

The Signposts of the Propagated Sunnah

for the Creed of the Saved and Aided Group

Sheikh Haafidh Ibn Ahmed

'Alee Al-Hakamee

(d.1377Hijrab. May Allaah Have Mercy on Him)

Volume One



أَعْلَامُ السُّنَّةِ الْمَنْصُوبَةِ
لِإِعْتِقَادِ طَائِفَةِ النَّاجِيَةِ الْمَنْصُوبَةِ

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(d.1377Hijrab. May Allaab Have Mercy on Him)

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أَعْلَامُ السُّنَّةِ الْمَنْشُورَةِ
لِإِعْتِقَادِ الْجَاهِلِيَّةِ الْبَاطِنِيَّةِ الْمَنْصُورَةِ

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﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖ أَحَدًا ﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.»

The Noble Qur'an - Surah Al-Kahf, Verse 110

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A guide to Arabic terms used in this book

May the peace and blessings of Allah be upon him. A term used when mentioning the last of the Prophets, Muhammad ibn 'Abdullah. (ﷺ)

Peace be upon him. A term used when mentioning any other Prophet or Angel. (*singular*) (ﷺ)

Peace be upon them. A term used when mentioning any other Prophet or Angel. (*plural*) (ﷺ)

May Allah be pleased with him. A term used for a companion of the Prophet Muhammad (ﷺ). (*masculine / singular*) (رضي الله عنه)

May Allah be pleased with her. A term used for a companion of the Prophet Muhammad (ﷺ). (*feminine / singular*) (رضي الله عنها)

May Allah be pleased with them. A term used for the companion of the Prophet Muhammad (ﷺ). (*masculine / plural*) (رضي الله عنهم)

May Allah be pleased with them both. A term used for the companion of the Prophet Muhammad (ﷺ). (*masculine or feminine/ dual*) (رضي الله عنهما)

May Allah have mercy upon him. A term usually used after mentioning a deceased scholar. (*masculine / singular*) (رحمته)



The Signposts of the Propagated Sunnah – Volume One

Editors Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allah, we praise Him, we seek His Aid and we seek His Forgiveness. We seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomsoever Allah guides, then there is no one to misguide him and whomsoever Allah leaves to go astray, then there is no one to guide him. I bear witness that none has the right to be worshipped except Allah, alone, without any partner, and that Muhammad (ﷺ) is His slave and Messenger.

To proceed;

Before you O' noble reader, is a translation¹ of '*Aalaam-us-Sunnatil-Manshoorah Li-'Itiqaadi Taaifatul-Naajeeyatul-Mansoorah*'² (The Signposts of the Propagated Sunnah for the Creed of the Saved and Aided Group) by one of the great scholars of the last century, Sheikh Haafidh Bin Ahmed 'Alee Al-Hakamee (رحمته الله عليه).

The subject matter of this book is the Islamic '*Aqeedah* (creed/belief), something which every Muslim, young or old, male or female, white or black, cannot be without. Such is the importance of this subject, that it is something which every righteous scholar from the past and the present has taught and consistently priorotised in his call. And how could it be any other way, when there is no path to the Pleasure and Reward of Allah except by knowing this beautiful creed and implemeting it in our lives.

¹ [Editor's Note]: This work is Volume No.1 and we hope that Allah The Mighty, The Majestic, will make it easy for us to release Volume No.2 soon.

² [Editor's Note]: Maktabatur-Rushd, Riyaad, 5th Edition, 1424/2003.

Regarding it (this creed), one of the foremost scholars of our day, Sheikh Saaleh Bin Fawzaan Al-Fawzaan (may Allah preserve him) says:

*'...And from that in which there is no doubt, is that the knowledge of the Islamic 'Aqeedah is the fundamental knowledge which deserves attention in learning (it), teaching (it) and acting according to what it necessitates. This is so that actions become correct and accepted by Allah and (become) a benefit to those who perform them. And this is even moreso, considering that we are in a time in which the deviant trends have increased (like); the trend of heresy, the trend of Sufism³ and monasticism, the trend of the idolatrous grave worshipping⁴ and the trend of the innovations which oppose the Prophetic guidance. And all of them are dangerous trends, and if the Muslim is not armed with the weapon of the correct 'Aqeedah which is firmly based on the Qur'an and the Sunnah and that which the Salaf (The Pious Predecessors) of the ummah (the Muslim nation) were upon, then it is only appropriate that these misguiding trends will carry him away. This is from what is required in devoting a complete attention to the learning of the Islamic 'Aqeedah by the children of the Muslims from its original sources.'*⁵

³ [Editor's Note]: Sufism: A movement which seeks to get its participants closer to Allah through spiritualism and intensive acts of worship. These acts of worship often involve anti-Islamic and innovatory practices which are far away from the way of the Prophet (ﷺ) and his companions. The polytheistic spiritualism and innovations of Sufism neglect all the other practical issues which Islam came with and render it a movement devoid of knowledge. Well known figure heads in the West who are upon the deviation of Sufism include Abdul-Hakeem Muraad, Nuh Haa Meem Keller and Hamza Yusuf. For more on Sufism see: *'The Reality of Sufism in light of the Qur'an and the Sunnah'* by Sheikh Muhammad Ibn Rabee' Ibn Haadee Al-Madkhalee (Birmingham, 1st Edition, 1416/1995).

⁴ [Editor's Note]: With the exception of Saudi Arabia, there is not a single Muslim country which is free from the evils of grave worshipping.

⁵ [Editor's Note]: See *'Aqeedatu-Tawbeed*, page 5, Daar-ul-'Aasimah, Riyaad, 1st Edition, 1420/1999.

Thus, the book which is before you right now is an attempt, *inshaallah*, to bring back the attention to this great Islamic creed which so many Muslims are ignorant of. Regarding this book, Sheikh Zaid Bin Muhammad Bin Haadee Al-Madkhalee (may Allah preserve him), one of the students who benefitted greatly from Sheikh Haafidh Al-Hakamee whilst he (Sheikh Zaid) was still a youth, says:

*'And indeed, he (Sheikh Haafidh) has recorded in it (this book) that from the sciences of the pure Islamic Tawbeed which no male or female Muslim is able to be without, in understanding it and acting upon it.'*⁶

Although at present there exists, by the Grace of Allah, a number of excellent books on the creed in English,⁷ there is nothing from the works of the scholars which is presented in the easily understandable format of questions and answers. This is one of the reasons for this book being published. Another reason, was that the only other translation of this book to be published in book form, was very poorly translated and used very difficult and archaic language which would not make an impact on the

⁶ [Editor's Note]: See: '*Asb-Sheikh Haafidh Al-Hakamee: Hayaatubu wa Juboodubu Al-Ulmeeyah Wal-'Amaleeyah*', page 57, Daar-ul-Minhaaj, Cairo, 1424/2004).

⁷ [Editor's Note]: From those beneficial works which explain the Islamic '*Aqeedah*' in the English language, are those which have been produced by our noble brothers at Salafi Publications. From them are:

- '*The Foundations of The Sunnah*' by Imaam Ahmed Bin Hanbal (رضي الله عنه).
- '*Mountains of Knowledge*' (a collection of treatises about the creed of the Pious Predecessors).
- '*An Explanation of The Four Fundamental Principles by Muhammad Ibn 'Abdul-Wabbaab*' by Sheikh Saaleh Bin Fawzaan Al-Fawzaan (may Allah preserve him).
- '*Beneficial Speech in Establishing The Evidences of Tawbeed*' by Sheikh Muhammad Bin 'Abdul-Wahhaab Al-Wasaabee (may Allah preserve him).
- '*A Glimpse at the Deviated Sects*' by Sheikh Saaleh Bin Fawzaan Al-Fawzaan (may Allah preserve him).
- '*The 'Aqeedah of Imaam Al-Bukhaaree*'.

average English speaking Muslim.⁸ *Inshaallah*, it is hoped that this present translation will present the words of the Sheikh in the very simple manner in which they were written, intending by that a way of making the '*Aqeedah* easy to understand for everyone.

The present volume covers a number of topics including; the purpose of our creation, the meaning of worship, the conditions of worship, the meaning of Islam, the pillars of Islam, the meaning of *Eemaan* (faith), the pillars of *Eemaan*, the two testifications of faith and their conditions, the concept of *Tawbeed* (the Oneness of Allah) and *Shirk* (associating partners with Allah) and others.

All footnotes which are unmarked are those of Dr. Ahmed Bin 'Alee 'Aloosh Madkhalee, who verified and annotated this work. It must be noted, that I have purposely left out a number of Dr. Madkhalee's footnotes such as those which explain words in the Arabic language, which would on the whole not benefit the average English speaking Muslim, and the biographies of scholars which would have increased the size of the book more than it already is!! I have also referenced the authenticity of most of the ahaadeeth which are not in Bukhaaree and Muslim back to the works of the foremost scholar and authority of hadeeth in recent times, the great scholar, Sheikh Muhammed Naasir-ud-Deed Al-Albaanee (رحمته الله). Where this was not possible, I have retained the comments of Dr. Madkhalee about the authenticity of the hadeeth. All footnotes which are from myself have been marked with '[Editors Note]'. A copy of the original manuscript of this work has been included so that the ascription of the work to its author is beyond any doubt. A brief biography of the Sheikh has also been included so that the readers may familiarize themselves with this noble scholar.

⁸ [Editor's Note]: The title of this translation is: '*200 FAQ on Muslim Belief*' translated by 'Ali As-Sayed Al-Halawani, published by Daar-Al-Manaarah, Al-Mansoorah, 1421/2001.

In conclusion, I would like to thank my wife Umm Yusuf for her useful suggestions during the preparation of this work and for her proof-reading of the Arabic texts of the ahaadeeth and the verses of the Qur'an.

May Allah, The Most High, also reward brother Tarik Preston who originally translated this valuable work over four years ago, and has humbly allowed for the translation to be revised and edited. And may He The Most High also reward all those who have made this work possible.

May Allah, The Mighty, The Majestic, enable the Muslims to return to the correct understanding and implementation of this beautiful '*Aqeedah*' in their lives, and save them from being preoccupied with that which is not beneficial. May He - free is He from all imperfection - make this work purely for His Sake and add it to our scales of good deeds on the Day of Judgement:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

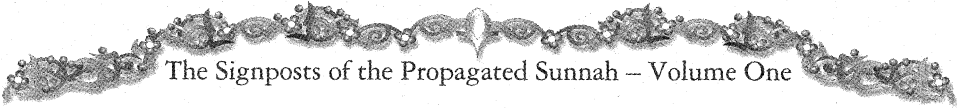
«The Day when neither wealth nor children will avail, except (for) the one who comes to Allah with a sound heart.» [Surah Ash-Shu'araa: 88-89].

May the Peace and Blessings of Allah be upon His final Messenger, Muhammad, his family, his companions and all those who follow their way until the Last Day.

Abu Yusuf

London

28th Rabee'-ul-Awwal 1426 Hijra/8th May 2005 CE



The Signposts of the Propagated Sunnah – Volume One

First Page of the Manuscript

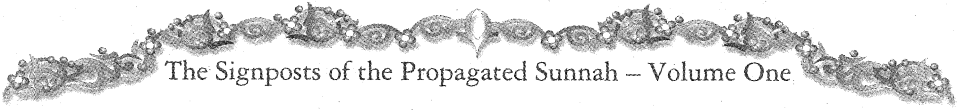
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ثم الذين كفروا بآياته
 يعدلون ۝ هو الذي خلقكم من طين ثم قضى أجله وأجل ميعاده ثم أتم أمره
 وهو الله في السموات وفي الأرض يعلم سركم وجرهكم ويعلم ما تكسبون
 وأشهد أن لا إله إلا الله وحده لا شريك له أحد صمد لم يلد ولم يولد ولم
 يكن له كفوا أحد بل له ما في السموات والأرض بكله فانتون ۝ بديع السموات
 والأرض وإذا فتق أمر فأنا بما يقول ۝ فما يعولك كن فيكون ۝ وابدأ بخلق ما يشاء
 ويختار ما كان لهم الخبير سبحان الله وقتما عما يشركون ۝ لا يسئلكم عما يفعل وهم
 يسألون ۝ وأشهد أن سيدنا ونبينا محمد عبده ورسوله أرسله بالهدى
 ودين الحق ليظهر على الدين كله ولو كره المشركون ۝ صلى الله عليه وآله وعلى آله
 وصحبه الذين قضاوا بالحق ويري كانوا يعدلون ۝ وعلى التابعين لهم بإحسان
 الذين لا يخرفون عن السنة ولا يعدلون ۝ بل إياها يقتفون وبها يتسكنون
 وعندها يقفون، وعننا يزيدون ويناضلون ۝ وعلى جميع من سلك سبيلهم وقتما
 أشرفهم إلى بها يعثون ۝

وعلى الرسول
 وعباده

أما بعد فهذا مختصر جليل نافع، عظيم الفائدة لجميع النافع، يشتمل على قواعد
 الدين، ويتضمن أصول التوحيد الذي وعنه إليه الرسل وأنزلت به الكتب ولا نجاة
 لمن غيره يدين ۝ ويبدأ ويرشد إلى أسوار الحجية البيضاء، ومنهاج الحق للستين
 شرحت فيه أمور الأيمان وخصاله، ومايز يلجميعه أو ينافي كماله، وقد ذكر فيه كل
 مسألة معجزة يدل بها ۝ ليوضح أمرها وتجلي حقيقتها وبين سبيلها

The first page of the manuscript in the beautiful handwriting of the author. The manuscript was obtained from the library of the authors brother, Muhammad al-Hakamee, in Saamitah, southern Saudi Arabia.



Last Page of the Manuscript

<p>عليهم ولا هم يحزنون لانه يتنزه فقال الذين آمنوا وكانوا يتقون الآيات، وقال تعالى والذين آمنوا بآياتنا وهم الذين آمنوا بآياتنا والنور والذين كفروا ولما يؤمن الطاغوت يخرجونهم من النور والظلمات الآيات و قال تعالى إنما وليكم الله وبرسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راعون، ومن يقول الله ورسوله والذين آمنوا فإرضوا للبعث الغالبين وقال النبي صلى الله عليه وآله وسلم إنما وليكم الله وآله المتقون وقال الحسن رحمه الله تعالى قولي رحمة الله فإمتنعوا من هذه الآية وقول إن كنتم تحبون الله فاتبعوني يحببكم الله الآية وقال الشافعي رحمه الله تعالى لذار أنتم الرجل يمشي على الماء أو يطير في الهواء فلا تصد قوه ولا تغتر بوليته حتى تعلم ما تعتد برسوله صلى الله عليه وآله وسلم</p>	<p>هذه الطائفة هي الفرقه الناجية من الثلاث وسبعين فرقة كما استثنىها النبي صلى الله عليه من تلك الفرق بقوله وكلما في النار إلا واحدة وهم الجماعة وفي رواية قال لهم من كان على مثل ما أنا عليه اليوم وأصحابي إنما سألت الله تعالى أن يجعلنا منهم وأن لا ينجق قلوبنا بعد إيماننا وأن يهبطنا من لدنه رحمة لأنه هو الوهاب سبحانه وبك العزة عما يصفون وسألت الله المرسلين، والحمد لله رب العالمين</p>
<p>يقول جامعة غفر الله تعالى له ولوالديه: وقد نزلت في الأثنين أو يوم من شهر شعبان أو خمسين بعد الثلاثمائة والألف من هجرة خاتم النبيين محمد صلى الله عليه وآله وعلى ذلك يجب لنا أن نبعثهم بأحسن الوعد الدين</p>	<p>وقد غرتني تبييضه من الله أحد أربع عشرة من الشهر المذكور جعل للجميع سعة في الصلاة والحمد لله رب العالمين</p>
<p>منهم الطائفة التي عنها النبي صلى الله عليه بقوله لا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من خالفهم حتى يأتي أمر الله ولا يضرهم</p>	<p>منهم الطائفة التي عنها النبي صلى الله عليه بقوله لا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من خالفهم حتى يأتي أمر الله ولا يضرهم</p>

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A Brief Biography of the Author⁹

His Birth and Early Childhood

Sheikh Haafidh Ibn Ahmed 'Alee Al-Hakamee (رحمته الله) was one of the scholars from the Kingdom of Saudi Arabia, and one of the most famous of those who lived in the 14th century of *Hijrah* to come from the southern region of the country.

Sheikh Haafidh was born on the 24th of *Ramadaan*, 1342H (1924) in a coastal village called As-Salaam which lies south of the city of Jaazaan. When he was still just a small boy he moved with his family to the village of Al-Jaadi', which lies about 6 kilometres east of the city of Saamitah because his father found that farmland and pastures were better there. However, his immediate family continued to commute between the two cities due to extenuating circumstances.

The young Haafidh was raised under the good and righteous guardianship of his father who taught him modesty, purity and good character. Before reaching the age of maturity, he worked as a shepherd herding his fathers' sheep, which were the most important form of wealth to his family as well as the rest of the people in the society in those days. However, Haafidh differed from the other boys in his village because of his intelligence and his ability to memorize and understand quickly. He learned to write while he was still a small boy and he memorized the entire Qur'an by the time he was twelve years old.

⁹ [Editor's Note]: Most of this biography can be found at fatwa-online.com (supplied by the translator). The following works of Sheikh Zaid Bin Muhammad Bin Haadee Al-Madkhalee (may Allah preserve him) have also been used for some supplementary information:

'*Ash-Sheikh Haafidh Al-Hakamee: Hayaatubu wa Juhoodubu Al-'Ilmeeyah Wal-'Amaleeyah*' (Daar-ul-Minhaaj, Cairo, 1424/2004) and:

'*Tareeq Al-Wusool Ilaa Eedaab Ath-Thalaatbatil-Usool*' (Makatabtul-Furqaan, 'Ajmaan, 2nd Edition, 1422/2001).

Seeking Knowledge and Religious Studies

When the young Haafidh reached the age of seven years, his father put both him and his older brother Muhammad¹⁰ into Qur'an memorization school in Al-Jaadi'. There he read the 30th and the 29th parts of the Qur'an to the teacher and afterwards he and his brother finished learning to read the entire Qur'an with the proper rules of recitation in just a few months. Shortly thereafter, he completed memorizing the Qur'an in its entirety.

Next he concentrated on his writing skills until he perfected them and was able to copy the Qur'an with excellent handwriting. At the same time, he and his brother were busy reading and memorizing books of *fiqh*, inheritance law, hadeeth, *tafseer*, and *Tawheed* under the tutelage of their father since there was no one else suitable or trustworthy enough to teach them.

In the year 1358H (1940) the renowned reformer and great scholar, Sheikh 'Abdullah Bin Muhammad Bin Hamd Al-Qar'aawee¹¹, traveled all the way

¹⁰He is now one of the well-respected scholars in the southern part of the Kingdom of Saudi Arabia. His efforts in *da'wah* and Islamic teaching have had a tangible effect on the entire region. He has been the head of the Islamic Institute in Saamitah for the last 20 years. He assumed the position after his brother - who was the first head of the institute - left the position. May Allah extend his life, grant him good health, make success always his ally and that the Muslims continue to benefit from him. Ameen.

¹¹Sheikh 'Abdullah Al-Qar'aawee was born in the month of *Dbul-Hijjab* in the year 1315 *Hijrab* in the city of 'Unayzah, Saudi Arabia. His father died two months before he was born and he was brought up by his mother who paid great attention in teaching him modesty and virtuousness. He travelled to many Islamic lands in search of knowledge including India, Iraq, Egypt, Shaam (modern day Syria, Lebanon, Palestine and Jordan) and many places within Saudi Arabia. He died on the 8th of *Jumaada Al-Ula* in the year 1389H in the city of Riyadh (الرياض). Great credit goes to him for the growth and development of knowledge and literature in the southern region of the Kingdom of Saudi Arabia (in places like Tihaamah and 'Aseer). There were many positive results and great improvements in the religion, society and culture of that area and its youth due to his call to Islam.

from Najd to the city of Tihaamah in the southern part of the Kingdom after he heard about the level of ignorance and the spread of innovation in the region. Sheikh Qar'aawee's journey to the south had been in conjunction with the consultation of the Grand Muftee of Saudi Arabia at that time, Sheikh Muhammad Ibraheem Aala-Sheikh (رحمته الله). Sheikh Al-Qar'aawee vowed to shoulder the responsibility of calling to the true religion (of Islam) and correcting the corrupt beliefs in 'Aqeedah (the Islamic belief) and the superstitions that were stuck in the minds of the ignorant people in the region.

In 1359H (1941) Haafidh's older brother Muhammad went to Sheikh Al-Qar'aawee with a letter from the both of them requesting some books on *Tauheed* and expressing their regret at being unable to come (and study with him) because they were busy serving and seeing to their parents needs. They also requested that the Sheikh visit their village so that they might listen to some of his lessons. Sheikh Al-Qar'aawee accepted their invitation and went to their village where he met the young Haafidh and got to know him very well and saw in him promising signs of excellence and intelligence – which turned out to be a very accurate evaluation.

Sheikh Al-Qar'aawee remained in Al-Jaadi' (their village) for a number of days teaching, and a group of elders as well as some youth from the local people attended the lectures. Amongst them was the young Haafidh who was the youngest of them in age, yet the fastest of them in memorizing and understanding the information given. Sheikh Al-Qar'aawee said about him:

'And thus it was that I stayed a number of days in Al-Jaadi'. Haafidh attended the lessons and if he missed anything then he would get it from his classmates. He is like his name Haafidh (which means: one who memorizes), he preserves things (accurately) by heart as well as with his note taking. I used to dictate to all of the students and then explain the lesson and the older students used to ask him if they had trouble understanding something or (if they missed) writing something in their notes.'

When Sheikh Al-Qar'aawee was ready to return to the city of Saamitah - which by this time he had already made his dwelling place and the centre for his *da'wah* activities - he asked the young Haafidh's parents to permit him to employ someone to herd their sheep on Haafidh's behalf in exchange for their permission that Haafidh and his older brother return with him to Saamitah so that they might seek knowledge there underneath his tutelage. But Haafidh's parents refused the Sheikh's request at first, insisting that their youngest son remain with them because of their great need for him. However, Allah decreed that the life of Haafidh's mother would end during the month of *Rajab* in the year 1360H (1942), so Haafidh's father then allowed him and his brother Muhammad to study with the Sheikh two or three days a week and then return to him.

Haafidh began to study in Saamitah with the Sheikh who would dictate lessons to him after which he would return to his village. Haafidh was an inspired student who understood and memorized everything that he read or heard.

Sadly his father did not live long after that as he died on his way back from *Hajj* in the same year 1360H (1942). After that, Haafidh was able to study and gain knowledge (full time) so he went to his Sheikh and stayed with him, always learning and benefiting from him. Haafidh proved to be an exceptionally gifted student who learned very quickly. He was also very good at poetry and prose and he (eventually) authored many books in the major categories of Islamic knowledge.

When Haafidh was only nineteen years old, Sheikh Al-Qar'aawee asked him to write a book about *Tawbeed* and the '*Aqeedah* of the *Salaf-us-Saalih* (The Pious Predecessors), that would be easy for students to memorize, and that would also demonstrate just how much he has benefited from his reading and studying. The young Haafidh responded by writing a treatise in didactic prose entitled *Sullam-al-Wusool ilaa 'Ilm-il-Usool fee At-Tawbeed* (The means of arriving at the knowledge of the fundamentals of *Tawbeed*)

which he completed in the year 1362H (1944), and which met with the avid approval of his teacher as well as the other prominent scholars of his time.

He followed this work with other writings also in didactic prose on *Tawheed*, hadeeth terminology, *fiqh*, principles of *fiqh*, inheritance law, the biography of the Prophet (ﷺ), and others, all of which were originally published with the help of King Sa'ood Ibn 'Abdul-'Azeez (ﷺ).

It becomes clear for us through what Sheikh Haafidh Al-Hakamee left behind for us from his writings that he was profoundly affected by reading books that were written by the scholars of the *Salaf* about *tafseer*, hadeeth, *fiqh*, principles of *fiqh*, Islamic manners, Arabic language and grammar. As for '*Aqeedah*', then he was obviously very influenced by the writings of Sheikh-ul-Islam Ibn Taymeeyah and his famous student Ibn-ul-Qayyim.

Some of His Other Achievements

When Sheikh 'Abdullah Al-Qar'aawee realized the superiority of his student Haafidh, he appointed him as a teacher for the other students and they benefited greatly from his lessons.

In 1363H (1945) Sheikh Al-Qar'aawee selected Haafidh to be the director of the *Madrassa-tus-Salafiyyah* institute in Saamitah, which was the first and the largest of all of the schools that Sheikh Al-Qar'aawee established for the students of knowledge in the southern region of the kingdom. Haafidh was also made regional superintendent for all of the schools in the neighboring villages and townships.

Sheikh Al-Qar'aawee went on to enlarge the schools in Tihaamah and 'Aseer and he eventually established at least one school in every village in the south that taught Islamic studies. He appointed his students as teachers and administrators for these schools. However, when Sheikh Al-Qar'aawee

had established literally hundreds of schools in the southern region he took his first student, Haafidh Al-Hakamee, as his assistant while traveling and supervising the schools.

Sheikh Haafidh traveled to many places in order to fulfill his responsibilities with Sheikh Al-Qar'aawee including As-Salaama-tul-'Ulya, the city of Beesh and Umm-ul-Khashab in northern Jaazaan. Afterwards, he returned to Saamitah again as director of the schools in the region in order to help his Sheikh administer the many schools that he had established so that the important improvements brought about by this *da'wah* might continue.

Such was the high opinion that Sheikh 'Abdullah Al-Qar'aawee held of Haafidh, that he is known to have said about him:

'Indeed, he is one of my students, but he has surpassed me in knowledge with a far-aspiring ambition.'

One of Sheikh Haafidh's three wives was also the daughter of his noble Sheikh, Sheikh Al-Qar'aawee.

Most of Sheikh Haafidh Al-Hakamee's time was spent trying to uplift the youth in his area and benefit them with his knowledge as much as he could. Some of his students are now renowned scholars in their own right having taken positions as judges, teachers, and preachers everywhere in the southern region of the kingdom and elsewhere.

In 1373H (1955) a high school was opened in Jaazaan, the capital city of the southern region, and Sheikh Haafidh Al-Hakamee was chosen to be its first director in the same year. Then in 1374H (1956) a scholastic institute was opened in Saamitah by the General Directorate of Colleges and Institutes and Sheikh Haafidh Al-Hakamee was chosen to be its director as well. Sheikh Haafidh performed his administrative duties extremely well in addition to teaching some classes where he was known to give the students knowledge above and beyond the limited curriculum of the institute either himself or through some of the others in the institute.

His Death

Sheikh Haafidh Al-Hakamee remained as the director of the scholastic institute in Saamitah until he performed *Hajj* in the year 1377H (1958). After completing the rights of *Hajj*, Sheikh Haafidh died in the city of Makkah from a sudden illness on the 18th of *Dhul Hijjab*, 1377H (1958) while he was still a young man of only 35 years and three months. It is there where he lies buried. May Allah, the Exalted, have mercy upon him.

Authors Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ
وَالنُّورَ ۗ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ
مِّنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۗ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ۗ ثُمَّ أَنْتُمْ تَمْتَرُونَ
﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ۗ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴾

«All praises and thanks be to Allah, Who (alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. He it is Who created you from clay, and then decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the resurrection)! And He is Allah (to be worshipped alone) in the heavens and on earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad).» [Surah Al-An'aam: 1-3]

And I bear witness that there is no deity worthy of worship except Allah who is alone without partner, The One, The Self-Sufficient, He begets not nor was He begotten, and there is none like unto Him.

﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَل لَّهُ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ ۗ كُلُّ لَّهُ قٰنِیْنٌ ﴿۱۱۶﴾ بِدِیْعِ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا
فَضٰی اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ ۗ كُنْ فَاَیْکُوْنُ ﴿۱۱۷﴾﴾

﴿They (Jews, Christians and pagans) say: “Allah has begotten a son (children or offspring)”: Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: “Be,” - and it is.﴾

[Surah Al-Baqarah: 116-117].

﴿وَرَبُّكَ یَخْلُقُ مَا یَشَآءُ وَیَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِیْرَةُ ۗ سُبْحٰنَ
اللّٰهِ وَتَعٰلٰی عَمَّا یُشْرِكُوْنَ ﴿۶۸﴾﴾

﴿And your Lord creates whatsoever He wills and chooses: no choice have they (in the matter). Glorified is Allah, and far is He above the partners they ascribe (to Him)!﴾

[Surah Al-Qasas: 68].

﴿لَا یُسْـَٔلُ عَمَّا یَفْعَلُ وَهُمْ یُسْـَٔلُوْنَ ﴿۲۳﴾﴾

﴿He cannot be questioned as to what He does, while they will be questioned.﴾ [Surah Al-Anbiyaa: 23].

And I bear witness that our leader Muhammad is His slave and Messenger whom He sent with guidance and the religion of truth.

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

«To make it superior over all religions even though the *Mushrikoon* (polytheists) hate it.» [Surah At-Tauba: 33].

May Allah bestow His Peace and Blessings upon Muhammad, upon his family¹², and upon all his companions¹³ who judged with the truth and who used to do justice therewith¹⁴, and upon those who followed them (the

¹² The family of the Prophet (ﷺ) are his wives, and the members of his family from the tribe of Bani Haashim and those similar to them. (*Al-Qamoos*, chapter on 'laam' (ل), section on 'hamza' (3/331)

¹³ A companion is someone who saw the Prophet (ﷺ), believed in him and died upon that. (*Tadreeb-ar-Raawee* 2/28-29)

¹⁴ He is referring to His Saying, The Most High :

﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

«Of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.»

[Surah Al-A'raaf: 181].

It has been mentioned that the intended meaning of '*community*' in this verse is the nation of Muhammad (ﷺ). And in Bukhaaree and Muslim (there is a hadeeth) narrated upon the authority of Mu'aawiyah Ibn Abee Sufyaan (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

لَا تَزَالُ طَائِفَةٌ ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ .

*Taabi'een*¹⁵ who followed them in goodness, those who did not deviate or digress from the Sunnah¹⁶, but rather followed it alone. And upon it (the Sunnah) they strictly adhered, making allegiance and enmity because of it, stopping at it and defending¹⁷ and standing up for it. (And may the peace and blessings of Allah) be upon all those who follow their way, halting upon their track until the Day that they are resurrected.

To proceed:

This (book) is a beneficial and important summary, great in benefit, abundant in advantages. It includes the basic principles of the religion and the foundations of *Tawbeed* (the Oneness of Allah) which the Messengers called to and for which the (divine) books were revealed. And there is no success for the one who worships Allah with other than it (*Tawbeed*).



“There will not cease to be a group of people (from the Muslims) who will be victorious upon the truth. They will not be harmed by those abandon them and nor by those who oppose them until the hour is established.”

And in a narration:

حَتَّىٰ يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَىٰ ذَلِكَ

“...until the order of Allah comes and they are upon that.”

(*Tafseer Ibn Katheer* 2/269)

¹⁵ A *Taabi'ee* is anyone who saw a companion, while believing in the Prophet Muhammad (ﷺ), and died as a Muslim. (*Tadreeb-ar-Raawee* 2/234)

¹⁶ The Sunnah linguistically means a path. In the *Sharee'ah* (Islamic law) it refers to a saying, action or tacit approval of the Messenger (ﷺ) (*Daleel-u-Arbaabil-Falaah* page 5 and *Mukhtaar-us-Sibaah* page 31)

¹⁷ Meaning that they defend the Sunnah of the Messenger (ﷺ) and prevent all those who want to attack it.

It (the book) shows and guides towards traversing the clear shining path¹⁸ and the manifest methodology of truth. In it, I have explained the issues of *Eemaan* (faith), its characteristics and what eradicates all of it¹⁹ or negates its perfection²⁰. I have mentioned every issue accompanied by its evidence²¹ so that it becomes clear and so that its reality reveals itself. I have restricted

¹⁸ He is referring to what Ahmed has narrated in his Musnad from 'Irbaad Ibn Saariyah who said:

وَعَظَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ، فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ مَوْعِظَةٌ مُودِعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا؟ قَالَ: قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ لَيْلُهَا كَنْهَارُهَا لَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، مَنْ يَعِشْ مِنْكُمْ فَسِيرِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَعَلَيْكُمْ بِالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا، فَإِنَّمَا الْمُؤْمِنُ كَالْحِمَلِ الْأَنْفِ، حَيْثُمَا اقْتَدَى اتَّقَادَ

“One day the Messenger of Allah (ﷺ) gave us a sermon which caused the eyes to shed tears and the hearts to fear. So we said: O Messenger of Allah! It seems as if this was a farewell sermon, so what do you enjoin upon us?” He (ﷺ) replied: “Indeed I have left you upon a clear shining path whose night is like its day. No one strays from it after me except one who is destroyed. Those of you who live after me will see much disagreement, so upon you is to stick to what you know of my Sunnah and the Sunnah of the rightly guided Caliphs. Bite onto them with your molar teeth. And upon you is obedience (to the ruler) even if it is (to) a black Ethiopian slave, for indeed the believer is but like the obedient camel, wherever it is led, it follows.”

(Musnad of Ahmed 4/126, Ibn Maajah 1/16 No. 43, At-Tirmidhee 5/44 No. 2676 and Abu Daawud 4/200 No. 4607)

[Editor's Note]: This narration has been authenticated (as *sabeeh*) by Sheikh Muhammad Naasir-ud-deen Al-Albaanee (رحمته الله) in *As-Sabeehab* No.937.

¹⁹ Such as major *Shirk*

²⁰ Such as acts of disobedience like fornication, stealing and their like

²¹ From the Qur'an and the Sunnah

myself to the way of *Ablus-Sunnah*²² and the people of *Ittibaa'* (following) and have left out the saying of the people of desire and innovation, since they are not mentioned except to refute them and to shoot the arrow of the Sunnah at them. And indeed, the noble scholars²³ have embarked upon exposing their defects and have authored independent works in refuting and eliminating them, with it being true that:

'The opposite (of something) is known through its opposite and manifests itself through the recognition of its principle and its limit'.

So:

'When the sun rises, then (the existence of) the day does not require any deduction'

and:

'When the truth becomes clear and manifest, then what is there after it except misguidance?'

I have arranged it (the book) in question form so that the student awakens and pays attention. Then I have followed it (each question) up with an answer by which the issue is made clear and in which there is no doubt. I have named it (the book):

أَعْلَامُ السُّنَّةِ الْمَنْشُورَةِ لِإِعْتِقَادِ الطَّائِفَةِ النَّاجِيَةِ الْمَنْصُورَةِ

²² *Ablus-Sunnah wal-Jammah* are those who gathered together in agreement to follow the narrations of the Messenger (ﷺ), inwardly and outwardly from the companions and those who followed them in goodness until the day of Judgment. See *Al-Aqeedatul-Waasiteeyah* of Sheikh-ul-Islam Ibn Taymeeyah Pp 19-20 .

²³ Such as Al-Hasan Al-Basree, Maalik, Ahmed, Sheikh-ul-Islam Ibn Taymeeyah, his student Ibn-ul-Qayyim and Sheikh-ul-Islam Muhammad Bin 'Abdul-Wahhaab (رحمته الله عليه)

**‘The Signposts of the Propagated Sunnah
for the Creed of the Saved and Aided Group’.²⁴**

²⁴ The Saved and Aided group are *Ablus-Sunnab wal-Jammah*, those about whom the Messenger (ﷺ) mentioned (that:)

لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ.

“There will not cease to be a group from amongst my nation who will be victorious until the Order of Allah comes and they are victorious”.

Narrated by Bukhaaree from Mugheera Bin Shu’bah (8/149). Similar to it has been narrated by Muslim from Thawbaan and in it is:

لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

“They will not be harmed by those who abandon them until the Order of Allah comes and they are on that”.

And Ahmed has narrated from Qurrah Al-Muznee with the wording:

وَلَنْ تَزَالَ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ

“There will never cease to be a group from my nation who are aided. They will not be harmed by those who abandon them, until the establishment of the Hour.” (Al-Musnad 5/34)

The description of the sect being saved is taken from the saying of the Messenger (ﷺ) in the hadeeth of the splitting of this *ummah* (nation) into seventy-three sects:

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

“All of them (the sects) are in the fire except one”.

I ask Allah to make this work purely to seek His Lofty Face and that He benefits us with what He has taught us, and that He teaches us that which benefits us, as a bounty and grace from Him. Indeed, He is the All-Capable over all things and is Kind to His slaves and All-Aware of what they do. To Him is the return and the end of all journeys. He is our Protector, and what a blessed Protector and Helper He is.

Question 1:

What is the first thing that is obligatory upon the slaves?

