *al-Asmā’ wa al-Ṣifāt*.

And,

﴿إِلَهُ النَّاسِ﴾

“The God of mankind.” [Sūrah al-Nās 114:3]

In this *āyah* is an affirmation of *al-Ulūbiyyah* 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-Ulūbiyyah*. Likewise, *Tawḥīd al-Ulūbiyyah* 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 Allāh alone is *al-ma'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 Allāh is the Creator and the Sustainer, the one who grants life and death and that Allāh 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 Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sent affirmed *Tawḥīd al-Rubūbiyyah*. However, this affirmation was not enough to enter them into Islām. Rather, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) fought them until they worshipped Allāh 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 Allāh (عَزَّ وَجَلَّ),

﴿۱۰﴾ أَمْنَ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ
 مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ
 أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَمْ تَرَ مَعَ اللَّهِ بَلَّ هُمْ قَوْمٌ يَعِدُونَ ﴿۱۱﴾
 أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
 رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَمْ تَرَ مَعَ اللَّهِ بَلَّ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿۱۲﴾ أَمْنَ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
 وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَمْ تَرَ
 مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ ﴿۱۳﴾ أَمْنَ يَهْدِيكُمْ فِي
 ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ
 رَحْمَتِهِ ۗ أَلَمْ تَرَ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿۱۴﴾
 أَمْنَ جَدُّوا الْخَالِقَ ثُمَّ يُعِيدُهُ، وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ
 أَلَمْ تَرَ مَعَ اللَّهِ قُلْ هَانُوا بَرَهْنَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿۱۵﴾ ﴿

“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 Allāh? 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 Allāh? 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 Allāh? 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 Allāh? High is Allāh 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.” [Sūrah al-Naml 27:60-64]

So in every *āyah* from these *āyāt* there is an affirmation of *Tawḥīd al-Rubūbiyyah*, which is then binded with *Tawḥīd al-Ulūhiyyah*. He says in every *āyah* from these five *āyāt* after affirming *Tawḥīd al-Rubūbiyyah*,

﴿أَأَلِهَ مَعَ اللَّهِ﴾

“Is there a deity with Allāh?”

[Sūrah al-Naml 27:60, 61, 62, 63, 64]

The meaning is that whosoever singles out these actions for Allāh, which are from the actions of Allāh alone, then it is obligatory upon him to single out Allāh alone with worship, because the One who is specified with creation, sustenance and other than that from the actions of Allāh,

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 (عَزَّوَجَلَّ) said,

﴿إِنَّ الَّذِينَ دَعَّوْنَ مِنْ دُونِ اللَّهِ عِبَادًا مِثْلَكُمْ﴾

“Indeed, those whom you call upon besides Allāh are servants like you.” [Sūrah al-A‘rāf 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 *Ṣaḥīḥ Muslim* (no. 2996), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The Angels were created from light and the *Jinn* were created from a smokeless fire and Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was created from that which has been described to you.” The Angels have wings, as occurs in the first *āyah* from Sūrah Fāṭir. Jibrīl has six hundred wings, as has been confirmed from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it has already proceeded. They are a creation that is numerous and no one knows their number besides Allāh (عَزَّوَجَلَّ). The proof for this is that the frequented House (*al-bayt al-ma‘mūr*), 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 *Ṣaḥīḥ* (no. 2842), from ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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,

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 Allāh.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

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

[Sūrah al-Taḥrīm 66:6]

Indeed, some of them have been named in the Book and the *Sunnah*; they are Jibrīl, Mikā‘il, Isrāfil, Mālik, Munkar and Nakīr. 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 *taṣḍīq* (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 (*taṣḍīq*) and affirmation of every Book that Allāh 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-Injīl* (Gospel), *al-Zabūr* (Psalms) and the scriptures of Ibrāhīm and Mūsā. Indeed, the scriptures of Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) have been mentioned in two places within the *Qur‘ān*: in Sūrah al-Najm and al-A‘lā. The *Zabūr* of Dāwūd (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) has been mentioned in two places within the *Qur‘ān*: in al-Nisā‘ and al-Isrā‘. Allāh (عَزَّوَجَلَّ) said in these two places,

﴿وَأَتَيْنَا دَاوُدَ زَبُورًا﴾

“And We gave the *Zabūr* (Psalms) to Dāwūd.”

[Sūrah al-Isrā‘ 17:55, Sūrah al-Nisā‘ 4:163]

As for the *Tawrāt* and the *Injīl*, then they have been mentioned in many *sūrahs* within the *Qur‘ān*. The one which has been mentioned the most is the *Tawrāt*. No Messenger has been mentioned in the *Qur‘ān* like the mentioning of Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) 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-Tawrāt*, *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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). 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 *sūrah* like it. They have failed to do so and they will never be able to do so, as Allāh (عَزَّجَلَّ) said,

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾﴾

“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.” [Sūrah al-Isrā‘ 17:88]

The *Qur‘ān* is also distinguished in that Allāh has promised to preserve and safeguard it from distortion. Allāh (عَزَّوَجَلَّ) said,

﴿ إِنَّا نَحْنُ نُزَلِّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

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

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

﴿ وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً
وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿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.” [Sūrah al-Furqān 25:32]

The *Qur‘ān* is a criterion over the previous Books. Allāh (عَزَّوَجَلَّ) said,

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ﴿٥٠﴾ ﴾

“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'idah 5:48]¹

This *āyah* proves that the *Qur'ān* is a criterion over the previous Books. The *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explains the *Qur'ān* and clarifies it, as Allāh (عَزَّوَجَلَّ) said,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“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-Naḥl 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 (عَزَّوَجَلَّ) has obligated the five daily Prayers, the *zakāt*, fasting and the *Ḥajj*; 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 *rakā'āt* (units) and it has clarified how they must be performed. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Pray as you have seen me praying.”²

¹ **Translator's Note:** Imām Muḥammad Ibn Šāliḥ al-'Uthaymīn (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 Uṣūl al-Īmān* (p. 31) of Ibn al-'Uthaymīn.

² Related by al-Bukhārī (no. 631).

Allāh commanded the giving of the *zakāt* (obligatory alms) and the *Sunnah* clarified the conditions under which it becomes obligatory, its shares and its amounts. Allāh commanded fasting and the *Sunnah* clarified its rules and regulations and what nullifies it.

Allāh commanded the *Hajj* (pilgrimage) and the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) clarified how it is to be performed. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Take your rituals of *Hajj* from me. Since, I do not know if I will perform *Hajj* again after this *Hajj* of mine.”¹

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 Allāh. Allāh 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 (سُبْحَانَهُ وَتَعَالَى) 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 *fi‘liyyah* (pertaining to action). So it is *dhātiyyah* in the sense that there is no beginning to when Allāh began to be described with this Attribute, He always possessed it. It is *fi‘liyyah* 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, Allāh spoke to Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) during his time and He spoke to our Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) during the night of *al-Mi‘rāj* (ascension). Allāh 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 Allāh (تَبَارَكَ وَتَعَالَى) wants it to occur. Allāh (سُبْحَانَهُ وَتَعَالَى) speaks with letters (*ḥarf*) and a voice (*ṣawt*). His Speech is not created, nor is it innate speech. Allāh (تَبَارَكَ وَتَعَالَى) said,

¹ Related by Muslim (no. 1297).

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

“And Allāh spoke to Mūsā with direct Speech.”

[Sūrah al-Nisā‘ 4:164]

So in this *āyah* is an affirmation for the Attribute of Speech for Allāh (عَزَّوَجَلَّ), and it affirms that Mūsā 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 Allāh (سُبْحَانَهُ وَتَعَالَى) and the Speech of Allāh (عَزَّوَجَلَّ) 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. Allāh (عَزَّوَجَلَّ) said,

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِي رَبِّي لَنَفِدَ الْبَحْرُ

قَبْلَ أَنْ تَفْدَكَ كَلِمَتِي رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾﴾

“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.” [Sūrah al-Kahf 18:109]

Allāh said,

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ

مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ

مَا نَفَدَتْ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾﴾

“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 Luqmān 31:127]

In these two *āyāt* is an affirmation for the Attribute of Speech for Allāh (عَزَّوَجَلَّ). 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 *Tawrāt* 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 (عَزَّوَجَلَّ) said,

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

“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 (عَزَّوَجَلَّ) said,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ، يَعْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ الْعِزِّ ﴿٣١﴾ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءٌ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾﴾

“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-Aḥqāf 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 (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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 ‘Īsā because the *Injil* was sent down to ‘Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ). 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,

﴿أُنزِلَ مِنْ بَعْدِ مُوسَى﴾

“...revealed after Mūsā.” [Sūrah al-Aḥqāf 46:30].”¹

The Messengers were the ones who were entrusted to convey the laws (*sharā‘i*) which were sent down to them, as Allāh (عَزَّوَجَلَّ) said,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ
وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ﴾

“We have already sent Our Messengers with clear evidences and sent down with them the Book and the balance.” [Sūrah 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 (عَزَّوَجَلَّ) said,

¹ Refer to *Tafsīr al-Qur‘ān al-‘Azīm* (p. 1709) of Ibn Kathīr.

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا
 هُدًى وَنُورٌ يُحْكُمُ بِهَا الَّذِينَ
 آسَمُوا لِلَّذِينَ
 هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
 اسْتُحْفِظُوا مِنْ
 كِتَابِ اللَّهِ ﴾

“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 from the Book of Allāh.” [Sūrah al-Mā‘idah 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 Allāh (عَزَّوَجَلَّ) said,

﴿ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴾

“So is there anything upon the Messengers other than the duty of clear notification?”

[Sūrah al-Naḥl 16:35]

Allāh said,

﴿ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءَوهَا
فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا بَلَىٰ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ ﴾

“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 *āyāt* 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it is upon the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to convey and it is upon us to submit.”¹ It was mentioned by al-Bukhārī (d.256H) in his *Ṣaḥīḥ*, in the Book of *Tawḥīd*, “Chapter: The statement of Allāh (عَزَّ وَجَلَّ),

﴿ يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ ﴾

“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-Fatḥ*.