Answer:

The first thing that is obligatory upon the slaves is the recognition of the purpose for which Allah created them, took a covenant from them²⁵, sent His Prophets and Messengers to them, and revealed His Books to them. Because of it, the worldly life and the hereafter were created and Paradise and Hell were created. Because of it the 'Inevitable' will come true and the 'Event'²⁶ will come to pass. Because of it, the scales will be set up and the

²⁵ The covenant is the one that Allah The Most High took from all of the progeny of Adam (ﷺ) while they were still in the backbone of their father (i.e. while they were still yet unborn). Allah The Most High says:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٢٠٨﴾﴾

«When your Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): “Am I not your Lord (Who cherishes and sustains you)?” They said: “Yes, we do testify” (This), lest you should say on the Day of Judgment: “Of this we were unmindful.”» [Surah Al-A'raaf: 172].

And Ibn Katheer mentioned many ahaadeeth that show that the taking of this covenant (is something established). (*Tafseer Ibn Katheer* 2/261-264)

²⁶ “*The Inevitable*” and “*The Event*” are names of the Day of Judgement as He The Most High says in the Qur'an:

﴿الْحَاقَّةُ ﴿١﴾ مَا الْخَاقَّةُ ﴿٢﴾﴾



scrolls of deeds will be scattered about. In it (this first obligation to be known) is either sadness or happiness, and according to it the lights will be divided. 'And whomsoever Allah does not give light to, there will be no light for him.'

Question 2:

What is that affair for which Allah created the creation?

Answer:

Allah The Most High says:

﴿ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَارٍ ۚ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴾

«We created not the heavens, the earth, and all between them, for mere play; We created them not except with truth: but most of them do not understand.»

[Surah Ad-Dukhaan: 38-39].



«The Inevitable! What is the Inevitable?»

[Surah Al-Haaqqa: 1-2].

And:

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ﴾

«When the Event (i.e. the Day of Resurrection) befalls.»

[Surah Al-Waaqi'a: 1].

And Allah The Most High says:

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾

﴿And We created not the heaven and earth and all that is between them without purpose. That is the thought of those who disbelieve.﴾ [Surah Saad: 27].

And Allah The Most High says:

﴿وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

﴿And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.﴾
[Surah Al-Jaathiyah: 22].

And Allah The Most High says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).﴾
[Surah Adh-Dhaariyat: 56].

Question 3:

What is the meaning of the word عَبْدٌ “Abd” (slave)?

Answer:

If the intended meaning is the one who is enslaved i.e. subjugated and subservient, then with this meaning it encompasses all of the created things from the upper and lower worlds, from the intelligent and non-intelligent, the animate and inanimate, the dynamic and static, the apparent and the hidden, the believer and the disbeliever, the pious and the sinful and other than that.

Everything is the creation of Allah, The Mighty, The Majestic, subjected to Him, subservient through His subjugation and controlled through His control. Everything from them (all the above) has a designation and a limit at which it finishes, each one running (its course) for an appointed term and it does not exceed it by an atoms worth:

﴿ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴾

﴿That is the Decree of The All-Mighty, The All-Knowing﴾

[Surah Yaa Seen 38]

and it is the Control of The Just, The Most Wise.

If the intended meaning is the humble worshipper who loves (Allah), then that is specific to the believers; those who are His honourable slaves and His devout allies, they are the ones who shall not fear nor shall they grieve.²⁷

²⁷ This is understood from the Saying of Allah The Most High:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴾

Question 4:

What is worship?

Answer:

Worship is a comprehensive word for all that Allah loves and is pleased with from words and deeds, open and hidden. And it is being free from that which negates or contradicts this. ²⁸

Question 5:

When is an action considered worship?

Answer:

When two things in it are perfected, and they are:

The perfection of love (for Allah) and the perfection of submission (to Allah). Allah The Most High says:

﴿وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

﴿But those who believe, love Allah more (than anything else).﴾ [Surah Al-Baqarah: 165].

⇒ ﴿Behold, indeed on the friends of Allah there is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil.﴾

[Surah Yunus: 62-63].

²⁸ This definition of worship was defined by Sheikh-ul-Islam Ibn Taymeeyah (رحمته الله). See *Kitaab-ul-'Uboodeeyah* page 4 of Sheikh-ul-Islam Ibn Taymeeyah.

And He The Most High says:

﴿ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴾

«Indeed those who live in awe for fear of their Lord.»

[Surah Al-Mu'minun: 57].

And indeed, Allah The Most High brought together these two aspects in His Saying:

﴿ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
وَكَانُوا لَنَا خَشِيعِينَ ﴾

«Indeed, they used to hasten to do good deeds and they used to call on Us with love and reverence, and humble themselves before Us.» [Surah Al-Anbiyaa: 90]

Question 6:

What is the sign of the slave's love for his Lord, The Mighty, The Majestic?

Answer:

The sign of that is that he loves what Allah The Most High loves and hates that which angers Him. So, he obeys His Orders and avoids His Prohibitions and allies himself with His allies and shows enmity to His enemies. Thus, the firmest of handholds of *Eemaan* (faith) is to love and hate for the sake of Allah.²⁹

²⁹Here he is referring to what Ahmed has narrated from Al-Bara Ibn 'Aazib, and in it (is the saying of the Prophet ﷺ):

Question 7:

Through what do the slaves know as to what Allah loves and is pleased with?

Answer:

They know through the sending of Messengers by Allah, The Most High, and through His revelation of the Books that command that which Allah loves and is pleased with and prohibit that which He hates and rejects. And with this, was His Irrefutable Proof established against them and His Extensive Wisdom manifested. Allah The Most High says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ﴾

«Messengers who gave good news as well as warning, that mankind, after (the coming) of the Messengers, should have no plea against Allah». [Surah An-Nisaa: 165].

إِنْ أُوْتِقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ

“The firmest handholds of *Eemaan* (faith) are that you love and hate for the sake of Allah”. (Al-Musnad 4/286)

and what has been reported by At-Tabaraanee and Al-Baghawee with the wording:

أُوْتِقَ عُرَى الْإِيمَانِ الْمَوَالَاةُ فِي اللَّهِ وَالْمُعَادَةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

“The firmest handholds of *Eemaan* (faith) are allegiance for Allah and enmity for Allah and loving for Allah and hating for Allah”.

Al-Albaanee mentioned it in his *Silsilatul-Abaadeeth-As-Sabeehah* Vol. 2, No. 998.

And He The Most High says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Say (O' Muhammad): "If you (really) love Allah then follow me (and) Allah will love you and forgive you your sins. And Allah is The Forgiver, The Bestower of Mercy."﴾

[Surah Aali-Imraan: 31].

Question 8:

How many conditions are there for worship (to be accepted)?

Answer:

There are three conditions (for worship):

Firstly: *Sidq-ul-'Azeema* (truthful determination) and it is a condition for its (worship's) existence.

Secondly: Sincerity of intention.

Thirdly: Conformity with the *Sharee'ah*, which Allah ordered that He be worshiped through none other than it.

And they (the last two) are necessary conditions for its (worship) acceptance.

Question 9:

What is *Sidq-ul-'Azeema* (truthful determination)?

Answer:

It is abandoning laziness and nēglectfulness and exerting one's effort to make his word conform to his action. Allah The Most High says:

﴿يَتَأْتِيَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا
عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾﴾

﴿O you who believe! Why do you say that which you do not? Most hateful it is in the sight of Allah that you say that which you do not do.﴾ [Surah As-Saff: 2-3].

Question 10:

What is the meaning of 'sincerity of intention'?

Answer:

It is that the intent behind all the slave's sayings and his actions, outward or inward, are done purely for the sake of Allah. Allah The Mighty and The Majestic says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

﴿And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being true (in faith).﴾ [Surah Al-Bayyinah: 5].

And He The Most High says:

﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا أَتْبَغَاءَ وَجْهِ رَبِّهِ
الْأَعْلَىٰ﴾ ﴿٢٠﴾

﴿And (he) who has (in mind) no favour from anyone for which a reward is expected in return, but only the desire to seek the Countenance of their Lord The Most High;﴾

[Surah Al-Lail: 19-20].

And He The Most High says:

﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا﴾ ﴿٩﴾

﴿(The pious believers say), “We feed you seeking Allah’s Countenance only: no reward do we desire from you, nor thanks.﴾ [Surah Al-Insaan: 9].

And He The Most High says:

﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ^ط وَمَنْ
كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ
نَصِيبٍ﴾ ﴿٢٠﴾

﴿Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward; and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), but he has no portion in the Hereafter.﴾ [Surah Ash-Shoora: 20].

And other than them from the verses of the Qur’an.

Question 11:

What is the religion that Allah The Most High has commanded us to exclusively worship Him with?

Answer:

It is *Al-Haneefeyah*³⁰, the religion of Ibraaheem (عِبْرَاهِيمَ). Allah, Blessed be He The Most High says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

«Indeed, the religion with Allah is Islam.»

[Surah Aali-Imraan: 19].

And He The Most High says:

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾

«Do they seek other than the religion of Allah while all creatures in the heavens and on earth have submitted to His Will, willingly or unwillingly?» [Surah Aali-Imraan: 83].

³⁰ *Al-Haneef* is the Muslim. And it is said that it means one who stays away from the worship of idols and is an upright person who follows the truth. And it is said that *Al-Haneef* is the one who believes in all of the Messengers. And it is said that he is one who turns away from all false religions and inclines towards the truth. Refer to *Lisaan Al-'Arab* (9/57), *Mukhtaar As-Sibaab* (page 159) and *Tafseer Ibn Katheer* (1/186-187).

And He The Most High says:

﴿وَمَنْ يَرَّغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾

﴿And who turns away from the religion of Ibraheem except he who befools himself?﴾ [Surah Al-Baqarah: 130].

And He The Most High says:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
الْخَاسِرِينَ﴾

﴿And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ [Surah Aali-Imraan: 85].

And He The Most High says:

﴿أَمْ لَهُمْ شُرَكَاتُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

﴿Or have they partners with Allah (false gods), who have established for them some religion which Allah has not ordained?﴾ [Surah Ash-Shoora: 21].

And other than them from the verses of the Qur'an.

Question 12:

How many levels are there in the religion of Islam?

Answer:

There are three levels:

1. *Islam*
2. *Eemaan*
3. *Ibsaan*³¹

And whenever any one of these three (levels) is mentioned generally, it encompasses all of the *Deen* (religion or way of life) in its meaning.

Question 13:

What is the meaning of 'Islam'?

Answer:

It means perfect submission to Allah with *Tawheed*, compliance to Him with obedience and to be completely free from *Shirk*. Allah The Most High says:

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾

«Who can be better in religion than one who submits his whole self to Allah?» [Surah An-Nisaa: 125].

³¹ [Editor's Note]: The concept of *Ibsaan* will be explained in Volume 2 *Inshaallah*.

And He The Most High says:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ ۗ ﴾

﴿Whoever submits his whole self to Allah, and is a doer of good, then he has indeed grasped the firmest handhold.﴾

[Surah Luqmaan: 22].

And He The Most High says:

﴿ فَالِلهِ كُفْرًا ۚ وَاحِدًا فَلَهِ اسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ ﴾

﴿And your God is One God: submit then your will to Him Alone (in Islam): and give good tidings to the *Mukhbiteen*³²﴾ [Surah Al-Hajj: 34].

³² The *Mukhbiteen* are those who are at ease with and pleased with His Fate and Divine Decree and perfectly submit to Him. Allah The Most High has described them in His Saying after mentioning them:

﴿ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمَ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾ ﴾

﴿Those whose hearts are filled with fear when Allah is mentioned, and who patiently bear whatever may befall them of afflictions, and keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.﴾ [Surah Al-Hajj: 35].

Question 14:

What is the proof that (the word) Islam encompasses the *Deen* (religion) in its entirety whenever it is mentioned generally?

Answer:

Allah The Most High says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

«Indeed, the religion with Allah is Islam.»

[Surah Aali-Imraan: 19].

And the Prophet (ﷺ) said:

بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ

“Islam began as something strange and it will return to being something strange, just as it began.”³³

The Prophet (ﷺ) also said:

أَفْضَلُ الْإِسْلَامِ إِيمَانٌ بِاللَّهِ.

“The best Islam is *Eemaan* (faith) in Allah.”³⁴

And other than this, there is more (proof).

³³ Reported by Muslim from Ibn ‘Umar and Abu Hurairah, (ﷺ), (*Kitaab-ul-Eemaan* 1/90).

³⁴ Reported by Ahmed (as part of a hadeeth) upon the authority of ‘Amr Ibn ‘Abasah (ﷺ) who said:



Question 15:

What is the proof that the definition of (the word) Islam, when mentioned specifically, that it then refers to the five pillars of Islam?

Answer:

It is his (ﷺ) saying in the hadeeth in which Jibreel questioned him about the religion:



قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ أَنْ يُسَلَّمَ قَلْبُكَ لِلَّهِ عَزَّ وَجَلَّ وَأَنْ يُسَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِكَ وَيَدِكَ قَالَ فَأَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ الْإِيمَانُ بِاللَّهِ....

“A man asked: ‘O Messenger of Allah, what is Islam?’ He (the Messenger of Allah (ﷺ)) replied: ‘It is to submit your heart to Allah The Mighty and The Majestic, and to safeguard the Muslims from your tongue and your hand.’ (The man) said: ‘Which Islam is the best?’ He (ﷺ) replied: ‘Eemaan (Faith) in Allah...’” (Al-Musnad 4/114)

[Editors Note]: This narration has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (may Allah have mercy upon him) in *As-Sabeehab* No.551.

Al-Bukhaaree has also reported from Abu Hurairah who said:

أَنَّ رَسُولَ اللَّهِ سُئِلَ أَيُّ الْعَمَلِ أَفْضَلُ فَقَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ قِيلَ ثُمَّ مَاذَا قَالَ حَجٌّ مُبْرُورٌ.

“The Messenger of Allah (ﷺ) was asked: ‘Which deed is the best?’ He (ﷺ) replied: ‘Eemaan (faith) in Allah and His Messenger.’ Then it was asked: ‘And what (is best) after that?’ He (ﷺ) replied: ‘Jibaad in the path of Allah.’ Then it was asked: ‘And what (is best) after that?’ He (ﷺ) replied: ‘The (successful) accepted Hajj.’”

(Kitaab-ul-Eemaan 1/12)

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ
الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ
إِلَيْهِ سَبِيلًا.

“Islam is that you testify that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah; that you establish the prayer; that you pay the *Zakaat* (the obligatory charity); that you fast the month of *Ramadaan* and that you make the pilgrimage to the Sacred House (in Makkah) if you are able to.”³⁵

And his (ﷺ) saying:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ...

“Islam is built upon five (pillars)...”³⁶

So, he (ﷺ) mentioned these (five pillars) except that he mentioned (in this preceding narration) the *Hajj* (the pilgrimage) before the fasting of *Ramadaan*, and both of them (the narrations) are in Bukhaaree and Muslim.

Question 16:

What is the position of the two testifications of faith³⁷ in Islam?

³⁵ Narrated by Bukhaaree from Abu Hurairah (*Kitaab-ul-Eemaan* 1/18) and Muslim, also from Abu Hurairah (*Kitaab-ul-Eemaan* 1/30-31)

³⁶ Reported by Bukhaaree from Ibn ‘Umar, (ﷺ) (*Kitaab-ul-Eemaan* 1/8) and Muslim, also from Ibn ‘Umar (*Kitaab-ul-Eemaan* 1/34)

³⁷ [Editor’s Note]: i.e. that a person testifies that ‘None has the right to be worshipped except Allah’ and that ‘Muhammad is the Messenger of Allah’.

Answer:

The slave does not enter into the religion except by (pronouncing) them. Allah The Most High says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾

«Only those are Believers who have believed in Allah and His Messenger.» [Surah Al-Hujuraat: 15].

And the Prophet (ﷺ) said:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“I have been commanded to fight the people until they testify that none has the right to be worshiped except Allah and that Muhammad is His slave and His Messenger”³⁸

And other than this, there is more (proof).

Question 17:

What is the proof for the testification that ‘none has the right to be worshipped except Allah’?

³⁸ Narrated by Bukhaaree from Ibn ‘Umar (*Kitaab-ul-Eemaan* 1/11), Muslim from Ibn ‘Umar and Abu Hurairah (*Kitaab-ul-Eemaan* 1/39) and Abu Daawud from Abu Hurairah (*Kitaab-ul-Jibaad* 3/44). And the author - Sheikh Haafidh - has conveyed the wording of Abu Daawud.

Answer:

The Saying of Allah The Most High:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

«Allah bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. None has the right to be worshipped but He, The All-Mighty, The Most Wise.»

[Surah Aali-Imraan: 18].

And His Saying, The Most High:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

«So Know that none has the right to be worshipped but Allah.» [Surah Muhammad: 19].

And His Saying, The Most High:

﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ﴾

«And none has the right to be worshipped except Allah.»

[Surah Aali-Imraan: 62].

And His Saying, The Most High:

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ﴾

﴿No son (or offspring) did Allah beget, nor is there any god along with Him.﴾ [Surah Al-Mu'minun: 91].

And His Saying, The Most High:

﴿قُلْ لَوْ كَانَ مَعَهُ آِهَةٌ كَمَا يَقُولُونَ إِذًا لَّابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا﴾

﴿Say: if there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasure and to be near to Him)﴾ [Surah Al-Israa : 42].

And other than them (from the verses of the Qur'an)

Question 18:

What is the meaning of the testification that 'none has the right to be worshipped except Allah'?

Answer:

Its meaning is the negation of the worthiness of worship for everything, except Allah, The Most High, and affirming it for Allah The Mighty, The Majestic, alone, without any partners with Him in His worship, just as He has no partners in His Dominion. Allah The Most High says:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

«That is because Allah, He is The Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is falsehood. And Indeed Allah, He is The Exalted, The Most Great.» [Surah Al-Hajj: 62].

Question 19:

What are the conditions for the testification that ‘none has the right to be worshipped except Allah’, which will not benefit the one who pronounces it unless they (the conditions) are all fulfilled by him?

Answer:

Its conditions are seven:

1. *Knowledge* of its meaning, in what negates it and what affirms it.
2. *Certainty* of the heart about it.
3. *Compliance* with it, outwardly and inwardly
4. *Acceptance* of it, with nothing of its requirements and necessities being rejected.
5. *Sincerity* with respect to it.
6. *Truthfulness* (about it) from the bottom of the heart and not just with the tongue.
7. *Love* of it and its people and having allegiance and enmity because of it.³⁹

³⁹ And Sheikh Haafidh, (رحمته الله), has gathered them (the conditions of the testification) together with his saying :



Question 20:

What is the proof from the Qur'an and the Sunnah in making knowledge a condition (for the first testification of Faith)?

Answer:

The Saying of Allah, The Most High:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ...﴾

«Except for those who testify to the truth...»

[Surah Az-Zukhruf: 86].

i.e (they testify that) none has the right to be worshipped except Allah



<p>وَفِي نُصُوصِ الْوَحْيِ حَقًّا وَرَدَّتْ بِالنُّطْقِ إِلَّا حَيْثُ يَسْتَكْمِلُهَا وَالْإِنْقِيَادُ فَادِرٌ مَا أَقُولُ وَقَفَّكَ اللَّهُ لِمَا أَحَبَّهُ</p>	<p>وَبِشُرُوطِ سَبْعَةٍ قَدْ قِيدَتْ فَإِنَّهُ لَمْ يَنْتَفِعْ فَأَيْلُهَا الْعِلْمُ وَالْيَقِينُ وَالْقَبُولُ وَالصَّدْقُ وَالْإِخْلَاصُ وَالْمَحَبَّةُ</p>
--	--

And with seven conditions has it indeed been restricted,

And in the texts of the revelation is it truly found.

For indeed it will not benefit the one who pronounces it

With an utterance except when he fulfils them.

Knowledge and certainty and acceptance

And compliance, so know what I say,

And truthfulness and sincerity and love,

May Allah give you success in attaining what He loves.

(Ma'aarij Al-Qabool 1/21)

﴿...وَهُمْ يَعْلَمُونَ﴾

﴿...and they know﴾

[Surah Az-Zukhruf: 86]

with their hearts what they utter upon their tongues.

And the saying of the Prophet (ﷺ):

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

“He who died knowing (fully well) that there is no one worthy of worship except Allah will enter Paradise.”⁴⁰

Question 21:

What is the proof from the Qur'an and the Sunnah in making certainty a condition (for the first testification of faith)?

Answer:

The Saying of Allah, The Mighty, The Majestic:

⁴⁰ Narrated by Muslim from 'Uthmaan (رضي الله عنه) (*Kitaab-ul-Eemaan* 1/41) and Ibn Khuzaymah in *'At-Tawbeed'* (2/817). And those who have explained *Eemaan* (faith) as being (only) a recognition of the heart, have used this hadeeth as a proof, and they are the *Murjiah*. They are refuted by the fact that the hadeeth conveys (the meaning) that he (the one who utters the testification but is still sinful) will be forgiven or he will be punished according to the level of his disobedience and then enter Paradise. This explanation produces a harmonisation between this hadeeth and the ahaadeeth which mention the punishment of the sinners (from the Muslims).

(Saheeh Muslim with the explanation of An-Nawawee 1/219)

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا... ﴾

«Only those are believers who have believed in Allah and His Messenger, and have never since doubted...»

{Surah Al-Hujuraat: 15}.

Until His Saying:

﴿...أُولَئِكَ هُمُ الصَّادِقُونَ﴾

«...Those are the truthful ones»

{Surah Al-Hujuraat: 15}.

And the saying of the Prophet (ﷺ):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ.

“I bear witness that there that none has the right to be worshipped except Allah and that I am the Messenger of Allah. There is no servant of Allah who meets Allah with these two (declarations), having no doubt in them, except that he enters Paradise.”⁴¹

And he (ﷺ) said to Abu Hurairah (رضي الله عنه):

⁴¹ Narrated by Muslim from Abu Hurairah (*Kitaab-ul-Emaan* 1/41-42)

مَنْ لَقِيَْتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا
قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ.

“Whoever you meet outside of this sanctuary who bears witness that none has the right to be worshipped except Allah, certain of its truthfulness in his heart, then give him the good tidings of Paradise.”⁴²

And both of them (the above narrations) are in Bukhaaree.

Question 22:

What is the proof from the Qur'an and the Sunnah in making compliance a condition (for the first testification of faith)?

Answer:

Allah The Most High says:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَى ﴾

«Whoever submits his whole self to Allah, and is a doer of good, has indeed grasped the firmest handhold».

[Surah Luqmaan: 22].

And the Prophet (ﷺ) said:

⁴² Narrated by Muslim from Abu Hurairah (*Kitaab-ul-Eemaan* 1/44-45) from a long hadeeth.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبِعًا لِمَا جِئْتُ بِهِ.

“None of you (truly) believes until his desires follow that (revelation) which I came with.”⁴³

Question 23:

What is the proof from the Qur’an and the Sunnah in making acceptance a condition (for the first testification of faith)?

⁴³ I say: The hadeeth is weak and that is because it depends on Nu’aym Bin Hammaad ...and the hadeeth is correct in meaning as His Saying, The Most High, from the Qur’an shows:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

﴿But no, by your Lord, they can have no (real) Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with full submission.﴾ [Surah An-Nisaa: 65].

For more detail (on this) refer back to: *Jaami’-ul-Uloom-wal-Hikam* of Ibn Rajab (page 338), *Kitaab-as-Sunnah* of Ibn Abee ‘Aasim (1/12-13), *Al-Arba’een* An-Nawawee with the explanation of Ibn Daqeeq Al-‘Eed (page 104), *Faith-ul-Baaree* (13/289) and *Awdab-ul-Isbaarah Fee Radd ‘Alaa Man Ajaaza Al-Mamnoo’ Min-az-Ziyarah* of our Sheikh, Ahmed Bin Yahya An-Najmee (Pp 9-10)

[Editor’s Note]: The classification of this narration as being weak (*da’eef*) was made by Sheikh Al-Albaanee (رحمته الله). See *Hidaayat-ur-Ruwaat Ilaa Takbreej Abaadeeth-il-Masaabeeh-wal-Mishkaat* No.166.

Answer:

Allah The Most High says with respect to the one who does not accept it:

﴿ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ... ﴾

﴿(It will be said to the Angels): “Assemble the wrong-doers together with their companions (from the devils) and the things they used to worship...”﴾

Up until His Saying:

﴿...إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٢٦﴾ وَيَقُولُونَ آيُنَا لَتَارِكُوا آلَ الْهَيْتَا لِشَاعِرٍ مَجْنُونٍ ﴿٢٧﴾﴾

﴿Truly, when it was said to them: “none has the right to be worshipped except Allah”, they puffed themselves up with pride (i.e. did not accept it). And (they) said: “Are we going to abandon our gods for the sake of a mad poet?”﴾

[Surah As-Saaffaat: 22-36].

And the Prophet (ﷺ) said:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْعَيْثِ الْكَثِيرِ أَصَابَ
أَرْضًا فَكَانَ مِنْهَا نَقِيَّةٌ قَبْلَتِ الْمَاءَ فَأَنْبَتَ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ
وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا
وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيَعَانٌ لَا
تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ

مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

“The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)”⁴⁴

Question 24:

What is the proof from the Qur'an and the Sunnah in making sincerity a condition (for the first testification of faith)?

Answer:

Allah The Most High says:

⁴⁴Reported by Bukhaaree from (*Kitaab-ul-'Ilm* 1/28) and Muslim (*Kitaab-ul-Fadaail* 7/63) from Abu Musa Al-Ash'aree (رضي الله عنه)

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

«Surely the religion (i.e. the worship and the obedience) is for Allah only.» [Surah Az-Zumar: 3].

And He The Most High says:

﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾

«So worship Allah, making the religion sincerely for Him.» [Surah Az-Zumar: 2].

And the Prophet (ﷺ) said:

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ
قَلْبِهِ

“The happiest of the people who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped except Allah,' sincerely from his heart.”⁴⁵

And he (ﷺ) said:

إِنَّ اللَّهَ تَعَالَى قَدْ حَرَّمَ عَلَيَّ النَّارَ مِنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ
وَجْهَ اللَّهِ.

⁴⁵ Narrated by Bukhaaree from Abu Hurairah (*Kitaab-ul-'Ilm* 1/33)

“Indeed, Allah has forbidden the fire of Hell for anyone who says ‘none has the right to be worshipped except Allah’ seeking with that the Face of Allah (i.e. sincerely for Allah).”⁴⁶

Question 25:

What is the proof from the Qur’an and the Sunnah for making truthfulness a condition (for the first testification of faith)?

Answer:

Allah The Most High says:

﴿ الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ۝ ﴾

﴿Alif Laam Meem. Do the people think that they will be left alone because they say: “We believe.” and that they will not be tested? And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are truthful, and He will certainly make it known (the falsehood of) those who are liars.﴾

[Surah Al-‘Ankabut: 1-3].

And the Prophet (ﷺ) said:

⁴⁶ Narrated by Bukhaaree from Abu ‘Itbaan Bin Maalik (*Kitaab-us-Salaah* 1/109-110)

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا
مِنْ قَلْبِهِ إِلَّا حَرَّمَ اللَّهُ عَلَى النَّارِ.

“There is no one who bears witness that ‘none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah’ truthfully from his heart, except that Allah has forbidden the Hell-Fire for him.”⁴⁷

And he (ﷺ) said (in response) to the bedouin who said, after he (ﷺ) taught him the rites of Islam: ‘By Allah, I am not going to increase upon these (rites) and I will not decrease anything from them.’:

أَفْلَحَ إِنْ صَدَقَ.

“He will be successful if he is truthful.”⁴⁸

Question 26:

What is the proof from the Qur’an and the Sunnah in making love a condition (for the first testification of faith)?

Answer:

Allah The Most High says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ
بِقَوْمٍ سَخِيمٍ وَجِبُونَهُ﴾

⁴⁷ Reported by Bukhaaree from Anas Bin Maalik (*Kitaab-ul-’Ilm* 1/41)

⁴⁸ Reported by Bukhaaree from Talha bin ‘Ubaidullah (*Kitaab-ul-Eemaan* 1/17)

«O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him.»

[Surah Al-Maaidah: 54].

And the Prophet (ﷺ) said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ
إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ
يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي
النَّارِ.

“Whoever possesses three qualities will have the sweetness (delight) of faith: That Allah and His Messenger are more beloved to him than all else besides them; that he loves a person only for the sake of Allah and that he hates to return to disbelief after Allah had saved him from it as he hates to be thrown into the Fire.”⁴⁹

Question 27:

What is the proof for having allegiance to Allah and having enmity for His sake?

⁴⁹ Reported by Bukhaaree and Muslim and the wording is of Muslim (*Kitaab-ul-Eemaan* 1/48). And indeed, Sheikh Haafidh, (ﷺ), has explained these conditions in a treatise which he entitled: ‘*Miftaah Daar-i-Salaam Fee Tabqeeqi Shabaadatai-Al-Islam*’ (The Key to the abode of peace in the verification of the two testifications of faith in Islam), and it is still in manuscript form. And he has (also) mentioned these conditions and their proofs in his book ‘*Ma’aarij Al-Qabool Sharh Sullam-il-Wusool*’ (The Ascended Routes of Acceptance: An explanation of ‘The means of arriving...’) 1/273-279. See *Fath-ul-Majeed Fee Sharh Kitaabi-Tawbeed* of Sheikh ‘Abdur-Rahman Bin Hasan Aala-Sheikh page 70.

Answer:

Allah The Mighty, The Majestic says:

﴿ يَتَأَيُّبُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ... ﴾

«O' you who believe! Take not the Jews and the Christians for your friends and protectors; they are but friends and protectors of each other. And if any amongst you turns to them (for friendship) then surely he is one of them...»

Until His saying:

﴿...إِنَّهَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا ﴾

«...Indeed your Protector is none other than Allah, His Messenger, and the believers» [Surah Al-Maaidah: 51-55].

And His Saying, The Most High:

﴿ يَتَأَيُّبُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِن
أَسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ... ﴾

«O you who believe! Take not as supporters and helpers your fathers and your brothers if they prefer disbelief to belief...» [Surah Taubah: 23].

And He The Most High says:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ
اللَّهَ وَرَسُولَهُ...﴾

«You will not find any people who believe in Allah and the Last Day, loving (and making friendship with) those who oppose Allah and His Messenger...»

[Surah Al-Mujaadalah: 22].

And He The Most says:

﴿يَتَّيَّبُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ...﴾

«O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends...»

[Surah Al-Mumtahanah: 1 and to the end of the chapter].

And other than that from the verses of the Qur'an

Question 28:

What is the proof for the (second) testification of faith that 'Muhammad is the Messenger of Allah'?

Answer:

The Saying of Allah The Most High:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

«Indeed Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them in the Book (the Qur'an) and the Wisdom (the Sunnah).» [Surah Aali-Imraan: 164].

And His Saying, The Most High:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ
حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Indeed there has come unto you a Messenger from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers he is full of pity, kind, and merciful.» [Surah At-Taubah: 128].

And His Saying, The Most High:

﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

«Allah knows that you are indeed His Messenger.»

[Surah Al-Munaafiqun: 1].

And other than that from the verses of the Qur'an

Question 29:

What is the meaning of the (second) testification of faith 'Muhammad is the Messenger of Allah'?

Answer:

It is the firm affirmation from the bottom of the heart, which is in agreement with the statement of the tongue, that Muhammad is His (Allah's) slave and His Messenger, sent to all the people from the humans and the Jinn as a:

﴿...شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا

﴿٤٦﴾ مُنِيرًا﴾

﴿...witness, a giver of glad tidings, a warner and as one who calls to Allah by His Permission and as a lamp spreading light ﴾ [Surah Al-Ahzaab 45-46].

Thus, it is obligatory to believe in him in all that he informed about from the events of what has preceded (in the past) and in the reports of what will happen (in the future). (It is obligatory to believe in) that which he made lawful from the lawful things and what he prohibited from the prohibited things. (It is) to follow and comply with that which he ordered with and to refrain and abstain from that which he prohibited. (It is) following his *Sharee'ah* and adhering to his Sunnah, secretly and openly, along with being pleased with that which he has decreed and submitting to it.

Obedience to him is obedience to Allah and disobedience to him is disobedience to Allah, for he is the one who has conveyed from Allah His Message. And Allah did not cause him to die until he had perfected the religion through him, and until he had conveyed the clear message and left his nation upon the clear shining path, its night being like its day, with no one deviating from it after him except that he is destroyed. And on this topic, there are (other) issues which will come (later), if Allah wills.⁵⁰

⁵⁰ In the section on *Eemaan* (faith) in the Messengers .

Question 30:

What are the conditions for the (second) testification of faith that 'Muhammad is the Messenger of Allah' and is the first testification of faith accepted without it?

Answer:

We have already set forth for you that the slave does not enter into the religion except with these two testifications and that they are both inseparable. So, the conditions for the first testification of faith are (also) the conditions for the second testification of faith.

Question 31:

What is the proof for Prayer and *Zakaat* (being obligatory)?

Answer:

Allah The Most High says:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾

﴿But if they repent, and perform regular prayers and give *Zakaat* (obligatory charity), then leave their way free.﴾

[Surah At-Tauba: 5].

And He The Most High says:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾

«But if they repent, perform regular prayers, and give *Zakaat* (obligatory charity), then they are your brothers in religion.» [Surah At-Tauba: 11].

And He The Most High says:

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

«And they have been commanded no more than this: that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and to perform regular prayers, and to give *Zakaat* (obligatory charity), and that is the right religion.»

[Surah Al-Bayyinah: 5].

And other than them (from the verses of the Qur'an).

Question 32:

What is the proof for fasting (being obligatory)?

Answer:

Allah The Most High says:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ﴾

«O you who believe! Fasting is prescribed for you as it was prescribed for those before you.» [Surah Al-Baqarah: 183].

And He The Most High says:

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

«So whoever of you who sights (the crescent on the first night of) the month (of *Ramadaan*), he must spend it in fasting.» [Surah Al-Baqarah: 185].

And in the hadeeth of the bedouin (in which he asked the Prophet ﷺ): 'Inform me of what Allah has made obligatory upon me from the fasting'. So he (ﷺ) said:

شَهْرُ رَمَضَانَ إِلَّا أَنْ تَطْوَعَ شَيْئًا.

“The month of *Ramadaan* (has been made obligatory for you) and anything else which you wish to (fast) optionally (you can do so).”⁵¹

Question 33:

What is the proof for *Hajj* [the Pilgrimage to Makkah] (being obligatory)?

Answer:

Allah The Most High says:

⁵¹ [Editor's Note]: See footnote No.48 page 75 for the reference and completion of this hadeeth.

﴿ وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ﴾

﴿And complete the *Hajj* and *Umrah* (minor pilgrimage) for Allah.﴾ [Surah Al-Baqarah: 196].

And He The Most High says:

﴿ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ﴾

﴿And the *Hajj* to the House (*Ka'bah*) is a duty that mankind owes to Allah, those who can afford the journey.﴾ [Surah Aali-Imraan: 97].

And the Prophet (ﷺ) said:

إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَيْكُمُ الْحَجَّ

“Indeed Allah The Most High has prescribed the *Hajj* upon you”⁵²

⁵² The hadeeth has been reported by Muslim from Abu Hurairah who said (with a different wording from above):

حَطَبْنَا رَسُولُ اللَّهِ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا.

“The messenger of Allah (ﷺ) gave us a sermon and said:

‘O’ people, indeed Allah has obligated the *Hajj* upon you, so perform the *Hajj*’ ”. (Saheeh Muslim 3/102)

The hadeeth is in Bukhaaree and Muslim ⁵³, and the hadeeth of Jibreel has already preceded ⁵⁴, as has the hadeeth:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ...

“Islam is built upon five (pillars)...”

And other than these (proofs) there is more.

Question 34:

What is the ruling concerning the one who denies any of them (the pillars of Islam) or acknowledges them but neglects them out of pride?

Answer:

He is killed as a disbeliever, like others similar to him from those who deny and are arrogant such as *Fir'awn* and *Iblees*⁵⁵.

⁵³ The hadeeth is not in Saheeh-ul-Bukhaaree and it is in Saheeh Muslim with the wording 'obligated' as has preceded (in the last footnote). And perhaps Sheikh Haafidh, (رضي الله عنه), conveyed the wording 'prescribed' from other than Bukhaaree and Muslim. Perhaps he took it from the Sunan of An-Nasaaee (5/111) from Ibn 'Abbaas that the Messenger of Allah (ﷺ) stood up and said:

“Indeed Allah The Most High has *prescribed*...”

⁵⁴ [Editor's Note]: The reference for this hadeeth can be found in footnote No. 35, page 61 .

⁵⁵ He is similar to *Iblees* and *Fir'awn* (Pharaoh) in as much as they rejected Allah's message and arrogantly refused to obey Allah.

[Editor's Note]: This ruling (of being killed as a disbeliever) is implemented by the Muslim leaders and not by solitary individuals who live in the West or elsewhere!!

Question 35:

What is the legal ruling concerning the one who acknowledged them (the pillars of Islam) but then abandoned (practicing) them because of some kind of laziness or false interpretation?

Answer:

As for the prayer, then whoever deliberately delays it past its prescribed time in this manner, then indeed he should be asked to repent or otherwise be killed with the fixed Islamic punishment, due to His Saying, The Most High:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾

«But if they repent, and perform regular prayers and give *Zakaat* (obligatory charity), then leave their way free.»