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 (عَزَّوَجَلَّ) said,

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾

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

Allāh (عَزَّوَجَلَّ) said,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ
قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ﴾

“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.” [Sūrah 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 (تَبَارَكَ وَتَعَالَى),

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ
 قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾
 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
 هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
 وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ
 ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾
 وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ
 الْعَالَمِينَ ﴿٨٦﴾

“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, Ishāq and Ya‘qūb - all of them We guided. And Nūḥ, We guided before; and amongst his descendants, Dāwūd and Sulaymān and Ayyūb and Yūsuf and Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyah and Yaḥyā 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: Ādam, Idrīs, Hūd, Ṣāliḥ, 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 (عَزَّوَجَلَّ) said,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ﴾

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

Ibn Kathīr said in his explanation of this *āyah*, “That which *Ahl al-Sunnah wa al-Jamā'ah* are upon - and it is that which the Shaykh, Abū al-Ḥasan ‘Alī Ibn Ismā‘īl al-Ash‘arī (d.324H) has documented from them - is that no prophetess has emerged from the women. They only have amongst them *Siddiqāt* (supporters of the truth), as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) informed about the noblest of them: Maryam Bint ‘Imrān, when He (تَبَارَكَ وَتَعَالَىٰ) said,

﴿ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ﴾

“The *Masih*, 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-Mā‘idah 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 Kathīr said, ‘And He said,

﴿مِّنْ أَهْلِ الْقُرَىٰ﴾

“...from amongst the people of the cities.”

[Sūrah Yūsuf 12:109]

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, Allāh said,

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا﴾

“The Bedouins are stauncher in disbelief and hypocrisy.”

[Sūrah al-Tawbah 9:97]

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

﴿مِّنْ أَهْلِ الْقُرَىٰ﴾

“...from amongst the people of the cities.”

[Sūrah Yūsuf 12:109]

‘This is because they are more knowledgeable and more forbearing than the nomadic Bedouins.’¹

This information that has come about in this *āyah*, that the Messengers are from the people of the towns, does not negate the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

¹ Refer to *Tafsīr al-Qur’ān al-‘Azīm* (p. 998) of Ibn Kathīr.

﴿وَجَاءَ بِكُمْ مِنَ الْبَدْوِ﴾

“And He brought you here from Bedouin life.”

[Sūrah Yūsuf 12:100]

This is because it means that Ya‘qūb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) 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, Muḥammad al-Amīn al-Shanqīṭī (d.1393H) - رَحِمَهُ اللَّهُ - in his Book, *Daf’ Ihām al-Idṭirāb ‘an Āyāt al-Kitāb*, in the section about this *āyah* from Sūrah Yūsuf.

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 *Sharī‘ah* is revealed, but he is not commanded to convey it and the Messenger is the one to whom a *Sharī‘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,

﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾﴾

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

He said,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيِّ
إِلَّا إِذَا تَمَعَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ﴾

“And We did not send before you any Messenger or Prophet, except that when he spoke, *Shayṭān* threw into it some doubt.” [Sūrah al-Ḥajj 22:52]

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

﴿ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا
هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْمَوْا لِلَّذِينَ
هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ﴾

“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'īl after Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) 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 (عَزَّوَجَلَّ) said about our Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ^ص﴾

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

Allāh said,

﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ^ع﴾

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

Allāh said about Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ),

﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾﴾

“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 (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ),

message from Allāh to them, then he is a Prophet and not a Messenger.” Refer to *al-Nabuwwāt* (p. 255) of Ibn Taymiyyah.

﴿وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾﴾

“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), at first, but he was not commanded to convey it. Then, he was commanded afterward to convey it due to the statement of Allāh,

﴿يَا أَيُّهَا الْمَدِينُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾﴾

“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) - رَحِمَهُ اللهُ - said in *al-Uṣūl al-Thalāthah*, “He was made a Prophet with,

﴿اقْرَأْ﴾

“Read!” [Sūrah al-‘Alaq 96:1]

Then he was made a Messenger with,

﴿الْمَدَّثِرُ﴾

“...who have covered yourself with a garment.”

[Sūrah al-Muddaththir 74:1].”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 (عَزَّوَجَلَّ) said,

﴿فَاصْبِرْ كَمَا صَبَرَأُولُو الْعَزْرِ مِنَ الرُّسُلِ﴾

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

[Sūrah al-Aḥqāf 46:35]

They are: Our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Ibrāhīm, Mūsā, Nūḥ and ‘Isā. Indeed, Allāh mentioned them in two *āyāt* from the *Qur‘ān* in His statement in Sūrah al-Aḥzāb,

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ
نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ﴾

¹ Refer to *Sharḥ Thalāthah al-Uṣūl* (p. 83) of Ibn al-Uthaymīn.

“When We took from the Prophets their covenant and from you and from Nūḥ and Ibrāhīm and Mūsā and ‘Īsā, the son of Maryam.” [Sūrah al-Aḥzāb 33:7]

And Allāh said in Sūrah al-Shūrā,

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

“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 Ibrāhīm and Mūsā and ‘Īsā - 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) directed them towards all that is good and he warned them against all evil. Allāh (عَزَّجَلَّ) said,

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾ ﴾

“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.”

[Sūrah Āli-Imrān 3:164]

Allāh said,

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا
وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ 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.”

[Sūrah al-Saba‘ 34:28]

Allāh said,

﴿ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

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

Allāh said,

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ
رَسُولُنَا يَبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا
مِن بَشِيرٍ وَلَا نَذِيرٍ قَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴾ ﴿١١﴾

“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 Allāh is competent over all things.” [Sūrah al-Mā‘idah 5:19]

Allāh said,

﴿ قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا
عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ ﴾

“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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *Sharī'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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”¹

So after our Prophet, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 *īmān* in our Prophet, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), whose *Sharī'ah* has abrogated the *sharā'ī* (laws) that came before it. The Prophets ended with him. Allāh (عَزَّ وَجَلَّ) said,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

“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-Aḥzāb 33:40]

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

﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾

¹ Related by Muslim (no. 240).

“The people of Nūḥ denied the Messengers.”

[Sūrah al-Shu‘arā‘ 26:105]

﴿ كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١١٣﴾ ﴾

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

﴿ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١١٤﴾ ﴾

“Thamūd denied the Messengers.”

[Sūrah al-Shu‘arā‘ 26:141]

﴿ كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١١٦﴾ ﴾

“The people of Lūṭ denied the Messengers.”

[Sūrah al-Shu‘arā‘ 26:160]

﴿ كَذَّبَ أَصْحَابُ الْغَيْبَةِ الْمُرْسَلِينَ ﴿١١٧﴾ ﴾

“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called the *Jinn* and mankind to the pure Religion and the Straight Path. Allāh (عَزَّوَجَلَّ) said,

﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾﴾

“And Indeed, you invite them to a Straight Path.”

[Sūrah al-Mu‘minūn 23:73]

Allāh said,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٥٣﴾﴾

“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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Allāh is not to be worshipped, except by that which His noble Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) brought. There is no path that reaches Allāh, except by following what he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *du‘ā’* (supplication) to seek guidance to the Straight Path has come in Sūrah al-Fātiḥah, 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 وَجَلَّ) said,

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ ﴾

“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-Fātiḥah 1:6-7]

So the Muslim supplicates with this *du‘ā‘* 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 Allāh distances him from the path of those with whom Allāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) guiding the *Jinn* and mankind to the Straight Path is the light for which Allāh (عَزَّوَجَلَّ) described him in His statement,

﴿ يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٥﴾
 وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿١٦﴾ ﴾

¹ **Translator’s Note:** Imām Muḥammad Ibn al-‘Uthaymīn said, “The causes for leaving the Straight Path are either ignorance (*jahl*) or obstinate rejection (*inād*). Those who left it due to obstinate rejection are the ones whom Allāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent. As for after he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh.” Refer to *Tafsīr Juz‘ ‘Amma* (p. 34) of Ibn al-‘Uthaymīn.

“O Prophet! Indeed, We have sent you as a witness and a bringer of good tidings and a warner and one who invites to Allāh, by His permission, and an illuminating lamp.”

[Sūrah al-Aḥzāb 33:45-46]

So Allāh (عَزَّوَجَلَّ) described him in this *āyah* as an illuminating lamp (*sirāj munīr*), who illuminates the path to Allāh (سُبْحَانَهُ وَتَعَالَى) for His servants. This is also the meaning of the light, which Allāh described in the *Qur‘ān* when He said,

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا﴾

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

The light of the *Qur‘ān* is whatever it comprises from guidance to the Straight Path.

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

- i. The abode of worldly life (*dār al-dunyā*).
- ii. The abode of the Hereafter (*dār al-ākhirah*).

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 *dunyā* (worldly life). Everyone who has already died will be resurrected and stand. Everyone will be moved from the abode of deeds (*dār al-‘amal*) to the abode of recompense (*dār al-jazā‘*). 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 *īmān* in the Last Day is *īmān* in the *fitnah* (trial, tribulation) of the grave and its blessing and its punishment. Indeed, *aḥādīth* have been mentioned about the trial of the grave and the questioning therein, its blessing and its punishment. So al-Bukhārī relates in his *Ṣaḥīḥ* (no. 86), from Fātimah Bint al-Mundhir (رَضِيَ اللَّهُ عَنْهَا), from Asmā‘, from ‘Ā‘ishah about the story of the Prayer for an eclipse. In it the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *mūqin* (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 *munāfiq* (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 *Ṣaḥīḥ* (no. 4699), from al-Barā‘ Ibn ‘Āzib (رَضِيَ اللَّهُ عَنْهُ), that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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,

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

**“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 Aḥmad, with a *ḥasan isnād* from al-Barā‘ Ibn ‘Āzib (رَضِيَ اللَّهُ عَنْهُ), a long *ḥadīth*, 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

There occurs in the same *ḥadīth*, “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 *ḥadīth*, 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 *ḥadīth* 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

¹ **Ṣaḥīḥ:** Refer to *Aḥkām al-Janā‘iz* (p. 159) of al-Albānī.