[Surah At-Tauba: 5].

And the hadeeth:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ...

“I have been commanded to fight the people...”⁵⁶

and other than it.

⁵⁶ Reported by Bukhaaree (*Kitaab-ul-Eemaan* 1/11) and Muslim (*Kitaab-ul-Eemaan* 1/39) from Ibn 'Umar (رضي الله عنه).

[Editor's Note]: The hadeeth mentions that the Prophet (ﷺ) has been ordered to fight the people until they testify that none has the right to be worshipped except Allah and until they establish the prayer and pay the *Zakaat*.

As for the *Zakaat*, then if the one who refuses to pay it is from those who have no power, then the leader (of the Muslims) takes it from him by force and makes an example out of him by taking something from his wealth, due to his (ﷺ) saying:

... وَ مَنْ مَنَعَهَا فَإِنَّا آخِذُونَ بِهَا وَ شَطْرَ مَالِهِ ...

“...And whoever refuses to pay it (the *Zakaat*) then indeed we shall take it and half of his wealth...”⁵⁷

And if they (those who refused to pay) were a group of people who had power, then it is obligatory of the leader to fight them until they pay it, due to the preceding verses and other than them. And Abu Bakr and the companions (رضي الله عنهم) did it (i.e. fight those who refused to pay the *Zakaat* after the death of the Prophet ﷺ).

As for the fasting, then there is nothing mentioned regarding it (i.e. what happens when it is abandoned). However, the leader or his representative should discipline him (the one who doesn't fast in *Ramadaan*) with that which will be a reprimand for him and those like him.

As for the *Hajj*, then during the whole life of a slave, there is a time for it and it (the time) does not pass away except with death. That which is obligatory with respects to it, is to hasten (to perform it). And indeed, a threat from the (punishment of the) hereafter has come with respects to negligence about it, and there is no specific punishment in the world mentioned (for the one who does not perform the *Hajj*).

⁵⁷ Reported by Abu Daawud (*Kitaab Az-Zakaat* 5/4), An-Nasaaee (*Kitaab Az-Zakaat* 5/15-16) from Bahz Bin Hakeem.

[Editor's Note]: This narration has been authenticated (as *hasan*) by Sheikh Al-Albaanee (رضي الله عنه) in *Al-Irwaa* No. 791.

Question 36:

What is *Eemaan* (faith)?

Answer:

Eemaan (faith) is both speech and action; the speech of the heart and the tongue and the action of the heart, the tongue, and the limbs. It increases through obedience (to Allah) and it decreases with disobedience (to Him). And the people of *Eemaan* differ in its levels.

Question 37:

What is the proof for it (*Eemaan*) being both speech and action?

Answer:

Allah The Most High says:

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾

«But Allah has endeared *Eemaan* (faith) to you, and has beautified it in your hearts.» [Surah Al-Hujuraat: 7].

And He The Most High says:

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

«So believe in Allah and His Messenger.»
[Surah Al-A'raaf: 158].

And this (the preceding two verses) is (also) the meaning of the two testifications of faith, by which the slave cannot enter the religion except with them. And they (the two testifications) are from the action of the heart in belief and from the action of the tongue in utterance. They do not benefit (anyone) except when they are both in conformity with each other.

And He The Most High says:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

﴿And Allah would never make your *Eemaan* to be lost ﴾

[Surah Al-Baqarah: 143].

Meaning; your prayer offered towards Jerusalem before the changing of the *Qibla* (the direction of prayer). He (Allah) has termed the prayer - all of them - as *Eemaan* because it includes the action of the heart, the tongue and the limbs.

And the Prophet (ﷺ) placed *Jibaad*, the standing for the prayer during *Layla-tul-Qadr* (the night of power in the month of *Ramadaan*)⁵⁸, fasting and standing for the night prayer in the month of *Ramadaan*, giving one-fifth of the spoils of war to Allah and His Messenger (ﷺ)⁵⁹ and other than them (from the obligations), as (all) being from *Eemaan* (faith).

⁵⁸ The standing for the prayer during *Layla-tul-Qadr* is narrated by Bukhaaree from Abu Hurairah (رضي الله عنه), *Kitaab-ul-Eemaan* 1/14

⁵⁹ Giving one fifth of the spoils of war to Allah and His Messenger (ﷺ) is mentioned in the hadeeth of the delegation of 'Abdul-Qais in which the Prophet (ﷺ) ordered them with four things and prohibited them from four things. He ordered them with having *Eemaan* (faith) in Allah alone and said:

أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟

'Do you know what having *Eemaan* (faith) in Allah alone is?'



And (when) the Prophet (ﷺ) was asked: “Which is the best of actions?” he said:

إِيمَانٌ بِاللَّهِ وَرَسُولِهِ

“Eemaan (faith) in Allah and His Messenger.”⁶⁰

Question 38:

What is the proof that *Eemaan* (faith) increases and decreases?

Answer:

His Saying, The Most High:

﴿لِيَزِدَّادُوا إِيْمَانًا مَّعَ إِيْمَانِهِمْ﴾



They said: ‘Allah and His Messenger know best.’

He said:

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ...

‘It is the testification that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to pay the *Zakaat*, to fast the month of *Ramadaan*, and to give a fifth from the spoils of war...’

(Narrated by Bukhaaree from Ibn ‘Abbaas, *Kitaab-ul-Eemaan* 1/19)

⁶⁰ Reported by Bukhaaree from Abu Hurairah, *Kitaab-ul-Eemaan* 1/12

«That they may grow more in *Eemaan* (faith) along with their (present) *Eemaan*.» [Surah Al-Fath: 4].

and:

﴿وَزِدْنَاهُمْ هُدًى﴾

«And We increased them in guidance.»
[Surah Al-Kahf: 13].

and:

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾

«And Allah increases in guidance those who walk aright.»
[Surah Maryam: 76].

and:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾

«And to those who receive guidance, He increases the (light of) Guidance.» [Surah Muhammad: 17].

and:

﴿وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا﴾

«...and that the believers may increase in *Eemaan* (faith)...»
[Surah Al-Muddathir: 31].

and:

﴿فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا﴾

«As for those who believe, their *Eemaan* (faith) is increased.»

[Surah At-Taubah: 124].

and:

﴿...فَأَخَشَوْهُمْ فزَادَهُمْ إِيمَانًا﴾

«...(when it was said to the believers): ‘So fear them (the disbelievers)’, then it (only) increased their *Eemaan* (faith).»

[Surah Aali-Imraan: 173].

and:

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

«And it only added to their *Eemaan* (faith) and to their submissiveness (to Allah).» [Surah Al-Ahzaab: 22].

And other than that from the verses of the Qur’an.

And he (ﷺ) said:

لَوْ أَنَّكُمْ تَكُونُونَ فِي كُلِّ حَالَةٍ كَحَالَتِكُمْ عِنْدِي لَصَافَحْتَكُمْ
الْمَلَائِكَةُ

“Were you to be in every state (in your *Eemaan*) like you are in your state when you are with me, then indeed the Angels would shake hands with you”.⁶¹

⁶¹ The wording of the hadeeth as narrated by Muslim from Hanzalah Al-Usaidee - and he was from the scribes of the Messenger of Allah (ﷺ) - is that he (Hanzalah) said:

‘Abu Bakr met me and said: How are you O’ Hanzalah? I said: Hanzalah has become a hypocrite. He (Abu Bakr) said: Subhaanallah! (Free is Allah from all imperfection), what are you saying? I said: When we are with the Messenger of Allah (ﷺ) he reminds us of the Hell-Fire and Paradise until it is as if we are seeing them, but when we leave the Messenger of Allah (ﷺ) we play with our wives and children and become busy with our livelihoods and we forget much. Abu Bakr said: By Allah, indeed we encounter similar to this. So I departed with Abu Bakr until we entered upon the Messenger of Allah (ﷺ) and I said: Hanzalah has become a hypocrite O’ Messenger of Allah! So the Messenger of Allah (ﷺ) said: And why is that? I said: O’ Messenger of Allah, when we are with you, you remind us of the Hell-Fire and Paradise until it is as if we are seeing them, but when we leave you we play with our wives and children and become busy with our livelihoods and we forget much. So the Messenger of Allah (ﷺ) said:

وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَذَوُّمُونَ عَلَيَّ مَا تَكُونُونَ عِنْدِي وَ فِي الذِّكْرِ، لَصَافَحْتَكُمْ الْمَلَائِكَةُ عَلَيَّ
فُرُشِكُمْ وَ فِي طَرَفِكُمْ، وَ لَكِنَّ، يَا حَنْظَلَةَ! سَاعَةً وَ سَاعَةً. (ثَلَاثَ مَرَّاتٍ)

“By Him in Whose Hand is my soul, were you constantly the way you are when you are with me and (when) in the state of remembering (Allah), then indeed the Angels would shake hands with you upon your beds and in your pathways. However, O’ Hanzalah, (there is) a time (for this) and a time (for that)”. (Three times)

(*Kitaab-at-Tawbah*, No.6900 (with the explanation of An-Nawawee).

Question 39:

What is the proof that the people of *Eemaan* differ in their levels of *Eemaan* (faith)?

Answer:

He The Most High says:

﴿ وَالسَّابِقُونَ السَّابِقُونَ ﴿٦١﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿٦٢﴾ ﴾

﴿And those foremost (in faith in the life of this world) will be foremost (in the hereafter). These will be those nearest (to Allah).﴾

Up until His Saying:

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٦٧﴾ ﴾

﴿And those on the Right Hand, how (fortunate) will be those on the Right Hand?﴾ [Surah Al-Waaqi'ah: 10-27].

And He The Most High says:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٍ ﴿٨٩﴾
وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَمٌ لَّكَ مِنْ أَصْحَابِ
الْيَمِينِ ﴿٩١﴾ ﴾

«Then, if he (the dying person) be of the *Muqarrabun* (those brought nearest to Allah), (there is for him) rest and provision, and a garden of delights (Paradise). And if he (the dying person) be of the Companions of the Right Hand, then there is safety and peace (from the punishment of Allah) for the Companions of the Right Hand.»

[Surah Al-Waaqi'ah: 88-91].

And He The Most High says:

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
بِإِذْنِ اللَّهِ﴾

«Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds.» [Surah Faatir: 32].

And in the hadeeth of intercession (the Prophet ﷺ) said:

إِنَّ اللَّهَ يُخْرِجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ وَزَنُ دِينَارٍ مِنْ إِيمَانٍ، ثُمَّ
مَنْ كَانَ فِي قَلْبِهِ نَصْفُ دِينَارٍ مِنْ إِيمَانٍ

“Indeed, Allah will take out of the Hell-Fire whosoever has *Eemaan* (faith) in his heart which is the weight of a *deenaar*. Then He will (take out) whosoever has *Eemaan* in his heart which is the weight of half a *deenaar*”⁶²

And in a narration:

⁶² Narrated from Anas by Bukhaaree (*Kitaab-ul-Eemaan* 1/16)

يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا
 يَزِنُ شَعِيرَةً، ثُمَّ يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي
 قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يُخْرِجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا
 اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً

“He (Allah) will take out from the Hell-Fire whosoever said ‘None has the right to be worshipped except Allah’ and there was in his heart goodness similar to the weight of a barley grain. Then He (Allah) will take out from the Hell-Fire whosoever said ‘None has the right to be worshipped except Allah’ and there was in his heart goodness similar to the weight of a wheat grain. Then He (Allah) will take out from the Hell-Fire whosoever said ‘None has the right to be worshipped except Allah’ and there was in his heart goodness similar to the weight of an atom.”⁶³

Question 40:

What is the proof that (the word) ‘Eemaan’ encompasses the *Deen* (religion) in its entirety whenever it is mentioned generally?

Answer:

The Prophet (ﷺ) said in the hadeeth about the ‘Delegation of ‘Abdul-Qais’:

⁶³ Narrated from Anas by Muslim, *Kitaab-ul-Eemaan* 1/125

...أَمْرُكُمْ بِالْإِيمَانِ بِاللَّهِ وَحْدَهُ. قَالَ أَتَدْرُونَ مَا لِلْإِيمَانِ بِاللَّهِ وَحْدَهُ؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَصِيَامُ رَمَضَانَ وَأَنْ تُعْطُوا مِنَ الْمَغْتَمِ الْخُمْسَ...

“...Do you know what having *Eemaan* in Allah alone is?”

They (the companions) said: *Allah and His Messenger know best.* He said: “It is the testification that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to pay the *Zakaat*, to fast the month of *Ramadaan*, and to give a fifth from the spoils of war...”⁶⁴

Question 41:

What is the proof that the definition of (the word) *Eemaan*, when mentioned specifically, that it then refers to the six pillars (or articles) of *Eemaan* (faith)?

Answer:

The saying of the Prophet (ﷺ) when the Angel Jibreel (عَلَيْهِ السَّلَامُ) said to him: ‘*Inform me about Eemaan (faith)*’, that:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

⁶⁴ [Editor’s Note]: See footnote 59, page 89 for the reference of the hadeeth.

“ ...You believe (have *Eemaan*) in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in Qadr (divine preordainment) the good of it and the bad of it.”⁶⁵

Question 42:

What is the proof for them (the six articles of faith) from the Qur'an collectively?

Answer:

Allah The Most High says:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

﴿It is not righteousness that you turn your faces towards East or West, but righteousness is to believe in Allah and the Last Day and the Angels, and the Book, and the Prophets...﴾ [Surah Al-Baqarah: 177].

And His Saying The Most High:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

⁶⁵ [Editor's Note]: See footnote 35, page 68 for the reference of the hadeeth.

﴿Indeed We have created all things with *Qadr* (Divine Preordainment).﴾ [Surah Al-Qamar: 49].

And we will mention, if Allah wills, the proof for each one (article of faith) separately.

Question 43:

What is the meaning of *Eemaan* (faith) in Allah, The Mighty, The Majestic?

Answer:

It is to have a firm affirmation from the bottom of the heart in His existence, The Most High, The One who was not preceded by an opponent and the one who will not be succeeded (by an opponent - as He will not die). And He is The First, and there is nothing before Him, and He is The Last and there is nothing after Him. And He is The Uppermost so there is nothing above Him, and He is The Most Near and there is nothing nearer than him (to the creation with His All-Encompassing Knowledge of them).⁶⁶ He is The Ever-Living, The One (who alone possesses majesty and greatness), The Self-Sufficient,

⁶⁶ The explanation of *Al-Awwal* ('The First'), *Al-Aakhir* ('The Last'), *Adb-Dhaabir* ('The Uppermost') and *Al-Baatin* ('The Most Near'), (which are all Names of Allah), is mentioned from the Messenger of Allah (ﷺ) in the hadeeth narrated by Muslim from Abu Hurairah (رضي الله عنه) in *Kitaab-ud-Da'waat* 8/78.

[Editor's Note]: An explanation of these Beautiful Names of Allah can be found in '*Sbarb-ul-'Aqeedat-il-Waasiteeyah*' (Vol.1, Pp 180-184, Daar-Ibn-Jawzeeyah, Saudi Arabia, 7th Edition, Rajab 1422) by the great scholar of our time, Sheikh Muhammad Ibn Saaleh Al-Uthaymeen (رحمته الله عليه). It should also be noted that the meaning of Allah's name 'The Most Near' (*Al-Baatin*) is coupled with His Highness (*Al-'Uloo*) and His Highness doesn't negate His Nearness, The Mighty, The Majestic (Ibid, page 182).

﴿ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾ ﴾

«He begets not and nor was He begotten and there is nothing comparable unto Him.» [Surah Al-Ikhlaas: 3-4].

And it is (to believe) in His *Tawbeed* (oneness) in His worship (*‘Uloobeeyah*), in His Lordship (*Ruboobeeyah*) and in His Names and Attributes (*Asmaa wa Sifaat*).

Question 44:

What is *Tawbeed Al-‘Uloobeeyah* (Tawheed of Worship)?

Answer:

It is to single out Allah, The Mighty The Majestic, in all forms of worship, outwardly and inwardly and in speech and in action. It is to negate worship from everything except Allah The Most High, no matter who it is (being worshipped) as He The Most High says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ﴾

«And your Lord has decreed that you worship none but Him.» [Surah Al-Israa: 23].

And He The Most High says:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

«Worship Allah, and join none with Him (in worship).»

[Surah An-Nisaa: 36].

And He The Most High says:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾

«Indeed I am Allah, none has the right to be worshipped but I, so worship Me (alone), and establish regular prayer for My remembrance.» [Surah Ta-Ha: 14].

And other that from the verses of the Qur'an. And indeed with this, the testification that 'none has the right to be worshipped except Allah' is completed.

Question 45:

What is the opposite of *Tawheed Al-'Uloobeeyah* (Tawheed of Worship)?

Answer:

Its opposite is *Shirk* and it is of two types:

1. *Shirk Akbar* (Major *Shirk*) which negates it in totality.
2. *Shirk Asghar* (Minor *Shirk*) which negates its perfection.

Question 46:

What is *Shirk Akbar* (Major *Shirk*)? ⁶⁷

Answer:

It is to take a slave (something from the creation), other than Allah, as a partner and to make him equal to the Lord of the Worlds. It is like him (the person committing this *Shirk*) loving him (the partner) like he loves Allah, fearing him as he fears Allah, seeking refuge with him and calling upon him, being afraid of him and hoping in him, humbly asking him and depending upon him, obeying him in disobedience to Allah or following him upon other than the pleasure of Allah and other than these (qualities). He The Most High says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾

«Indeed, Allah forgives not that partners should be associated with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever associates partners with Allah (in worship) has indeed invented a tremendous sin.» [Surah An-Nisaa: 48].

And He The Most High says:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴾

«And whoever associates partners with Allah (in worship), has indeed strayed far away» [Surah An-Nisaa: 116].

⁶⁷ See *Madaarij-As-Saalikien* 1/368

And He The Most High says:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ ۗ ﴾

«Indeed whoever associates partners with Allah (in worship), then Allah has forbidden Paradise for him, and the Fire will be his abode.» [Surah Al-Maaidah: 72].

And He The Most High says:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ﴾

«And whoever associates partners with Allah (in worship), it is as if he had fallen from the sky, and he had been snatched up by birds, or the wind had thrown him to a far off place.» [Surah Al-Hajj: 31].

And other than these from the verses of the Qur'an

And the Prophet (ﷺ) said:

حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا

“The right of Allah over His slaves is that they should worship Allah and not associate anything with Him (in worship), and the right of (His) slaves over Allah is that He will not punish whoever does not associate anything with Him (in worship).”

And it is in Bukhaaree and Muslim.⁶⁸

As for the expulsion from the religion because of this *Shirk*, then the one who openly proclaims it, such as the disbelievers of the *Quraish* and other than them, then he is similar to the one who conceals it inwardly like the hypocrites, the deceivers who outwardly manifest Islam and inwardly disbelieve. Allah The Most High says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا
 إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
 دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ﴾

«Indeed the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshiping none but Allah, and doing good for Allah's sake only, not to show off), then they will be with the believers.»

{Surah An-Nisaa: 145-146}.

And other than that from the verses of the Qur'an.

⁶⁸ Reported by Bukhaaree (*Kitaab-ul-Isti'dbaan* 7/137) and Muslim (*Kitaab-ul-Eemaan* 1/43) from Mu'aadh (رضي الله عنه)

Question 47:

What is *Shirk Asghar* (Minor *Shirk*)?

Answer:

It is the small amount of '*Ar-Riyaa*' (showing off) which is present in an action which is beautified (for others) when it was (originally) intended for Allah. Allah The Most High says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

﴿So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as partner in the worship of his Lord.﴾ [Surah Al-Kahf: 110].

And the Prophet (ﷺ) said:

أَخَوْفُ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرُ

“The most fearful thing that I fear most for you is minor *Shirk*.”⁶⁹

So he (ﷺ) was asked about it (minor *Shirk*) and he said:

الرِّيَاءُ

⁶⁹ Reported by Ahmed from Mahmood Bin Lubaid 5/429 and Al-Baghawee in *Sharh-us-Sunnah* 14/324. Sheikh Al-Albaanee has mentioned it in *Silsalatul-Abaadeeth-As-Sabeehah* No.951 and has traced it back to At-Tabaraanee in *Al-Kabeer* 1/317. See *Majma'Az-Zawaaid* 1/102 and *Madaarij As-Saalikeen* 1/373.

“*Ar-Riyaa* (showing off)”

Then he (ﷺ) explained it with his statement:

يَقُومُ الرَّجُلُ فَيُصَلِّي فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ إِلَيْهِ

“A man stands and prays and beautifies his prayer because he notices (another) man watching him.”⁷⁰

And (also) from that is swearing by other than Allah, such as swearing by (one’s) forefathers, (swearing by those) who are taken as partners alongside Allah, (swearing) by the *Ka’bah*, (swearing) in the name of honesty and other than them.

And he (ﷺ) said:

لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ

“Do not swear by your fathers, or by your mothers, or by those who are taken as partners alongside Allah”⁷¹

⁷⁰ Reported by Ibn Maajah in *Kitaab-az-Zuhd* from Abu Sa’eed 4/604/2/1406.

[Editor’s Note]: This hadeeth has been authenticated (as *hasan*) by Sheikh Al-Albaanee (ﷺ) in *Sabeeh At-Targeeb wat-Tarbeeh* No. 30.

⁷¹ Reported by An-Nasaee with this wording (*Kitaab-ul-Eemaan* 7/5) and Abu Daawud (*Kitaab-ul-Aymaan wa-Nudhoor* 3/222 No. 3248) from Abu Hurairah and it finishes with:

...وَلَا تَحْلِفُوا إِلَّا بِاللَّهِ وَلَا تَحْلِفُوا إِلَّا وَأَنْتُمْ صَادِقُونَ.

“...and do not swear except by Allah and do not swear except that you are truthful”.

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (ﷺ) in *Hidayat-ur-Ruwaat Ilaa Takbreej Ahaadeeth-il-Masaabeeb-wal-Mishkaat* No.3352.

And he (ﷺ) said:

لَا تَقُولُوا: وَالْكَعْبَةَ وَلَكِنْ قُولُوا: وَرَبِّ الْكَعْبَةِ

“Do not say: ‘(I swear) by the *Ka’bab* but rather say: (I swear) by the Lord of the *Ka’bab*’.”⁷²

And he (ﷺ) said:

لَا تَحْلِفُوا إِلَّا بِاللَّهِ

“Do not swear except by Allah.”⁷³

And he (ﷺ) said:

مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا

“Whosoever swears in the name of honesty, then he is not from us.”⁷⁴

And he (ﷺ) said:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ قَدْ كَفَرَ أَوْ أَشْرَكَ

⁷² Narrated by An-Nasaee from Qutailah Al-Juhaniyyah in *Kitaab-ul-Aymaan* 7/6 and Ahmed in *Al-Musnad* 6/381-382.

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (ﷺ) in *As-Sabeehab* No. 136

⁷³ [Editor’s Note]: See footnote 71, page 106 for the reference for this hadeeth

⁷⁴ Narrated by Abu Daawud from Ibn Buraidah from his father 3/223, No. 3253. And the hadeeth is authentic, Sheikh Al-Albaanee has mentioned it in *As-Sabeehab* Volume 1, No. 94.

“Whosoever swears by other than Allah has indeed committed disbelief or associated partners with Allah” ⁷⁵

And in a narration:

... وَأَشْرَكَ

“...and has associated partners with Allah”.

And from it (the minor *Shirk*) is the saying:

مَا شَاءَ اللَّهُ وَ شِئْتَ

‘Whatever Allah wills and whatever you will’.

The Prophet (ﷺ) said to the one who said that (to him):

⁷⁵ Narrated by At-Tirmidhee (*Kitaab-an-Nudboor wal-Aymaan* 4/110, No.1535) and Abu Daawud (*Kitaab-ul-Aymaan wan-Nudboor* 3/223, No.325) and Ahmed in *Al-Musnad* (2/86-87) from Ibn ‘Umar (رضي الله عنه).

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله) in *Al-Irwaa* No.2561 and *As-Sabeehab* No. 2042 in which Sheikh Al-Albaanee explains that the *Shirk* (associating partners with Allah) in this narration is one of utterance and not one of belief (which takes one outside the fold of Islam). Its prohibition is to prevent the ways of reaching the major *Shirk* which does expel one from Islam. Confirming this interpretation about swearing by other than Allah, the great scholar of our time, the Sheikh of Islam, Sheikh ‘Abdul-‘Azeez Ibn ‘Abdillah Ibn Baaz (رحمته الله) says:

“...and this is from the minor *Shirk*. And it is possible that it could be from the major *Shirk* if there exists in the heart of the one who is swearing that the one who is sworn by has (a certain) rank and that he administers (affairs) in the universe and that he deserves to be worshipped besides Allah. Otherwise it is from the minor *Shirk*...”

[*Sbarb Kitaab-at-Tawbeed* page 210, 1st Edition, Daar-ud-Diyaa, Tanta, 1422/2001]

أَجَعَلْتَنِي لِلَّهِ نِدًّا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ

“Have you made me a partner with Allah (in worship)?
Rather it is what Allah wills alone.”⁷⁶

And from it is the saying:

لَوْ لَا اللَّهُ وَأَنْتَ

‘If it had not been because of Allah AND because of you’.

And:

مَا لِي إِلَّا اللَّهُ وَأَنْتَ

‘I have nothing except Allah AND you’.

And:

أَنَا دَاخِلٌ عَلَى اللَّهِ وَعَلَيْكَ

‘I call upon Allah AND upon you’.

And (all that is) similar to that (from the sayings)

He (ﷺ) said:

لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ.

⁷⁶ Narrated by Ahmed (Al-Musnad 1/214, 224, 247) and Ibn Maajah (Kitaab-ul-Kafaaraat 1/684, No.2117) from Ibn ‘Abbaas. And Al-Albaanee has mentioned it in *As-Sabeebah* No.139 and see *Tabdbee-ut-Tabdbee* 1/189-190.

“Do not say: ‘If Allah wills AND if so-and-so wills’ rather say: ‘If Allah wills and THEN if so-and-so wills’.”⁷⁷

The people of knowledge have said: It is permissible (to say):

‘If it had not been because of Allah and THEN because of so-and-so’.

And it is not permissible (to say):

‘If it had not been because of Allah AND because of so-and-so’.

Question 48:

What is the difference between (the word) ‘and’ (وَ) and (the word) ‘then’ (ثُمَّ) in these (previous) wordings?

Answer:

Making a conjunction with ‘and’ necessitates a comparison and equality. So, the one who says :

مَا شَاءَ اللَّهُ وَ شِئْتَ

‘Whatever Allah wills AND whatever you will’.

is comparing the will of the slave with the Will of Allah, making them equal. This is in contrast to making a conjunction with ‘then’ which necessitates a following. So, the one who says:

مَا شَاءَ اللَّهُ ثُمَّ شِئْتَ

⁷⁷Narrated by Ahmed in Al-Musnad (5/394, 298, 384), Ad-Daarimee (Kitaab-ul-Isti’bhaan 2/205 No. 2702) and Abu Daawud (Kitaab-al-Adab 4/290, No.4980) and it is authentic. See As-Sabeehab No.139.

'Whatever Allah wills and THEN whatever you will'.

has indeed affirmed that the will of the slave follows on from the Will of Allah The Most High, not occurring except after it as He The Most High says:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

﴿But you cannot will, unless Allah wills.﴾

[Surah Al-Insaan: 30 and At-Takweer: 29].

And likewise are the rest of the statements (which use the word 'and')

Question 49:

What is *Tawheed Ar-Ruboobeeyah* (*Tawheed* of Lordship)?

Answer:

It is the firm affirmation that Allah The Most High is The Lord of everything and its Owner, its Creator, its Organiser and the Disposer of affairs within it. He has no partner in (His) Dominion and nor does He have (or need) a supporter because of lowliness. There is no one who can reject His Command and no one who can amend His Judgement. There is no one who can (truly) oppose Him and there is none comparable to Him. There is none similar to Him and none who can contend with Him in the meanings of His Lordship and in that which His Names and Attributes necessitate. Allah The Most High says:

﴿ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ
وَالنُّورَ ﴾

﴿All praises and thanks be to Allah, Who (alone) created the heavens and the earth, and originated the darkness and the light.﴾ [Surah Al-An'aam: 1, and in fact, the whole chapter (explains this point)].

And He The Most High says:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿All the praises and thanks be to Allah, The Lord of all that exists.﴾ [Surah Al-Faatihah: 2].

And He The Most High says:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبِهَهُ خَلْقٌ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

﴿Say: “Who is The Lord of the heavens and the earth?” Say: “(It is) Allah.” Say: “Have you then taken (for worship) *Auliya'* (protectors/supporters) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who have created the like of His creation, so that

the creation (which they made and His creation) seemed alike to them?” Say: “Allah is The Creator of all things; and He is The One, The All-Powerful.” ﴿ [Surah Ar-Ra’d: 16].

And He The Most High says:

﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٤٠﴾ ﴾

﴿Allah is He Who created you, then provided (sustenance) for you, then He will cause you to die, then (again) He will give you life (on the Day of Resurrection). Are there any of your (so-called) partners (with Allah) who can do any of that? Glory to Him! And Exalted is He above the partners they associate (with Him).﴾ [Surah Ar-Rum: 40].

And He The Most High says:

﴿ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ ﴾

﴿This is the Creation of Allah. So show Me that which those (whom you worship) besides Him have created.﴾

[Surah Luqmaan: 11].

And He The Most High says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٥٠﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٥١﴾ ﴾

﴿Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.﴾ [Surah At-Tur: 35-36].

And He The Most High says:

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾﴾

﴿Lord of the heavens and of the earth, and of all that is between them, so worship Him (Alone), and be constant and patient in His worship. Do you know of any who is similar to Him?﴾ [Surah Maryam: 65].

And He The Most High says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾

﴿There is nothing like Him, and He is The All-Hearing, The All-Seeing.﴾ [Surah Ash-Shoora: 11].

And He The Most High says:

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا ۗ وَكِبْرَهُ تَكْبِيرًا ﴿١١١﴾﴾

﴿And say: “All the praises and thanks are to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence”﴾ [Surah Al-Israa: 111].

And He The Most High says:

﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهِمَا مِنْ
شَرِكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا
لِمَنْ أَذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾﴾

﴿Say: “Call upon those whom you assert (to be associate gods) besides Allah, they possess not even an atom’s (or a small ant’s) weight either in the heavens or on earth, nor have they any share therein, nor is there for Him any helper from among them. Intercession with Him profits not except for those for whom He has granted permission. So much so that when terror is removed from their (the Angels’) hearts they (the Angels’) say: “What is it that your Lord has said?” They say: “The truth. And He is the The Exalted, The Most Great.”﴾ [Surah Saba’: 22-23].

Question 50:

What is the opposite of *Tawbeed Ar-Ruboobeeyah* (*Tawbeed* of Lordship)?

Answer:

It is to have belief in one who, alongside Allah, The Mighty The Majestic, disposes of anything from the organisation of the universe, in creating or destroying, giving life or giving death, bringing about good or repelling evil or other than that from the meanings of Lordship. Or, it is to have belief in

one who can contend with Him in anything which His Names and Attributes necessitate such as Knowledge of the unseen or like (having) Greatness and Magnificence.

And Allah The Most High says:

﴿ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٠٠﴾ يَتَأْتِيهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ ﴾

«Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is The All-Mighty, The Most-Wise. O' mankind! Remember the Grace of Allah upon you. Is there any Creator other than Allah who gives you sustenance from the sky (rain) and the earth?» [Surah Faatir: 2-3].

And He The Most High says:

﴿ وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ ... ﴾

«And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can keep back His favour.»

[Surah Yunus: 107].

And He The Most High says:

﴿أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾﴾

«Say: “Tell me then, the things that you invoke besides Allah - can they, if Allah intended some harm for me, remove His harm? Or if He (Allah) intended some mercy for me, can they withhold His mercy?” Say: “Allah is sufficient for me. In Him those who trust (i.e. the believers) must put their trust.”» [Surah Az-Zumar: 38].

And He, The Blessed, The Most High says:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ...﴾

«And with Him are the keys⁷⁸ of the unseen, none knows them but He.» [Surah Al-An'aam: 59].

⁷⁸ The 'Keys of the Unseen' are mentioned in His Saying, The Most High:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَأْذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾﴾

«Indeed the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn tomorrow, nor does anyone know in what land he will die. Indeed Allah is The All-Knowing, The Well-Aquainted with all things.» [Surah Luqmaan: 34].

And He The Most High says:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ...﴾

﴿Say: “None in the heavens or on earth knows the unseen, except Allah.﴾ [Surah An-Naml: 65].

And He The Most High says:

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾

﴿And they will never encompass anything of His Knowledge except that which He wills.﴾
[Surah Al-Baqarah: 255].

⇒ And this is how the Messenger of Allah (ﷺ) explained it as is firmly established in Saheeh-ul-Bukhaaree and the Musnad of Ahmed from Ibn 'Umar (رضي الله عنهما) from the Prophet (ﷺ) who said:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ لَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَا فِي عَدِ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِلَّا اللَّهُ وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ.

“The Keys of the Unseen are five, no one knows them except Allah: No one knows what is in the wombs except Allah, and no one knows what will happen tomorrow except Allah, and no one knows when the rain will fall except Allah, and no one knows in what land he will die, and no one knows when the Last Hour will be established except Allah.”

This wording is of Bukhaaree, *Kitaab-at-Tawbeed* 8/166 and see: *Al-Musnad* 2/24 and *Tafseer Ibn Katheer* 2/137.

And the Prophet (ﷺ) said:

يَقُولُ اللَّهُ تَعَالَى: الْعِظْمَةُ إِزَارِي وَالْكَبْرِيَاءُ رِدَائِي فَمَنْ نَزَعَنِي
وَاحِدًا مِنْهُمَا أَسَكَنْتُهُ نَارِي.

“Allah The Most High said: ‘Glory is My lower garment and Pride is My cloak. So whoever contends with Me for any one of them, I will make him reside in My Fire (of Hell)’ ”⁷⁹

Question 51:

What is *Tawbeed Al-Asmaa was-Sifaat* (*Tawbeed* of Allah’s Names and Attributes) ?

Answer:

It is having *Emaan* (faith) in what Allah The Most High has described Himself with in His book and in what His Messenger (ﷺ) has described Him with from the Most Beautiful Names and the Most Lofty Attributes. And it is to convey them (the Names and Attributes) just as they have come without asking how they are, just as Allah The Most High has brought together their affirmation and the negation of asking how they are in His book in more than one place, such as His saying, The Most High:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾

⁷⁹ Narrated by Muslim from Abu Hurairah and Abu Sa’eed (رضي الله عنهما) *Kitaab-ul-Birr-Was-Silla-wal-Aadaab* 8/35-36.

﴿He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them in the hereafter but they will never encompass anything of His Knowledge.﴾ [Surah Ta-Ha: 110].

And His Saying, The Most High:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿There is nothing like Him; and He is The All-Hearing, The All-Seeing.﴾ [Surah Ash-Shoora: 11].

And His Saying, The Most High:

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿No vision can grasp Him, but He grasps all vision. He is ever The Most Courteous, The Well-Aquainted with all things.﴾ [Surah Al-An'aam: 103].

And other than that (from the verses of the Qur'an).

And in (a hadeeth in) At-Tirmidhee upon the authority of Ubay ibn Ka'b (رضي الله عنه) who said: *'The polytheists (of Makkah) said to the Messenger of Allah' (ﷺ) i.e. when he spoke about their deities: 'Tell us the lineage of your Lord'. 'So Allah The Most High revealed:*

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝﴾

﴿Say: “He is Allah, The One. Allah, The Self-Sufficient.﴾

[Surah Ikhlaas: 1-2]

and As-Samad (the Self-Sufficient) is the One Who:

﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾

﴿Begets not and nor was He begotten.﴾

[Surah Ikhlaas: 3]

because there is not a thing begotten (born) except that it will die, and there is not a thing that dies except that it will be inherited (by someone). And Allah The Most High will not die and He will not be inherited (by anyone):'

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

﴿And there is none like unto Him.﴾

[Surah Ikhlaas: 4]

He (Ubay) said: *‘There is nothing similar to Him, and there is nothing equal to Him, and there is nothing comparable to Him.’*⁸⁰

Question 52:

What is the proof for the Most Beautiful Names (of Allah) from the Qur’an and the Sunnah ?

⁸⁰ See At-Tirmidhee *Kitaab-ut-Tafseer* 5/451-452.

[Editor’s Note]: The first part of this narration has been authenticated (as *hasan*) and not the part which starts from: *‘As-Samad...’* by Sheikh Al-Albaanee (رحمته الله) in *Dhilaal-ul-Jannah Fee Takhreej-i-Sunnah*, No. 663.

Answer:

Allah The Mighty, The Majestic says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ ۚ﴾

«And the Most Beautiful Names belong to Allah, so call on Him by them, and shun (leave the company of) those who belie or deny (or utter impious speech against) His Names»
[Surah Al-A'raaf: 180].

And He, free is He from all imperfection, says:

﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ
الْحُسْنَىٰ﴾

«Say: “Call upon Allah, or call upon the Most Merciful (Allah), by whatever name you call upon Him (it is well), for to Him belong the Most Beautiful names.”»
[Surah Al-Israa': 110].

And Allah The Mighty, The Majestic says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

«Allah, none has the right to be worshiped but He. To Him belong the Most Beautiful Names.» [Surah Ta-Ha: 8].

And other than that from the verses of the Qur'an. And the Prophet (ﷺ) said:

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَن أَحْصَاهَا دَخَلَ الْجَنَّةَ.

“Indeed Allah has ninety nine names, whosoever enumerates them will enter Paradise.”⁸¹

And he (ﷺ) said:

...أَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ إِسْتَأْتَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي...

“...I ask you O' Allah by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have kept with yourself in the knowledge of the unseen with You, that You make the Qur'an the life of my heart...”⁸²

⁸¹ Narrated by Bukhaaree (*Kitaab-ad-Da'waat* 7/169) and Muslim (*Kitaab-u-Dbikr Wa-Du'aa* 8/63).

[Editor's Note]: It should be pointed out that Allah's (ﷻ) Most Beautiful Names are not limited to just ninety nine. As for the specification of these ninety nine names, then this was something which was not done by the Prophet (ﷺ). For this reason, some of the scholars of the past have differed over some of the Names. This point has been mentioned by the great scholar of 'Aqeedab (the Islamic creed) of our time, Sheikh Muhammad Ibn Saaleh Al-Uthaymeen (ﷺ) and he gathered together ninety nine Names which are to be found in the Qur'an and Sunnah in his magnificent book 'Exemplary Foundations Concerning the Beautiful Names and Attributes of Allah' (Pp 31-36 [English Translation], 1st Edition, Troid Publications, Toronto, July 2003).

⁸² Narrated by Imaam Ahmed from 'Abdullah Bin Mas'ood (رضي الله عنه) 1/391.



Question 53:

What is an example of the Most Beautiful Names (of Allah) from the Qur'an?

Answer:

It is like His Saying(s), The Most High:

﴿ إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾ ﴾

«Indeed Allah is The Exalted, The Most Great.»

[Surah An-Nisaa': 34].

﴿ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ ﴾

«Indeed Allah is ever The Most Courteous, The Well-Acquainted with all things.» [Surah Al-Ahzab: 34].

﴿ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾ ﴾

«Indeed He is The All-Knowing, The All-Capable.»

[Surah Faatir: 44].

﴿ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾ ﴾

«Indeed Allah is The All-Hearing, The All-Seeing.»

[Surah An-Nisaa': 58].

⇒ [Editor's Note]: This narration has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeehab*, No.199

﴿ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

«Indeed Allah is The All-Mighty, The Most Wise.»

[Surah An-Nisaa': 56].

﴿ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴾

«Indeed Allah is The Forgiver, The Bestower of Mercy.»

[Surah An-Nisaa': 23].

﴿ إِنَّهُ بِهِمْ رءُوفٌ رَحِيمٌ ﴾

«Certainly He is to them The Most Kind, The Bestower of Mercy.» [Surah At-Taubah: 117].

﴿ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴾

«And Allah is The Rich (free of all needs), and He is The Most Forbearing.» [Surah Al-Baqarah: 263].

﴿ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴾

«Indeed He (Allah) is The Most Praiseworthy, The Most Glorious.»

[Surah Hud: 73].

﴿ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيفٌ ﴾

«Indeed my Lord is The Guardian over all things.»

[Surah Hud: 57].

﴿ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ ﴿٦١﴾ ﴾

«Indeed my Lord is The Near, The Responder.»

[Surah Hud: 61].

﴿ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٨١﴾ ﴾

«Indeed Allah is ever The All-Watcher over you.»

[Surah An-Nisaa': 1].

﴿ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾ ﴾

«And sufficient is Allah as The Disposer of Affairs.»

[Surah An-Nisaa': 81].

﴿ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦﴾ ﴾

«And sufficient is Allah as The Reckoner.»

[Surah An-Nisaa': 6].

﴿ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا ﴿٨٥﴾ ﴾

«And Allah is The Protector over everything.»

[Surah An-Nisaa': 85].

﴿ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ ﴾

«And He is The Witnesser over all things.»

[Surah Fussilat: 53].

﴿ إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴾

«Indeed He is The All-Encompassing for everything»

{Surah Fussilat: 54}.

And He The Most High says:

﴿ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

«He is The First (nothing is before Him) and The Last (nothing is after Him), The Uppermost (nothing is above Him) and The Most Near (nothing is nearer than Him). And He is The All-Knowing of everything.»

{Surah Al-Hadeed: 3}.

And His saying, The Most High:

﴿ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿١١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٢﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴾

«He is Allah, The One who none has the right to be worshipped but He, The Knower of the unseen and the seen. He is The Most Merciful, The Bestower of Mercy. He is Allah, The One who none has the right to be worshipped but He, The King, The Holy One, The Source Of Peace,

The Granter of Security, The Dominating One, The All-Mighty, The Enforcer, The Proud. Free is Allah from what they associate with Him. He is Allah, The Creator, The Maker of everything, The Bestower of forms and shapes. To Him belong the Most Beautiful Names.)

{Surah Al-Hashr: 22-24}.

And other than them from the verses of the Qur'an

Question 54:

What is an example of the Most Beautiful Names (of Allah) from the Sunnah?

Answer:

It is like his (ﷺ) saying:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

“None has the right to be worshipped except Allah, The Great, The Forbearing. None has the right to be worshipped except Allah, Lord of the Magnificent Throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the earth and Lord of the Noble Throne.”⁸³

And his (ﷺ) saying:

⁸³ Narrated by Bukhaaree (*Kitaab-ud-Da'waat* 7/154) and Muslim (*Kitaab-ud-Du'aa wa-Dhikr* 8/85) from Ibn 'Abbaas.

يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا بَدِيْعَ السَّمَوَاتِ
وَالْأَرْضِ...

“O’ The Ever-Living, O’ The One Who Sustains,
O’ Possessor of Majesty and Nobility, O’ Originator of
the heavens and the earth...”⁸⁴

And his (ﷺ) saying:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ

“In the Name of Allah, The One by Whose Name nothing
on the earth or in the heavens can cause harm, and He is
the All-Hearing, the All-Knowing”⁸⁵

And his (ﷺ) saying:

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ رَبَّ كُلِّ
شَيْءٍ وَمَلِيكُهُ...

⁸⁴ Narrated by Imaam Ahmed (Al-Musnad 3/158), An-Nasaee (*Kitaab-as-Sabwu* 3/52) and Abu Daawud (*Kitaab as-Salaat* 2/79 No.1495) from Anas (رضي الله عنه).

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رضي الله عنه) in *Sabeeh Sunan Abee Daawud*, no. 1342 (Ghiraas Foundation Edition, Kuwait, 1423/2002)

⁸⁵ Narrated by Imaam Ahmed (Al-Musnad 1/62,66,72), Abu Daawud (*Kitaab-al-Adab* 3/323, No.5088) and At-Tirmidhee (*Kitaab-ad-Da’waat* 5/465, No. 3388) from ‘Uthmaan.

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Albaanee (رضي الله عنه) in *Sabeeh Targheeb wa Tarbeeh*, No. 655 and in his checking of *Al-Kalim-ut-Tayyib*, No.23 (Maktaba-tul-Ma’arif Edition, Riyadh, 1422/2002).

“O’ Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, The Lord of everything and its Owner...”⁸⁶

And his (ﷺ) statement:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا
وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ
وَالْقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ
أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ
الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ...

“O’ Allah, Lord of the seven heavens and the Magnificent Throne, our Lord and The Lord of all things, The Splitter of the seed and the date-stone, Revealer of the *Tawraat* (the Torah), the *Injeel* (the Gospel), and the *Furqaan*

⁸⁶ Narrated by Imaam Ahmed in Al-Musnad 1/9,10 from Abu Bakr (رضي الله عنه), At-Tirmidhee in *Kitaab-ad-Da'waat* 5/542 from ‘Abdullah Bin ‘Amr Al-‘Aas (رضي الله عنه) and Abu Daawud in *Kitaab-al-Adab* 4/316-317, No.5067.

The completion of the hadeeth is:

... أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ
أَجْرَهُ إِلَى مُسْلِمٍ.

“...I seek refuge with You from the evil of myself and from the evil of *Shaytaan* and his *Shirk* (polytheism) and (I seek refuge from) committing evil upon my self or causing it upon (another) Muslim.”

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رضي الله عنه) in *As-Sabeehab* No. 2753 and 2763.

(The Criterion i.e. the Qur'an). I seek refuge in You from the evil of every possosser of evil, You are the One who seizes him by his forelock. O' Allah, You are The First and there is nothing before You and You are The Last and there is nothing after You. You are The Uppermost and there is nothing above You and You are The Most Near and there is nothing nearer than you..."⁸⁷

And his (ﷺ) statement:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ
الْحَمْدُ أَنْتَ قَيُّومُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ...

"O' Allah, to You belongs all praise, You are the Light of the heavens and the earth and all that is in them. And to You belongs all praise, You are The One Who Sustains the heavens and the earth and all that is in them..."⁸⁸

⁸⁷ Narrated by Muslim from Abu Hurairah (رضي الله عنه), *Kitaab-udh-Dhikr* 8/78-79.

The completion of the hadeeth is:

... اِقْضِ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ.

"...settle our debt and make us free from poverty."

⁸⁸ Narrated by Bukhaaree (*Kitaab-ad-Da'waat* 7/148) from Ibn 'Abbaas (رضي الله عنه). The completion of the hadeeth is:

... وَ لَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَ وَعْدُكَ الْحَقُّ، وَ قَوْلُكَ الْحَقُّ، وَ لِقَاؤُكَ الْحَقُّ، وَ الْجَنَّةُ الْحَقُّ وَ النَّارُ
حَقُّ، وَ السَّاعَةُ الْحَقُّ، وَ النَّبِيُّونَ حَقُّ، وَ مُحَمَّدٌ حَقُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ، وَ بِكَ
أَمَنْتُ، وَ إِلَيْكَ أُنْبِتُ، وَ بِكَ حَاصِمْتُ، وَ إِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ، وَ مَا
أَسْرَرْتُ وَ مَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ (أَوْ لَا إِلَهَ غَيْرُكَ).

And his (ﷺ) statement

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ
الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

“O Allah, indeed I ask You and I bear witness that You are Allah, none has the right to be worshipped except You, The One, The Self-Sufficient, Who begets not nor was He begotten, and there is none comparable to Him.”⁸⁹

And his (ﷺ) statement:



“...and to You belongs all the praise, You are The Truth. Your Promise is the truth and Your Saying is the truth and the meeting with You is the truth. Paradise is the truth and the Hell-Fire is the truth and the (last) Hour is the truth. The Prophets are the truth and Muhammad is the truth. O’ Allah to You I have submitted and upon You do I depend. In You have I believed and to You I have turned in repentance. With You I have contended (against others) and by You (i.e. Your Law) have I ruled. So, forgive me for what I have done and what I will do and for what I have kept secret and what I have made public. You are the One who allows things to come before and You are the one who allows things to come after. None has the right to be worshipped except You.”

⁸⁹ Narrated by Ahmed (4/338), An-Nasaee (*Kitaab-as-Sabwu* 3/52) from Mihjan Bin Al-Adra’ (رضي الله عنه) and At-Tirmidhee (*Kitaab-ad-Da’waat* 5/515-516, No.3475) from ‘Abdullah Bin Buraida Al-Aslamee from his father.

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رضي الله عنه) in *Sabeeh Sunan Abee Daawud*, no. 905 (Ghiraas Foundation Edition, Kuwait, 1423/2002)

يَا مُقَلَّبَ الْقُلُوبِ ...

“O’ Turner of the hearts...”⁹⁰

And other than this, there is more (proof).

⁹⁰ Reported by At-Tirmidhee with this wording from Umm Salamah, *Kitaab-ad-Da'waat* 5/538, No.3522 and the completion of the hadeeth is:

بَيَّتَ قَلْبِي عَلَى دِينِكَ. قَالَتْ - أَي: أُمُّ سَلَمَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَكْثَرَ دُعَائِكَ يَا مُقَلَّبَ الْقُلُوبِ بَيَّتَ قَلْبِي عَلَى دِينِكَ! قَالَ: يَا أُمَّ سَلَمَةَ إِنَّهُ لَيْسَ آدَمِيٌّ إِلَّا وَقَلْبُهُ بَيْنَ أُصْبَعَيْنِ مِنْ أُصْبَاعِ اللَّهِ، فَمَنْ شَاءَ أَقَامَ، وَمَنْ شَاءَ زَاغَ. فَتَلَا مُعَاذَ:

“(O’ Turner of the hearts) establish my heart firmly upon your religion. She - Umm Salamah - said; *O’ Messenger of Allah, how often it is that you make your supplication ‘O’ Turner of the hearts, establish my heart firmly upon your religion’.* He (ﷺ) said: ‘O’ Umm Salamah, there is not a person except that his heart is between the Two Fingers from the Fingers of Allah, so whomsoever He (Allah) wills for, He will straighten him (i.e. guide him) and whomsoever He wills for, He will allow him to deviate. Then Mu’aadh (one of the narrators of the hadeeth) recited:

﴿ رَبَّنَا لَا تَزُغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا ﴾

﴿Our Lord, do not let our hearts deviate after You have guided us.﴾

[Surah Aali-Imraan: 8].

And Bukhaaree has reported from ‘Abdullah Bin ‘Umar who said: *The most frequent (wording) that the Prophet (ﷺ) used to swear by was:*

لَا وَمُقَلَّبِ الْقُلُوبِ

“By the Turner of the hearts”



Question 55:

How many categories do the Most Beautiful Names indicate?

Answer:

They are of three categories:

1. Their indication of the Essence (of Allah) by way of conformity (*mutaabaqah*).⁹¹
2. Their indication of the Attributes which are derived from them by way of inclusion (*tadammun*).⁹²
3. Their indication of the Attributes which are not derived from them except by way of necessitation (*iltizaam*).⁹³

⇒ [Editor's Note]: The hadeeth of Tirmidhee (from Umm Salamah رضي الله عنها) has been authenticated (as *sabeeb*) by Sheikh Al-Albaanee (رحمته الله) in *Dhilaal-ul-Jannah Fee Takbreej-i-Sunnah*, No. 223

⁹¹The indication of conformity (*dalaalatul-mutaabaqah*) is when the wording (of a name) indicates towards the one who is named with that in of himself, like the indication of His (Allah's) Name The Most High *Ar-Rabmaan* (The Most Merciful) which indicates the Essence of Allah The Most High.

⁹²The indication of inclusion (*dalaatul-tadammun*) is when the wording (of a name) indicates towards its meaning by way of it (the meaning) being included in it, such as the indication of His (Allah's) Name *Ar-Rabmaan* (The Most Merciful) which indicates the Attribute of *rahmah* (mercy).

⁹³The indication of necessitation (*dalaatul-iltizaam*) is when the wording necessitates something else (in addition to its own included meaning), like the indication of His (Allah's) name the Most High *Ar-Rabmaan* (The Most Merciful) which indicates all the rest of the Attributes of Allah The Most High (in addition to *rahmah* [mercy]).

And Ibn Qudaamah has compared the categories of indication with the word 'house', for it indicates to the (actual) house (itself) by way of conformity, (it indicates) to the roof of the

Question 56:

What is an example of that?

Answer:

An example of that is His Names The Most High, *Ar-Rabmaan* (الرحمان) (The Most Merciful) and *Ar-Rabeem* (الرحيم) (The Bestower of Mercy). They indicate to the Essence of the One who is named, and He is Allah The Mighty, The Majestic, by way of conformity (*mutaabaqah*). They indicate to the Attribute of *rahmah* (mercy) which is derived from them by way of inclusion (*tadammun*) and to other them from the Attributes which are not derived from them, such as *hayaat* (life) and *qudrab* (power), by way of necessitation (*iltizaam*). And this is (also) the case with all the rest of His Names, as opposed to the creation, for indeed (a person) may be termed as wise whilst he is actually ignorant, just whilst he is actually an oppressor, mighty whilst he is actually lowly, honourable whilst he is actually inferior, kind whilst he is actually evil, righteous whilst he is actually wicked, happy whilst he is actually miserable, *asad* (a lion), *hanzalah* (the bitter colocynth plant) and *alqama* (bitterness or the fruit of the colocynth plant) whilst he is not actually like that.⁹⁴ So how free is Allah from all imperfection and the praise is due to him! He is the One Who has described Himself and He is above what His creation describe Him with.

Question 57:

How many categories do the Most Beautiful Names indicate by way of inclusion (*tadammun*)?

⇒ house by way of inclusion and (it indicates) to its walls by way of necessitation. See *Ibn Qudaamah; Aatbaarobu Al-Usooleeyab*, Part 2, page 14.

⁹⁴ [Editor's Note]: These are Arabic names which are used by some people as common names.

Answer:

They (indicate) four categories:

1. The proper name which includes all the meanings of the Most Beautiful Names and it is (اللَّهُ) 'Allah'. Due to this, all of the (other) Names come as its Attributes as in His Saying, The Most High:

﴿هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ﴾^ط

﴿He is Allah, The Creator, The Maker of all things, The Bestower of forms.﴾ [Surah Al-Hashr: 24].

And that which is similar to that (from the verses of the Qur'an).

And it (the name 'Allah') has never come in the form of following on from other than it, from the (other) Names (of Allaah).⁹⁵

2. That which includes an Attribute of the Essence of Allah, The Mighty, The Majestic, such as His Name, The Most High, *As-Samee'* (السَّمِيعُ) ('The All-Hearing') which includes His All-Encompassing Hearing of all sounds, whether they are in secret or open. And like His Name *Al-Baseer* (الْبَصِيرُ) ('The All-Seeing') which includes His Penetrating Sight of all visible things, whether they are minute or great. And like His Name *Al-'Aleem* (الْعَلِيمُ) ('The All-Knowing') which includes His All-Encompassing Knowledge with which:

﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ﴾

⁹⁵ [Editors Note]: Meaning that no Name of Allah such as '*Ar-Rabmaan*', '*Al-Khaaliq*', '*Al-'Aleem*' etc. actually precedes the Name 'Allah' when mentioned in a verse in the Qur'an. Rather, all the other Names of Allah always come after it in the verses.

﴿Not even the weight of an atom (or a small ant) or less than that or greater escapes it (His Knowledge) in the heavens or in the earth.﴾ [Surah Saba': 3].

And like His Name *Al-Qadeer* (الْقَدِيرُ) ('The All-Capable') which includes His Capability over everything, in creating and destroying and other than that.

3. That which includes an Attribute of an action which Allah performs such as *Al-Khaaliq* (الْخَالِقُ) ('The Creator'), *Ar-Raaziq* (الرَّازِقُ) ('The Provider'), *Al-Baari* (الْبَارِي) ('The Maker of all things'), *Al-Musawwir* (الْمُصَوِّرُ) ('The Bestower of forms') and other than that.
4. That which includes a removal and a sanctification of Him, The Most High, from all defects, such as *Al-Quddos* (الْقُدُّوسُ) ('The Holy One') and *As-Salaam* (السَّلَامُ) ('The Source Of Peace').

Question 58:

How many categories are there of the Most Beautiful Names with respect to them being applied to Allah, The Mighty, The Majestic?

Answer:

From them (the Most Beautiful Names) is that which is applied to Allah singularly (by itself) or accompanied by other than it (from the Most Beautiful Names), and it is (something) which includes the Attribute of perfection in all respects, such as (His Names): *Al-Hayyu*, *Al-Qayyoom* (الْحَيُّ الْقَيُّومُ) ('The Ever-Living'), ('The One Who Sustains'), and *Al-Abad*, *As-Sammad* (الْأَحَدُ الصَّمَدُ) ('The One'), ('The Self-Sufficient').

And From them (the Most Beautiful Names) is that which is not applied to Allah except if is accompanied with its opposite, and it is (something) which if mentioned singularly (by itself), then it gives an impression of deficiency

(about Allah), such as (His Names): *Ad-Daar*, *An-Naafi'* (الضَّارُّ النَّافِعُ) ('The One Who Brings about Harm'), ('The One Who Brings about Benefit'), and *Al-Khaafid*, *Ar-Raafi'* (الْخَافِضُ الرَّافِعُ) ('The One Who Brings Down'), ('The One Who Raises') and *Al-Mu'tee*, *Al-Maani'* (الْمُعْطِي الْمَانِعُ) ('The One Who Gives'), ('The One Who Withholds') and *Al-Mu'izz*, *Al-Mudhill* (الْمُعِزُّ الْمُدِلُّ) ('The One Who Gives Honour'), ('The One Who Humiliates') and (other Names) similar to that. So, it is not permissible to apply (the Names) *Ad-Daar* ('The One Who Brings about Harm'), and nor *Al-Khaafid* ('The One Who Brings Down'), and nor *Al-Maani'* ('The One Who Withholds'), and nor *Al-Mudhill* ('The One Who Humiliates'), all of them, singularly (by themselves). Nothing whatsoever in the revelation has been applied from them (to Allah) in such a way. Not in the Book (the Qur'an) and nor in the Sunnah.

And from this (category) is (also) His Name, *Al-Muntaqim* (الْمُنْتَقِمُ) ('The One Who Exacts Retribution'). It has not been applied in the Qur'an except with that which is related to it (in terms of Allah's Retribution being carried out on something) such as His Saying, The Most High:

﴿ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

«Indeed, We shall exact retribution from the *Mujrimeen* (criminals).» [Surah As-Sajdah: 22].

Or with the addition of '*dbu*' (ذُو) (The Possessor of) to the attribute which is extracted from it (i.e. the Attribute of retribution) such as His Saying, The Most High:

﴿ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴾

﴿And Allah is The All-Mighty, The Possessor of Retribution.﴾

[Surah Aali-Imraan: 4].

Question 59:

It has already preceded that from the Attributes of Allah The Most High, there are those which are related to (His) Essence and those which are related to (His) actions. So what is an example of the Attributes of the Essence (of Allah) from the Qur'an?

Answer:

Such as His Sayings, The Most High:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

﴿Nay both of His Hands are widely outstretched.⁹⁶﴾

[Surah Al-Maaidah: 64].

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything (that exists) will perish save His Face.﴾

[Surah Al-Qasas: 88].

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

﴿And the Face of your Lord full of Majesty and Honour will remain forever.⁹⁷﴾ [Surah Ar-Rahmaan: 27].

⁹⁶ The verse shows the affirmation of the Attribute of Two Hands for Allah The Most High.

⁹⁷ Both of these last two verses show the affirmation of the Attribute of the Face.

﴿ وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾ ﴾

﴿ ... in order that you may be reared under My Eye.⁹⁸ ﴾

[Surah Ta-Ha: 39].

﴿ أَبْصِرْ بِهِ وَأَسْمِعْ ﴾

﴿How clearly He sees, and hears (everything)﴾

[Surah Al-Kahf: 26].

﴿ إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ ﴾

﴿Indeed I am with you both, hearing and seeing (everything).⁹⁹﴾ [Surah Ta-Ha: 46].

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾ ﴾

﴿He knows what happens to them in this world and what will happen to them (in the hereafter), but they will never encompass anything of His Knowledge.¹⁰⁰﴾

[Surah Ta-Ha: 110].

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿٢٥٣﴾ ﴾

⁹⁸ The verse shows the affirmation of the Attribute of the Eye.

⁹⁹ Both of these last two verses show the affirmation of the Attributes of Hearing and Seeing.

¹⁰⁰ The verse shows the affirmation of the Attribute of Knowledge.

﴿And to Musa Allah spoke directly (with speech).¹⁰¹﴾
[Surah An-Nisaa: 164].

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ اتَّبِ الْقَوْمَ الظَّالِمِينَ ﴿١٥﴾﴾

﴿And (remember) when your Lord called Musa (saying):
“Go to the people who are *dhaalimoon* (wrongdoers).”﴾
[Surah Ash-Shu'araa: 10].

﴿وَنَادَاهُمَا رَبُّمَا أَلَمْ أَنهَكُمَا عَن تِلْكَ الشَّجَرَةِ ﴿٢٢﴾﴾

﴿And their Lord called out to them (Adam and Eve)
(saying): “Did I not forbid you that tree?”﴾
[Surah Al-A'raaf: 22].

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾﴾

﴿And remember the Day (Allah) will call to them and say:
“What was the answer you gave to the Messengers?”﴾
[Surah Al-Qasas: 65]

And other than that (from the verses of the Qur'an).

¹⁰¹ The Attribute of Speech is one of The Essence (of Allah) with respect to it being connected to the Essence of Allah, The Most High, and it is an Attribute of action with respect to it being connected to the Will (of Allah) and that He does not cease to speak whenever He wills. And indeed, the author (ﷺ) has presented this in detail in what is to come from the question on page 202 (Question 84), and perhaps his mentioning it in these examples is with respect to the Attribute of Speech being connected to the Essence of Allah The Most High.

Question 60:

What is an example of the Attributes of the Essence (of Allah) from the Sunnah?

Answer:

(An example) is like his (ﷺ) saying:

حِجَابُهُ النُّورُ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا أَنْتَهَى إِلَيْهِ
بَصْرُهُ مِنْ خَلْقِهِ.

“His Veil is light, if He were to remove it (the Veil), the splendors of His Face would incinerate His creation so far as His Sight reaches.”¹⁰²

And his (ﷺ) saying:

يَمِينُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةٌ سَحَاءُ اللَّيْلِ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ
مُنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ وَعَرْشُهُ
عَلَى الْمَاءِ وَيَبِيدُهُ الْأُخْرَى الْفَيْضُ أَوْ الْقَبْضُ يَرْفَعُ وَيُخْفِضُ.

“The Right (Hand) of Allah is full, and (its fullness) is not affected by continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand

¹⁰² Narrated by Muslim (*Kitaab-ul-Eemaan* 1/111) and Ahmed in his Musnad (4/401, 405) from Abu Musa Al-Asha'ree (رضي الله عنه)

is the Abundance or the Grasp, and He raises some people and brings others down.”¹⁰³

And his (ﷺ) saying in the hadeeth of *Ad-Dajjaal*¹⁰⁴:

¹⁰³ Narrated by Bukhaaree (*Kitaab at-Tawbeed* 8/173, 175) and Muslim (*Kitaab-az-Zakaat* 3/77) from Abu Hurairah (رضي الله عنه) and in it is an affirmation of the Attribute of the Two Hands

¹⁰⁴ [Editor's Note]: The appearance of *Al-Maseeb-ud-Dajjaal* (the false Messiah) is one of the major Signs of the last Hour. He will appear on a pathway between Shaam (modern day Syria, Lebanon, Jordan and Palestine) and Iraq and he will be followed by seventy thousand Jews from the city of Isfahaan (in modern day Iran). At first he will claim to be a new Prophet and then he will eventually go on to claim to be the Lord of everything. No place on earth will be safe from his trial except Makkah and Madeenah which he will be prevented from entering. His trial will be the greatest for the people of the earth ever since the creation of Adam (ﷺ) and he will perform miracles to deceive the people into worshipping him.

It must be noted that *Ad-Dajjaal* will be a real, physical individual who will be seen by the naked eye. He is not a metaphorical symbol for evil forces or an allegorical reference to modern-day Capitalism as some people believe!!! From his physical characteristics which the Prophet (ﷺ) informed us about is that he will be blind in his right eye, which will be like a floating grape, and his left eye will be leveled with a tumor on it. In between his eyes there will be written the word *kaafir* (disbeliever), which every believer, literate or illiterate will be able to read. He will be killed in the city of Lud (modern day Palestine) by the Prophet 'Eesa [Jesus] (ﷺ), who will return to the earth and rule by the law of Islam.

Before *Ad-Dajjaal's* appearance, there will be a number of signs. From them is the saying of the Prophet (ﷺ):

“*Ad-Dajjaal* will not appear until the people neglect to mention him and when the imaams (leaders of the mosques) abandon mentioning him upon the pulpits (of the mosques).”

Reported in *Zawaaid-Musnad-Ahmed* (4/72) and authenticated by Al-Haithamee (as *sabeeh*) as mentioned by Sheikh Al-Albaanee (ﷺ) in *Qissatul-Maseeb-i-Dajjaal* page 30 .

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْكُمْ إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ - وَأَشَارَ بِيَدِهِ إِلَىٰ عَيْنِهِ

“Indeed Allah is not hidden from you; Indeed Allah is not one-eyed,” and he (ﷺ) pointed with his hand towards his eye,¹⁰⁵

And in the hadeeth of *Al-Istikbaarab*:¹⁰⁶

اللَّهُمَّ إِنِّي أَسْتَحِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَامُ الْعُيُوبِ...

“ O’ Allah, I seek Your Counsel by Your Knowledge, and I seek strength from You by Your Capability, and I ask You from Your Immense Favour, for Indeed You are able while I am not, and Indeed You know while I do not and You are the Knower of the unseen...”¹⁰⁷

¹⁰⁵ Reported by Bukhaaree (*Kitaab-at-Tawbeed* 8/172) and Muslim (*Kitaab-ul-Eemaan* 1/107) from Ibn ‘Umar. And in the hadeeth there is an affirmation of the Attribute of the Eye.

¹⁰⁶ [Editor’s Note]: *Al-Istikbaarab*: See glossary

¹⁰⁷ Narrated by Bukhaaree (*Kitaab-ud-Da’waat* 7/162) from Jaabir (رضي الله عنه) and in it is the affirmation of the Attributes of Knowledge and Capability (*Qudrah*)

The completion of the hadeeth is:

اللَّهُمَّ إِنَّ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدِرْهُ لِي وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ وَيُسِّمِي حَاجَتَهُ.

And his (ﷺ) saying:

إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا...

“Indeed you are not calling upon a deaf one nor an absent one, (but rather) you are calling upon The All-Hearing, The All-Seeing, The Near ...”¹⁰⁸

And his (ﷺ) saying:

إِذَا أَرَادَ اللَّهُ أَنْ يُوحِيَ بِالْأَمْرِ تَكَلَّمَ بِالْوَحْيِ...

“If Allah wants to reveal a command, He speaks with Revelation”¹⁰⁹

And in the hadeeth about the group of Muslims who will be sent to the Hell-Fire but then taken out, (The Prophet (ﷺ) said):

“O Allah, if You know this matter to be good for me in relation to my religion, my life, and the end of my affair - or he said in my affair now and in its future - then decree it for me. And if You know this matter to be bad for me in relation to my religion, my life, and the end of my affair – or he said in my affair now and in its future - then remove it from me and remove me from it and decree for me what is good wherever it may be, and make me pleased with it. And he (the person making this supplication then) mentions his matter.”

¹⁰⁸ Reported by Bukhaaree (*Kitaab-at-Tawbeed* 81/168) and Muslim (*Kitaab-udh-Dhikr* 8/74) from Abu Musa (رضي الله عنه).

¹⁰⁹ Narrated by Ibn Khuzaimah in *Kitaab-At-Tawbeed* (1/348) and *Kitaab-As-Sunnah* of Ibn Abee 'Aasim (1/227).

[Editor's Note]: This narration has been classified as weak (*da'eef*) by Sheikh Al-Albaanee (رضي الله عنه) *Dhilaal-ul-Jannah Fee Takbreej-i-Sunnah*, No. 515.

يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ فَيَقُولُ لَبَّيْكَ...

“Allah The Most High will say (on the Day of Resurrection): ‘O’ Adam’, so he (Adam) will say: ‘At Your service, here I am...”¹¹⁰

And the ahaadeeth about Allah speaking to His slaves when they stand before Him (on the Last Day), His speaking to the people of Paradise and other than that, is from that which cannot be enumerated (due to their great number).

Question 61:

What is an example of the Attributes of actions from the Qur’an?

Answer:

It is like His Saying, The Most High:

﴿ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ﴾

﴿Then He rose over (*Istawa*) towards the heaven.﴾

[Surah Al-Baqarah: 29].

And His Saying The Most High:

¹¹⁰ Narrated by Bukhaaree (*Kitaab-ur-Riqaq* 7/196 and *Kitaab-at-Tawbeed* 8/195) and Muslim (*Kitaab-ul-Eemaan* 1/139) from Abu Sa’eed Al-Khudree (رضي الله عنه).

[Editor’s Note]: This group who will come out of the fire will be nine hundred and ninety nine out of every one thousand in number as the rest of the hadeeth mentions.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾¹¹¹

«Do they then wait for anything other than that Allah should come to them in the shadows of clouds and (also) the Angels? (Then) the case would be already judged. And to Allah return all matters (for decision).»

[Surah Al-Baqarah: 210].

And His Saying The Most High:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾

«No just estimate have they made of Allah, such as is due to Him: on the Day of Resurrection the whole of the earth will be grasped by His Hand, and the heavens will be rolled up in His Right Hand.¹¹¹» [Surah Az-Zumar: 67].

And His Saying, The Most High:

﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

¹¹¹And in it (this verse) there is an affirmation of the Hand of Allah The Most High, in the way which suits His Majesty (and unlike the creation). And the Sheikh has used it (the verse) as a proof for the affirmation of the Attribute of Grasping which is (an Attribute) of action.

«(Allah said to Iblees): ‘What prevented you from prostrating yourself to the one whom I have created with Both My Hands?’¹¹²» [Surah Saad: 75].

And His Saying, The Most High:

﴿ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا ﴾

«So when his (i.e. Musa’s) Lord appeared to the mountain, He made it (the mountain) collapse» [Surah Al-A’raaf: 143].

And His Saying, The Most High:

﴿ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

«Indeed Allah does all that He wills.»
[Surah Al-Hajj: 18].

And other than them from the verses of the Qur’an.

Question 62:

What is an example of the Attributes of actions from the Sunnah?

Answer:

It is like his (ﷺ) saying:

¹¹² The author has used this verse as a proof for the Attribute of Creating (*kbalq*). As for the (Attributes) of the Two Hands, then they are Attributes of the Essence (of Allah) as has preceded.

يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ
الَّيْلِ الْأَخْرُ...

“Our Lord Blessed is He, The Most High, descends (in a manner that suits His Majesty) every night to the lowest heaven when the last third of the night remains” ¹¹³

And his (ﷺ) saying in the hadeeth of intercession:

...فَيَأْتِيهِمُ اللَّهُ فِي الصُّورَةِ الَّتِي يَعْرِفُونَ فَيَقُولُ أَنَا رَبُّكُمْ فَيَقُولُونَ
أَنْتَ رَبُّنَا...

“...So He (Allah) will come to them in His Appearance which they know, and He will say: ‘I am your Lord.’ They will say: ‘You are our Lord.’...” ¹¹⁴

And what we mean by the Attribute of action here, is the Coming (of Allah) and not the Appearance (of Allah), so understand (this)!!

¹¹³Narrated by Bukhaaree (*Kitaab-at-Tawbeed* 8/197) and Muslim (*Kitaab-us-Salaat* 2/175) from Abu Hurairah.

The completion of the hadeeth is:

فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِبْ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

“...and He says: ‘Whosoever calls upon Me, I will answer him, whosoever asks of me, then I will give it to him, whosoever seeks forgiveness from Me, I will forgive him’”.

¹¹⁴Narrated by Bukhaaree (*Kitaab-ur-Riqaaq* 7/205 and *Kitaab-at-Tawbeed* 8/179) and Muslim (*Kitaab-al-Emaan* 1/112-113) from Abu Hurairah (رضي الله عنه), and the hadeeth is long, so whosoever wants to see it then he should go over it in Bukhaaree and Muslim.

And also his (ﷺ) saying:

إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَتَكُونُ السَّمَوَاتُ يَمِينَهُ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ...

“Indeed Allah will grasp the earth on the Day of Ressurrection and the heavens will be in His Right Hand and then He will say, “I am the King...”¹¹⁵

And his (ﷺ) saying:

لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي يَدِهِ عَلَى نَفْسِهِ أَنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

“When Allah created the Creation, He wrote with His Hand for Himself that: ‘My Mercy overcomes My Anger’”¹¹⁶

And in the hadeeth of the debate of Adam (ﷺ) and Musa (ﷺ) (he (ﷺ) said) :

¹¹⁵ Narrated by Bukhaaree (*Kitaab-at-Tawbeed* 8/166, 8/173) and Muslim (*Kitaab-Sifaat-ul-Munaafiqeen* 8/162) from Ibn ‘Umar (رضي الله عنه).

The completion of the hadeeth is:

... أين ملوك الأرض؟

“...where are the kings of the world?”

¹¹⁶ Narrated by Bukhaaree (*Kitaab-at-Tawbeed* 8/187-188) and Muslim (*Kitaab-at-Tawbah* 8/95-96) from Abu Hurairah (رضي الله عنه).

... فَقَالَ آدَمُ: يَا مُوسَى إِنَّ اللَّهَ إِصْطَفَاكَ بِكَلَامِهِ وَحَطَّ لَكَ التَّوْرَةَ
بِيَدِهِ...