There occurs in the *Muṣannaḥ* (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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *isnād* is *Ṣaḥīḥ* and it has the ruling of being considered a statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Muslim relates in his *Ṣaḥīḥ* (no. 588), from Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *Ṣaḥīḥ* (no. 1377) of al-Bukhārī, from Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *ḥadīth* of al-'Abbās Ibn 'Abd al-Muṭṭalib (رَضِيَ اللهُ عَنْهُ) in *Ṣaḥīḥ Muslim* (no. 56), that he heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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) - رَحِمَهُ اللهُ - has based upon these three questions his invaluable treatise, *al-Uṣūl al-Thalāthah wa Adillatuhā* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allāh (عَزَّوَجَلَّ) said about the people of Fir'awn,

﴿التَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾

**“The Fire, they are exposed to it morning and evening.
And the day the Hour appears, it will be said: Make the
people of Fir'awn enter the severest punishment.”**

[Sūrah Ghāfir 40:46]

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 *ḥadīth* 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.¹

Imām Aḥmad (d.241H) relates in his *Musnad* (no. 15778), from Imām al-Shāfi‘ī (d.204H), from Imām Mālik (no. 179H), from Ibn Shihāb (d.124H), from ‘Abd al-Raḥmān Ibn Ka‘b Ibn Mālik, from his father, from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said, “Indeed, the soul of the Believer is in a bird, which sits upon the trees of Paradise, up until Allāh (تَبَارَكَ وَتَعَالَى) returns its soul to its body upon the Day of Resurrection.” It is a *Ṣaḥīḥ ḥadīth*. 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 (عَزَّ وَجَلَّ),

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ
أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ (١٦٩)

“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.” [Sūrah Āli-‘Imrān 3:169]

“Indeed, a *ḥadīth* has been related to us in the *Musnad* of Imām Aḥmad 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, *Ṣaḥīḥ 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 *ḥadīth*.

¹ Related by Muslim (no. 1887), from the *ḥadīth* of ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ).

There occurs in *Ṣaḥīḥ Muslim* (no. 2868), from Zayd Ibn Thābit (رَضِيَ اللَّهُ عَنْهُ), that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 *aḥādīth* 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,

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿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,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾ ﴾

“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 Allāh.”

[Sūrah al-Taghābun 64:7]

Allāh said,

﴿ذَٰلِكَ يَٰۤأَنَّا اللَّهُ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ وَعَدَىٰ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾﴾

“That is because Allāh is the truth and because He gives life to the dead and because He is over all things competent. And that the Hour is coming - no doubt about it - and that Allāh 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 (عَزَّوَجَلَّ) said,

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرِ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾﴾

“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-Naḥl 16:38]

The grave of our Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will be the first grave to be separated from its inhabitant at the Resurrection, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “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.”¹

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 (عَزَّوَجَلَّ) said,

﴿أَوَلَمْ يَرِ الْإِنْسَنُ أَنَا
خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا
مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾﴾

“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.**” [Sūrah Yā Sin 36:77-79]

¹ Related by Muslim (no. 2278).

Allāh said,

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ
ثُمَّ يُعِيدُهُ، وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾

“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 (تَبَارَكَ وَتَعَالَى) said,

﴿يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ
مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ
ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ ﴿٥﴾﴾

“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 (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّاعَيْنَا أَنَّآ كُنَّا فَاعِلِينَ ﴿١٦﴾﴾

“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.”

[Sūrah al-Anbiyā‘ 21:104]

Allāh said,

﴿أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴾

“Did We fail in the first creation? Rather, they are in confusion over a new creation.” [Sūrah Qāf 50:15]

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
الرَّيْكَ نُطْفَةَ مِن مَّيِّ يُمْنِي ﴿٣٧﴾ ثُمَّ كَانَ عَاقِبَةَ فَخَلَقَ فَسَوَّى ﴿٣٨﴾
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدْرِ
عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴿٤٠﴾﴾

“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 (عَزَّوَجَلَّ) said,

﴿وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا
الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾﴾

“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]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا الْمُحْيِي الْمَوْتَى إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾﴾

“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,

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١١﴾﴾

“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 (تَبَارَكَ وَتَعَالَى) said,

﴿وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيِّتَةً ۗ كَذَلِكَ تُخْرَجُونَ ﴿١١﴾﴾

“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 (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ
وَحَبَّ الْحَصِيدِ ﴿١٠﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعْنَ نَضِيدٌ ﴿١١﴾
رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١٢﴾﴾

“And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest and lofty palm tree having fruit arranged in layers - as provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.”

[Sūrah Qāf 50:9-11]

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَهُوَ الَّذِي يُرْسِلُ
الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَفَلَّتْ سَحَابًا
ثِقَالًا اسْقَنَهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ
الشَّجَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾﴾

“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-A‘rāf 7:57]

Allāh said,

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُسُقْنُهُ إِلَىٰ بَلَدٍ مَّيِّتٍ
فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿١﴾﴾

“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 (عَزَّوَجَلَّ) said,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ
خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾﴾

“Surely, the creation of the heavens and the earth is greater than the creation of mankind, but most of the people do not know.” [Sūrah Ghāfir 40:57]

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ مَلَكٌ يُخَيِّرُ
بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾﴾

“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 (تَبَارَكَ وَتَعَالَى) said,

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾﴾

“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 Sīn 36:81]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١١﴾﴾

“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-Isrā‘ 17:99]

Allāh said,

﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا ﴿٧٧﴾﴾

“Are you a more difficult creation, or is the heaven?
Allāh constructed it.” [Sūrah al-Mursalāt 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 (عَزَّوَجَلَّ) said,

﴿بَلْ يَعْجُبُونَ أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ﴿٢١﴾﴾
فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢٢﴾ أَمْ دَامِتْنَا وَكُنَّا
تُرَابًا ذٰلِكَ رَجْعٌ بَعِيدٌ ﴿٢٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ
وَعِنْدَنَا كِتٰبٌ حَفِیْظٌ ﴿٢٤﴾﴾

“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 (سُبْحٰنَهُ وَتَعَالٰی) 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. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَئِكَ
تُؤْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٦﴾﴾

“And mention when Ibrāhīm said, “My Lord, show me how You give life to the dead.” Allāh said, “Have you not believed?” He said, “Yes, but I ask only that my heart may be satisfied.” Allāh 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 Allāh 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 (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) 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 *Tafsīr al-Qur‘ān al-‘Azīm* (p. 324) Ibn Kathīr.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَيَوْمَ يُحْشَرُ

أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١١﴾ حَتَّىٰ إِذَا مَا جَاءَهُمَا شَهِدَ
عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَقُلُوبُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢﴾
وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ
﴿١٣﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ
وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ
﴿١٤﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ أَنْ تُصَبِّحْتُمْ
مِنَ الْخَاسِرِينَ ﴿١٥﴾ ﴿

“And mention (O Muḥammad), 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 (تَبَارَكَ وَتَعَالَى),

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

“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),

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾

“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 *ḥadīth* 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 (عَزَّوَجَلَّ) 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 *īmān* 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-shafā'ah al-'uzmā*) will then take place for our Prophet, Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that is the Praiseworthy Station (*al-maqām al-maḥmūd*). Allāh will come to deliver the judgement between the servants. Allāh (عَزَّوَجَلَّ) said,

¹ Related by al-Bukhārī (no. 7506) and Muslim (no. 2756), from the *ḥadīth* of Abī Hurayyah (رَضِيَ اللهُ عَنْهُ).

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

“And We will gather them and We will not leave behind anyone from amongst them.” [Sūrah al-Kahf 18:47]

Al-Bukhari (no. 6527) and Muslim (no. 2859) relate from ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) who said, ‘The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”¹

Ibn Kathīr said in explanation of the statement of Allāh (عَزَّ وَجَلَّ),

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

“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 (عَلَيْهِ الصَّلَاةُ وَالسَّلَام): Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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 Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so he will say, “I will do it, I will do it.” He will go and intercede with Allāh (سُبْحَانَهُ وَتَعَالَى) 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 Subḥān. Allāh (تَبَارَكَ وَتَعَالَى) will come to

¹ It is also related by al-Bukhārī (no. 6526) and Muslim (no. 2860), from the *ḥadīth* of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ).

deliver the judgement, however He wills. The Angels will come before Him, ranks upon ranks.”¹

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

﴿وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۗ﴾

“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.” [Sūrah al-Kahf 18:48]

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ
عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ
رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾﴾

“And who is more unjust than he who invents a lie against Allāh? 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 Allāh is upon the wrongdoers.” [Sūrah Hūd 11:18]

Allāh said,

¹ Refer to *Tafsīr al-Qur’ān al-‘Azīm* (p. 1994) of Ibn Kathīr.

﴿ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
 مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ
 لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَجَدُوا مَا عَمِلُوا
 حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿١١﴾ ﴾

“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.”

[Sūrah al-Kahf 18:49]

Allāh said,

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ
 إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
 فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ ﴾

“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.”

[Sūrah al-Inshiqāq 84:7-12]

Allāh said,

﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوْتِيَ
كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ مَا أُرْوُوا كِتَابِيَةَ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ
حَسَابِيَةَ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ
الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَأُوْتِيَ كِتَابِيَةَ
﴿٢٥﴾ وَلَأُوْتِرَ مَا حَسَابِيَةَ ﴿٢٦﴾ يَلَيْتَنِي كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أُعْنِي
عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَةٌ ﴿٢٩﴾ خُدُوهُ فَعُلُوهُ ﴿٣٠﴾ ثَرُ الْجَحِيمِ
صَلُوهُ ﴿٣١﴾ ثَرُ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾﴾

“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.” Allāh 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]

Allāh said,

﴿يَوْمَ يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَالَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَيْرًا
يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾

“That 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.”

[Sūrah al-Zalzalah 99:6-8]

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whosoever is called to account will be punished.” ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) said, “Does Allāh not say,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾﴾

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

[Sūrah al-Inshiqāq 84:8]

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 *Hawḍ* (pond) of our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The *aḥādīth* about this are related in *mutawātir*² form from

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

² **Mutawātir**: Imām Muḥammad Ibn Ṣāliḥ al-Uthaymīn (d.1421H) - رَضِيَ اللهُ عَنْهُ - 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 *Muṣṭalah al-Ḥadīth* (p. 6) of al-Uthaymīn.

the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Al-Bukhārī (d.256H) - رَحِمَهُ اللهُ - mentions it in “Chapter: Concerning the *Hawḍ*,” from the ‘*Book of Heart Softening Narrations*,’ in his *Ṣaḥīḥ* through nineteen paths, from (no. 6575-6593). Al-Ḥāfiẓ [Ibn Ḥajr] mentions in *al-Fath* (11/468-469) that the Companions who narrated about the *Hawḍ* reached more than fifty in number. He mentions twenty-five of them quoting from al-Qāḍī ‘Iyāḍ (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 *Hawḍ* were more than fifty in number. Imām Ibn Kathīr (d.774H) mentions in *Kitāb al-Nihāyah* (2/29-65) *ahādīth* about the *Hawḍ* 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 *Hawḍ* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is his statement, “My *Hawḍ* 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.”¹ Muslim relates it in his *Ṣaḥīḥ* (no. 2292) with the wording, “My *Hawḍ* 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 *Ṣaḥīḥ Muslim* (no. 2300), from the *ḥadīth* of Abī Dharr (رَضِيَ اللهُ عَنْهُ) 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 *Hawḍ*. Al-Bukhārī relates in his *Ṣaḥīḥ* (no. 6576), from

¹ Related by al-Bukhārī (no. 6579), from the *ḥadīth* of ‘Abdullāh Ibn ‘Amr (رَضِيَ اللهُ عَنْهُ).

Ibn Mas'ūd (رَضِيَ اللهُ عَنْهُ), from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they were then killed at the hands of the victorious army, which Abū Bakr al-Ṣiddīq sent to fight the apostates.

The *Rāfiḍah*¹ who harbor resentment against the Companions claim that the Companions apostasized after the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

¹ **Rāfiḍah:** Al-Saksakī said in his book, *Mārifah 'Aqā'id Ahl al-Adyān* (p. 36), "They came to be called the *Rāfiḍah* (rejectors) due to their rejection (*rafīd*) of Abū Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا). And it is said that their name was due to their rejection of Zayd Ibn 'Alī (رَضِيَ اللهُ عَنْهُ) when he gave his allegiance to Abū Bakr and 'Umar (رَضِيَ اللهُ عَنْهُمَا) and spoke with acceptance of their leadership. So Zayd said, "They (i.e. the *Rāfiḍah*) have rejected me (*rafadūnī*)." So they came to be called *al-Rāfiḍah*. And they came to be called *Shī'ah* (followers) when they said, "We are from the followers (*shī'ah*) of 'Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ)." 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, 'Alī (رَضِيَ اللهُ عَنْهُ) fought some of them during his time and burned others. And the extremists from amongst them denied the Day of Reckoning." End of al-Saksakī's words.

And they are united upon the view that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) textually stipulated the succession of 'Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) 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-Islāmiyyīn* (1/89) of Abu al-Ḥasan al-Ash'arī, *al-Milal wa al-Niḥal* (1/146) of al-Sharḥastānī and *al-Burhān fī Mārifah 'Aqā'id Ahl al-Adyān* (p. 36) of al-Saksakī. Indeed, after the time of 'Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ), the *Rāfiḍah* split up into four groups, as has been mentioned by 'Abd al-Qāhir Ibn Ṭāhir al-Baghḍādī: the *Zaydiyyah*, the *Imāmiyyah*, the *Kaysāniyyah* and the *Ghulāt*. Refer to *al-Farq bayn al-Firaq* (p. 15) of al-Baghḍādī. And al-Sharḥastānī added: the *Ismā'iliyyah*. Refer →

except for a small group from amongst them and that they will be driven away from the *Hawḍ*. The reality is that the *Rāfiḍah* themselves deserve to be driven away from the *Hawḍ* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), because they do not wash their feet in the ablution. Rather, they wipe over their feet. Indeed, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Woe to the ankles from the Fire.”¹ They will not have the mark of radiance, which the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”²

From *īmān* in the Last Day is *īmān* 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. Allāh (عَزَّوَجَلَّ) said,

﴿ وَنَضَعُ الْمَوَازِينَ
الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ ﴿١٧﴾ ﴾

“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-Niḥal* (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 (رَضِيَ اللهُ عَنْهُ).

² Related by al-Bukhārī (no. 136), from the *ḥadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

Allāh said,

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُقْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾ ﴾

“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*.” [Sūrah al-A‘rāf 7:8-9]

Allāh said,

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾
فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١٠٣﴾ ﴾

“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.”

[Sūrah al-Mu‘minūn 23:101-103]

Allāh said,

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٦﴾
﴿ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأَمَّهُ هَاوِيَةٌ ﴿٧﴾
﴿ وَمَا أَدْرَاكَ مَا هِيَ ۖ نَارٌ حَامِيَةٌ ﴿١١﴾ ﴾

“Then as for one whose scales are heavy 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.”

[Sūrah al-Qāri‘ah 101:6-11]

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Cleanliness is half of *īmān* (faith), and *al-ḥamdulillāh* (saying: all praise is for Allāh) fills the scales, and *subḥānallāh* (saying: how free is Allāh from all imperfections) and *al-ḥamdulillāh* fill whatever is between the heavens and the earth.”¹ The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “There are two statements that are beloved to *al-Raḥmān*. They are light upon the tongue, but heavy upon the scales: *subḥānallāhi wa bi ḥamdihī* (glorified is Allāh and all praise is for Him), *subḥānallāhil-‘aẓīm* (glorified is Allāh, the Magnificent).”²

Though the deeds are intangible, Allāh 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 Allāh and to make the servant aware of his deeds. Allāh (سُبْحَانَهُ وَتَعَالَى) 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), Aḥmad in *al-Musnad* (no. 21828) and al-Dārimī in his *Sunan* (no. 651), from the *ḥadīth* of Abī Mālik al-Ash‘arī (رَضِيَ اللهُ عَنْهُ).

² Related by al-Bukhārī (no. 7563) and Muslim (no. 2694), from the *ḥadīth* of Abī Hurayrah (رَضِيَ اللهُ عَنْهُ).

Just as the deeds will be weighed, the scrolls that documented the deeds will also be weighed, as occurs in the *ḥadīth* of the card and the scrolls. The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Indeed, Allāh 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 laid 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 Allāh and I testify that Muḥammad is the servant of Allāh 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 Allāh.”¹

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

From *īmān* in the Last Day is belief in the *Ṣirāṭ*. 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 **Ṣaḥīḥ**: Related by al-Tirmidhī (no. 2639) who declared it *ḥasan* and al-Ḥākim declared it *Ṣaḥīḥ* upon the condition of Muslim in *al-Mustadrak* (1/6) and al-Dhahabī agreed. Refer to *Silsilah al-Ṣaḥīḥah* (no. 135) of al-Albānī.

² **Ḥasan**: Related by Aḥmad in *al-Musnad* (no. 3991) and others from the *ḥadīth* of ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ). And it is a *ḥasan ḥadīth*. It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1392).

them are those who will crawl slowly. There occurs in *Ṣaḥīḥ al-Bukhārī* (no. 806) and Muslim (no. 299) from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The *Ṣirāṭ* 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-Sa’dān* (a thorny plant). Have you seen the thorns of *al-Sa’dān*?” They said, “Yes.” He said, “Indeed, they are like the thorns of *al-Sa’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 *Ṣaḥīḥ Muslim* (no. 329), from the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) and Hudhayfah (رَضِيَ اللَّهُ عَنْهُ) wherein he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Trustworthiness and kinship would be sent. They would stand upon the sides of the *Ṣirāṭ*. 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 *Ṣirāṭ* 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 *Ṣirāṭ*, 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 *Ṣaḥīḥ Muslim* (no. 302) from the *ḥadīth* of Abū Sa’id al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) 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-Sa’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 lacerated 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-‘Uẓmā al-Khāṣṣah* (the greater specific intercession) of our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to relieve the people who will be standing from their predicament. This intercession is the *Maqām al-Maḥmūd* (praiseworthy station), which the early ones and the late-comers have praised - from Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) to those in whose time the Hour will be established. Indeed, we have alluded to this earlier in the speech of Imām Ibn Kathīr (رَحِمَهُ اللهُ).

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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and other than him from the Prophets from atop the *Ṣirāṭ*, “O Allāh! Save us, save us!” Indeed, we have just mentioned two *aḥādīth* about passing over the *Ṣirāṭ* 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 (سُبْحَانَهُ وَتَعَالَى),

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَمَهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

“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.” [Sūrah al-Ṭūr 52:21]

From these intercessions is his intercession for his wives to be raised up to his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) level.