“...Then Adam said to him: ‘O Musa, Allah favoured you with His Speech (i.e. talked to you directly) and He wrote the Torah for you with His Own Hand...”¹¹⁷

So, His Speech, The Most High, and His Hand are both Attributes of the Essence (of Allah), and His Speaking is an Attribute of Essence and of action simultaneously, and His Writing is an Attribute of action.

And (also) his (ﷺ) saying:

إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ
بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ...

“Indeed Allah, The Most High, spreads out His Hand during the night so that the evil-doer of the day may repent and He spreads out His Hand during the day so that the evil-doer of the night may repent...”¹¹⁸

And other than these (ahaadeeth) there are many.

¹¹⁷ Narrated by Bukhaaree (*Kitaab-at-Tawbeed* 8/203 and *Kitaab-ul-Qadr* 7/214) and Muslim (*Kitaab-ul-Qadr* 8/49) from Abu Hurairah (رضي الله عنه)

¹¹⁸ Narrated by Muslim (*Kitaab-at-Tawbah* 8/100) from Abu Musa (رضي الله عنه).

The completion of the hadeeth is:

حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

“...until the sun rises from the West”

Question 63:

Are Names (of Allah) derived from all of the Attributes of action or are all the Names of Allah restricted to what is found in the Qur'an and the Sunnah (*tawqeefeeyah*)?

Answer:

No, rather all the Names of Allah, The Most High, are restricted to what is found in the Qur'an and the Sunnah (*tawqeefeeyah*). He is not named except with that which He named Himself with in His Book, or that which His Messenger (ﷺ) named Him with. And every Attribute which Allah The Most High has named Himself with, then there is in that praise and perfection. However, Allah has not described Himself (in name form) with all of them (the Attributes) in a general manner, and nor are Names derived from all of them.

Rather, from them is that which He has described Himself with generally, such as His Saying, The Most High:

﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ط﴾

﴿Allah is He Who created you, then He provided food for you, then He will cause you to die, then (again) He will give you life (on the Day of Resurrection).﴾ [Surah Ar-Rum: 40].

and He named Himself (from these Attributes) as *Al-Khaaliq* (الْخَالِقُ) ('The Creator'), *Ar-Raaziq* (الرَّازِقُ) ('The Provider'), *Al-Muhyee* (الْمُحْيِي) ('The Giver of Life'), *Al-Mumeet* (الْمُمِيتُ) ('The Giver of Death'), and *Al-Mudabbir* (الْمُدَبِّرُ) ('The Organiser of Affairs').

And from them, are actions which Allah has applied to Himself by way of recompense and retaliation and they are in context with praise and perfection belonging to Him, such as His sayings, The Most High:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾

«Indeed the Hypocrites seek to deceive Allah, but it is He Who deceives them.» [Surah An-Nisaa: 142].

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾

«And they (the disbelievers) plotted and (to kill ‘Eesa ﷺ), and Allah plotted too, and Allah is the best of plotters.» [Surah Aali-Imraan: 54].

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾

«They (the hypocrites) have forgotten Allah, so He has forgotten them.» [Surah At-Taubah: 67].

However, it is not permissible to apply them (these actions) to Allah in other than the context which Allah has been referred to in the verses. So, It is not said that He The Most High plots, deceives, mocks and other than that. And likewise it is not said (that from his Names are) *Al-Maakir* ('The Plotter'), *Al-Mukhaadi* ('The Deciever') and *Al-Mustahzi* or ('The One Who Mocks'). No Muslim or an intelliegt person would say this, for indeed, Allah The Mighty, The Majestic, did not describe Himself with plotting, planning and deception except in the manner of recompense for the one who did that (plotting, planning, deception) without right (to do so). And indeed it is known that the recompense for that (plotting planning, deception etc.) with justice is something good (when done) from the creation (i.e. people), so how about when it is from The All-Knowing, The Most-Just, The Most Wise Creator?!

Question 64:

What do Allah's name *Al-Aa'laa* (الأعلى) ('The Most High') and that which is (contained) in it's meaning such as (the Names), *Adb-Dhaabir* (الظاهر) ('The Uppermost'), *Al-Qaabir* (القاهر) ('The All-Powerful') and *Al-Muta'aalee* (المتعالى) ('The Most Exalted'), denote?

Answer:

His Name *Al-Aa'laa* (الأعلى) ('The Most High') denotes the Attribute which is derived from it, and it is the affirmation of Highness for Him, The Mighty, The Majestic, in all its meanings, (such as):

The Highness of Him, The Most High, being above His Throne, being above all of His creation, distinct from them, a Watcher over them, knowing what they do, with His Knowledge encompassing everything. No secret of theirs is hidden from Him.

And like the Highness of His Power, for there is no one to overpower Him, no one to contend with Him, no one to oppose Him and no one to prevent Him. Rather, everything is submissive to His Greatness, subjugated to His Might, humbled before His Pride, under His Disposal and Power, with there being no escape from His Grasp.

And like the Highness of His Essence, for all the Attributes of perfection which belong to Him are affirmed, and all deficiencies are negated from Him, The Mighty, The Majestic, The Blessed, The Most high.

And all of these meanings for Highness are inseperable, with no one meaning being separate from the other.

Question 65:

What is the proof of Allah being above His creation (*fawqeeyah*) from the Qur'an?

Answer:

The clear proofs for it cannot be counted nor enumerated (because of their large number). From them are these (previously mentioned) Names (of Allah) and that which is in their meanings. And from them is His Saying, The Most High:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

«The Most Merciful (Allah) rose over (*Istawa*) the (mighty) Throne (in a manner that befits His Majesty).»

[Surah Ta-Ha: 5].

in seven places in the Qur'an.¹¹⁹

¹¹⁹ The seven places are: Surah Al-A'raaf: 54, Surah Yunus: 3, Surah Ar-Ra'd: 2, Surah Ta-Ha: 5, Surah Al-Furqan: 59, Surah As-Sajdah: 4, and Surah Al-Hadeed: 4. And in the verses of *Al-Istiwa* (rising above the Throne), Allah The Most High has clearly stated that He is above the Throne. And indeed, the *Salaf* (the pious predecessors) have explained *Al-Istiwa* as being Highness and Rising. See: *Mukhtasar Sawaa'iq Al-Mursalah* of Al-Mawsilee, page 306 and what comes after that.

The text of the verses are:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ﴾

«Indeed Your Lord is Allah, Who created the heavens and the earth in six days, and then He rose over (*Istawa*) the Throne (in a manner that befits His Majesty). He brings the night as a cover over the day...»

[Surah Al-A'raaf: 54].



﴿ إِنَّ رَبِّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ يُدَبِّرُ الْأَمْرَ ۗ ﴾

﴿Surely Your Lord is Allah, Who created the heavens and the earth in six days, and then He rose over (*Istawa*) the Throne (in a manner that befits His Majesty), disposing the affair of all things...﴾ [Surah Yunus: 3].

﴿ اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ ﴾

﴿And Allah is He Who raised the heavens without any pillars that you can see. Then He rose over (*Istawa*) the Throne (in a manner that befits His Majesty).﴾ [Surah Ar-Ra'd: 2].

﴿ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾ ﴾

﴿The Most Merciful (Allah) rose over (*Istawa*) the (mighty) Throne (in a manner that befits His Majesty).﴾ [Surah Ta-Ha: 5].

﴿ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ ﴾

﴿He Who created the heavens and the earth and all that is between them in six days. Then He rose over (*Istawa*) the Throne (in a manner that befits His Majesty).﴾ [Surah Al-Furqan: 59].

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ ﴾

﴿It is Allah Who has created the heavens and the earth and all that is between them in six days. Then He rose over (*Istawa*) the Throne (in a manner that befits His Majesty).﴾ [Surah As-Sajdah: 4].

﴿ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ ﴾

And from them (the proofs) is His Saying, The Most High:

﴿ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾
 أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ
 كَيْفَ نَذِيرِ ﴿١٧﴾﴾

«Do you feel secure that He Who is above the heaven (Allah) will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)? Or do you feel secure that He Who is above the heaven will not send against you a violent whirlwind? Then you shall know how (terrible) has been My warning.»¹²⁰ [Surah Al-Mulk: 16-17].

And from them is His Saying, The Most High:

﴿تَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ﴾

«They (the Angels) fear their Lord (Who is) above them.» [Surah An-Nahl: 50].

And from them is His Saying, The Most High:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴿٤﴾﴾

«He it is Who created the heavens and the earth in six days and then rose over (*Istawa*) the Throne (in a manner that befits His Majesty).»

[Surah Al-Hadeed: 4].

¹²⁰ The word 'fee' (في) (in) here is with the meaning 'above the heaven, The Most High above His creation'. See *Tafseer-as-Sa'dee*, Vol.7, page 436.

«To Him ascend (all) goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds)...» [Surah Faatir: 10].

And His Saying, The Most High:

﴿ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ ﴾

«The Angels and the *Rub* (Jibreel) ascend to Him...»

[Surah Al-Ma'aarij: 4].

And His Saying, The Most High:

﴿ يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ﴾

«He manages and regulates (every) affair from the heaven to the earth...» [Surah As-Sajdah: 5].

And His Saying, The Most High:

﴿ يَنْعِيسَىٰ إِلَيَّ مُتَوَفِّيكَ وَرَافِعَكَ إِلَيَّ ﴾

«And (remember when Allah said): “O’ ‘Eesa (Jesus) I will take you and raise you to Myself...”»

[Surah Aali-Imraan: 55].

And other than that, there is more (proof).

Question 66:

What is the proof for that (i.e. that Allah is above His creation) from the Sunnah?

Answer:

It's proofs from the Sunnah are many and cannot be enumerated. From them is his (ﷺ) saying in the hadeeth about the Angels who will be the carriers of Allah's Throne (on the Last Day):

...وَالْعَرْشُ فَوْقَ ذَلِكَ وَاللَّهُ فَوْقَ الْعَرْشِ وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ.

“...and the Throne (of Allah) is above that (the heavens) and Allah is above the Throne and He knows what you do.”¹²¹

And his (ﷺ) saying to (the companion) Sa'd Bin Mu'aadh in the story of *Quraydhab*:¹²²

¹²¹ Narrated by Abu Daawud (*Kitaab As-Sunnah* 4/231), At-Tirmidhee (*Kitaab At-Tafseer-ul-Qur'an* 5/424) and Ibn Maajah (1/69) from Ibn 'Abbaas (رضي الله عنه).

[Editor's Note]: This narration has been classified as weak (*da'eef*) by Sheikh Al-Albaanee (رضي الله عنه) in *Ad-Da'eefah* No1247 and *Dhilaal-ul-Jannah Fee Takhreej-i-Sunnah*, No. 577 and 578.

¹²² *Quraydhab*: A tribe from amongst the tribes of the Jews. They became allies of the pagan Arab tribes who had made a confederation against the Messenger of Allah (ﷺ) in the year of the battle of *Khandaq*. So, the Prophet (ﷺ) carried out a military expedition against them after his return from *Khandaq*, in the month of *Dhul-Qi'dab* in the year 5 after the *Hijrah*, and besieged them for twenty five nights until they gave up in return for the judgement (upon them) by Sa'd Bin Mu'aadh (رضي الله عنه), whereby he (Sa'd) judged them with the killing of their fighters, the captivity of their women and children and seizing their wealth. And the Messenger of Allah (ﷺ) consented to him in that. See *Al-Bidayah wan-Nihaayah* of Ibn Katheer 4/118-128.

...لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ مِنْ فَوْقِ سَبْعَةِ أَرْبَعَةِ

“...Indeed, you have judged them with The Judgement of The King (who) is above the seven heavens.”¹²³

And his (ﷺ) saying to the slave-girl:

...أَيْنَ اللَّهِ؟ قَالَتْ فِي السَّمَاءِ: قَالَ أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ.

“... ‘Where is Allah?’ She replied: ‘Above the heaven.’ He (ﷺ) said: ‘Free her, for indeed she is a believing woman.’”¹²⁴

And the ahadeeth of the *Mi’raaj* (the ascension to the heavens) of the Prophet¹²⁵ (ﷺ), and his (ﷺ) saying in the hadeeth about the Angels who descend and ascend daily in succession to record the deeds of the people:

...ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ...

“...then those (Angels) who have stayed with you overnight, ascend (to Allah) and He asks them, even though

¹²³ Narrated by Bukhaaree (*Kitaab-al-Maghaazee* 5/50) and Muslim (*Kitaab-ul-Jibaad* 5/160) from Abu Sa’eed. And I did not find the wording: “...above the seven heavens.”

¹²⁴ Reported by Muslim (2/70-71) from Mu’aawiyah Bin Al-Hakm As-Sulamee.

¹²⁵ The ascension of the Prophet (ﷺ) to the heavens happened from *Masjid-Al-Aqsa* (in Jerusalem) after he was taken by night from *Masjid-Al-Haraam* (in Makkah), whereby he mounted the *Mi’raaj* - and it is a chair - until he reached *Sidrat-ul-Muntaha* (the lote tree beyond which none may pass) and the five prayers were obligated upon him. For more detail see *Al-Bidayah wan-Nihaayah* of Ibn Katheer 3/107-114.

He has more Knowledge of them (the people and their deeds)...”¹²⁶

And his (ﷺ) saying:

مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَصْعَدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ...

“Whosoever gives in charity equal to a date from a good livelihood - for nothing ascends to Allah except good...”¹²⁷

And his (ﷺ) saying in the hadeeth about the revelation (of Allah):

¹²⁶ Reported by Bukhaaree (*Kitaab-at-Tawbeed* 8/177, 195) and Muslim (*Kitaab-al-Masaajid* 2/113) from Abu Hurairah (رضي الله عنه).

The completion of the hadeeth is:

...فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ.

“...So He (Allah) says: ‘How have you left my slaves?’ and they say: We left them and they were praying and we came to them and they were praying.”

¹²⁷ Reported by Bukhaaree (*Kitaab-at-Tawbeed* 3/85) from Abu Hurairah (رضي الله عنه).

The completion of the hadeeth is:

فَإِنَّ اللَّهَ يَقْبَلُهَا بِيَمِينِهِ ثُمَّ يُرِيهَا لِصَاحِبِهِ كَمَا يُرِي أَحَدُكُمْ فَلُوهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ.

“...then indeed Allah accepts it with His Right (Hand) and then brings it up for its owner just as one of you brings up his baby horse, until it (the charity) becomes like (the size of) a mountain.”

إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا
لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ عَلَى صَفْوَانَ ...

“When Allah decrees an affair from above the heaven, the Angels beat their wings out of humility to His Speech as if it (the beating of the wings) was like a chain being dragged on rocks...”¹²⁸

And other than that (from the proofs from the Sunnah).

And indeed, all of the created things have affirmed this (that Allah is above His creation) except the *Jahmeeyah*.¹²⁹

Question 67:

What have the scholars of the religion from the *Salaf-us-Saalib* (the pious predecessors) said about the issue of *Al-Istiwa'a* (Allah's rising over the Throne)?

Answer:

Their statement, in their entirety, may Allah The Most High have mercy on them, is:

¹²⁸ Reported by Bukhaaree (*Kitaab-at-Tawbeed* 8/194) from Abu Hurairah.

¹²⁹ *Jahmeeyah*: The followers of Al-Jahm Bin Safwaan who openly displayed his innovation in Tirmidh and was killed by Salem Ibn Ahwaz in Marw (in present day Turkmenistan) in the year 128 *Hijrah*. And indeed, he become famous for denying the Names and Attributes through negation, just as he was famous for speaking with *Jabr* (the concept that human beings have no free will and are forced to do their deeds because of *Qadr* [Allah's divine decree]) and other than that. See *Al-Milal-wan-Nibal* of Shahrastaanee page 86-88 and *Al-Farq Bayn-al-Firaq* of Al-Baghdaadee page 211-212.

'*Al-Istiwaah* is not unknown, how it occurs is not comprehensible, having *Eemaan* (faith) in it is obligatory and asking about it is an innovation. And from Allah is the message, upon the Messenger is the responsibility of delivering that message and upon us is to believe and submit'.¹³⁰

And likewise, is their statement regarding all of the verses and ahaadeeth about the Names and Attributes (of Allah):

﴿ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

«We believe in it; All of it is from our Lord.»

[Surah Aali-Imraan: 7].

﴿ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَا مُسْلِمُونَ﴾

«We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah).» [Surah Aali-Imraan: 52].

Question 68:

What is the proof for the Highness of (Allah's) Power from the Qur'an?

Answer:

Its proofs are many, from them is His Saying, The Most High:

¹³⁰ This statement has been narrated with the meaning of *Al-Istiwaah* from a group from amongst the *Salaf*. From them, the mother of the believers, Umm Salamah (رضي الله عنها) and they have (also) narrated it from Rabe'ah Bin Abee 'Abdir-Rahman, the teacher of Maalik, and from Maalik Bin Anas, (رضي الله عنه). See *Fath-ul-Baaree* 13/406-407 .

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ ﴾

«He is The All-Powerful above His slaves»

[Surah Al-An'aam: 18].

And it (the verse) contains the Highness of the Power (of Allah) and that He is above His creation.

And His Saying, The Most High:

﴿ سُبْحٰنَهُ ۗ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾ ﴾

«How free is He from all imperfection. He is Allah, The One, The All-Powerful.» [Surah Az-Zumar: 4].

And His Saying (on the Last Day), The Most High:

﴿ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾ ﴾

«Whose is the Dominion this Day? It belongs to Allah, The One, The All-Powerful» [Surah Ghaafir: 16].

And His Saying, The Most High:

﴿ قُلْ اِنَّمَا اَنَا مُنذِرٌ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾ ﴾

«Say: "I am only a warner and there is no deity (who deserves to be worshipped) except Allah The One, The All-Powerful» [Surah Saad: 65].

And His Saying, The Most High:

﴿ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ﴾

«There is not a moving (living) creature except that He seizes it (with His Power) by its forelock.» [Surah Hud: 56].

And His Saying, The Most High:

﴿ يَمَعَشِرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۖ ﴾

«O assembly of Jinn and men, if you have the power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them except with authority (from Allah, The All-Powerful)» [Surah Ar-Rahmaan: 33].

And other than that from the verses of the Qur'an.

Question 69:

What is the proof for that (i.e. the Highness of Allah's Power) from the Sunnah?

Answer:

Its proofs from the Sunnah are many, from them are his (ﷺ) saying:

أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا...

“I seek refuge in You (O’ Allah) from the evil of every living creature which you have seized (with Your Power) by the forelock...”¹³¹

And his (ﷺ) saying (in explaining the supplication for anxiety and sorrow):

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَأَبْنُ أُمَّتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ
حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ...

“O’ Allah, indeed I am Your slave, the son of Your slave, the son of your female slave, my forelock is in Your Hand, Your Command over me is forever executed, Your Decree over me is just...”¹³²

¹³¹ Narrated by Muslim (*Kitaab-udh-Dhikr wa-Du'aa* 8/79) from Abu Hurairah.

¹³² Narrated by Imam Ahmed (1/391) from Ibn Mas'ood. The completion of the hadeeth is:

...أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ
اسْتَأْتَرْتَهُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبِيعَ قَلْبِي وَنُورَ صَدْرِي وَجِلَاءَ حُزْنِي
وَذَهَابَ هَمِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ وَأَبْدَلَهُ مَكَانَهُ فَرِحًا قَالَ فَقِيلَ يَا رَسُولَ اللَّهِ أَلَا تَتَعَلَّمُهَا
فَقَالَ بَلَى يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا.

“... ‘I ask You by every Name by which You have named yourself with, or which You have taught to someone from Your Creation, or which You have revealed in Your Book, or that which You alone possess from the knowledge of the unseen with You, that You make the Qur’an the spring of my heart and the light of my chest and a removal of my sorrow and a departure of my anxiety’. (He (ﷺ) said: Nobody says this) except that Allah removes his anxiety and sorrow and replaces it with relief in its place. It was said: O’ Messenger of Allah, shall we not learn it? He (ﷺ) said: ‘For a surety, the one who hears it, should learn it.’



And his (ﷺ) saying:

إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَدِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُّ مَنْ
عَادَيْتَ...

“Indeed You are the One who decrees and none can decree over You, and indeed the one You support, will never be humiliated and the one You show enmity to, will never be honoured...”¹³³

And other than that, there is more (from the proofs from the Sunnah).

Question 70:

What is the proof for the Highness of the Essence (of Allah) and what is it that is obligatory to be negated from Allah, The Mighty, The Majestic?

Answer:

Know, that the Highness of Essence is that which is encompassed in His Names *Al-Qudoos* (‘The Holy One’), *As-Salaam* (‘The Source of Peace’), *Al-Kabeer* (‘The Most Great’) and *Al-Muta’aal* (‘The Most Exalted’) and that which is in their meanings. All of the Attributes of His Perfection and the

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (ﷺ) in *As-Sabeehab* No. 199.

¹³³ Narrated by Ibn Maajah (*Kitaab-i-Iqaamati-Salaah* 1373) and Abu Daawud (*Kitaab-us-Salaah* 2/63) from Hasan.

[Editor’s Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (ﷺ) in *Al-Irwaa* No. 429 and *Sabeeh Sunan Abee Daawud*, No. 1281 (Ghiraas Foundation Edition, Kuwait, 1423/2002).

descriptions of His Magnificence necessitate it. So how High is He in His Oneness that there could (possibly) be someone else who owns the dominion or (even) a part of it, or that there could be a helper for Him or an assistant or an intercessor with Him without His Permission or one who protects Him. And how High is He in His Greatness, His Pride, His Sovereignty and His Might that there could be someone who could contend with Him, or overcome Him, or be a protector or a supporter to Him because of subjugation. And how High is He in His Self-Sufficiency from having a wife, a son, a father, an equal or a match. And how High is He in the Perfection of His Life, the sustaining of everything and in His Capability that He should die, feel drowsy, go to sleep, feel tired or feel exhausted. And how High is He in the perfection of His Knowledge from being unaware and forgetful or (even) the weight of an atom in the earth or the heaven being far away from His Knowledge. And how High is He in the perfection of His Wisdom and Praise that He could create something in amusement and leave the creation to no end, without order or prohibition and without resurrection and recompense. And how High is He in the perfection of His Justice that He could (possibly) oppress anyone with even the weight of an atom or to wrong someone in anything of his good deeds (in terms of reward). And how High is He in the perfection of His Richness that he be fed or provided for or require something from anyone. And how High is He in all of what He has described Himself with and in what His Messenger (ﷺ) has described Him with, from *Ta'teel* (the negation of His Names and Attributes) and *Tamtheel* (likeing Him to His Creation). And how free is He from all imperfection, with His Praise, The Mighty, The Majestic, The Most Blessed, The Most High, being far above and sanctified from all that negates His Divinity, His Lordship and His Most Beautiful Names and Lofty Attributes:

﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

«His is the highest example in the heavens and the earth.
And He is The All-Mighty, The Most Wise.»

[Surah Ar-Rum: 27].

And the texts of the revelation from the Qur'an and the Sunnah on this topic are known and understood, along with them being many and famous.

Question 71:

What is the meaning of his (ﷺ) saying regarding the Most Beautiful Names (of Allah): "...whosoever enumerates them will enter Paradise."?¹³⁴

Answer:

Indeed, this (hadeeth) has been explained with (a number of) meanings, from them: To memorise them and supplicate to Allah with them and to praise Him with all of them.¹³⁵ And from them: That which is permissible

¹³⁴ [Editor's Note]: For the full hadeeth and it's reference, see footnote 81 page 123

¹³⁵ [Editor's Note]: As for the meaning of the Prophet's (ﷺ) statement '...whosoever enumerates them...', then the meaning of this is not to simply repeat them as some people do. Explaining this statement, Sheikh Uthaymeen (ﷺ) said:

'And the meaning of enumerating them is NOT that they are written on short slips of paper and then repeated until they are memorized. However, the meaning of that is:

Firstly: Being acquainted with their (the Most Beautiful Names) wordings.

Secondly: Understanding their meanings

Thirdly: Worshipping Allah with that which they necessitate and for that there are two ways

The First way: That you call upon Allah with them due to His Saying, The Most High:

﴿ فَادْعُوهُ ﴾



to imitate (from the meanings of some of these Names) like *Ar-Rabeem* (الرَّحِيمُ) ('The Bestower of Mercy') and *Al-Kareem* (الْكَرِيمُ) ('The Most Generous'), then the slave should accustom himself in being described with them (these attributes of mercy and generosity) in a way that it is befitting for him.

As for (those Names) which are specific for Him, The Most High, like *Al-Jabbaar* (الْجَبَّارُ) ('The Enforcer'), *Al-Adbeem* (الْعَظِيمُ) ('The Great'), and *Al-Mutakabbir* (الْمُتَكَبِّرُ) ('The Proud'), then it is upon the slave to acknowledge them, have humility towards them and not to characterise himself with any attribute from them.

As for (those Names) which have the meaning of a promise (from Allah) such as *Al-Ghafoor* (الْغَفُورُ) ('The Forgiver'), *Ash-Shakoor* (الشَّكُورُ) ('The All-Appreciative'), *Al-'Afuwu* (الْعَفُوفُ) ('The Pardoner'), *Ar-Raouf* (الرَّؤُوفُ) ('The Most Kind'), *Al-Haleem* (الْحَلِيمُ) ('The Most Forebearing'), *Al-Jawaad*

⇒ ﴿So call upon Him with them (the Most Beautiful Names)﴾

[Surah Al-A'raaf: 180].

in that you make them a means for attaining what you have requested and you choose an appropriate Name for your request. So, when asking for forgiveness you say: 'O' The Forgiver (Al-Ghafoor), forgive me', and it is not appropriate that you say: 'O' The One who is Severe in Punishment (Shadeed-ul-'Iqaab), forgive me, for this resembles mockery. Rather, you say: '(O' Shadeed-ul-'Iqaab) save me from Your Punishment'.

The Second way: That you turn your attention in your worship to that which these Names necessitate. So, (the Name) Ar-Rabeem (The Bestower of Mercy) necessitates mercy, so do a righteous action which will bring about the Mercy of Allah. This is the meaning of enumerating them, and if it is like that, then it is most befitting that it be the price for entering Paradise (as mentioned in the hadeeth).

(Majmoo' Fatawaa wa Rasaail, Vol. 1, Pp123-124, Riyadh, Daar-u-Thuraayyaa, 2nd Edition, 1423/2002)

(الْحَوَادِ) ('The Most Magnanimous') and *Al-Kareem* (الْكَرِيمُ) ('The Most Generous'), then he (the slave) should stop at them with expectation and an intense desire (for the promise to be fulfilled). As for (those Names) which have the meaning of a threat (from Allah) such as '*Azeez, Dhun-tiqaaam* (عَزِيزٌ ذُو انْتِقَامٍ) ('The All-Mighty', 'The Possessor of Retribution'), *Shadeed-ul-Iqaab* (شَدِيدُ الْعِقَابِ) ('The One who is Severe in Punishment') and *Saree'-ul-Hisaab* (سَرِيعُ الْحِسَابِ) ('The Swift in Taking Account'), then he (the slave) should stop at them with fear and awe.

And from them (the meanings of this hadeeth) is: That the slave bears witness to them (the Names) and gives them their due right in knowledge and in worship. An example of this is the one who bears witness to the Highness of Allah, The Most High, over His Creation and that He is above them and that He rises above His Throne (in a manner that suits His Majesty), is distinct from His Creation and encompasses them with His Knowledge and Capability and other than that. Then he worships Allah with what this Attribute (Highness) necessitates to such an extent that for his heart, He (Allah) becomes One who is Self-Sufficient and Whom all creatures are in need of. It (his heart) turns towards Him (Allah) and he (the slave) confides in Him and bows his head to Him, standing in front of Him with the standing of a humbled slave who is in front of The All-Mighty King. (When this happens), then he (the slave) realises that his utterances and actions go up to Him (Allah) and are presented to Him. So, he feels embarrassed that those utterances and actions of his which will humiliate and dishonour him over there (with Allah), should go up to Him. And he (the slave) bears witness to the divine orders and rulings which descend (from Allah) to all parts of the world at every time, with the different types of managing and disposing (of affairs) such as giving death and life, bringing about honour and humiliation, lowering and raising, giving and preventing, removing the affliction and bringing it about, alternating the days (some good, some bad) between the people and other than that from the affairs which are disposed of in the dominion; (a dominion) in which none but He disposes in and His divine orders are carried out in it as He wills:

﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ﴾

﴿He manages and regulates the affair from the heaven to the earth: then it (the affair) will go up to Him, on a day, the space whereof is a thousand years of your reckoning.﴾

[Surah As-Sajdaah: 5].

So, whosoever gives this bearing of witness (of Allah's Names) it's due right in knowledge and worship, then indeed he has become satisfied with his Lord and it will suffice him. And similar to this is the one who bears witness to His (Allah's) All-Encompassing Knowledge, His Hearing, His Sight, His Life, His Sustaining of everything and other than that (from His Attributes).

And none are granted this witnessing except those who are the foremost (in faith) and those who are brought near (to Allah).

Question 72:

What is the opposite of *Tawbeed Al-Asmaa was-Sifaat* (The *Tawbeed* of Allah's Names and Attributes)?

Answer:

It's opposite is *Al-Ilbaad* (heresy) in Allah's Names and Attributes and His Verses. And it is of three types:

1. *The heresy of the mushrikeen* (polytheists of Makkah before Islam) who deviated from the Names of Allah, The Most High, from what they (the Names) were originally and they named their idols with them. So, they

increased upon them (the Names) and decreased from them and derived *Al-Laat* ¹³⁶ from *Al-Ilaab* ('The Deity to be Worshipped') and *Al-Uzzab* ¹³⁷ from *Al-Azeez* ('The All-

¹³⁶ *Al-Laat* was a sculptured white rock which was in a house in Taif which had curtains and custodians. The tribe of *Thaqeef* and those who followed them - who were the people of Taif - used to glorify and worship it and take pride in and swear oaths by it. When the tribe of *Thaqeef* accepted Islam, the Messenger (ﷺ) sent Al-Mugheerah Bin Shu'bah (to Taif) and he destroyed it and burned it down.

¹³⁷ *Al-Uzzab* was another idol from the idols of the Arabs. It was a tree which had a structure built around it, in the valley of Nakhlah, between Makkah and Taif and above Dhaat-Iraq. The *Quraisb* used to glorify and worship it, as Abu Sufyan said (before he became Muslim) on the day of the battle of *Ubud*:

لَنَا الْعُزَّىٰ وَلَا عُزَىٰ لَكُمْ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَىٰ لَكُمْ

“We have *Al-Uzza* and there is no *Al-Uzzab* for you’. So the Messenger of Allah (ﷺ) said: ‘Say (O) Muslims to the disbelievers: Allah is our Protector and you have no protector.’ ”

And (the new Muslims) still used to swear by it (*Al-Uzza*) in the early part of Islam, so the Messenger of Allah (ﷺ) said:

مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّىٰ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ...

“Whoever swears an oath and says: ‘(I swear) by *Al-Laat* and *Al-Uzzab*’ then he should (immediately) say: ‘None has the right to be worshipped except Allah.’ ”

The hadeeth was reported by Bukhaaree from Abu Hurairah.

And indeed, the Messenger (ﷺ) sent Khalid Bin Waleed for it and he used two trees as assistance in destroying it. And that was after the conquest of Makkah.

Mighty’) and *Manaaf*¹³⁸ from *Al-Mannaan* (‘The Ever-Bestowing’).

2. *The Heresy of those who liken Allah to His creation*, those who ask about the nature of Allah The Most High’s Attributes (by asking how they are), and who liken them to the attributes of His Creation. And it is the opposite of the heresy of the *musbrikeen* (polytheists), for those (polytheists) made the creation equal to The Lord of the Worlds whereas these (those who liken Allah to His Creation) have (actually) placed Him in the position of created bodies and have likened Him to them, The Most High, May He be sanctified (from what they claim).
3. *The Heresy of those who negate (Allah’s Names and Attributes)* and they of two groups:
 1. A group who affirmed the wordings of His Names, The Most High, but negated what they contain from the attributes of perfection. So, they said: ‘The Most Merciful’ (*Ar-Rahmaan*), ‘The Bestower of Mercy’ (*Ar-Rabeem*) without mercy, ‘The All-Knowing’ (*Al-‘Aleem*) without knowledge, ‘The All-Hearing’ (*As-Samee’*) without hearing, ‘The All-Seeing’ (*Al-Baseer*) without sight, ‘The All-Capable’ (*Al-Qadeer*) without

¹³⁸ *Manaaf* was the oldest of the idols of the Arabs and from it were (people) named with the likes of ‘*Abdu-Mannat* and *Zaid-Mannat*. It was set up on the shore of the sea in the region of Al-Mushallal and Qadeed. And from amongst the Arabs who used to glorify and worship it the most, were the tribes of *Al-Aws* and *Al-Khazraj*, to such an extent that when they performed the *Hajj* (pilgrimage to Makkah) they would not shave their heads except by its side. And ‘Alee (رضي الله عنه) destroyed it upon the order of the Prophet (ﷺ) in the year of the conquest of Makkah. See *Igbaatha-ul-Laahfaan* page 207-210 and *Tafseer Ibn Katbeer* 43/253.

capability¹³⁹ and likewise they dismissed all the rest of them (the Names with their meanings).

2. A group¹⁴⁰ who openly declared the negation of the Names and what they contain, in totality, and they described Him (Allah) with outright nothingness, that which has no name or attribute. So how free is Allah, The Most High, in Highness and Greatness from what they say, the oppressors, the deniers, the heretics.

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

«Lord of the heavens and of the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?» [Surah Maryam: 65].

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

«There is nothing like unto Him, and He is The All-Hearing, The All-Seeing.» [Surah Ash-Shura: 11].

¹³⁹ These were the *Mu'tazillab*, who affirmed the Names of Allah The Most High without the Attributes, fleeing from likening Allah to His Creation in their (false) claim! And the (claim) of *Ar-Rahmaan* ('The Most Merciful') *Ar-Raheem* ('The Bestower of Mercy') without mercy is not found with the *Mu'tazillab*. See *Al-Milal-wan-Nihal* Pp. 43-85 .

¹⁴⁰ These were the *Jahmeeyah* who negated the Names and Attributes together. See *Al-Milal-wan-Nihal* page 86 and what comes after it .

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

«He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.» [Surah Ta-Ha: 110].¹⁴¹

Question 73:

Are all of the (three) categories of *Tawbeed* inseperable so that if that which negates one of them (then it also) negates all (the rest) of them?

Answer:

Yes, they are inseperable and the one who makes a partner with Allah in one of them, then he is a *musbrik* (one who makes a partner with Allah) in the rest of them. An example of that is: Supplicating to other than Allah and asking it (that thing or person) for that which none is capable of except

¹⁴¹ Ibn-ul-Qayyim (رحمته) counted *Al-Ilbaad* (heresy) as being five: The aforementioned three and the fourth and fifth being:

4. *The beresy of those who (erroneously) name Allah with that which does not befit His Majesty*, such as the Christians who have (falsely and erroneously) given Him the name 'father' or the philosophers who have (falsely and erroneously) named Him as 'The Cause of His Essence' or 'The Active Cause of nature' etc.
5. *The beresy of those who describe Allah with deficiencies, High is Allah and Sanctified is He from that*, such as the saying of the most wicked of the Jews: 'Indeed He (Allah) is poor' and 'The Hand of Allah is tied' and (other) examples like that which are heresy in His Names and Attributes. See *Badaa'i-ul-Fawaa'id* 1/169-170

Allah. So, his (the person's) supplication of that thing is worship. Rather, the essence of the worship is it being directed (by this person) to other than Allah and this is *Shirk* in (Allah's) worship. And (the person's) asking of this thing or person for that need in bringing about good or repelling evil, believing that it or he has the capability of fulfilling that, then this is *Shirk* in (Allah's) Lordship because he has believed that he or it disposes of affairs alongside Allah in His Dominion. Furthermore, indeed he (the person supplicating) did not supplicate with this supplication to other than Allah except that he believed that he or it (other than Allah alone) hears him from far and near, at any time and in any place and then he openly declares that, then this is *Shirk* in the Names and Attributes of (Allah) because he has affirmed an all-encompassing hearing of all the sounds for it or him (other than Allah alone) and that neither farness or closeness can prevent it or him (from hearing everything).

So, this *Shirk* in worship (also) necessitates *Shirk* in Lordship and in the Names and Attributes (of Allah).

Question 74:

What is the proof from the Qur'an and the Sunnah for having *Emaan* (faith) in the Angels?

Answer:

The proofs for that from the Qur'an are many, from them His Saying, The Most High:

﴿وَالْمَلٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي
الْاَرْضِ﴾

﴿...And the Angels glorify the praises of their Lord, and ask for forgiveness for those on the earth...﴾

[Surah Ash-Shoora: 5].

And His Saying, The Most High:

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ۖ وَيُسَبِّحُونَهُ ۖ
وَلَهُ يَسْجُدُونَ﴾

﴿Surely, those who are with your Lord (Angels) are never too proud to worship Him, but they glorify His Praises and prostrate down before Him.﴾ [Surah Al-A'raaf: 206].