From them is to enter Paradise without a reckoning. The proof for this is his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) supplication for ‘Ukāshah Ibn Miḥṣan (رَضِيَ اللهُ عَنْهُ) to be from amongst the seventy thousand who will enter Paradise without a reckoning.¹

From them is his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh (عَزَّوَجَلَّ),

﴿وَالَّذِينَ كَفَرُوا لَهُمْ
نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُحْقَفُ عَنْهُمْ
مِّنْ عَذَابِهَا﴾

“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.” [Sūrah Fāṭir 35:36]

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

² Related by al- Bukhārī (no. 3883) and Muslim (no. 209), from the *ḥadīth* of al- ‘Abbās Ibn ‘Abd al-Muttalib (رَضِيَ اللهُ عَنْهُ).

From them is his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) intercession to enter Paradise. The proof for this is his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement, “I will be the first of the people to intercede in Paradise and I will have the largest following amongst the Prophets.”¹ 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.”² The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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.”³

From them is the intercession to take the people who committed major sins out of the Fire. Indeed, *mutawātir* (concurrent) *aḥādīth* have been mentioned about that from the Messenger of Allāh, as was mentioned by the commentator of *al-Ṭaḥāwīyyah* (p. 290). From them is the *ḥadīth* of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh so wills - for those who die from my *Ummah* not having committed *Shirk* with Allāh.’”⁴

This intercession will be made by the Angels, the Prophets and the Believers, due to the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the *ḥadīth* of Abū Sa’īd in *Ṣaḥīḥ Muslim* (no. 183), ‘So Allāh (عَزَّ وَجَلَّ) 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 *ḥadīth* of Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ).

² Related by Muslim (no. 290), from the *ḥadīth* of Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ).

³ Related by Muslim (no. 197), from the *ḥadīth* of Anas Ibn Mālik (رَضِيَ اللَّهُ عَنْهُ).

⁴ Related by al-Bukhārī (no. 6304) and Muslim (no. 199) and the wording is from Muslim.

From *īmān* 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, Allāh 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 Allāh (تَبَارَكَ وَتَعَالَى)،

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
 لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
 ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾﴾

“And the first forerunners in faith among the *Muhājirīn* (emigrants) and the *Anṣār* (helpers) and those who followed them with good conduct - Allāh 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]

Allāh said,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
 السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

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

Allāh said,

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ
وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ﴾

“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 Allāh and His Messengers.” [Sūrah al-Ḥadīd 57:21]

From the *āyāt* in which Allāh has mentioned that He has created the Fire for His enemies is the statement of Allāh,

﴿وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ
بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾﴾

“And that He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allāh an assumption of evil nature. Upon them is a misfortune of evil nature; and Allāh has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.” [Sūrah al-Faṭḥ 48:6]

Allāh said,

﴿ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا
 لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴾

“He has sent down upon you, (O Muḥammad), the Book in truth, confirming what was before it. And He revealed the *Tawrāt* and the Gospel.” [Sūrah Āli-‘Imrān 3:3]

And He said,

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
 وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾

“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 *ḥadīth* of Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا) about the Prayer for an eclipse wherein there occurs, “They said, “O Messenger of Allāh! 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...”¹

¹ 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*,¹ 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 *aḥādīth* 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.

¹ **Mu'tazilah:** This sect arose when Wāṣil Ibn 'Aṭā' 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 (*īmān*). So al-Ḥasan al-Baṣrī (d.110H) banished him from his gathering. So he isolated himself at a column from amongst the columns of the mosque in al-Baṣrah 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 (*ī 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 (سُبْحَانَهُ وَتَعَالَى), the belief that Allāh (عَزَّ وَجَلَّ) will never be seen with the eyes, the statement that the Speech of Allāh (عَزَّ وَجَلَّ) 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-Baghdādī and *al-Fiṣal fī al-Milal wa al-Ahwā' wa al-Niḥal* (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 Ādam (عَلَيْهِ السَّلَامُ) 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, *Hādīy al-Arwāḥ* (p. 16-32). And in his poem, *al-Mimīyyah*, 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 (عَزَّ وَجَلَّ),

﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ
رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾﴾

“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,

﴿إِنَّ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٨﴾﴾

“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,

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ أَدْخُلُوهَا بِسَلَامٍ إِنَّهُمْ لَمِنَ ﴿١٦﴾
 وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ
 ﴿١٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُحْرَجِينَ ﴿١٨﴾ ﴾

“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.” [Sūrah al-Hijr 15:45-48]

Allāh said,

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾
 جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ. ﴿٨﴾ ﴾

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

From the *āyāt* that have come concerning the permanence of the Fire and the disbelievers’ abiding therein forever is the statement of Allāh (عَزَّوَجَلَّ),

﴿ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
 ﴿٣٩﴾ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴾

“And those who disbelieve and deny Our signs - those will be inhabitants of the Fire; they will abide therein eternally.” [Sūrah al-Baqarah 2:39]

Allāh said,

﴿ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴾

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

Allāh said,

﴿ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ
 بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴾ ﴿٤٧﴾

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

Allāh said,

﴿ فَاتَّعَفَّوهُمْ شَفَعَةُ الشَّفَاعِينَ ﴾ ﴿٤٨﴾

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

Allāh said,

﴿وَالَّذِينَ كَفَرُوا لَهُمْ
نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٦٦﴾﴾

“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 الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ طَرِيقًا ﴿٦٧﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٦٨﴾﴾

“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,

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

“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,

﴿إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦١﴾
 خٰلِدِينَ فِيهَا اَبَدًا اَلَا يَجِدُوْنَ وٰلِيًا وَلَا نٰصِيْرًا ﴿٦٢﴾﴾

“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-Aḥzāb 33:64-65]

Allāh said,

﴿إِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦١﴾﴾

“Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.” [Sūrah al-Bayyinah 98:6]

The permanence of Paradise and the Fire and the remaining of their inhabitants to no end, does not negate that Allāh (عَزَّوَجَلَّ) is *al-Ākhir* (the Last), after whom there is nothing, because the eternity of Allāh (عَزَّوَجَلَّ) 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 *īmān* 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 *ijmā* (consensus). So from the proofs in the Book is the statement of Allāh (عَزَّوَجَلَّ),

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾﴾

“Some faces will be radiant on that Day, looking at their Lord.” [Sūrah al-Qiyāmah 75:22-23]

Allāh said,

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ ﴿١٥﴾﴾

“No! Indeed, they will be partitioned that Day from their Lord.” [Sūrah al-Muṭaffifīn 83:15]

Al-Shāfi‘ī (d.204H) - رَحِمَهُ 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,

¹ Refer to *Sharḥ Usūl al-Itiqād* (2/506) of al-Lālikā‘ī.

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

“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 (عَزَّوَجَلَّ). The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explained it as such, as occurs in *Ṣaḥīḥ Muslim* (no. 297) - from Ṣuḥayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who said, “When the people of Paradise have entered Paradise, Allāh (تَبَارَكَ وَتَعَالَى) 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 (عَزَّوَجَلَّ).” Then he recited this *āyah*,

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

“For them who have done good is the best reward - and extra.” [Sūrah Yūnus 10:26]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ﴾

“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'yah* (seeing Allāh), since that is more general.

Allāh said,

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ، قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ قَالَ لَن نَرَنِي وَلَٰكِن نُّنظِرُ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ نَرِيهِ فَلَمَّا تَبَجَّلَ
رَبُّهُ، لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا﴾

“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.” [Sūrah al-A‘rāf 7:143]

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

﴿لَن نَرَنِي﴾

“You will not see Me.” [Sūrah al-A‘rāf 7:143]

That means: in the worldly life. This is also proven by his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement, “Know that no one from amongst you will see his Lord (عَزَّوَجَلَّ) until he dies.”¹

Indeed, Ibn al-Qayyim (d.751H) - رَحِمَهُ اللهُ - mentioned these proofs from the Book and other than them in his book, *Hādīy al-Arwāḥ* (p. 179-186). Then he mentioned the proofs from the *Sunnah*, from twenty-seven Companions and he mentioned their *aḥādīth*. Then he mentioned the *āthār* (narrations) of the Companions, the *tābī'in* and those who came after them from *Ahl al-Sunnah wa al-Jamā'ah*. All of this proves the *ittifāq* (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 *aḥādīth* in the *Sunnah* that serve as proofs for the affirmation of *al-Qadr*. Allāh (عَزَّوَجَلَّ) said,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿١٩﴾ ﴾

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

Allāh said,

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ﴾

¹ Related by Muslim (no. 2931), al-Tirmidhī (no. 2161) and Aḥmad in *al-Musnad* (no. 22560), from the *ḥadīth* of 'Abdullāh Ibn 'Umar (رَضِيَ اللهُ عَنْهُمَا) and others.

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

Allāh said,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

“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 Allāh.” [Sūrah al-Ḥadīd 57:22]

As for the *Sunnah*, then both Imām al-Bukhārī (d.256H) and Imām Muslim (d.261H) produced a book within their *Ṣaḥīḥ* collections about *al-Qadr*, which comprised numerous *aḥādīth* in affirmation of *al-Qadr*. Muslim relates in his *Ṣaḥīḥ* (no. 2664), from Abū Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘The strong Believer is better and more beloved to Allāh than the weak Believer. There is good in both of them. Strive for that which will benefit you and seek the help of Allāh 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 Allāh and He does whatever He wills.’ Since, ‘if’ opens the way for the work of *Shayṭān*.”

Muslim (no. 2665) relates with his *isnād* to Ṭāwūs who said, ‘I reached people from the Companions of the Messenger of Allāh (صلى الله عليه وسلم) saying, “Everything is by *Qadr*.” He said: I heard ‘Abdullāh Ibn ‘Umar (رضي الله عنهما) saying: The Messenger of Allāh (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-Nawawī

(d.676H) said in *Sharḥ Ṣaḥīḥ Muslim* (16/205) about this *ḥadīth*, “It means that the incapability of the despondent one and the zeal of the determined one have been pre-decreed.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh! 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,

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ ﴿٦﴾
 فَسَنِّيَسِرُهُ لِلْيُسْرَى ۝ وَأَمَّا مَنْ كَبَلَ وَاسْتَعْتَى ۝ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ۝
 فَسَنِّيَسِرُهُ لِلْعُسْرَى ۝ ﴿٧﴾ ﴾

“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.” [Sūrah al-Layl 92:5-10]¹

The *ḥadīth* 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 (سُبْحَانَهُ وَتَعَالَى) 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.

¹ Related by al-Bukhārī (no. 4945), Muslim (no. 2647), Abū Dāwūd (no. 4074), Ibn Mājah (no. 75), al-Tirmidhī (no. 2061) and Aḥmad in *al-Musnad* (no. 587), from the *ḥadīth* of ‘Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ).

From ‘Abdullāh Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) who said, ‘I was behind the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) one day. He said, “O youth! Indeed, I will teach you some words: Remember Allāh and He will remember you. Remember Allāh and you will find Him in front of you. If you must ask, then ask of Allāh and if you must seek help, then seek the help of Allāh. 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 Allāh 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 Allāh had already written upon you. The pens have been lifted and the scrolls have dried.”¹

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

The First Level: The eternal knowledge of Allāh about everything that exists. Allāh 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-Lawḥ al-Mahfūz* fifty thousand years before the creation of the heavens and the earth, due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Allāh wrote the measures (*maqādir*) of the creatures fifty thousand years before Allāh created heavens and the earth. He said: His Throne was over the water.”²

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

¹ **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (no. 2627) and al-Tirmidhī (no. 2516) who said, “This *ḥadīth* is *ḥasan Ṣaḥīḥ*.” It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi* (no. 7957).

² Related by Muslim (no. 2653), from the *ḥadīth* of ‘Abdullāh Ibn ‘Amr (رَضِيَ اللهُ عَنْهُمَا).

﴿ ۸۲ ﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿ ۸۲ ﴾

“His command is only when He intends a thing that He says to it, “Be,” and it is.” [Sūrah Yā Sīn 36:82]

Allāh said,

﴿ ۲۹ ﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿ ۲۹ ﴾

“And you do not will except that Allāh wills - Lord of the worlds.” [Sūrah 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 *Lawḥ al-Mahfūz*. So everything that exists from beings and actions is the creation and origination of Allāh, as Allāh (عَزَّوَجَلَّ) said,

﴿ ۱ ﴾ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴿ ۱ ﴾

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

Allāh said,

﴿ ۹۶ ﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿ ۹۶ ﴾

“And Allāh created you and whatever you do.”

[Sūrah al-Şāffāt 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the affairs that will happen in the future, such 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) time. From that is what occurs in the *ḥadīth* of Abū Bakrah (رَضِيَ اللهُ عَنْهُ) who said, 'I heard the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon the pulpit and al-Ḥasan was at his side. The Prophet was looking at the people at times and looking at al-Ḥasan at times. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (رَضِيَ اللهُ عَنْهُمْ) understood from this *ḥadīth* that al-Ḥasan (رَضِيَ اللهُ عَنْهُ) would not die young and that he would live until that which the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 Aḥmad in *al-Musnad* (no. 6756).

Allāh (سُبْحَانَهُ وَتَعَالَى) created everything and pre-determined it. Allāh (عَزَّوَجَلَّ) said,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

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

Allāh said,

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

“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 Allāh. As for what occurs in the *ḥadīth* of 'Alī (رَضِيَ اللَّهُ عَنْهُ) containing the long supplication of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh 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 Allāh (عَزَّوَجَلَّ) said,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

¹ Related by Muslim (no. 771), Abū Dāwūd (no. 649), al-Tirmidhī (no. 3344), al-Nasā'ī (no. 887), al-Dārimī 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,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾ ﴾

“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 (عَزَّوَجَلَّ) said,

﴿ وَأَنَا لَآ نَدْرِي أَشَرٌّ أُرِيدُ بِمَن فِي
الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمُ رَشَدًا ﴿١٠﴾ ﴾

“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-mashī‘ah*) and volition (*al-irādah*) of Allāh. The difference between the will (*al-mashī‘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 (تَبَارَكَ وَتَعَالَى),

﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أُنصَحَ
لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ﴾

“And my advice will not benefit you - although I wished to advise you - if Allāh should intend (*irādah*) to put you in error.” [Sūrah Hūd 11:34]

Allāh also said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ
فِي السَّمَاءِ﴾

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

[Sūrah al-An‘ām 6:125]

From the occurrence of *al-irādah* with a *Sharī‘ah* meaning is the statement of Allāh (عَزَّوَجَلَّ),

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

“Allāh intends (*irādah*) for you ease and does not intend (*irādah*) for you hardship.” [Sūrah al-Baqarah 2:185]

Allāh said,

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُنِمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾

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

[Sūrah al-Mā‘idah 5:6]

The difference between the two *irādatayn* is that the universal *irādah* is comprehensive for whatever Allāh loves and whatever He is displeased with. As for the *irādah* of the *Sharī‘ah*, then it does not include anything but that which Allāh loves and is pleased with. The universal will (*irādah kawniyyah*) will occur inevitably, but the religious will (*irādah shar‘iyyah dīniyyah*) 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 *kawnī* (universal) and *shar‘ī* (religious) meaning, from them are *al-Qadā‘* (judgement), *al-Tahrīm* (prohibition), *al-Idhn* (permission), *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, *Shifā‘ al-‘Alīl*, in its twenty ninth chapter.

It is inevitable that everything Allāh has decreed (*Qadr*) and pre-determined (*Qadā‘*) in the *Lawḥ al-Mahfūz* will happen. There is no change in it, nor any substitution, as Allāh (عَزَّوَجَلَّ) said,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا
فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ﴾

“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The pens have been lifted and the scrolls have dried.”¹

As for the statement of Allāh (عَزَّجَلَّ),

﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾﴾

“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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which abrogated all the prescribed laws that came before it. The proof for this is the *āyah* that came before what we have just quoted,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِعَايَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ﴾

“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-Mahfūz*, such as that which is in the hands of the Angels. Refer to the second, fourth, fifth and sixth chapters of *Shifā‘ al-‘Alīl* by Ibn al-

¹ **Ṣaḥīḥ**: Related by Aḥmad in *al-Musnad* (no. 2627) and al-Tirmidhī (no. 2516) who said, “This *ḥadīth* is *ḥasan Ṣaḥīḥ*.” It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (no. 7957).

Qayyim, since He mentioned a specific *taqdīr* (decree) after the decree in the *Lawḥ al-Mahfūz*.

As for his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement, “Nothing repels the *Qadā'*, except for supplication to Allāh and nothing lengthens the lifespan, except honoring one's parents,”¹ then it does not prove that whatever is in the *Lawḥ al-Mahfūz* changes. It only proves that Allāh has decreed safety from evils and He has decreed means to that safety. The meaning is that Allāh has repelled evil from the servant and that is decreed by a deed that he performs and that is *al-du'ā'* (supplication) and it is pre-decreed. Likewise, Allāh has decreed that the lifespan of a person be lengthened through a means that Allāh 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 Allāh. Likewise, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”² The lifespan of every person is pre-decreed in the *Lawḥ al-Mahfūz*, it cannot be hastened, nor can it be delayed, as Allāh (عَزَّوَجَلَّ) said,

﴿ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ (١١)

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

[Sūrah al-Munāfiqūn 63:11]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

¹ **Ḥasan:** Related by and al-Tirmidhī (no. 2139) who declared it *ḥasan* and Ibn Mājah (no. 90), from the *ḥadīth* of Salmān (رَضِيَ اللهُ عَنْهُ). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 154).

² Related by al-Bukhārī (no. 2067) and Muslim (no. 2557), from the *ḥadīth* of Anas Ibn Mālik (رَضِيَ اللهُ عَنْهُ).

﴿لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

“For every nation is a specified term. When their time has come, then they will not remain behind an hour, nor will they precede it.” [Sūrah Yūnus 10:49]

Everyone who dies or is killed, then it was his time. It is not said as the *Mu'tazilah* 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 Allāh has pre-decreed the time of every single person. He has pre-decreed 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 Allāh, nor for committing a prohibited act. Whosoever commits an act of disobedience for which there is a punishment specified by the *Sharī'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 *Sharī'ah* punishment. It must be said to him, ‘Your punishment is also due to the *Qadr*.’¹ As for what occurs in the *ḥadīth* 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 (رَضِيَ اللَّهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Ṣāliḥ 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-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ). 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 *Sharḥ 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘So Ādam overcame Mūsā in debate,’ two times.’¹

Indeed, Ibn al-Qayyim inserted a chapter, the third chapter, in his book, *Shifā’ al-‘Alīl*, to speak about this *ḥadīth*. 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 *ḥadīth*; 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 الصَّلَاةُ وَالسَّلَامُ) was far more knowledgeable 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. Ādam (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) was far more knowledgeable about his Lord than to use His *Qadrā’* and His *Qadr* as an excuse for his disobedience. Rather, Mūsā only blamed Ādam 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 Ādam 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 (رَحِمَهُ اللهُ) 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 Ādam. So at that point, the mention of *al-Qadr* is from *Tawhīd* 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 *Qadr* and he does not attempt to nullify the *Sharī‘ah* with it. Rather, he informs with pure truth about *Tawhīd* and freedom from any might or power other than Allāh. It is clear that Ādam 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 *Qadr* 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 *Qadr* 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 *Qadr* 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 *Qadr* as an excuse to remain and persist upon this sin. Using the *Qadr* 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,

﴿لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا﴾

“If Allāh had willed, we would not have committed *Shirk* and neither would our fathers.” [Sūrah al-An‘ām 6:148]

﴿لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

“If Allāh had willed, we would not have worshipped anything other than Him.” [Sūrah al-Naḥl 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 Allāh.’ 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...¹

Indeed, two sects have strayed concerning *al-Qaḍā’* and *al-Qadr*: the *Qadariyyah* and the *Jabariyyah*.² The *Qadariyyah* say that the servants create their own actions and that Allāh does not pre-decide them. So their statement necessitates that the actions of the servants occur in the dominion of Allāh, yet He has not pre-decreed them. Their statement necessitates that they create their own actions free from any need of Allāh and that Allāh is not the Creator of everything. Rather, the servants create their own actions. This is from the most far-fetched of falsehoods, since Allāh (سُبْحَانَهُ وَتَعَالَى) is the Creator of the servants and the Creator of the

¹ Refer to *Shifā’ al-’Alil* (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 Allāh (تَبَارَكَ وَتَعَالَى). 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 Khāliṣah* (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 Mutawassiṭah* (moderate *Jabariyyah*) who affirm that the servant has a capability that is not compelled or influenced originally. Refer to *al-Milal wa al-Niḥal* (1/85-86) of al-Shahrastānī and *al-Fiṣal fi al-Milal wa al-Ahwā’ wa al-Niḥal* (3/22) of Ibn Ḥazm.

servants' actions. He is the Creator of the creatures and the attributes, as Allāh (عَزَّوَجَلَّ) said,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

“Allāh is the Creator of everything and He is the One, the All-Prevailing.” [Sūrah al-Ra'd 13:16]

Allāh said,

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

“Allāh is the Creator of all things, and He is, over all things, Disposer of affairs.” [Sūrah al-Zumar 39:62]

Allāh said,

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“And Allāh created you and whatever you do.”