And His Saying, The Most High:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾

﴿Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Meekaaeel (Michael), then indeed Allah is an enemy to the disbelievers.﴾

[Surah Al-Baqarah: 98].

And (the proof for) having *Eemaan* (faith) in them from the Sunnah, then it has already preceded in the hadeeth of Jibreel and other than it¹⁴². And in Saheeh Muslim (it says): That Allah The Most High created them from light.¹⁴³

And the ahaadeeth about them are many.

¹⁴² [Editor's Note]: See Question 15 on page 60.

¹⁴³ The hadeeth is narrated by Muslim (*Kitaab-az-Zuhd* 8/226) from 'Aaishah with the wording: The Messenger of Allah (ﷺ) said:



Question 75:

What is the meaning of having *Eemaan* (faith) in the Angels' ?

Answer:

It is the firm acknowledgement of their existence and that they are a (separate) creation from the Creation of Allah, the slaves of Allah, subserviant and:

﴿عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ
يَعْمَلُونَ ﴿٢٧﴾﴾

«Servants raised to honour. They speak not until He has spoken, and they act on His command.»

[Surah Al-Anbiyaah: 26-27].

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٠﴾﴾

«Who disobey not, (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.»

[Surah At-Tahreem: 6].

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿٦١﴾ يُسَبِّحُونَ اللَّيْلَ
وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٦٢﴾﴾

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِنْ مِمَّا وُصِفَ لَكُمْ .

“The Angels were created from light, and the Jinn were created from smokeless fire, and Adam was created from what has been described (in the Qur’an) for you (i.e. he was made from clay).”

﴿(They) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the Angels) glorify His Praises night and day, and they never slacken (to do so).﴾

[Surah Al-Anbiyaa: 19-20]

and they never become tired or fatigued.

Question 76:

Mention some of their (different) types with respect to what Allah has prepared and appointed them for.

Answer:

With respect to that (what they are prepared and appointed for), they are of different types. So, from them is the one who is appointed to deliver the revelation to the Messengers, and he is *Ar-Rub-Al-Ameen* (the trustworthy spirit) Jibreel (جِبْرِيلُ) ¹⁴⁴. And from them is the one who is appointed to administer the rain and he is Meekaaeel (مِكَائِيلُ). ¹⁴⁵ And from them is the

¹⁴⁴ Allah The Most High says:

﴿وَأَنَّهُ لَنَتَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٤﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٥﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٦﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٧﴾﴾

﴿And truly, this (the Qur'an) is a Revelation from the Lord of the 'Aalameen (mankind, Jinn and all that exists), which the trustworthy spirit (Jibreel) has brought down, upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, (that you may admonish) in the plain Arabic language.﴾ [Surah Ash-Shu'araa: 192-195].

¹⁴⁵ The job of Meekaaeel has been narrated by Ahmed (1/274).

one who is appointed with (the blowing of) the horn (before the Day of Judgement) and he is Israafeel (عِزَّائِيلُ)¹⁴⁶. And from them is the one who is

[Editor's Note]: This hadeeth has been authenticated (as *hasan*) by Sheikh Al-Albaanee (رحمته الله عليه) in *As-Sabeehab* No. 1872

¹⁴⁶ Allah The Most High says:

﴿وَلَهُ الْمَلَكُ يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

«His Will be the dominion the Day the Horn will be blown.»

[Surah Al-An'aam: 73].

And the Prophet (ﷺ) said:

كَيْفَ أَتَعْمُ وَ قَدْ التَّقَمَ صَاحِبُ الْقَرْنِ الْقَرْنِ، وَ حَتَّى جِهَتَهُ، وَ أَصْعَى سَمْعَهُ، يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يُنْفَخَ، فَيُنْفَخُ

“How can I be happy when the companion of the horn (the Angel Israafeel) has put the horn in his mouth with his forehead bent forward, listening carefully and waiting to be ordered to blow (into it) and then he will blow?”.

Narrated by At-Tirmidhee from Abu Sa'eed Al-Khudree (رضي الله عنه) (*Kitaab-at-Tafseer* 5/373)

[Editor's Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله عليه) in *As-Sabeehab* No. 1079

[Editor's Note]: The Prophet (ﷺ) also said:

إِنْ طَرَفَ صَاحِبُ الصُّورِ مِنْهُ وَكُلَّ بِهِ مُسْتَعِدًّا يَنْظُرُ نَحْوَ الْعَرْشِ؛ مَخَافَةَ أَنْ يُؤْمَرَ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرَفُهُ، كَانَ عَيْنِيهِ كَوَكَايَانِ دُرِّيَانِ

“Indeed the glance of the companion of the horn (the Angel Israafeel) has been ready, looking towards the Throne (of Allah) ever since he was appointed (to blow the horn), for fear that he may be ordered (to blow

appointed to take the souls, along with his helpers, and he is *Al-Malak-Al-Mawt* (the Angel of Death).¹⁴⁷ And from them are the ones who are appointed to write down the deeds of the slaves and they are *Al-Kiraam Al-Kaatibeen* (the honourable scribes).¹⁴⁸ And from them are the ones who are appointed with protecting the slave from in front of him and from behind and they are *Al-Mu'aqqibaat* (those who come in succession).¹⁴⁹ And



it) before his glance returns to him from blinking; It is as if his eyes were two glittering stars”.

Narrated by Al-Haakim and authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeehab* No. 1078

¹⁴⁷ Allah The Most High says:

﴿ قُلْ يَتَوَفَّنَا مَلِكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴾

«Say: “The Angel of Death, who is set over you, will take your souls. Then you shall be brought back to your Lord.”» [Surah As-Sajdah: 11].

¹⁴⁸ Allah The Most High says:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴾

«And indeed, over you (are appointed Angels in charge of mankind) to watch you, honourable scribes writing down (your deeds), they know all that you do.» [Surah Al-Infitaar: 10-12].

¹⁴⁹ Allah The Most High says:

﴿ لَهُمْ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴾



from them are those who are appointed to be the keepers of Paradise and its bounties, and they are (the Angel) Ridwaan and those with him.¹⁵⁰ And from them are those appointed to be the keepers of the Hell-Fire and its punishment, and they are (the Angel) Maalik¹⁵¹ and those with him from the *Zabaaneeyah* (the guards of the Hell-Fire)¹⁵², and their leaders are

➡ ﴿For him (each person), there are Angels (who come) in succession, in front of him and behind him. They guard him by The Command of Allah.﴾ [Surah Ar-Ra'd: 11].

¹⁵⁰ Allah The Most High says:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٦﴾﴾

﴿And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: "Peace be upon you, You have done well so enter here to abide forever."﴾

[Surah Az-Zumar: 73].

¹⁵¹ Allah The Most High says:

﴿وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْتُوبُونَ ﴿٧٧﴾﴾

﴿And they will cry: "O Maalik Let your Lord put an end to us!" He will say: "Indeed, you shall abide forever (in the fire).">﴾

[Surah Az-Zukhruf: 77].

¹⁵² Allah The Most High says:

﴿سَدَّعُ الرَّبَّانِيَّةِ ﴿٧٨﴾﴾

nineteen (in number).¹⁵³ And from them are those appointed to carry out the trial of the grave and they are Munkar and Nakeer.¹⁵⁴ And from them are those who carry the Throne (of Allah on the Last Day).¹⁵⁵ And from them are the *Karoo-beeyoon* (the Archangels Jibreel, Mikaaeel and



﴿We will call out to the guards of the Hell-Fire (to deal with the disbelievers)﴾ [Surah Al-'Alaq: 18].

¹⁵³Allah The Most High says:

﴿عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾﴾

﴿And above it (the Hell-Fire) are nineteen﴾

[Surah Al-Mudathir: 30].

¹⁵⁴ The hadeeth of the two Angels (in the grave) has been reported by Bukhaaree (*Kitaab-al-Janaaiz* 2/102) and Muslim (*Kitaab Sifat-ul-Jannah wan-Naar* 8/161) and the wording of Bukhaaree from Anas Bin Maalik is :

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَنَّهُ مَلَكَانِ فَيَقْعِدَانِهِ...

“Indeed, when the slave is placed in his grave and his companions leave him, he hears their footsteps and then two Angels come to him and make him sit up...”

¹⁵⁵ Allah The Most High says:

﴿وَسَحْمِلُ عَرْشِ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾﴾

﴿And eight Angels will, that Day, carry the Throne of your Lord above them.﴾ [Surah Al-Haaqqa: 17].

Israafeel).¹⁵⁶ And from amongst them are the ones who are appointed over the male and female discharges (the seeds) in the wombs (of women) with respect to them being formed and writing what is pre-destined for them.¹⁵⁷ And from amongst them are the Angels who enter *Al-Bait-al-Ma'moor* (The much frequented house). Every day seventy thousand Angels enter it, with them never to enter it again.¹⁵⁸ And from them are the Angels who roam

¹⁵⁶ The *Karoo-beeyoon* are from amongst the most honourable of the Angels and they praise Allah in a loud and raised voice around His Throne. See: *Tafseer Al-Qurtabee* 15/294 and *Ma'aarij-al-Qubool* of Sheikh Haafidh 2/87 As-Salafeeyah Printing House Edition.

¹⁵⁷ The hadeeth of the male and female discharge (in the womb) is narrated by Bukhaaree (*Kitaab-badd-il-Khalq* 4/78) and Muslim (*Kitaab-ul-Qadr* 8/44) from 'Abdullah Bin Mas'ood (رضي الله عنه) who said:

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ قَالَ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيَقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ...

'The Messenger of Allah (ﷺ) narrated to us, and he is the truthful, the one who is believed': "Indeed, the creation of each one of you is brought together in his mother's belly (as a drop of the male and female discharge) for forty days, then it is a clot of blood for a similar period, then it is a chewed piece of flesh for a similar period. Then Allah sends an Angel who is ordered (to write) four words. It is said to him (the Angel): Write what his action will be like, what his sustenance will be, how long his life will be and whether he will be sad or happy. Then the soul is breathed into him..."

¹⁵⁸ The hadeeth of the Angels who enter *Al-Bait-Ma'moor* (the much frequented house) has been reported by Bukhaaree (*Kitaab-badd-il-Khalq* 4/77) and Muslim (*Kitaab-ul-Eemaan* 1/103-104) from Maalik Bin Sa'sa'.

[Editor's Note]: The much-frequented house is in the seventh heaven and is parallel to the *Ka'bah* on our earth. The seventy thousand Angels who enter it will never come back to it

about (on the earth) looking for the gatherings of remembrance (of Allah).¹⁵⁹ And from them are Angels who stand in rows and who do not slacken. And from them are those Angels who constantly bow and those who constantly prostrate, not raising their heads. And from them are other than these which have been mentioned:

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ﴾

﴿And none can know the forces of your Lord but He. And this is nothing other than a warning (reminder) to mankind.﴾ [Surah Al-Muddaththir: 31].

Question 77:

What is the proof for having *Eemaan* (faith) in the Books (which were revealed by Allah)?

⇒ because after they leave, another seventy thousand come, and because of the huge number of Angels which exist, they will not be able to ever come back to it.

¹⁵⁹ The hadeeth of the Angels who follow the gatherings of remembrance has been narrated by Muslim (*Kitaab-udb-Dhikr* 8/68) from Abu Hurairah (رضي الله عنه) who said that the Prophet (ﷺ) said:

إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فَضُلًّا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ قَعَدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا...

“Indeed Allah, The Blessed, The Most High, has virtuous Angels who move about (on the earth) looking for the gatherings of remembrance (of Allah). So when they find a gathering in which there is remembrance (of Allah), they sit with them (the people) and encircle them with their wings until they fill what is between them and the sky of the world...”

Answer:

Its proofs are many. From them, is His Saying, The Most High:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِ وَاَلْكِتٰبِ الَّذِى نَزَّلَ
عَلٰى رَسُوْلِهِ وَاَلْكِتٰبِ الَّذِى اَنْزَلَ مِنْ قَبْلُ﴾

﴿O you who believe, believe in Allah and His Messenger (Muhammad ﷺ) and the Book (the Qur'an) which He has sent to His Messenger, and the Book which He sent down to those before (him).﴾ [Surah An-Nisaa: 136].

And His Saying, The Most High:

﴿قُولُوا ءَامِنًا بِاللّٰهِ وَمَا اَنْزَلَ اِلَيْنَا وَمَا اَنْزَلَ اِلَى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ
وَإِسْحٰقَ وَيَعْقُوْبَ وَاَلْاَسْبٰطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَمَا اُوْتِيَ
الْنَّبِيُّوْنَ مِنْ رَبِّهْمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهَمْ﴾

﴿Say (O Muslims): “We believe in Allah, and that which has been sent down to us (The Qur'an), and that which has been sent down to (the Prophets) Ibraheem, Ismaeel, Ishaq, Ya'qoob, and to *Al-Asbaat* [the offspring of the twelve sons of Ya'qoob], and that which has been given to Musa and 'Eesa (Jesus), and that which has been given to (all) the Prophets from their Lord. We make no distinction between any of them...”﴾ [Surah Al-Baqarah: 136].

And other than these (verses), there is much more, but sufficient is it for this (issue) His Saying, The Most High:

﴿ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ﴾

﴿But say: “I believe in whatsoever Allah has sent down of the Book [all the holy Books]...”﴾ [Surah Ash-Shoora: 15].

Question 78:

Are all of the Books (that Allah revealed) named in the Qur’an?

Answer:

From them, Allah has named in the Qur’an: The Qur’an, The *Tawraat* (the Torah), The *Injeel* (the Gospel), The *Zabur* (the Psalms) and the *Subuf* (scrolls) of Ibraaheem and Musa. All of the rest of the (revealed) Books are mentioned generally (and not by name). So Allah The Most High says:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٠٠﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٢٠١﴾
مِنْ قَبْلُ ﴾

﴿Allah, none has the right to be worshiped but He, The Ever-Living, The One Who Sustains. It is He Who has sent down the Book (the Qur’an) to you (Muhammad ﷺ) with truth, confirming what came before it. And He sent down the *Tawraat* (Torah) and the *Injeel* (Gospel) before this.﴾ [Surah Aali- Imraan: 2-4].

And Allah The Most High says:

﴿ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٣٦﴾ ﴾

﴿And to Daawud We gave the Psalms.﴾

[Surah An-Nisaa: 163].

And Allah The Most High says:

﴿ أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾ وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾ ﴾

﴿Or is he not acquainted with what is in the Scrolls of Musa, and of Ibraaheem who fulfilled (or conveyed) all that (Allah ordered him to do or convey).﴾

[Surah An-Najm: 36-37].

And Allah The Most High says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ ﴿٢٥﴾ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴿٢٦﴾ ﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them The Book and the Balance so that mankind may keep up justice...﴾ [Surah Al-Hadeed: 25].

So, that which Allah has mentioned with detail (i.e. by name), then it is obligatory upon us to have *Eemaan* (faith) in it with detail. And that which He has mentioned generally, then it is obligatory upon us to have *Eemaan* (faith) in it generally. So, we say about it (this issue), that which Allah ordered His Messenger with:

﴿ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ﴿٢٧﴾ ﴾

﴿But say: “I believe in whatsoever Allah has sent down of the Book [all the holy Books]...”﴾ [Surah Ash-Shoora: 15].

Question 79:

What is the meaning of having *Eemaan* (faith) in the Books of Allah, The Mighty, The Majestic ?

Answer:

It means to make a firm affirmation that all of them were revealed from Allah, The Mighty, The Majestic, and that He revealed them with speech in reality. So, from them (the Books) is that which was heard from Him, The Most High, from behind a veil, without the medium of a Messenger from the Angels. And from them is that which a Messenger from the Angels conveyed to a Messenger from mankind. And from them is that which Allah The Most High wrote with His Hand, as He The Most High says:

﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ﴾

﴿It is not fitting for any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger (i.e. an Angel) to reveal what He wills by His leave...﴾ [Surah Ash-Shoora: 51].

And Allah The Most High said to Musa:

﴿ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي ﴾

«Indeed I have chosen you above (other) people by My Messages, and by My speaking (to you)...»

[Surah Al-A'raaf: 144].

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

«And to Musa Allah spoke directly.»

[Surah An-Nisaa: 164].

And Allah The Most High said about the *Tawraat* (Torah):

﴿ وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا
لِكُلِّ شَيْءٍ ﴾

«And We wrote for him (Musa) on the Tablets the lesson to be drawn from all things and the explanation for all things...» [Surah Al-A'raaf: 145].

And He said about 'Eesa (Jesus):

﴿ وَءَاتَيْنَاهُ الْإِنجِيلَ ﴾

«And We gave him the *Injeel* (Gospel)...»

[Surah Al-Maaidah: 46].

And Allah The Most High says:

﴿ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴾

﴿And to Daawud We gave the *Zabur* (Psalms).﴾

[Surah An-Nisaa: 163].

And He The Most High said about The Qur'an:

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِدًا﴾

﴿But Allah bears witness to that what He has sent down (the Qur'an) unto you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the Angels bear witness, and sufficient is Allah as a witness.﴾ [Surah An-Nisaa: 166].

And Allah The Most High says about it:

﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ
تَنْزِيلًا﴾

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

[Surah Al-Israa: 106].

And Allah The Most High says:

﴿وَإِنهٗ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١١٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١١٣﴾ عَلَى
قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١١٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١١٥﴾﴾

«And truly, this (the Qur'an) is a Revelation from the Lord of the 'Aalameen (mankind, Jinn and all that exists) which the trustworthy Spirit (Jibreel) has brought down upon your heart (O Muhammad ﷺ), that you may be one of the warners, in the plain Arabic language.»

[Surah Ash-Shu'araa: 192-195].

And Allah The Most High says about it:

﴿إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾

«Indeed, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And indeed it is an Honourable, well fortified and respected Book (because it is Allah's Speech, and He has protected it from corruption). Falsehood cannot come to it from in front of it or behind it: (It is) sent down by The Most Wise, The Most Praiseworthy.» [Surah Fussilat: 41-42].

And other than this, there is more.

Question 80:

What is the status of the Qur'an with respect to the previously revealed Books?

Answer:

Allah The Most High says about it:

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

﴿And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Book that came before it, and as a witness over it (the old Scriptures).﴾

[Surah Al-Maaidah: 48].

And He The Most High says:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ﴾

﴿And this Qur'an is not such as can be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it, and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the 'Aalameen (mankind, Jinn, and all that exists).﴾

[Surah Yunus: 37].

And He The Most High says:

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

«It (the Qur'an) is not a forged statement, but a confirmation of what went before it and a detailed explanation of all things, and a guide and a Mercy for the people who believe.» [Surah Yusuf: 111].

The people of *tafseer* (the explanation of the Qur'an) have said that the word *mubayminan* (when used as a description of the Qur'an)¹⁶⁰ means: Trustworthy and a Witness over the Books that came before it, confirming them¹⁶¹ i.e. it confirms that which is authentic in them and negates that which has occurred in them from *Tabreef* (distortion)¹⁶², substitution and

¹⁶⁰ [Editor's Note]: As it occurs in the first verse of the answer to this question .

¹⁶¹ This explanation has been narrated from Ibn 'Abbaas, 'Ikramah, Sa'eed Bin Jubair, Mujaahid, Muhammad Bin Ka'b, 'Atiyya, Al-Hasan, Qataada, 'Ataa Al-Khuraasaanee, As-Suddee and Ibn Zaid. See *Tafseer Ibn Katheer* 2/65 .

¹⁶² *Tabreef* technically means changing The Most Beautiful Names and Lofty Attributes and their meanings, and it is of two types:

1. Distorting the actual wording, such as the distortion of :

﴿ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴾

«And Allah spoke to Musa with speech.»

[Surah An-Nisaa: 164].

by changing the *Damma* (the diacritical vowel ') on the noun of magnificence, 'Allah', to a *Fatha* (the diacritical vowel '), [thus rendering the meaning of the verse: 'And MUSA spoke to Allah with speech' and negating the Speech of Allah]

2. Distorting the meaning, such as the explanation of some of the innovators of the Attribute 'Anger' as meaning 'an Intent of Retribution'.

[See *Al-Kawaashif Al-Jaleeyah 'an Ma'aanee Al-Waasiteeyah* page 52.]

change, and makes a ruling on them of being abrogated or being affirmed. Thus, every adherent of the Books of old who has not fled on his heels (after hearing the Qur'an), humbles himself to it, as He, The Most Blessed, The Most High says: :

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ ءِإِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾﴾

«Those to whom We sent the Book before this, they believe in this (Revelation); And when it is recited to them, they say: “We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (submitting to Allah's Will) from before this.”» [Surah Al-Qasas: 52-53].

And other than that (from the verses of the Qur'an).

Question 81:

What is the obligatory duty upon all of the *Ummah* (the nation of the Muslims) with respect to the right of the Qur'an?

Answer:

It is following it, outwardly and inwardly, adhering to it and giving it its right. Allah The Most High says:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٢﴾﴾

﴿And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders) so that perhaps you may receive mercy.﴾

[Surah Al-An'aam: 155].

And He The Most High says:

﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ﴾

﴿Follow what has been sent down to you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any *Awliyaa* (protectors and helpers who order you to associate partners in worship with Allah) besides Him (Allah)...﴾ [Surah Al-A'raaf: 3].

And He The Most High says:

﴿وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ﴾

﴿And as for those who adhere to the Book (i.e. act on its teachings) and perform regular Prayers, certainly We shall never waste the reward of those who do righteous deeds.﴾ [Surah Al-A'raaf: 170].

And they (the above verses) are general about (following) the whole Book (the Qur'an), and the verses about that are many.

And the Prophet (ﷺ) advised (the people) with (adhering) to the Book of Allah, so he said:

... فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ ...

“...So hold on to the Book of Allah (the Qur’an) and strictly adhere to it.”¹⁶³

And in the hadeeth of ‘Alee which goes back to the Prophet in which he said:

أَلَا إِنَّهَا سَتَكُونُ فِتْنَةً: فَقُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ
كِتَابُ اللَّهِ...

“Indeed (in the future) there will be a tribulation.” I (‘Alee) said: ‘What will be the way out of that O’ Messenger of Allah?’ He (ﷺ) replied: “The Book of Allah...”¹⁶⁴

Question 82:

What is the meaning of adhering to the Qur’an and giving it its right?

Answer:

(It means) memorizing it, reciting it, to recite it in the prayer during the night and day, reflecting upon its verses, making lawful what it has made lawful, making prohibited what it has made prohibited, compliance with its orders, avoidance of its prohibitions, contemplating its examples, taking admonition from its stories (about the previous nations), acting upon its

¹⁶³ Narrated by Muslim (*Kitaab Fadaail Sabaaba* 7/122-123) from Zaid Bin Arqam

¹⁶⁴ Narrated by At-Tirmidhee (*Kitaab-Thawaab-ul-Qur’an* 5/172) and Ad-Daarimee (*Kitaab-Fadaail-ul-Qur’an* 2/313).

[Editor’s Note]: This narration has been classified as weak (*da’eef*) by Sheikh Al-Albaanee (ﷺ) in *Ad-Da’eefab* No. 6393

clear verses and submitting to its unclear verses (whose inner meanings are only known to Allah)¹⁶⁵, stopping at the limits it has set, defending it against the distortion of the extremists and the false claims of the liars, being sincere to it in every sense of the word¹⁶⁶ and calling to it with insight.

Question 83:

What is the ruling regarding the one who says that the Qur'an is created?¹⁶⁷

Answer:

The Qur'an is the Speech of Allah in reality, The Mighty, The Majestic, in its letters and its meanings. His Speech is not simply letters without meanings or meanings without letters. Allah spoke it (the Qur'an) with an

¹⁶⁵ [Editor's Note]: This includes things such as those single letters (of the Arabic language) which appear at the beginning of various chapters of the Qur'an, the reality of the soul etc. See *Adwaa-ul-Bayaan Fee Eedaab Al-Qur'an bil-Qur'an* of Sheikh Muhammad Ameen Al-Shinqeete (رحمته الله عليه) Pp. 172-173, Daar-Ihya-Turaath Al-'Arabee, Beirut, 1st Edition, 1417, 1996 .

¹⁶⁶ Here he (the author) is referring to the hadeeth which was narrated by Muslim (*Kitaab-ul-Eemaan* 1/53) from Tameem-Ad-Daaree that the Prophet (ﷺ) said :

الدِّينُ النَّصِيحَةُ: قُلْنَا لِمَنْ؟ قَالَ: لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأئِمَّةِ الْمُسْلِمِينَ وَ عَامَّتِهِمْ

“The religion is sincerity”. *We (the companions) said: ‘To whom?’* He (ﷺ) said: “To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common folk”.

¹⁶⁷ The saying of the Qur'an being created is the school of thought of the *Mu'tazillab* and the *Jahmeeyab*. And the details of their school of thought and a refutation of them can be found in *Mukhtasar Sawaa'iq Al-Mursalah* of Al-Mawsilee 1/409-410

utterance, revealed it to His Prophet as a revelation and the Muslims have believed in it in truth. So it, even though it is written down with the fingertips, recited upon the tongue, memorised by the heart, heard by the ears and seen by the eyes, then this does not expel it from being the Speech of The Most Merciful. And the fingertips, the ink, the pens and the papers are all created, but that which is written by them (the Qur'an) is not created. And the tongues and the voices are created, but that which is recited by them (the Qur'an), despite the different ways (of it being reciting) is not created. And the chests (of people) are created, but that which is preserved in them (from the Qur'an) is not created. And the hearing (of people) is created, but that which is heard (the Qur'an) is not created. Allah The Most High says:

﴿ إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ ﴾

«Indeed it is an honourable recitation (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. *Al-Laub Al-Mabfoodh* [The Preserved Tablet]).»
[Surah Al-Waaqi'ah: 77-78].

He The Most High says:

﴿ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾ ﴾

«Nay, but they, the clear Verses are preserved in the hearts of those who have been given knowledge. And none but the oppressors deny Our Signs.» [Surah Al-'Ankaboot: 49].

He The Most High says:

﴿وَأْتَلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَتِهِ﴾

﴿And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.﴾

{Surah Al-Kahf: 27}.

He The Most High says:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

﴿And if anyone of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allah (the Qur'an)...﴾ [Surah At-Taubah: 6].

And Ibn Mas'ood (رضي الله عنه) said:

أَدِمُّوا النَّظَرَ فِي الْمَصْحَفِ

"Frequently and consistently reflect upon the Qur'an." ¹⁶⁸

And the texts about this (that the Qur'an is Allah's speech, uncreated) cannot be enumerated (because of their large number).

¹⁶⁸ Narrated by At-Tabaraanee from his teacher 'Abdullah Bin Muhammad Bin Sa'eed Bin Abee Maryam, and he was weak (in his narrations). See *Majma' Az-Zawaa'id* of Haythamee 7/165

So, whosoever says that the Qur'an or something from it is created, then he is a disbeliever with the major disbelief which expels him from Islam in totality.¹⁶⁹ This is because the Qur'an is the Speech of Allah, The Most High, from Him it came and to Him it will return and it is His Speech and His Attribute. And whosoever says that anything from the Attributes of Allah is created, then he is a disbeliever and an apostate. The return to Islam (i.e. repentance) is offered to him and he either returns (to the truth) or is killed¹⁷⁰ because of disbelief and none of the rulings of the Muslims then apply to him (such as the funeral prayer and being inherited by his Muslim relatives).

Question 84:

Is the Attribute of (Allah's) Speech one of The Essence (of Allah) or one of an action (of Allah)?

Answer:

With respect to the connection which the Attribute of Speech has with The Essence of Allah, The Mighty, The Majestic, and Him The Most High being described with it, then it is from the Attributes of His Essence like His Knowledge, The Most High. In fact, it is from His Knowledge and with His Knowledge did He reveal it and He is The Most Knowledgeable about what He reveals.

¹⁶⁹ Expelling the *Jahmeeyah* (who believed that the Qur'an was created) from Islam has been narrated from a group from amongst the *Salaf* (pious predecessors). From them was: Ahmed Bin Hanbal, Ibn Al-Mubaarak, Sufyaan Ath-Thawree, Al-Hasan Bin 'Eesa, Sufyaan Bin 'Uyainah, 'Abdullah Bin Idrees, Waakee' Bin Al-Jarraah, Hammad Bin Zaid, Mu'tamar Bin Sulaimaan, 'Abdur-Rahmaan Bin Mahdee, Yazeed Bin Haaron and many others besides them. See *Kitaab-As-Sunnah* of 'Abdullah Ibn Ahmed Bin Hanbal 1/103-123 .

¹⁷⁰ [Editor's Note]: It should be noted that the killing of the apostate is the responsibility of the Muslim ruler in a Muslim society. It is not the personal responsibility or obligation of every Muslim who lives in the West or elsewhere !!!

As for with respect to Him speaking with His Will and Intent, then it is an Attribute of action, as the Prophet (ﷺ) said:

إِذَا أَرَادَ اللَّهُ أَنْ يُوحِيَ بِالْأَمْرِ تَكَلَّمَ بِالْوَحْيِ ...

“If Allah wants to reveal a command, He speaks with Revelation...”¹⁷¹

So because of this, the *Salaf-us-Saalib* (Pious Predecessors), may Allah be pleased with them, have said that the Attribute of Speech is an Attribute of The Essence and of action together. For Allah, free is He from all imperfection, The Most High, did not cease and will not cease to be described with (the Attribute of) Speech for ever and for all eternity. And His Speaking and His Speech are according to His Will and Intent. So, He speaks if He wills, when He wills, how He wills and with speech which is heard by whomsoever He wills for. And His Speech is an Attribute of His which has no limit and no end:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

﴿Say (O Muhammad ﷺ): ‘If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.’﴾

{Surah Al-Kahf: 109}.

¹⁷¹ [Editor’s Note]: This narration is not authentic as has preceded in footnote No. 109 page 145.

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ
سَبْعَةُ أَنْهَارٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾

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

﴿وَتَمَّتْ كَلِمَاتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ
السَّمِيعُ الْعَلِيمُ﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is The All-Hearing, The All-Knowing.﴾ [Surah Al-An'aam: 115].

Question 85:

Who are *Al-Waaqifab* (those who abstain) and what is the ruling concerning them?

Answer:

Al-Waaqifab (those who abstain)¹⁷² are those who say about the Qur'an: 'We do not say it is the Speech of Allah and nor do we say it is created'. Imaam Ahmed, (رضي الله عنه), said:

¹⁷² *Al-Waaqifab* were a group who abstained from taking a position in many matters, such as that about the (creation of the) Qur'an and whether the open sinners (from the Muslims) will enter the Hell-Fire or not. And this was related from Al-Qaadee Abu Bakr who was from the *Asbaa'irab*. See *Minbaaj As-Sunnah* 5/284,294, 3/462.

'Whosoever from amongst them (those who say this) who knows what he is talking about, then he is a Jahmee. And whosoever does not know what he is talking about, but rather he was a simple ignoramus, then the proof is to be established upon him with clarification and evidence so that he either repents and believes that it is The Speech of Allah The Most High, uncreated, or (if he doesn't believe that) then he is worse than the Jahmeeyah'.¹⁷³

Question 86:

What is the ruling concerning the one who says: 'My recitation of the Qur'an is created' ?

Answer:

It is not permissible to apply this expression, whether it is to negate it (that the Qur'an is created) or to affirm it. This is because the meaning of recitation is shared between the utterance (of the mouth) which is the action of the slave, and that which is recited with it, which is the Qur'an. So, if the saying is generalized with the view that it (the recitation) is created, then it encompasses the second meaning (of affirmation) and it has returned to the saying of the *Jahmeeyah*. And if it said: It (the recitation) is not created, then it encompasses the first meaning (of negation) which is the action of the slave, and this is from the innovations of the *Ittibaadeeyah* (those who believe that Allah and the creation are one).¹⁷⁴ Thus, the *Salaf-us-Saalih* (The Pious Predecessors), may Allah The Most High have mercy on them, have said:

¹⁷³ See *Kitaab As-Sunnah* by 'Abdullah Bin Ahmad 1/165 and *Tadkhiratul-Huffaaz* 2/748.

¹⁷⁴ [Editor's Note]: i.e. they (the *Ittibaadeeyah*) intend that the voice of the one who recites the Qur'an is not created because it is actually The Voice of Allah (which is uncreated)!!! For more on this issue, see the amazing book of Ibn-ul-Qayyim *Sawaa'iq Al-Mursalah* (pages 472 and 490 - summarized version of Al-Mawsilee, Daar-ul-Hadeeth, Cairo, 1st Edition, 1416/1992)

'Whosoever says my recitation of the Qur'an is created, then he is a Jahmee, and whosoever says it is not created, then he is an innovator'.¹⁷⁵

Question 87:

What is the proof for having *Eemaan* (faith) in the Messengers (who were sent by Allah)?

Answer:

Its proofs from the Qur'an and Sunnah are many. From them is His Saying, The Most High:

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴿١١﴾ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٢﴾ وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ ۗ﴾

«Indeed, those who disbelieve in Allah and His Messengers, and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying: “We believe in some but reject others”,

➡ From amongst those who had this heretical belief that Allah and the creation are one, were many famous Soofees such as Al-Hallaaj and Ibn 'Arabee. Both were declared disbelievers by the Muslim scholars.

¹⁷⁵ This saying is narrated from Imaam Ahmed Bin Hanbal (رحمته الله). See *Kitaab-As-Sunnab* 1/164-165 and *Mukhtasar Sawaa'iq Al-Mursalab* page 421 .

and wish to take a way in between, they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), He shall give them their rewards.)

[Surah An-Nisaa: 150-152].

And the Prophet (ﷺ) said:

أَمَنْتُ بِاللَّهِ وَبِرُسُلِهِ

“...I have believed in Allah and His Messengers...”¹⁷⁶

Question 88:

What is the meaning of having *Eemaan* (faith) in the Messengers?

Answer:

It is the firm affirmation that Allah, The Most High, sent to every nation a Messenger from amongst themselves, calling them to the worship of Allah alone and to disbelieve in that which was worshipped besides Him. And that all of them (the Messengers) were truthful, obedient, righteous, noble and dutiful, pious and trustworthy and guiding others and being rightly guided themselves. And with the clear proofs and the dazzling signs from their Lord, they were those who were aided (by Allah). And (it is to believe) that they conveyed everything which Allah sent them with, without concealing or changing anything, and that they did not add even a letter to it from themselves or reduce anything from it.

¹⁷⁶ Narrated by Bukhaaree (*Kitaab-al-Adab* 7/112) and Muslim (*Kitaab-ul-Fitan* 8/192) from 'Umar Bin Al-Khattaab (رضي الله عنه)

﴿ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴾

«So is it upon the Messengers to do anything except to clearly convey the Message?» [Surah An-Nahl: 35].¹⁷⁷

And (it is to believe) that all of them were upon the clear truth, that Allah The Most High took Ibraheem as a *Khaleel* (a close friend),¹⁷⁸ that He (also) took Muhammad (ﷺ) as a *Khaleel* (a close friend),¹⁷⁹ that He spoke to

¹⁷⁷ [Editor's Note]: If one were to compare this beautiful Islamic description of the Messengers with that of the Judeo-Christian description, the pristine and preserved nature of Islam shines out like the sun. A look at the Old and New Testaments (that which is commonly referred to as the Bible) shows how much contempt and hatred the Jews and Christians have for the Prophets and Messengers of Allah. The wicked and evil descriptions of Nuh (Noah), Lut (Lot), Daawud (David), Sulaimaan (Solomon), 'Eesa (Jesus) and others, shows how these previous nations belittle those who are the best of humanity.

¹⁷⁸ Allah The Most High says:

﴿ وَأَخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴾

«And Allah did take Ibraheem as a *Khaleel* (a close friend).»

[Surah An-Nisaa: 125].

¹⁷⁹ The fact that Allah took our Prophet Muhammad (ﷺ) as a *Khaleel* (a close friend) is firmly established in the Sunnah. Muslim (*Kitaab-Fadaail Sabaaba* 7/108), At-Tirmidhee (*Kitaab-Al-Manaaqib* 5/606), Ibn Maajah (1/36) and Ahmed (1/377) have all narrated from 'Abdullah Bin Mas'ood (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خَلْتِهِ، وَلَوْ كُنْتُ مَتَّعِدًا خَلِيلًا لَأَتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَإِنْ
صَاحِبِكُمْ خَلِيلَ اللَّهِ عَزَّ وَجَلَّ

“I am free from taking any close friend and his closeness, but if I were to take a close friend, then for a surety I would have taken Abu Bakr as a

Musa with speech¹⁸⁰, that He raised Idrees up to a high place¹⁸¹ and that 'Eesa was the slave of Allah and His Messenger and His Word ("Be" - and he was) which He bestowed upon Maryam and a spirit created by Him¹⁸².

close friend. And indeed, your companion (i.e. the Prophet ﷺ) is the close friend of Allah, The Mighty, The Majestic."

¹⁸⁰ He The Most High says:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٧٤﴾ ﴾

﴿And to Musa Allah spoke with speech.﴾

[Surah An-Nisaa: 164].

¹⁸¹ And He The Most High says about Idrees (عَلِيٍّ):

﴿ وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ ۖ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿١١١﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿١١٢﴾ ﴾

﴿And mention in the Book (the Qur'an) Idrees. Indeed he was a man of truth and a Prophet. And We raised him to a high place.﴾

[Surah Maryam: 56-57].

[Editor's Note]: According to the great scholar of the last century, 'Abdur-Rahmaan Bin Naasir As-Sa'dee (رحمته الله), the high place in this verse means that Allah raised his status and his mention amongst the creation. And Allah knows best. See *Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam-i-Mannaan*, Page 496, Ar-Risaalah Foundation, Beirut, 1st Edition, 1420/2000

¹⁸² Allah The Most High says about 'Eesa (عَلِيٍّ):

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ ۗ ﴾

﴿The Messiah 'Eesa the son of Maryam (Mary) was (no more than) a Messenger of Allah and His Word ("Be" - and He was) which He bestowed on Maryam and a (Rub) spirit created by Him.﴾

[Surah An-Nisaa: 171].

And indeed, Allah preferred some of them (the Messengers) over others and raised some of them in degrees (of honour)¹⁸³.

Question 89:

Was the call of all of the Messengers the same in that which they ordered with and that which they prohibited?

Answer:

Their call, from the first of them to the last of them, was the same in the fundamental principle of worship and in its foundation. And it (their call) was *At-Tawheed*, the singling out of Allah with all forms of worship in belief, speech and action, and to disbelieve in everything which is worshipped besides Him. As for the obligatory acts of worship, then some of them like the prayer, fasting and that like them, were made obligatory on some of them (the Messengers) but were not made obligatory upon the others. And (other things) were prohibited for them but made lawful to the others as a test from Allah The Most High:

﴿لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

«That He may test which of you is best in deed.»

{Surah Al-Mulk: 2}.

¹⁸³ Allah The Most High says:

﴿تِلْكَ أَلْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾

«Those Messengers, We preferred some of them over others: to some of them Allah spoke (directly); others He raised to degrees (of honour).»

{Surah Al-Baqarah: 253}.

Question 90:

What is the proof for them all being united upon the previously mentioned fundamental principle of worship?

Answer:

The proof for that from the Qur'an is of two types; general and specific. As for the general proof, then it is like His Saying, The Most High:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾

«And indeed We have sent to every nation a Messenger (proclaiming): “Worship Allah and keep away from the false deities...”» [Surah An-Nahl: 36].

And His Saying, The Most High:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ
إِلَّا أَنَا فَاعْبُدُونِ﴾

«And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): “None has the right to be worshipped but I (Allah), therefore worship Me (Alone and none else).”»

[Surah Al-Anbiyaa: 25].

And His Saying, The Most High:

﴿ وَسَأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ
إِلَهَةً يُعْبَدُونَ ﴾

﴿And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: “Did We ever appoint any gods to be worshipped besides the Most Merciful (Allah)?”﴾

[Surah Az-Zukhruf: 45].

As for the specific proof, then it is like His Saying, The Most High:

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَنْقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ
مِنْ إِلَهٍ غَيْرُهُ ﴾

﴿And indeed We sent Nuh to his people and he said: “O my people! Worship Allah, you have no other god but Him.”﴾

[Surah Al-Mu'minun: 23].

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهٍ غَيْرُهُ ﴾

﴿And to the (people of) Thamud (We sent) their brother Saalih. He said: “O my People! Worship Allah, you have no other god but Him.”﴾ [Surah Hud: 61].

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهٍ غَيْرُهُ ﴾

﴿And to the (people of) 'Aad (We sent) their brother Hud. He said: "O my people! Worship Allah, you have no other god but Him..."﴾ [Surah Hud: 50].

﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقَوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

﴿And to (the people of) Madyan (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other god but Him..."﴾ [Surah Hud: 84].

﴿وَاذِّ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿١٦﴾ إِلَّا الَّذِى فَطَرَنِي﴾

﴿And remember when Ibraaheem said to his father and his people: "Indeed I am innocent of what you worship (I worship) only Him Who created me..."﴾ [Surah Az-Zukhruf: 26-27].

And (Allah says that) Musa (ﷺ) said:

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِى لآ إِلَهَ إِلاَّ هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا﴾

﴿Indeed your God is only Allah, the One whom none has the right to be worshipped but He. He has full knowledge of all things.﴾ [Surah Ta-Ha: 98].

﴿وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ
مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

﴿And the Messiah [‘Eesa (Jesus) the son of Mary] said: “O Children of Israel, worship Allah, my Lord and your Lord.” Whoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode...﴾ [Surah Al-Maaidah: 72].

﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿Say (O Muhammad ﷺ): “I am only a Warner and there is no god to be worshipped except Allah, The One, The All-Powerful.﴾ [Sura Saad: 65].

And other than these from the verses of the Qur’an.

Question 91:

What is the proof that their laws (which they came with) differed (from each other) in their secondary matters, in that which was made lawful and prohibited (for them)?

Answer:

The Saying of Allah, The Mighty, The Majestic:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا^ع وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَاحِدَةً وَلَكِنْ لَيَبْلُوَكُمْ فِي مَاءِ آتَانَكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ^ع﴾

«To each among you (i.e. the Messengers), We have prescribed a Law and a clear Way. If Allah had willed, He would have made you one nation, but (rather he hasn't) that He may test you in what He has given you; So compete in good deeds.» [Surah Al-Maaidah: 48].

Ibn 'Abbaas (رضي الله عنه) said in explanation of this verse that «...a Law and a clear Way» means: 'A path and a Sunnah (way)'. And similar to it was stated by Mujaahid, 'Ikrimah, Al-Hasan Al-Basree, Qataadah, Ad-Dahaak, As-Suddee, and Abu Ishaq As-Sabee'ee.

And in Saheeh-Al-Bukhaaree the Prophet (ﷺ) said:

...نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ إِخْوَةٌ لِعَلَّاتٍ، دِينُنَا وَاحِدٌ

“We, the assembly of the Prophets, are all paternal brothers (from the same father), our religion is one...”¹⁸⁴

By that he (ﷺ) meant that (they were paternal brothers with respect) to the (same) *Tawbeed* that Allah sent along with every Messenger that He sent and which every Book that He revealed contained. As for the laws, then they differed in their orders and prohibitions and in that which was lawful and in that was prohibited:

﴿لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

«That He may test which of you is best in deed.»

[Surah Al-Mulk: 2].

¹⁸⁴ Narrated by Bukhaaree (*Kitaab-ul-Anbeeyab* 4/141-142), Muslim (*Kitaab Al-Fadaail* 7/96), Abu Daawud (*Kitaab-us-Sunnah* 4/218) and the Musnad of Ahmed (2/406,437) from Abu Hurairah.

Question 92:

Did Allah narrate the stories of all of the Messengers in the Qur'an?

Answer:

Indeed, Allah has narrated to us the reports about them (the Messengers) with what is sufficient for us and that which acts as an admontion and a lesson (for us). He The Most High says:

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

«And Messengers We have narrated their stories to you before and Messengers We have not narrated their stories to you.» [Surah An-Nisaa: 164].

So, we believe in all of them in detail, in that which has been given in detail, and in general in that which has been given in general.

Question 93:

How many of them have been named in the Qur'an?

Answer:

Those who have been named in it are: Adam, Nuh, Idrees, Hud, Saalih, Ibraaheem, Ismaa'eel, Ishaah, Ya'qoob, Yusuf, Lut, Shu'aib, Yunus, Musa, Haarun, Ilyas, Zakareeyah, Yahya, Al-Yasa', Dhul-Kifl, Daawud, Sulaimaan, Ayyub, Al-Asbaat (the offspring of the twelve sons of Ya'qoob)

whom Allah only mentions in general, 'Eesa, and Muhammad – (ﷺ) may the peace and blessings of Allah be upon them all.¹⁸⁵

¹⁸⁵ All together, the amount of Messengers who have been mentioned in the Noble Qur'an are twenty five. He The Most High says:

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٧﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلًّا مِّنَ الصَّالِحِينَ ﴿٨٨﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٩﴾﴾

«And that was Our Proof which We gave Ibraaheem against his people. We raise whom We will in degrees. Certainly your Lord is The Most Wise, The All-Knowing. And We bestowed upon him Ishaaq and Ya'qoob, each of them We guided, and before him, We guided Nuh, and among his progeny Daawud, Sulaimaan, Ayyub, Yusuf, Musa and Haarun. Thus do We reward *Al-Mubsinoon* (the good-doers). And Zakareeyah and Yahya and 'Eesa and Ilyaas, each of them was of the righteous. And Ismaeel and Al-Yasa' and Yunus and Lut, each of them We preferred above the '*Aalameen* [mankind and Jinn (of their times)].»

[Surah Al-An'aam: 83-86].

So these are eighteen (in number). The rest are seven and they are: Adam, Hud, Saalih, Shu'aib, Idrees, Dhul-Kifl and our Prophet Muhammad – (ﷺ). And the name of Adam (ﷺ) has been mentioned in many verses of the Noble Qur'an. From them is His Saying, The Most High:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ﴾

«And He taught Adam the names of all things; then He showed them to the Angels...» [Surah Al-Baqarah: 31].



➡ And He The Most High says about Hud:

﴿ وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۗ ﴾

«And to (the people of) 'Aad (We sent) their brother Hud. He said: “O my people! Worship Allah, you have no other god but Him...”»

[Surah Al-A'raaf: 65].

And He says about Saalih:

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۗ ﴾

«And to (the people of) Thamud (We sent) their brother Saalih. He said: “O my People! Worship Allah, you have no other god but Him.”»

[Sura Al-A'raf: 73].

And He says about Shu'aib:

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۗ ﴾

«And to (the people of) Madyan (We sent) their brother Shu'aib. He said: “O my people! Worship Allah, you have no other god but Him...”»

[Surah Al-A'raaf: 85].

And He says about Idrees:

﴿ وَادْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۗ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ۗ ﴾

«And mention in the Book (the Qur'an) Idrees. Indeed he was a man of truth and a Prophet.» [Surah Maryam: 56].

And He says about Dhul-Kifl:

Question 94:

Who are *Al-Uluw Al-'Azm* (those who possessed firm will) from amongst the Messengers?

Answer:

They are five and Allah The Mighty, The Majestic, has mentioned all of them (by name) in two different places in His Book. The first place is in Surah Al-Ahzaab and it is His Saying:

﴿وَأَذَّأْخَذْنَا مِّنَ النَّبِيِّنَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ
وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ﴾

﴿And (remember) when We took from the Prophets their Covenant: and from you (O Muhammad ﷺ), and from Nuh, Ibraheem, Musa and 'Eesa the son of Maryam ...﴾

[Surah Al-Ahzaab: 7].

﴿وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ الصَّابِرِينَ﴾

﴿And Ismaa'eel and Idress and Dhul-Kifl, all of them were from amongst the patient.﴾ [Surah Al-Anbiyyah: 85].

And He says about Muhammad (ﷺ):

﴿مُحَمَّدٌ رَّسُولُ اللَّهِ﴾

﴿Muhammad is the Messenger of Allah...﴾

[Surah Al-Fath: 29].

The second place is in Surah Ash-Shoora and it is His Saying, The Most High:

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

«He (Allah) has ordained for you the same religion which He enjoined on Nuh, and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibraheem, Musa and 'Eesa (saying that) you should establish the religion and make no divisions in it ...»

{Surah Ash-Shoora: 13}.

Question 95:

Who was the first of the Messengers?

Answer:

The first of them was after the people had differed (with respects to worshipping Allah alone) and was Nuh (ﷺ), as He The Most High says:

﴿ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴾

«Indeed We have sent the revelation to you (O Muhammad ﷺ) as We sent the revelation to Nuh and the Prophets after him...» {Surah An-Nisaa: 163}.

And He The Most High says:

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ^ط﴾

﴿The people of Nuh and the Confederates after them denied (their Messengers) before these...﴾

[Surah Ghaafir: 5].

Question 96:

When was the differing (of mankind with respect to worshipping Allah alone)?

Answer:

Ibn ‘Abbaas (رضي الله عنه) said: *“There were ten generations between Nuh and Adam. All of them were upon the religion of truth, then they began to differ (in religion)”*¹⁸⁶

﴿فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ﴾

¹⁸⁶ Narrated by Ibn Jareer in his Tafseer (4/275 with the checking of Ahmed Shaakir)

[Editor’s Note]: This narration has been authenticated by Ibn-ul-Qayyim (رضي الله عنه) in *Igaathatul-Lahfaan* (Pp. 942-943, Vol.2, Daar-Ibn-Jawzeeyah, Saudi Arabia, 1st Edition, 1424) as is mentioned by Sheikh Al-Albaanee (رضي الله عنه) in *Tabdbeer-as-Saajid* Pp.101-102. Its authentic ascription to Ibn ‘Abbaas has also been indicated by one the great scholars of hadeeth and Sunnah of recent times, Sheikh Muqbil Ibn Haadee Al-Waadi’ee (رضي الله عنه), in his checking of *Tafseer Ibn Katbeer* (page 443, Vol.1, Daar-Al-Arqam, Kuwait, 1st Edition, 1405/1985).

The issue of their being ten generations between Adam and Nuh is also authentically related from the Prophet (ﷺ). See *As-Sabeehah* (No.2668) of Sheikh Al-Albaanee.

﴿and (then) Allah sent Prophets as givers of glad tidings﴾ [Surah Al-Baqarah: 213].

Question 97:

Who is seal of the Prophets (i.e. the final one)?

Answer:

The seal of the Prophets is Muhammad (ﷺ).

Question 98:

What is the proof for that?

Answer:

Allah The Most High says:

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

﴿Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal (end) of the Prophets...﴾ [Surah Al-Ahzaab: 40].

And the Prophet (ﷺ) said:

إِنَّهُ سَيَكُونُ بَعْدِي فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعَمُ أَنَّهُ نَبِيٌّ
وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا نَبِيَّ بَعْدِي

“Indeed there will be thirty great liars after me from amongst my nation, each of them will claim that he is a Prophet, but I am the seal of the Prophets, and there is no Prophet after me.”¹⁸⁷

¹⁸⁷ Narrated by Abu Daawud (*Kitaab-ul-Malaabim wal-fitan* 4/98) and At-Tirmidhee (*Kitaab-ul-Fitan* 4/499) from Thawbaan.

[Editor’s Note]: This narration has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله عليه) in *As-Sabeehah* No. 1683.

After quoting the different routes of transmission for this hadeeth and authenticating it, Sheikh Al-Albaanee then says:

‘And know, that from these great liars who claimed Propbthood, was Mirzaa Ghulaam Ahmed Al-Qaadiyaanee Al-Hindee, the one who claimed to be the awaited Mahddee (rightly guided leader) during the era of the British colonialists in India. Then (he claimed) that he was ‘Eesa (ﷺ) and then finally he claimed Propbthood, and many followed him from those who had no knowledge of the Qur’an and the Sunnah. And indeed, I met some of their missionaries from the Indians and the Syrians and there occurred between me and them many discussions, one of them in writing. I called them to discuss about their belief that there will come many Prophets after the Propbhet (ﷺ) and that from them was their Propbhet, Mirzaa Ghulaam Ahmed Al-Qaadiyaanee! So, in the beginning of their reply they began to evade the issue, intending by that to divert attention away from their aforementioned belief, but I refused (to let them do that) and insisted upon that and they were defeated with the worst of defeat, and those who were present knew that they were a people who were liars.

And they (the Qaadiyaanees) have many other false beliefs in which they have opposed the consensus of the (Muslim) ummah with (all) certainty. From them, is their negation of the physical resurrection (of the bodies on the Last Day), that the pleasures (of Paradise) and the Hell-Fire will be for the soul and not the body and that the punishment for the disbelievers will (eventually) stop (and not be for ever). And they deny the existence of the Jinn and claim that the Jinn mentioned in the Qur’an are (actually) a group from mankind! And they interpret the texts of the Qur’an which go against their beliefs with an atrocious interpretation in the manner of the interpretation of the Baatineeyah and the Qaraamitah. So, because of this (these false beliefs), the English



And in Saheeh-ul-Bukhaaree, his (ﷺ) saying to ‘Alee (رضي الله عنه):

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ
بَعْدِي؟

“...Are you not satisfied being unto me what Haarun was unto Musa, except there is no Prophet after me?”¹⁸⁸

And his (ﷺ) saying in the hadeeth about *Ad-Dajjaal*:

... وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا نَبِيَّ بَعْدِي.

“...And I am the seal of the Prophets and there is no Prophet after me.”¹⁸⁹

And other than that there is more.



would support and aid him (Mirzaa Ghulaam Ahmed) and he used to say that it was forbidden for the Muslims to wage war against the English (!), and other than that from his lying and deceptions. And indeed, many books have been authored in refutation of him and which clarify how he had left the body of the Muslims (and become a disbeliever). So, the one who wishes to know the reality of their affair, should refer back to them (these books).’

(*As-Saheebah* No.1683 Pp. 256-253.)

From amongst the books which have been written about this great liar and his false sect, probably none is more revealing and detailed than the book ‘*Qadiyaniyat: An Analytical Survey*’ by Ehsaan Elaahee Zaheer (رضي الله عنه). The book is available in English.

¹⁸⁸ Narrated by Bukhaaree (*Kitaab-Fadaail Asbaab-Nabee* 4/208) and Muslim (*Kitaab-Fadaail-Sabaabah* 7/120) from Sa’d Bin Abee Waqqaas.

¹⁸⁹ Narrated by Ahmed from Abu Sa’eed Al-Khudreee 3/79.

[Editor’s Note]: This narration has been authenticated (as *hasan* because of all its routes of transmission) by Sheikh Al-Albaanee (رضي الله عنه) in *Qissatul-Maseeb-i-Dajjaal* page 64.

Question 99:

What were the special characteristics that our Prophet Muhammad (ﷺ) had which distinguished him from the other Prophets?

Answer:

He (ﷺ) had many special characteristics which were singled out as individual subjects of books which were compiled (later on).¹⁹⁰ From them was him being the seal of the Prophets, as we have mentioned. And from them was him being the leader of the children of Adam as it has been explained from His Saying, The Most High:

﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَّن كَلَّمَ اللَّهُ
وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ ﴾

«Those Messengers, We preferred some of them to others: to some of them Allah spoke (directly); others He raised to degrees (of honour).» [Surah Al-Baqarah: 253].

And he (ﷺ) said:

أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ

“I am the leader of the children of Adam, without boasting (about that).”¹⁹¹

¹⁹⁰ From these books was *Dalaail An-Nubuwwah* (The Evidences of Prophethood) by Abu Nu’aim Bin ‘Abdillah Al-Asbahaanee who died in the year 430H.

¹⁹¹ Narrated by At-Tirmidhee (*Kitaab Sifat-ul-Qiyaamah* 4/622) and Abu Daawud (*Kitaab-as-Sunnah* 4/218) from Abu Hurairah.

And from them (his special characteristics) was that he was sent to all the people, the Jinn of them and the human of them, as He The Most High says:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say (O Muhammad ﷺ): “O mankind! I am sent to you all as the Messenger of Allah...”﴾ [Surah Al-A’raaf: 158].

And He The Most High says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind...﴾
[Surah Saba: 28].

And he (ﷺ) said:

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ
وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ
الصَّلَاةَ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْعَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَأُعْطِيتُ
الشَّفَاعَةَ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ
عَامَّةً.

“I have been given five things which were not given to any one else before me (from the Prophets): Allah made me victorious by awe, (by His frightening of the enemies) for a

⇒ [Editor’s Note]: This narration has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeeh* No. 1571.

distance of one month's journey. The earth has been made for me (and for my followers) a place for praying and a place of purity, therefore if the time for the prayer overtakes any person from my nation, then he should pray (wherever he is ¹⁹²). The war booty has been made lawful for me yet it was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection) and every Prophet used to be sent to his nation only but I have been sent to all mankind.” ¹⁹³

And he (ﷺ) said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ
وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنَ
أَصْحَابِ النَّارِ.

“By Him in Whose hand is the life of Muhammad, there is no one from this nation, be he a Jew or a Christian, who hears about me and then dies without believing in that with which I have been sent, except that he will be from the people of Hell-Fire.” ¹⁹⁴

¹⁹² [Editor's Note]: There are some notable exceptions to this general rule of praying anywhere on the earth. From them, the Muslim is forbidden to pray in bathrooms, graveyards and camel pens. See *Al-Mulakhas Al-Fiqhee* of Sheikh Saaleh Bin Fawzaan Al-Fawzaan (may Allah preserve him), Pp. 111-115, Vol.1, Daar-ul-'Aasimah, Riyaad, 1st Edition, 1421/2001.

¹⁹³ Narrated by Bukhaaree (*Kitaab-at-Tayammum* 1/76) and Muslim (*Kitaab-al-Masaajid* 2/63) from Jaabir Bin 'Abdullah (رضي الله عنه).

¹⁹⁴ Narrated by Muslim (*Kitaab-ul-Eemaan* 1/2) from Abu Hurairah.

[Editor's Note]: The term 'nation' (*ummah*) in this hadeeth should not be confused with the general term *ummah* which is often used with reference to the Muslims. In this hadeeth it refers to all the people collectively who existed in the Prophet's (ﷺ) time and all those

And he (ﷺ) had many other special characteristics other than what we have mentioned, so investigate them from the texts.¹⁹⁵

⇒ who will come after him until the Day of Resurrection and are obliged to follow him. See *Sharh An-Nawawee*, Vol.1, page 365, Daar-al-Ma'rifah, Beirut, 9th Edition, 1423/2003.

In explanation of this hadeeth, Sheikh Al-Albaanee (رحمته الله) says:

'And the hadeeth is clear about the one who hears of the Prophet (ﷺ) and what he was sent with, with it reaching him in the (same) way in which Allah revealed it to him (the Prophet ﷺ), and then he doesn't believe in him, that his abode will be the Hell-Fire. There is no difference in that between a Jew, Christian, Magian or one without a religion.'

(See *As-Sabeehab* No.157.)

¹⁹⁵ The special characteristics of the Prophet (ﷺ) are many. Al-Hafidh Ibn Hajar Al-'Asqalaanee counted them as being seventeen. The first five are mentioned in the hadeeth of Jaabir (above) with the sixth being:

6. *Jawaami'-ul-Kalim* (i.e. the ability to say a few words which have many meanings).
7. He (Allah) finalized Prophethood with him (ﷺ).
8. He (ﷺ) made our rows in prayer similar to the way the Angels line up in ranks.
9. The last verses of Surah Al-Baqarah (the likes of which were not given to any other Prophet)
10. He (ﷺ) was given the keys of the earth.
11. The name Ahmed (which no one else was named before him)
12. His nation is the best of all of the nations
13. All of his past and future sins were forgiven
14. He (ﷺ) was given *Al-Kawthar* (a great amount of goodness from which is also a great river in Paradise)
15. He (ﷺ) will hold *Liwaah-ul-Hamd* (the Banner of Praise on the Day of Resurrection)

Question 100:

What are the miracles ¹⁹⁶ of the Prophets?

Answer:

Miracles are extra-ordinary events which are connected to a challenge (to prove their [the miracles'] falsehood),¹⁹⁷ free from any opposition. They are either perceptible, being witnessed with sight or being heard, such as the emergence of the she-camel from the midst of a rock (for the people

- ⇒
16. His *shaytaan* (devil) assigned to him (which every person has one of) becoming a Muslim (and not whispering evil to him as does everyone else's devil who is assigned to them).
 17. His (ﷺ) wives being a support for him (upon the truth). As-San'aanee derived this (characteristic) in his commentary on the book entitled *Ibkaam Al-Abkaam* by Ibn Daqeeq Al-'Eed and he added four more: Generosity, bravery, the ability to have a lot of sexual intercourse (with his wives) and extreme courage. And he (As-San'aanee) referred to *Al-Jaami' As-Sagbeer* and *Al-Kabeer* for the one who wants to investigate further

And Al-Hafidh Ibn Hajar has mentioned that some of the scholars have conveyed them as being as many as sixty special characteristics...and Allah knows best. See *Fath-ul-Baari* 1/436-439 and As-San'aanee's commentary on Ibn Daqeeq Al-'Eed's book *Ibkaam A-Abkaam* 1/440-441.

¹⁹⁶ Sheikh-ul-Islam Ibn Taymeeyah (ﷺ) is of the opinion that it is better to apply the term 'The signs of Prophethood, its evidences and its clear proofs' rather than miracles, because the words sign, clear proof and evidence and those like them are to be found in the Qur'an. See *Al-Jawaab as-Sabeeh* 4/67-71 .

¹⁹⁷ Sheikh-ul-Islam Ibn Taymeeyah is of the opinion that it is not a condition for the signs of the Prophets to make a challenge (to prove their [the miracles'] falseness). Rather, the sign is a proof for the Prophet even if he did not challenge (others) with it, like the notification of the previous Prophets about the Prophethood of our Prophet Muhammad (ﷺ). See *Kitaab-An-Nubuwwaat* Pp. 106-112 .

of Thamud), the transformation of the staff (of Musa) into a snake, inanimate objects speaking and that similar to that. Or they are abstract, being witnessed with insight (and understanding), such as the miracle of the Qur'an. And indeed our Prophet (ﷺ) was given from both of these (types of miracles) and there was not a miracle given to a Prophet (before him) except that that he had one greater than it of the same type. So, from amongst the perceptible miracles (of the Prophet ﷺ) was the splitting of the moon,¹⁹⁸ the severe weeping of the tree stump,¹⁹⁹ the gushing forth of water from his noble fingers,²⁰⁰ the speaking of the roasted leg of lamb (which he was

¹⁹⁸ The hadeeth of the splitting of the moon is reported by Muslim (*Kitaab-Sifat-ul-Qiyamah* 8/132) from 'Abdullah Ibn Mas'ood (رضي الله عنه) who said:

أَشَقَّ الْقَمَرَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَقَّتَيْنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اشْهَدُوا

"During the lifetime of the Messenger of Allah (ﷺ) the moon was split into two parts and on that the Prophet said: 'Bear witness (to this).'"

¹⁹⁹ The severe weeping of the tree stump has been narrated by Bukhaaree from Ibn 'Umar (رضي الله عنه) that the Prophet (ﷺ) used to give the sermon on a tree stump and when he made it into a pulpit he went towards it and it started to weep severely. So he (ﷺ) rubbed his hand on it. In another narration in Bukhaaree from Jaabir the tree stump made the sound of a she-camel (when it was weeping) (4/173-174).

²⁰⁰ The hadeeth of the gushing of the water from the fingers of the Prophet (ﷺ) is narrated by Bukhaaree (*Kitaab-Al-Manaaqib* 4/169) from Anas (رضي الله عنه) who said:

أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ وَهُوَ بِالزُّورَاءِ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ
أَصَابِعِهِ فَتَوَضَّأَ الْقَوْمُ قَالَ فَتَادَهُ قُلْتُ لَأَنْسَ كَمْ كُنْتُمْ قَالَ ثَلَاثَ مِائَةٍ أَوْ زُهَاءَ ثَلَاثَ مِائَةٍ .

"A bowl of water was brought to the Prophet while he was at Az-Zawra (a place in Medina near the Mosque). He placed his hand in it and the water started gushing from between his fingers. All the people performed ablution (with that water). Qataada asked Anas: 'How many people were you?' Anas replied: 'Three hundred or nearly three hundred.'"

given to eat)²⁰¹ and the food glorifying Allah (while it was on his plate)²⁰² and other than that from the authentic reports which have come by way of continuous and multiples routes of transmission. However, they (these perceptible miracles of the Prophet ﷺ) are like the others similar to them from the miracles of the Prophets which passed away with the passing of their times and nothing of them has remained except them being mentioned. And the miracle which will remain forever, is indeed nothing but this Qur'an, the one whose wonders will never pass away:

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

«No falsehood can approach it from in front of it or behind it: (it is) sent down by The Most Wise, The Most Praiseworthy.» [Surah Fussilat: 42].

²⁰¹ [Editor's Note]: The Prophet ﷺ and some of his companions were given a roasted sheep to eat by a Jewish woman in Madeenah, which she had poisoned. As a result, some of the companions died and the Prophet ﷺ himself suffered from its effects until he passed away. The narrations regarding this event are authentic except for the speaking of the actual leg of lamb, which was classified as weak (*da'eef*) by Sheikh Al-Albaanee (رحمته الله) in *Da'eef Sunan Abee Daawud* (No. 973 Al-Maktab Al-Islamee Edition.)

²⁰² The food glorifying Allah has been narrated by Bukhaaree (*Kitaab-ul-Manaaqib* 4/171) from Ibn Mas'ood who said:

...لَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

"Indeed, we used to hear the food glorifying Allah when it was being eaten (by the Prophet ﷺ)."

Question 101:

What is the proof for the miraculous nature of the Qur'an?

Answer:

The proof for that is that it was revealed (in a period) of more than twenty years, challenging the most eloquent of the creation (the Arabs), the most capable in speech, the most articulate in utterance and the highest in clarification by saying:

﴿ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴾

«So let them then produce a recital like unto it (the Qur'an) if they are truthful» [Surah At-Tur: 34].

﴿ قُلْ فَآتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مُفْتَرِينَ ﴾

«...Say (O' Muhammad to them): "So bring (O' Arabs) ten forged chapters similar to it..."» [Surah Hud: 13].

﴿ قُلْ فَآتُوا بِسُورَةٍ مِّثْلِهِ ﴾

«Say (O' Muhammad to them): "Bring then one chapter similar to it..."» [Surah Yunus: 38].

However, they did not do that and could not budge it (from its miraculous nature) with their intense desire to refute it in every possible way, despite the fact that its letters and words were from the same speech with which they conversed with one another and competed and boasted amongst each other with respect to it. Then He (Allah) announced (in the Qur'an) the exposition of their weakness and the manifestation of its miraculous nature:

﴿قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ ﴿٨٨﴾

«Say: “If the whole of mankind and the Jinn were to gather together to produce the like of this Qur’an, they could not produce similar to it, even if they helped one another.”»

[Surah Al-Israa: 88].

And he (ﷺ) said:

مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنْ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحِيًّا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ.

“There was not a Prophet from amongst the Prophets except that he was given signs (i.e. miracles) by which the people believed in him. And indeed, that which I was given, was but a revelation which Allah revealed to me, and I hope that I will be the one from amongst them (the Prophets) who has the most followers on the Day of Ressurrection.”²⁰³

And indeed the people have authored (various works) about the different aspects of the miraculous nature of the Qur’an in terms of the words, the meanings and the reports of the past and the future from the unseen things²⁰⁴. And they (those who have authored on this subject) have not attained from that except that which is similar to what a sparrow obtains in its beak (when it drinks) from the sea.

²⁰³ Reported by Bukhaaree (*Kitaab Fadaail-Qur’an* 6/97) and Muslim (*Kitaab-ul-Eemaan* 1/92) from Abu Hurairah.

²⁰⁴ From that is ‘*Ijaaz-al-Qur’an*’ (The Miraculous Nature of the Qur’an) of Al-Baaqilaanee .

Question 102:

What is the proof for having *Eemaan* (faith) in the Last Day from the Qur'an?

Answer:

Allah The Most High says:

﴿ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَأَطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ
مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ ﴾

«Indeed, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Signs, those are the ones whose abode will be the Fire because of what they used to earn.» [Surah Yunus: 7-8].

And His Saying, The Most High:

﴿ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ﴾

«Whoever hopes for the Meeting with Allah, then the Term (appointed) by Allah is surely coming.»

[Surah Al-'Ankaboot: 5].

And He The Most High says:

﴿ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾ وَإِنَّ الَّذِينَ لَوْ قَعُ ﴿٦﴾ ﴾

«Indeed that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. And indeed, the Recompense is sure to happen.» [Surah Adh-Dhaariyat: 5-6].

And He The Most High says:

﴿إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا﴾

«Indeed, the Hour (the Day of Judgement) is surely coming: there is no doubt about it...» [Surah Ghaafir: 59].

And other than that from the verses of the Qur'an.

Question 103:

What is the meaning of having *Eemaan* (faith) in the Last Day and what is that which is included in it?

Answer:

It means to make a firm affirmation that it will come to pass without any doubt, and to act in accordance with that. And that which is included in that, is to have *Eemaan* (faith) in the signs of the Hour which will come before it without any doubt. And (it is to believe) in death and that which comes after it from the trial of the grave and its punishment and its pleasures. And (it is to believe) in the blowing of the horn (to signal the Hour) and the emergence of the creation from their graves (i.e. resurrection). And (it is to believe) in what will occur during the standing on the (Day of) Resurrection from the terrors and the fear. And (it is to believe) in the details of the place of gathering, in the distribution of the scrolls of deeds, in the setting up of the scales, in the bridge over the Hell-Fire, in the Pool (of the Prophet ﷺ), in the intercession (which will be granted) and other than them. And (it is to believe) in Paradise and its

pleasures, the highest of which is to see the Face of Allah, The Mighty, The Majestic, and (to believe) in the Hell-Fire and its punishment, the severest of which is them (its inhabitants) being kept away from (seeing) their Lord, The Mighty, The Majestic.

Question 104:

Does anyone know when the Hour (the Day of Resurrection) will come?

Answer:

The (knowledge of the) coming of the Hour is from the keys of the unseen which Allah The Most High alone possesses knowledge of, as He The Most High says:

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

«Indeed, the knowledge of the Hour is with Allah (alone). It is He Who sends down the rain and He Who knows what is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he is to die...» [Surah Luqmaan: 34].

And He The Most High says:

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي
لَا يُجَلِّئُهَا لَوْقَتًا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ
إِلَّا بَغْتَةً ﴾

«They ask you about the Hour (the Day of Resurrection):
“When will be its appointed time?” Say: “The knowledge of
it is with my Lord (Alone). None can reveal its time but He.
Heavy is its burden through the heavens and the earth. It
shall not come upon you except all of a sudden.”»

[Sura Al-A'raaf: 187].

And He The Most High says::

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِنَهَا ﴿١٧﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا
﴿١٨﴾ إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿١٩﴾﴾

«They ask you (O Muhammad ﷺ) about the Hour –
‘When will be its appointed time?’ You have no knowledge
to say anything about it. With your Lord belongs (the
knowledge of) the term thereof.»

[Surah An-Naazi'aat: 42-44].

And when Jibreel said to the Prophet (ﷺ): “Inform me about the Hour.”
He (ﷺ) replied:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ ...

“The one questioned has no more knowledge about it than
the questioner.”²⁰⁵

And then he mentioned its signs. And in another narration he (ﷺ)
added:

... فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ تَعَالَى ...

²⁰⁵ [Editor's Note]: See Question 15 on page 60 for the reference for this hadeeth.

“(... and the hour is one of) the five things which none but Allah The Most High knows about...”

and then he (ﷺ) recited the previous verse (Surah Luqmaan 34)

Question 105:

What is an example of the (major) signs of the Hour from the Qur'an?

Answer:

It is like His Saying, The Most High:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ﴾

﴿Do they then wait for anything other than that the Angels should come to them, or your Lord (Allah) should come, or that some of the Signs of your Lord should come? The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he did not believe before, nor earned good (by performing deeds of righteousness) through his Faith...﴾ [Surah Al-An'aam: 158].

And His Saying, The Most High:

﴿ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴾

﴿And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a Beast²⁰⁶ for them, to speak to them because mankind believed not with certainty in Our Signs.﴾ [Surah An-Naml: 82].

And His Saying, The Most High:

﴿حَتَّىٰ ۚ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ حَدَبٍ
يَنْسِلُونَ ﴿٣٦﴾ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ﴾

﴿Until when *Ya'jooj* and *Ma'jooj* (Gog and Magog)²⁰⁷ are let loose (from their barrier), and they swoop down from every

²⁰⁶ [Editor's Note]: The emergence of the Beast is a major sign before the last Hour. It will emerge at a time when corruption on the earth will have reached great levels and the people will turn away from the Signs of Allah. The Beast will speak to the people and stamp the noses of the people to distinguish the believers from the disbelievers. It must be noted that the Beast is a real physical being which will be seen by the naked eye. It is not, as some people claim, a metaphor for dangerous microbes and bacteria or a robotic machine!!! It is also not a human as some people have mistakenly interpreted it, but rather it is a real beast as its Arabic name (*Ad-Daabbah*) clearly denotes .

²⁰⁷ [Editor's Note]: *Ya'jooj* and *Ma'jooj* (commonly known as Gog and Magog in the West) are a tribe of people who were from the descendents of one of the sons of the Prophet Nuh (عليه السلام). Their story is recounted in the 18th chapter of the Qur'an (Al-Kahf) wherein it is mentioned that they were a people who created a lot of havoc and as a result, a solid barrier of iron was set up by a righteous king named *Dhul-Qarnain* which prevented them from coming out and causing havoc upon the people. This barrier is somewhere in the East, but no one knows exactly where it is and those from amongst the Muslim commentators who say they have pinpointed its location do not have realistic proofs (from the Qur'an and the Sunnah).