[Sūrah al-Şaffāt 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 *fā'il* (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 *fā'il* 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.

Ahl al-Sunnah wa al-Jamā'ah are upon the middle course between the extreme *Jabariyyah* by affirming free will and between the *Qadariyyah* by negating unrestricted free will. So they (i.e. *Ahl al-Sunnah*) affirm free will for the servant and they affirm a comprehensive will for Allāh and they make the will of the servant subservient to the will of Allāh, as Allāh (عَزَّوَجَلَّ) said,

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيرَ ﴿٢٨﴾
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾ ﴾

**“For whoever wills amongst you to take a right course.
 And you do not will, except that which Allāh wills - Lord
 of the worlds.” [Sūrah al-Takwīr 81:28-29]**

So nothing happens in the dominion of Allāh that Allāh has not willed, contrary to the *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 *Jabariyyah*. With this, the

question that is often posed must be answered, and it is: Is the servant 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 Allāh.

Everything that he attains from guidance and misguidance is by the will and volition of Allāh. Indeed, Allāh 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 Allāh. That is a bounty and favor from Allāh. 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 Allāh. That is justice from Allāh (سُبْحَانَهُ وَتَعَالَى). Allāh (عَزَّ وَجَلَّ) said,

﴿لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا
وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾﴾

“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. Allāh said,

﴿إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾﴾

“Indeed, We guided him to the way, be he grateful or be he ungrateful.” [Sūrah al-Insān 76:3]

Allāh said,

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ
يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا﴾

“He whom Allāh guides is the rightly guided, but he whom He leaves astray - never will you find for him a protecting guide.” [Sūrah 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 (عَزَّوَجَلَّ) to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

“And indeed you, (O Muḥammad) guide to a Straight Path.” [Sūrah 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 (عَزَّوَجَلَّ),

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

“Indeed, (O Muḥammad), you do not guide whom you love, but Allāh guides whom He wills.”

[Sūrah al-Qaṣaṣ 28:56]

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

﴿ وَاللَّهُ يَدْعُوْا اِلَى دَارِ السَّلَامِ وَيَهْدِيْ

مَنْ يَشَاءُ اِلَى صِرَاطٍ مُسْتَقِيْمٍ ﴿٥٦﴾

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

His statement, “And Allāh calls to the Home of Peace,” refers to everyone. So the object (*mafūl*) 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 (*mafūl*) manifest so as to make the intention specific. This is the guidance of success.

Seventhly: According to *Ahl al-Sunnah wa al-Jamā'ah*, *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). Allāh (عَزَّوَجَلَّ) said,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِندَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

“The Believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His *āyāt* are recited to them, it increases them in *īmān*; 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 8:2-4]

In these *āyāt* is the inclusion of actions of the heart and actions of the limbs into *īmān*.

Muslim relates in his *Ṣaḥīḥ* (no. 58), from Abū Hurayrah (رضي الله عنه) who said, ‘The Messenger of Allāh (صلى الله عليه وسلم) said, ‘*Īmān* consists of seventy odd or sixty odd branches. The best of them is the statement, ‘There is none worthy of worship besides Allāh,’ and the lowest of them is to remove something harmful from the road. Modesty is a branch from *īmān*.’ The *ḥadīth* proves that whatever is carried out by the heart, the tongue and the limbs is from *īmān*. As for what occurs in many *āyāt* within the *Qur‘ān*, which contain the attachment of righteous actions to *īmān*, then that occurs in the statement of Allāh (عز وجل),

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٧﴾ ﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.” [Sūrah al-Isrā‘ 18:107]

Allāh said,

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ ﴾

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

[Sūrah al-Bayyinah 98:7]

Allāh said,

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿١٦﴾ ﴾

“Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.” [Sūrah Maryam 19:96]

This does not prove that the attachment means that actions do not enter into the appellation of *imān*. Rather, this is from the attachment of the general to the specific. That is because the fluctuation of the people in

their levels of *īmān* 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-Ḥāfiẓ Ibn Ḥajr (d.852H) said in *al-Fathḥ* (1/46), quoting from al-Nawawī, “Apparently, the preferred position is that faith (*taṣḍīq*) increases and decreases with much contemplation and clarity of proofs. Due to this, the *īmān* of the *ṣiddīq* (faithful Believer) is stronger than the *īmān* 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 *īmān* 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 *īmān* are two groups: the extreme *Murji‘ah*¹ who say that every Believer has perfect *īmān* and that sins do not harm him in the presence of this *īmān*, 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‘ah al-Fuqahā‘* are from the people of al-Kūfah and other than them. They are the ones who say that actions do not enter into the

¹ **Murji‘ah:** They were called *al-Murji‘ah* because they spoke with *al-Irjā‘* and the basis of *al-Irjā‘* is to delay. Due to that, they say that faith (*īmān*) 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 (*īmān*) and that obedience is likewise of no benefit in the presence of disbelief (*kufr*). They are united upon the belief that the Fire will not touch anyone but the disbelievers. Refer to *al-Burhān fī Mā‘rifah ‘Aqā‘id Ahl al-Adyān* (p. 17) of al-Saksakī and *al-Milal wa al-Niḥal* (1/139) of al-Shahrastānī. Indeed, al-Shahrastānī mentioned that the *Murji‘ah* consist of four groups: *Murji‘ah al-Khawārij*, *al-Qadariyyah*, *al-Jabariyyah* and *al-Murji‘ah al-Khālīṣah*. Refer to *al-Milal wa al-Niḥal* (1/139) of al-Shahrastānī and *al-Maqālāt al-Islāmiyyīn* (1/213) of Abū al-Ḥasan al-Ash‘arī.

appellation of *īmān*. Along with that, they oppose the extreme *Murji'ah* 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-Irjā'* and their likes. This leads to the emergence of corruption and disobedience, as occurs in *Sharḥ al-Taḥāwīyyah* (p. 470).

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

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
 قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
 يَتَوَكَّلُونَ ﴾

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

Allāh said,

﴿ فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴾

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

Allāh said,

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ
الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

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

Allāh said,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ
قَدْ جَمَعُوا الْكَيْفَ فَأَخْشَوْهُمْ فزَادَهُمْ إِيمَانًا﴾

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

Allāh said,

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾﴾

“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.”

[Sūrah al-Aḥzāb 33:22]

From the proofs for its decrease is the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “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 *īmān*.”¹

There is what occurs in the *ḥadīth* about the intercession, from taking out of the Fire the one in whose heart there is a mustard seed’s worth of *īmān*.² There is also the *ḥadīth* in which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described the women as being deficient in intellect and Religion.³

Al-Ḥāfiẓ Ibn Ḥajr said in *al-Fathḥ* (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 *īmān* 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 *asānīd* from a large group of the Companions and the *tābi’in* and everyone else who revolved around the *ijmā’* of the Companions and the *tābi’in*. He mentioned al-Fuḍayl Ibn ‘Iyād (d.187H) and Wakī’ (d.197H) from *Ahl al-Sunnah wa al-Jamā’ah* .”

Eighthly: *Ahl 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 *Mu’tazilah*. The *Murji’ah* exceed the bounds and they make him a Believer with perfect *īmān* and they say, ‘No sin can harm in the presence of *īmān*, just as no act of obedience can benefit in the presence of disbelief.’ The *Khawārij* and the *Mu’tazilah* exceed the

¹ Related by Muslim (no. 78), Ibn Mājah (no. 4003) and Aḥmad in *al-Musnad* (no. 1090), from the *ḥadīth* of Abū Sa’id al-Khudrī (رَضِيَ اللهُ عَنْهُ).

² Related by al-Bukhārī (no. 7439) and Muslim (no. 302), from the *ḥadīth* of Abū Sa’id al-Khudrī (رَضِيَ اللهُ عَنْهُ).

³ Related by al-Bukhārī (no. 304) and Muslim (no. 132), from the *ḥadīth* of Abū Sa’id al-Khudrī (رَضِيَ اللهُ عَنْهُ).

bounds by taking him out of *īmān*. 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. *Ahl al-Sunnah* describe the sinner as a Believer who is deficient in *īmān*. So they do not make him a Believer with perfect *īmān* as the *Murji'ah* say, nor do they expel him from *īmān* as the *Khawārij* and the *Mu'tazilah* say. Rather, they say, 'He is a Believer with his *īmān* and a *fāsiq* (disobedient sinner) with his major sin.' So they do not give him *īmān* unrestrictedly, nor do they expel him from *īmān* 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 *Ahl 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 *īmān*, nor did they take him out of *īmān* 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 *īmān* 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-Iḥsān*, *īmān* and Islām are levels of the Religion. The highest level is *al-Iḥsān* and below that is the level of *īmān* and below that is the level of *al-Islām*. Every *Muḥsin* is a *Mu‘min* and a Muslim and every *Mu‘min* is a Muslim. However, not every *Mu‘min* is a *Muḥsin*, nor is every Muslim a *Mu‘min* and a *Muḥsin*. Due to this, there occurs in *Sūrah al-Ḥujurāt*,

﴿قَالَتِ الْأَعْرَابُ ءَأَمَّنَّا قُلْ لَمْ نُؤْمَرُوا وَلكِن
قُولُوا أَسَلْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

“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-Ḥujurāt* 49:14]

Due to the fluctuation in these levels, then one must make *al-Istithnā‘* in *īmān* according to *Ahl al-Sunnah*. So if it is said to a man, ‘Are you a Believer?’ He must reply, ‘If Allāh 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-Istithnā‘* in *īmān*, then his intended meaning is the *asl* (basis) of *īmān*, which is Islām and he is not praising himself.

Tenthly: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in explaining *al-Iḥsān*, “It is that you worship Allāh 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 Allāh is observing

him and no secrets are hidden from Him. He must be cautious that he is being watched when Allāh prohibits him from something and he must work as though he is being watched when he carries out one of Allāh's commands. Ibn Rajab (d.795H) said in the explanation of this *ḥadīth*, “So his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) statement, “It is that you worship Allāh as though you see Him,” alludes to the servant worshipping Allāh 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 Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), “It is that you fear Allāh as though you see Him.” It also obligates sincerity in worship and striving to perform it well, completely and perfectly.”¹

Then he said, “He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allāh 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 *īmān* (faith) that Allāh sees him. Allāh observes whatever he does in secret and in public and whatever he does inwardly and outwardly and nothing is hidden from Allāh. 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 Allāh to His servant and His being with him to the extent he sees Him. It is said: Rather, this portion of the *ḥadīth* alludes to the fact that whosoever finds it difficult to worship Allāh as though he sees Him, then let him worship Allāh as though Allāh sees him and is observing him. So let him feel shy due to his awareness that Allāh is looking at him.”²

Ibn Rajab said, “Indeed, authentic *aḥādīth* have been mentioned with instructions to keep in mind Allāh's closeness during acts of worship.” Then he mentioned some of the *aḥādīth*, then he said, “Whosoever understands from these *aḥādīth* any *tashbīh* (resemblance) or *hulūl* (incarnation) or *ittihād* (unity of existence), then it only comes from his

¹ Refer to *Jāmi' al-'Ulūm wa al-Ḥikam* (1/126) of Ibn Rajab al-Hanbalī.

² Refer to *Jāmi' al-'Ulūm wal-Ḥikam* (1/128-129) of Ibn Rajab.

ignorance and faulty understanding about Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.”¹



¹ Refer to *Jāmi' al-'Ulūm* (1/130) of Ibn Rajab.

Signs of the Hour

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, “Allāh and His Messenger know best.” He said, ‘He was Jibril, he came to teach you your Religion.” Herein there are benefits:

Firstly: Knowledge of the Hour is specific to Allāh. No one knows when the Hour will be established, except for Allāh (سُبْحَانَهُ وَتَعَالَى). Allāh (عَزَّ وَجَلَّ) said,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“Indeed, Allāh 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, Allāh is All-Knowing and Well-Acquainted.”

[Sūrah Luqmān 31:34]

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعَلِّمُهَا إِلَّا هُوَ ﴾

“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 عنهما) who said, ‘The Prophet (صلى الله عليه وسلم) said, ‘The keys to the Unseen are five.’ Then he recited,

﴿ إِنَّ اللَّهَ عِنْدَهُ وَعِلْمُ السَّاعَةِ ﴾

“Indeed, Allāh alone has knowledge of the Hour...”

[Sūrah Luqṣmān 31:34]¹

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ ﴾

أَيَّانَ مَرْسَاهُ أَفَلَا إِنَّمَا عَلِمَهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ
ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عَلِمَهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرِ النَّاسِ لَا يَعْلَمُونَ ﴿١٧٧﴾

¹ Related by al-Bukhārī (no. 4778).

“They ask you, (O Muḥammad), 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 Allāh, but most of the people do not know.” [Sūrah al-A‘rāf 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 Allāh. From Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The best day upon which the sun has risen is Friday. In it Ādam 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.”¹

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 Ādam 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 *ḥadīth Ṣaḥīḥ*. Its narrators are the narrators of al-Bukhārī and Muslim.² 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “The Hour will not be established, except upon the most evil of people.”³ 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-Jāmi‘* (no. 3334).

³ Related by Muslim (no. 2949) and Aḥmad in *al-Musnad* (no. 3930), from the *ḥadīth* of ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ).

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 (عَزَّوَجَلَّ) said about the people of Fir‘awn,

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَنَوْمُ السَّاعَةِ
أَدْخِلُوهُمْ أَلْفِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿١٦﴾﴾

“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.”

[Sūrah Ghāfir 40:46]

Allāh said,

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ﴾

“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 (عَزَّوَجَلَّ) said,

﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾﴾

“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 Allāh.”

[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 Allāh (تَبَارَكَ وَتَعَالَى) is the exclusive possessor of its knowledge.”¹

Fourthly: Numerous questions used to be asked to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about the Hour and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 *ḥadīth* of Abū Hurayrah that a bedouin came and asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “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 (رَضِيَ اللهُ عَنْهُ) that a man asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).” So he said, “You will be with those whom you love.”³

¹ Refer to *Jāmi' al-'Ulūm wa al-Ḥikam* (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‘juj and Ma‘juj, the descent of ‘Īsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) 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 *ḥadīth*.

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-Ḥāfiẓ Ibn Ḥajr held this to be the preponderant view in *al-Fathḥ* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed his Companions (رَضِيَ اللهُ عَنْهُمْ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed those present

and 'Umar (رَضِيَ اللَّهُ عَنْهُ) was not with them. Rather, he had left from the gathering. It is agreed that he met the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) after three days, so he informed him.

Seventhly: The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would ask his Companions about things to turn their attentions to something, to prepare them for its answer. They would reply, “Allāh and His Messenger know best.” Then he would answer them, as occurs in this *ḥadīth* of 'Umar. Likewise, there occurs in the *ḥadīth* of Mu'ādh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ), “Do you know what is the right of Allāh upon the servants and what is the right of the servants upon Allāh?” I said, ‘Allāh and His Messenger know best.’¹

It is legislated for the questioner, when he does not know the answer, that he must say, ‘I do not know,’ or, ‘Allāh knows best,’ since that is appropriate for every question, contrary to, ‘Allāh 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, ‘Allāh knows best,’ because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not know when the Hour would be established.

Additionally, after his death, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not know what will happen to his *Ummah* after him. There occurs in the *ḥadīth* of Ibn Mas'ūd (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘I will precede you to the *Ḥawḍ* (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.’²

The intended meaning of the ‘companions’ alluded to in the *ḥadīth* are those who apostatized after the death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and

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 (رَضِيَ اللهُ عَنْهُ) to fight the apostates.

At this point the explanation of this magnificent *ḥadīth* has ended. The praise is for Allāh, Lord of the creation. May the peace and salutations and blessings of Allāh 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.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) 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-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā‘: see *Walī*.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ) went for the *Mī rāj*.

D

Dā‘ī: One engaged in *da‘wah*, caller.

Ḍa‘īf: A weak, unauthentic narration.

Da‘wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.

Fard Kifāyah: 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: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) 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

Ḥadīth: (pl. *ahādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

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.

Hukm: A judgment of legal decision (especially of Allāh).

I

'Tbādah: 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.

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

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.

Istiwā: 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.

Janāzah: (pl. *janaa'iz*): Funeral.

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

Jumu'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.

Khuṭbah: (person *khaṭīb*), 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.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājiroon*, *muhājirīn*) 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 *ḥadīth*.

Mufṭī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allāh (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustaḥabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍūʿ: Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

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

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic 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-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shīʿah*; 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 *Qurʾān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmic calander, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Ṣaḥīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharīah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābi'ī: (pl. *tābi'īn*) the generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَامُ).

Tafsīr: explanation of the *Qur'ān*.

Ṭāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

Takhrij: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqīd: Blind following; to follow someone's opinion (*madhhab*) 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 *ḥadīth*.

Ṭawāf: 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-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

'Umrah: A visit to Makkah during which one performs the *ṭawāf* around the *Kā'bah* and the *Sa'ī* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Ḥajj*.

Uṣūl: The fundamentals.

W

Waḥyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many *Ṣūfīs*.

Wakil: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *rakā'āt* (units).

Walimah: The wedding feast.

Waṣīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

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

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: 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 weath).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪd al-Fiṭr*.

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

Zanādiqah: An atheist, a heretic.

Our Call to the *Ummah*¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *tahṛīf* (distortion), nor *ta'wil* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."³

[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 *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet

¹ This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Raḥmān Muqbil Ibn Ḥādī al-Wādī* (p.135-142) of Muqbil Ibn Ḥādī with minor additions from other sources.

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

³ Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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‘ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللَّهُ - said, “The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed.”¹

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

[8]: We believe that the *Qur‘ān* is the Speech of Allāh, 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 Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.² ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’³

¹ Refer to *al-Jāmi‘ li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-‘Allāmah ‘Abd al-‘Azīz Ibn Bāz, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, Shaykh ‘Abdullāh Ibn ‘Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn ‘Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

³ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: 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.

[11]: 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.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, 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 Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'²

[13]: 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.

[14]: 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

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

¹ From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī* (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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[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 *dīnār* 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. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ, "The knowledge of *ḥadīth* 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."¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

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.



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