As for *Dhul-Qarnain*, then he was NOT the man known as Alexander the Great, as a number of scholars including Ibn Taymeeyah have pointed out. Alexander the Great was a →

hill. Then the true promise (Day of Resurrection) shall draw near...} [Surah Al-Anbiyaa: 96-97].

And His Saying, The Most High:

﴿فَأَرْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ﴾

➡ notorious idol worshipper who massacred entire populations for the sake of conquest. Such characteristics do not match up with those of *Dhul-Qurnain* (in the Qur'an) who was known to be a just king who worshipped Allah alone.

As for *Ya'jooj* and *Ma'jooj*, they will stay behind this barrier until Allah wills for them to come out and then, again, they will cause havoc upon the earth and overwhelm the people. This will be at a time when 'Eesa (Jesus) will be amongst the people and he will supplicate to Allah against them (*Ya'jooj* and *Ma'jooj*) and Allah will cause them to die. From the authentic narrations regarding them, we know that they will be a group of people who will be extremely strong and huge in number. Such is their number, that the Prophet (ﷺ) said, that after Allah will cause them to die:

“The Muslims will light fires from the bows and arrows and the shields of *Ya'jooj* and *Ma'jooj* for seven years.”

(Reported by Ibn Maajah and authenticated by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeehah* No.1940).

It must be noted that *Ya'jooj* and *Ma'jooj* will only be allowed to come out from their barrier after the appearance of 'Eesa (ﷺ) and not before. There are some Muslims (and Christians) who believed that during the 13th (Gregorian) century, *Ya'jooj* and *Ma'jooj* actually emerged from their barrier in the East and that they were the Mongol hordes of Ghengis Khan!! Among those who have held this view in recent times is the well-known modernist, Sayyid Qutb, who expressed this in his calamitous explanation of the Qur'an, *Fee Dhilaal Al-Qur'an* (In the Shade of the Qur'an)

﴿Then wait for the Day when the sky will bring forth a visible smoke²⁰⁸.﴾ [Surah Ad-Dukhaan: 10].

And His Saying, The Most High:

﴿يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾

﴿O mankind! Fear your Lord and be dutiful to him! Indeed the earthquake of the Hour (of Judgment) is a terrible thing.﴾ [Surah Al-Hajj: 1].

And other than them (from the verses of the Qur'an).

Question 106:

What is an example of the (major) signs of the Hour from the Sunnah?

Answer:

(Examples) are like the ahaadeeth about the rising of the sun from the West,²⁰⁹ the ahaadeeth about the Beast, the ahaadeeth about the trials and

²⁰⁸ [Editor's Note]: The smoke is another of the major signs of the Hour. It will descend from the sky and envelop the people .

²⁰⁹ The ahaadeeth about the rising of the sun from the West are authentic, amongst them from what has been narrated by Muslim (*Kitaab-ul-Eemaan* 1/95) from Abu Hurairah (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ أَجْمَعُونَ
فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا .

tribulations like *Ad-Dajjaal*²¹⁰ and the fierce battles,²¹¹ the ahaadeeth about the descent of 'Eesa,²¹² the emergence of *Ya'jooj* and *Ma'jooj*, the

⇒ “The Hour will not be established until the sun rises from the West. So when it rises from the West, all of the people will believe but that day no good will it do to a person to believe if he did not believe before, nor earned good (by performing deeds of righteousness) through his faith.”

[Editor's Note]: The rising of the sun from the West is a major sign of the Hour which will be physically seen. It is not a metaphor signifying that Islam will emerge and spread in the Western world as some of the modernist Muslims claim!!

²¹⁰ [Editor's Note]: See footnote 104 on page 143.

²¹¹ [Editor's Note]: These fierce battles will be between the Muslims and the Christians and will be battles the likes of which have never been fought before. They will occur before the coming of *Ad-Dajjaal* .

²¹² [Editor's Note]: 'Eesa (ﷺ) will descend before the end of time and kill *Ad-Dajjaal*. He will descend at the White minaret in eastern Damascus, modern day Syria, which is encompassed by the famous Ummayyad mosque in Damascus. He will be leaning on the wings of two Angels as he descends, being clothed in two pieces of cloth which have been dipped in saffron. When he will raise his head it will look as if pearls are dripping from his head even though there will be no moisture touching it. His breath will reach as far as his sight and every disbeliever whom his breath reaches will die. He will break the cross, kill the pigs, rule with the law of the Prophet Muhammad (ﷺ) and abolish the *jizya* (the tax which the non-Muslim citizens pay in a Muslim state) because the people will have no other alternative than to accept Islam .

It must be noted that the view that 'Eesa (ﷺ) will rule specifically by the *Hanafee* school of thought when he comes, is not based upon any authentic narrations. Rather, it is something which was invented and spread by those who were extreme in their sectarianism for this school of thought. See *Mukhtasar Sabeeh Muslim* (Pp 4-13) with the checking of Sheikh Al-Albaanee (رحمته الله), Maktaba-tul-Ma'aarif, Riyadh, 3rd Edition, 1416/1996.

After 'Eesa (ﷺ) will kill *Ad-Dajjaal*, Allah will then allow the treacherous Jews to be destroyed and they will not find refuge under anything which Allah has created. There will be no stone or tree except that it will be made to speak and will say to the Muslims: 'O' slave ⇒

ahaadeeth about the Smoke, the ahaadeeth about the wind which will take the life of every believing soul,²¹³ the ahaadeeth about the Fire which will appear,²¹⁴

of Allah, O' Muslim, here is a Jew, come and kill him!" The one exception to this will be the boxthorn tree, which is the tree of the Jews, and it is not surprising to see that the Jews of today (in places like occupied Palestine) are readying themselves for this momentous time by planting boxthorn trees everywhere!!! 'Eesa (ﷺ) will remain on the earth for forty years and he will be a just ruler. Peace and prosperity will overtake the earth and all disputes and hatred will vanish. The earth will produce its fruits in full and charity will be abolished because of the abundance of money. 'Eesa (ﷺ) will marry, have children and then die and the Muslims will pray over him .

²¹³ The hadeeth about the wind which will take the life of every believing soul is reported by Muslim (*Kitaab-al-Fitan* 8/197-198) from An-Nawwaas Bin Sam'aan (رضي الله عنه) that the Prophet (ﷺ) said:

...فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاتِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارِجُونَ فِيهَا تَهَارِجَ الْحُمْرِ فَعَلَيْهِمْ تَقَوْمُ السَّاعَةِ.

“...So while they (the people) are in that that time (of prosperity under the rule of 'Eesa (ﷺ) Allah will then send a pleasant wind which will take them from under their arm pits, and take the life of every believer and every Muslim. Only the most wicked of the people will survive who will commit adultery like donkeys and upon them will the Last Hour be established.”

[Editor's Note]: In some other narrations, it is mentioned that this wind will come from the direction of Yemen and be softer than silk.

²¹⁴ The hadeeth of the fire is reported by Bukhaaree (*Kitaab-ul-Fitan* 8/100) and Muslim (*Kitaab-ul-Fitan Wa-Asbraatu-Sa'aah* 8/180) from Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said:

لَا تَقَوْمُ السَّاعَةَ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى.

the ahaadeeth about the the Earthquakes ²¹⁵ and other than them. ²¹⁶

Question 107:

What is the proof for having *Eemaan* (faith) in (the reality of) death?

Answer:

Allah The Most High says:



“The Last Hour will not be established until a fire from the Hijaz (a region in western Arabia including Makkah and Madeenah) will light up the necks of camels (with its glow) in (the far away city of) Busra.”

[Editor's Note]: This fire is not one of the major signs of the Hour and should not be confused with the fire which (is a major sign) and will come from 'Aden in Yemen and drive the people towards the final place of assembly before the last Hour. The fire in this narration actually occurred in the year 654 *Hijrah* in the eastern part of Madeenah as a number of scholars like An-Nawawee, Ibn Katheer and Ibn Hajar have mentioned.

²¹⁵ [Editor's Note]: Three major earthquakes, unlike others before them, will occur before the coming of the hour when the people increase in evil; one in the East, one in the West and one in the Arabian Peninsula.

²¹⁶ [Editor's Note]: From the other major signs before the Last Hour, is the appearance of the *Mahdee*. The *Mahdee* will be a rightly guided leader who will unite the Muslims and lead them to victory over their enemies. He will be a descendent of the Prophet (ﷺ) and will fill the earth with justice and equity just as it had been filled with injustice and inequity before. He will rule for seven years and will come before the appearance of *Ad-Dajjal*. He will be someone who will have the unique position of leading 'Eesa (ﷺ) in prayer when he ('Eesa) descends to the earth again. It must be noted, that *Al-Mahdee* is NOT the leader who is awaited by the *Shie'ah*, who believe that he has been in hiding for over a thousand years in a tunnel somewhere in Iraq!!!

For more on the major signs of the last hour (as detailed in some of the previous footnotes) see *Al-Bidayah Wan-Nibaayah* of Ibn Katheer.

﴿ قُلْ يَتَوَفَّنَا مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ
تَرْجَعُونَ ﴾

«Say: “The Angel of death, who is appointed for you, will take your souls. Then you shall be brought back to your Lord.”» [Surah As-Sajdah: 11].

And He The Most High says:

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ
الْقِيَامَةِ ﴾

«Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full.» [Surah Aali-Imraan: 185].

And He The Most High said to His Prophet (ﷺ):

﴿ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴾

«Indeed you (O Muhammad ﷺ) will die, and indeed they (too) will die» [Surah Az-Zumar: 30].

And He The Most High says:

﴿ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ﴾

«And We granted not to any human being immortality before you (O Muhammad ﷺ): then if you should die, will they live forever?» [Surah Al-Anbiyaa: 34].

And He The Most High says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

«All that is on earth will perish. But the Face of your Lord, full of Majesty and Honour will remain forever.»

[Surah Ar-Rahmaan: 26-27].

And He The Most High says:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ﴿٨٨﴾﴾

«Everything (that exists) will perish except His Face.»

[Surah Al-Qasas: 88].

And He The Most High says:

﴿وَتَوَكَّلْ عَلَى الْوَحْيِ الَّذِي لَا يَمُوتُ ﴿٥٨﴾﴾

«And put your trust (O Muhammad ﷺ) in The Ever-Living The One Who never dies.» [Sura Al-Furqan: 58].

And other than that from the verses of the Qur'an.

And about it (the reality of death), there are ahaadeeth which cannot be enumerated (due to their large number), and the affair is witnessed and no one is ignorant of it and nor is there any doubt about it or hesitancy (in accepting its reality). However, there does exist stubbornness and pride, and

none but the sincere slaves of Allah act upon that which is necessitated by having *Eemaan* (faith) in it and what comes after it. So, we believe that everyone who died by being killed or through any other way, then that is because of his pre-decreed lifespan of which nothing was (unjustly) reduced from (by Allah). Allah The Most High says:

﴿كُلُّ نَفْسٍ لَهَا أَجَلٌ مُّسَمًّى ۚ﴾

﴿Each one runs (its course) for a term appointed.﴾

[Surah Ar-Ra'd: 2].

And He The Most High says:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ۚ﴾

﴿So when their (pre-decreed) term comes, they can neither delay it, nor can they advance it an hour (or a moment).﴾

[Surah Al-A'raaf: 34].

Question 108:

What is the proof for the trial of the grave and its pleasures and punishment from the Qur'an?

Answer:

Allah The Most High says:

﴿كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ۚ﴾

﴿Nay, it is but a word that he speaks (the one who will ask to be sent back after he dies); and behind them is *Barzakh* (a barrier – i.e. when they are in their graves) until the Day when they will be resurrected.﴾ [Surah Al-Mu'minun: 100].

And He The Most High says:

﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾

﴿...while an evil torment encompassed the people of Pharaoh. The Fire, they are exposed to it, morning and afternoon (i.e. while in their graves). And (then) on the Day when the Hour will be established (it will be said to the Angels): “Cause the people of Pharaoh to enter the severest torment”﴾ [Surah Ghaafir: 45-46].

And He The Most High says:

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

﴿Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they would keep on worshipping Allah Alone and none else) and in the Hereafter (while they are in their graves being questioned)...﴾ [Surah Ibraheem: 27].

And He The Most High says:

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا
أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ أَلَيَْوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾

«If you could but see how the wrong doers are in the agonies of death, while the Angels are stretching forth their hands (saying): “Give up your souls! This day you shall be recompensed with the torment of degradation...”»

{Surah Al-An'aam: 93}.

And He The Most High says:

﴿سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾

«We shall punish them (the hypocrites) twice (i.e. in this worldly life and then in their graves), and thereafter they shall be brought back to a grievous torment.»

{Surah At-Taubah: 101}.

And other than that from the verses of the Qur'an.

Question 109:

What is the proof, for that (the pleasures and punishment of the grave) from the Sunnah?

Answer:

The authentic ahaadeeth about that have reached the level of *At-Tawaatur*.²¹⁷ From them, is the hadeeth of Anas (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرَعَ نَعَالِهِمْ أَتَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ لَهُ: انظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبَدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا. قَالَ قَتَادَةُ: وَذَكَرْنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ

²¹⁷ [Editor's Note]: *At-Tawaatur* or *Al-Mutawaatir* narrations are those which have been reported by so many people at each level of the chain of narration, that it is impossible to believe that they all got together to fabricate that narration. They are of two types; *Mutawaatir* in wording, wherein all the different sources of the narration give the exact same wording, and *Mutawaatir* in meaning, wherein the wording may be different but the general meaning is the same. During Islamic history, a number of different sects such as the *Khawaarij* and the *Mu'tazillab* refused to accept any point of 'Aqeedah (belief) unless it was *Mutawaatir*. Thus, if they came across a chain of narration containing only one or two people on each level of the chain, despite the fact that each of these people were all highly trustworthy narrators, they would not accept it because it wasn't *Mutawaatir*! In our day and age we find some Muslim groups who also adopt a similar methodology, with the most formost amongst them being *Al-Hizb-ut-Tabreer* (The Party of Liberation). Although the issue of the trial of the grave is *Mutawaatir* in its meaning, the fact that it is not *Mutawaatir* in its wording leads to *Al-Hizb-ut-Tabreer* to actually say that they don't believe in the trial of the grave!!!

لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ.

“Indeed when a servant (of Allah) is put in his grave and his companions leave him, he can hear their footsteps. Then two Angels come to him and make him sit up and they ask him: ‘What did you used to say about the man called Muhammad?’ As for the believer he would say: ‘I bear witness that he is the slave of Allah and His Messenger.’ Then it would be said to him: ‘Look at your place in Hell-Fire, Allah has given you a place in Paradise instead of it. And he (the person in the grave) would see both places.” *Qataadah (who narrated this from Anas) said: ‘It was mentioned to us that his grave would be widened for him’. Then he returned to the hadeeth of Anas who said (that the Messenger of Allah (ﷺ) said): “As for the hypocrite it would be said to him: ‘What did you say about this man (i.e. Prophet Muhammad (ﷺ))?’ He would say: ‘I do not know. I used to say what the people used to say.’ Then it would be said to him: ‘You did not know and you did not take the guidance (by reciting the Qur’an).’ Then he would be struck with metal hammers which would make him scream such a scream that everything near to him will hear except mankind and the Jinn.”* ²¹⁸

And the hadeeth of ‘Abdullah Ibn ‘Umar (رضي الله عنهما) that the Messenger of Allah (ﷺ) said:

²¹⁸ Narrated by Bukhaaree (*Kitaab-al-Janaaiz* 2/102) and Muslim (*Kitaab-Sifatul-Jannab wan-Naar* 8/161) from Anas.

إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ إِنْ كَانَ
 مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ
 النَّارِ فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ.

“When one of you dies, he is shown his seat every morning and evening. If he is from the people of Paradise then he is (shown his place) amongst the people of Paradise and if he is from the people of Hell-Fire, then he is (shown his place) amongst the people of Hell-Fire. And it is said to him: ‘This is your seat until Allah resurrects you on the Day of Judgement.’”²¹⁹

And in the hadeeth about the two graves (which the Prophet ﷺ walked past) he said:

إِنَّهُمَا لَيُعَذَّبَانِ

“Indeed they (the two occupants of the grave) are being punished for a surety.”²²⁰

And in the hadeeth of Abu Ayoob (رضي الله عنه) who said:

²¹⁹ Narrated by Bukhaaree (*Kitaab-Badd-il-Khalq* 4/85) and Muslim (*Kitaab-Sifat-ul-Qiyaamah wal-Jannah* 8/160)

²²⁰ Narrated by Bukhaaree (*Kitaab-al-Wudoo* 1/61) and Muslim (*Kitaab-at-Tabaarah* 1/166) from Ibn ‘Abbaas (رضي الله عنه).

[Editor’s Note]: The narration specifies that one of the men was being punished because he never safeguarded himself and his clothes from the splattering of urine when he used the toilet and the other one used to carry tales between people.

خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَجَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا
فَقَالَ: يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا.

“(Once) the Prophet (ﷺ) went out after sunset and he heard a (dreadful) noise and said: “The Jews are being punished in their graves.”²²¹

And the hadeeth of Asmaa (who said):

قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطِيْبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي
يَفْتَنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذَلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً

‘The Messenger of Allah (ﷺ) once stood and delivered a sermon and he mentioned the trial of the grave which a person will be tried with. So, when he mentioned that, the Muslims began to cry out loudly in distress’²²²

And ‘Aaishah (رضي الله عنها) said:

مَا رَأَيْتُ بَعْدُ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

‘I never saw him (the Messenger of Allah ﷺ) pray any prayer except that he sought refuge with Allah from the punishment of the grave (in the prayer).’²²³

²²² Narrated by Bukhaaree (Kitaab-al-Janaaiz 2/102) and Muslim (Kitaab-al-Jannah 8/161)

²²³ Narrated by Bukhaaree (Kitaab-al-Janaaiz 2/102) and Muslim (Kitaab-al-Masaajid 2/92).

And in the hadeeth about the solar eclipse (during the time of the Prophet ﷺ), he (ﷺ) ordered them (the companions) to seek refuge from the punishment of the grave.²²⁴

And all of these ahaadeeth are in Saheeh-ul-Bukhaaree.

And we have quoted from them (the ahaadeeth on this topic) around about sixty ahaadeeth with firmly established routes (of transmission) from a group from amongst the companions who heard them from the Prophet (ﷺ), in our explanation of *As-Sullam*.²²⁵

Question 110:

What is the proof for the resurrection (of humanity) from the graves?

Answer:

The Saying of Allah The Most High:

﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى...﴾

«O' mankind, if you are in doubt about the Resurrection, then indeed We have created you (i.e. Adam) from dust, then from a drop of the male and female discharges, then from a clot of blood, then from a chewed piece of flesh -

²²⁴ The seeking refuge from the punishment of the grave during the solar eclipse has been narrated by Bukhaaree (*Kitaab-al-Kusooif* 2/26) from 'Aaishah (رضي الله عنها)

²²⁵ *Ma'aarij al-Qubool* 2/97-117

some formed and some partly unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term...» [Surah Al-Hajj: 5].

Until His Saying :

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

«...That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.» [Surah Al-Hajj: 6-7].

And His Saying The Most High:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ﴿٢٧﴾﴾

«And it is He Who originates the creation, then He repeats it (after it has perished); and this is easier for Him...» [Surah Ar-Rum: 27].

And His Saying The Most High:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ﴿١٠٤﴾﴾

«...as We began the first creation, so shall We repeat it.» [Surah Al-Anbiyaa: 104].

And His Saying The Most High:

﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكْ شَيْئًا ﴿٦٧﴾﴾

﴿And man (the disbeliever) says: “When I am dead, shall I then be raised up alive?” Does not man remember that We created him before, while he was nothing?﴾

[Surah Maryam: 66-67].

And His Saying:

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۗ...﴾

﴿Does man not see that it is We Who have created him from a drop of the male and female discharges? Yet behold, he (stands forth) as an open opponent and he puts forth for Us a parable, and forgets his own creation. He says: “Who will give life to these bones after they have rotted and become dust?” Say (O Muhammad ﷺ): “He (Allah) will give life to them Who created them the first time...”﴾

[Surah Yaa seen: 77-79].

And His Saying The Most High:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْ يَخْلُقْهُنَّ بِقَدْرِ عَلَىٰ أَنْ تُحْيِيَ الْمَوْتَىٰ ۗ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨٥﴾﴾

﴿See they not that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Rather, He is surely Able to do all things.﴾ [Surah Al-Ahqaaf: 33].

And His Saying The Most High:

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

﴿And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Indeed, He Who gives life to it (the dead earth) is surely Able to give life to the dead (from their graves on the Day of Resurrection). Indeed He is Able to do all things.﴾ [Surah Fussilat: 39].

And other than them from the verses of the Qur'an.

And very often does Allah The Most High give a parable of that (the resurrection of the dead from their graves) with His bringing of the earth back to life with water, so that it (the earth) becomes stirred to become green with plants after it had died from barrenness and had been lifeless before that. And with that, did the Prophet (ﷺ) give a parable in the long hadeeth narrated by Al-'Uqaalee where he said:

...وَلَعَمْرُ الْهَيْكَلِ مَا تَدْعُ عَلَى ظَهْرَهَا مِنْ شَيْءٍ مِنْ مَصْرَعِ قَتِيلٍ وَ
 لَا مَدْفَنٍ مَيِّتٍ إِلَّا شَقَّتْ عَنْهُ الْقَبْرَ حَتَّى يَخْلُقَهُ مِنْ قَبْلِ رَأْسِهِ،
 فَيَسْتَوِي جَالِسًا، يَقُولُ رَبُّكَ: مَهَيْمٌ لِمَا كَانَ مِنْهُ: يَقُولُ يَا رَبِّ

أَمْسِ الْيَوْمَ لَعَهْدَهُ بِالْحَيَاةِ يَخْسِبُهُ حَدِيثًا بِأَهْلِهِ فَقُلْتُ يَا رَسُولَ اللَّهِ
 كَيْفَ يَجْمَعُنَا بَعْدَمَا تُمَزِقُنَا الرِّيحُ وَالْبَلَى وَالسَّبَاحُ؟ قَالَ أُبْنِتُكَ
 بِمِثْلِ ذَلِكَ فِي آلَاءِ اللَّهِ، الْأَرْضُ أُشْرِفْتَ عَلَيْهَا وَهِيَ فِي مَدْرَةٍ بِالْيَةِ
 فَقُلْتَ لَا تَحْيَا أَبَدًا فَأَرْسَلَ اللَّهُ عَلَيْهَا السَّمَاءَ فَلَمْ تَلْبَثْ عَنْهَا إِلَّا
 أَيَّامًا حَتَّى أُشْرِفْتَ عَلَيْهَا وَهِيَ شَرْبَةٌ وَاحِدَةٌ وَلَعَمْرُ الْهَيْكَلِ لَهَا أَقْدَرُ
 عَلَى أَنْ يَجْمَعَهُمْ مِنَ الْمَاءِ عَلَى أَنْ يَجْمَعَ نَبَاتَ الْأَرْضِ فَتَخْرُجُونَ
 مِنَ الْأَصْوَاءِ وَمِنْ مَصَارِعِهِمْ...

“...By the Eternalness of your Lord, He (Allah) will not leave on the face of it (the earth) any battlefield or graveyard except that the grave (in it) will split open until He (Allah) creates him (the person in the grave again) starting by way of his head. Then he (the person) will sit up straight and your Lord will say to him: ‘What is your affair?’, because of what used to come from him (from the denial of the resurrection)’. He will say: ‘My Lord, yesterday has become today’ because of his (recent) acquaintance with life and he will think that he has just been with his family. *I (the narrator of the hadeeth) said: O’ Messenger of Allah, how will He gather us together after the winds, the decomposure and the wild animals have destroyed us?* He (ﷺ) said: ‘I will inform you of something similar to this from the Bounties of Allah. You have observed the earth while it was barren and desolate and you said: ‘It will never come to life again’. Then Allah sends rain upon it (the earth) and after only a few days have passed you by, you look at the land and it is lush and green with vegetation. And by the Eternalness of your Lord, He (Allah) is for a surety more capable in resurrecting you than

the water which resurrects the (dead) plants of the earth.
And you will emerge from the graves from your
battlefields... ” 226

And other than it (this hadeeth) there is more.

Question 111:

What is the ruling on the one who denies the resurrection (from the graves)?

Answer:

He is a disbeliever in Allah, The Mighty, The Majestic, and in His Books and in His Messengers. Allah The Most High says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَّءَابَاؤُنَا أَإِنَّا لَمُخْرَجُونَ ﴾

﴿And those who disbelieve say: “When we have become dust - we and our fathers - shall we really be brought forth again?﴾ [Surah An-Naml: 67].

And He The Most High says:

﴿ وَإِن تَعَجَبَ فَعَجِبْ قَوْمَهُمْ أَإِذَا كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ
جَدِيدٍ ۗ وَأُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۗ وَأُولَٰئِكَ الْأَغْلُلُ فِي
أَعْنَاقِهِمْ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ۝ ﴾

²²⁶ Narrated by Ahmed (4/13-14) from Laqeet Ibn 'Aamir.

[Editor's Note]: This narration has been classified as having a weak (*da'eef*) chain of narration by Sheikh Al-Albaanee (رحمته الله) in *Dhilaal-ul-Jannah Fee Takbreej-i-Sunnah*, No. 524 and No. 636.

﴿If you (O Muhammad ﷺ) wonder (at those who deny the message of Islam), then wondrous is their saying: “When we are dust, shall we indeed then be (raised) in a new creation?” They are those who disbelieved in their Lord. They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire, to abide therein forever.﴾ [Surah Ar-Ra’d: 5].

And He The Most High says:

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

﴿The disbelievers claim that they will never be resurrected (for Judgement). Say (O Muhammad ﷺ): “Yes, by my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did. And that is easy for Allah.”﴾ [Surah At-Taghabun: 7].

And other than them from the verses of the Qur’an.

And in Bukhaaree and Muslim from Abu Hurairah (رضي الله عنه) who said that the Prophet (ﷺ) said:

قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُؤَلَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ.

“Allah The Most High said: “The son of Adam tells a lie against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is his saying that I will not recreate him as I created him the first time. And the first creation was not easier for Me than recreating him. As for his abusing Me, it is his saying that Allah has begotten a son, and I am The One, The Self-Sufficient, I beget not, nor was I begotten, and there is none like unto Me’.” ²²⁷

Question 112:

What is the proof for the blowing of the Horn (before the last Hour) and how many blowings of it will there be?

Answer:

Allah The Most High says:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾﴾

﴿And the Horn will be blown, and all who are in the heavens and all who are on the earth will fall unconscious, except him whom Allah wills. Then it will be blown a second time, and behold, they will be standing, looking on (waiting).﴾ [Surah Az-Zumar: 68].

²²⁷ Narrated by Bukhaaree (*Kitaab-at-Tafseer* 6/95)

So, in this verse two blowings (of the horn) are mentioned; the first will render everyone unconscious and the second will be for the resurrection. And He The Most High says:

﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ﴾

﴿And (remember) the Day on which the Horn will be blown, and all who are in the heavens, and all who are on the earth will be terrified, except him whom Allah will (exempt). And all shall come to Him humbled.﴾

[Surah An-Naml: 87].

So, those who have explained the terror (as in this verse) as being (synonomous) with falling unconcious, then it is the first blowing (according to them) as it is mentioned in the verse of Surah Zumar. And that which aids it (this view) is the hadeeth in Muslim which says:

... ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لَيْتًا وَرَفَعَ لَيْتًا
قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ فَيَصْعَقُ وَيَصْعَقُ
النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ أَوْ قَالَ يُنْزِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ
نُعْمَانُ الشَّاكُّ فَتَنْتَبِتُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ
قِيَامٌ يَنْظُرُونَ...

“...Then the Horn will be blown and no one will hear that but he would bend his neck to one side and raise it from the other side. And the first one to hear it would be a man who would be busy setting right the tank meant for providing water to his camels. He will fall unconcious and

then all of the other people will also fall unconcious. Then Allah will send rain, or send down rain that will be like dew or a shadow - Nu'maan (the subnarrator) was in doubt (about the wording) - and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around)...”²²⁸

As for those who did not explain the feeling of terror as being (the same as) falling unconcious, then it is the first blowing (according to them) which will come before the other two blowings. And that which aids it (this view) is that which is in the long hadeeth about the horn. And indeed, in (this hadeeth), there is the mentioning of three blowings: the blowing which causes a feeling of terror, the blowing which makes everyone unconcious and the blowing which resurrects everyone back to the Lord of all that exists.²²⁹

Question 113:

What is the description of the gathering (of those resurrected on The Last Day) in the Qur'an?

²²⁸ Narrated by Muslim (*Kitaab-al-Fitan* 8/201) from Ibn 'Umar (رضي الله عنهما).

[Editor's Note]: The doubt of the narrator is cleared up by An-Nawawee, the explainer of Muslim, who says that the most correct opinion about the rain which the scholars have held is that it will be like dew and not a shadow. This is because this wording agrees with the wordings in other narrations. See *Sharh An-Nawawee*, Vol.10, page 279, Daar-al-Ma'rifah, Beirut, 9th Edition, 1423/2003.

²²⁹ The hadeeth has been mentioned in *Tafseer Ibn Katheer* 2/146 and is weak (*da'eef*).

[Editor's Note]: A number of scholars have stated that the correct position is that there will be two blowings of the horn, and not three. From them, is one of the elderly scholars of our present time, Sheikh 'Ubaid Bin 'Abdillah Bin Sulaimaan Al-Jaabiree who currently resides in Madeenah, may Allah preserve him. For more on this see the work of the Sheikh, *Imdaad-ul-Qaaree Bi-Sharh Kitaabi-Tafseer Min Saabeeh Al-Bukhaaree*, Vol.3, Pp. 328-329, Maktabatul-Furqaan, 'Ajmaan, 1st Edition, 1421/2000.

Answer:

About its description, there are many verses. From them is His Saying, The Most High:

﴿وَلَقَدْ جَعَلْنَا فُرْدَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾

«And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time...» [Surah Al-An'aam: 94].

And His Saying The Most High:

﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

«...and We shall gather them all together and not leave any one of them behind.» [Surah Al-Kahf: 47].

And His Saying The Most High:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا﴾ ﴿٤٧﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٤٨﴾

«The Day We shall gather the the pious unto The Most Merciful (Allah), as a delegation (presented before a king). And We shall drive the criminals, (the disbelievers) to Hell, in a thirsty state (like thirsty cattle driven down to water.)»

[Surah Maryam: 85-86].

And His Saying The Most High:

﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾﴾

﴿And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) – how (fortunate) will be those on the Right Hand! And those on the Left Hand (i.e. those who will be given their Records in their left hands) – how (unfortunate) will be those on the Left Hand! And those foremost (in Islamic Faith and in performing righteous deeds) will be the foremost (in Paradise).﴾

[Surah Al-Waaqi'ah: 7-10].

And His Saying The Most High:

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ^ط وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾﴾

﴿On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (i.e. without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for The Most Merciful (Allah), and nothing shall you hear but the low voice of their footsteps.﴾ [Surah Ta-Ha: 108].

And the moving of the feet towards the place of gathering will be like the (moving) of the hooves of camels.²³⁰

²³⁰ For this explanation see *Tafseer Ibn Katheer* 3/165

And His Saying The Most High:

﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ﴾

﴿And he whom Allah guides is led aright; but he whom He leaves to go astray, for such you will find no helpers besides Him. And We shall gather them (the disbelievers) together on the Day of Resurrection, on their faces...﴾

[Surah Al-Israa: 97].

And there are many other verses of the Qur'an (about this).

Question 114:

What is its description from the Sunnah?

Answer:

The Prophet (ﷺ) said:

يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ وَأَثَانَ عَلَى بَعِيرٍ وَثَلَاثَةَ عَلَى بَعِيرٍ وَأَرْبَعَةَ عَلَى بَعِيرٍ وَعَشْرَةَ عَلَى بَعِيرٍ يُحْشَرُ بِقِيَّتِهِمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتَبَيْتُ مَعَهُمْ حَيْثُ بَاتُوا وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا.

“The people will be gathered (on the Day of Resurrection) in three categories:

1. Those who will wish or have a hope (for Paradise) and will have a fear of (of punishment),
2. Those who will be riding two on a camel or three on a camel or four on a camel or ten on a camel,
3. The rest of the people will be urged to gather by the Fire which will stay with them at the time of their afternoon nap, and wherever they would spend the night, and wherever they would spend the morning, and wherever they would spend the evening.”²³¹

And from Anas Bin Maalik (رضي الله عنه) that a man said:

يَا نَبِيَّ اللَّهِ كَيْفَ يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ أَلَيْسَ الَّذِي أَمْشَاهُ
عَلَى الرَّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمَشِّيهُ عَلَى وَجْهِهِ يَوْمَ
الْقِيَامَةِ؟

“O Prophet of Allah, how will the disbeliever be made to gather (on the Day of Judgement by walking) on his face?” He (the Messenger of Allah ﷺ) replied: ‘Is not He who made him walk on two legs in this worldly life, able to make him walk upon his face on the Day of Resurrection?’²³²

And he (رضي الله عنه) said:

²³¹ Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/194) from Abu Hurairah.

[Editor’s Note]: The fire in this narration is the one which is actually before the Last Day and is one of its major signs.

²³² Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/194).

إِنَّكُمْ مَحْشُورُونَ حُفَاةَ عُرَاةٍ غُرُلًا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾
وَأَنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ... .

“You will be gathered (on the Last Day) barefooted, naked and uncircumcised (as Allah says): ﴿As We began the first creation, so shall We repeat it﴾. And the first of the created beings to be dressed on the Day of Resurrection will be (the Prophet) Ibraheem... ”²³³

And ‘Aaishah (رضي الله عنها) said about that:

يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟

‘O’ Messenger of Allah, will not the men and women look at each other?’

So he (ﷺ) said:

الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَلِكَ

“The matter would be too serious for them to pay attention to that”²³⁴

Question 115:

What is the description of the Standing (of those resurrected on The Last Day) in the Qur’an?

²³³ Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/195) from Ibn ‘Abbaas (رضي الله عنهما) and Muslim (*Kitaab Sifat-ul-Qiyaamah Wal-Jannah Wan-Naar* 7/157)

²³⁴ Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/195) and Muslim (*Kitaab Sifat-ul-Qiyaamah* 8/156).

Answer:

Allah The Most High says:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْعِدْتُهُمْ هَوَاءً ﴿٤٣﴾﴾

«Think not that Allah is unaware of the deeds of the wrongdoers, He but gives them respite until a Day when the eyes will fixedly stare in horror. They will be running forward with necks outstretched, their heads uplifted (towards the sky), their gaze returning not towards them, and their hearts empty (i.e. unable to think because of extreme fear)» [Surah Ibraheem: 42-43].

And He The Most High says:

﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾﴾

«The Day that the *Rub* [the Spirit i.e. Jibreel (Gabriel)] and the Angels will stand forth in rows, They will not speak except him whom The Most Merciful (Allah) allows, and he will say what is right.» [Surah Naba': 38].

And He The Most High says:

﴿وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينٍ ۗ مَا
لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ ﴿١٨﴾

﴿And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the Hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, or intercessor for the wrong doers, who could be given heed to.﴾

[Surah Ghaafir: 18].

And He The Most High says:

﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾ ﴿٤﴾

﴿...in a Day the measure whereof is fifty thousand years (of standing).﴾ [Surah Al-Ma'arij: 4].

And He The Most High says:

﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ﴾ ﴿٣١﴾

﴿Soon shall We attend to you, O you two classes (Jinn and men)﴾ [Surah Ar-Rahmaan: 31].

And other than that there are many (other verses in the Qur'an).

Question 116:

What is the description of the Standing (of those resurrected on The Last Day) from the Sunnah?

Answer:

There are many ahaadeeth about it, from them is that from Ibn 'Umar (رضي الله عنهما) from the Prophet (ﷺ) (regarding the verse):

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

«That Day the people will stand before the Lord of the 'Aalameen (mankind, Jinn and all that exists).»

[Surah Al-Mutaffifeen: 6].

that he said:

يُقَوْمٌ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ.

“Until one of them would be immersed in his own sweat up to the middle of his ears.”²³⁵

And in the hadeeth of Abu Hurairah (رضي الله عنه) who said that the Messenger of Allah (ﷺ) said:

يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ.

²³⁵ Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/196) and Muslim (*Kitaab-ul-Qiyaamah wa Sifat-ul-Jannah* 8/157)

“The people would be sweating on the Day of Judgement so much so that their sweat would seep into the earth a distance of seventy cubits, and (rise up until it would) immerse them up to their ears.”²³⁶

And all of these (ahaadeeth) are in Saheeh Al-Bukhaaree.

And other than these, there are (many) more.

²³⁶ Narrated by Bukhaaree (*Kitaab-Ar-Riqaq* 7/197) and Muslim (*Kitaab-ul-Qiyaamah wa Sifat-ul-Jannah* 8/158).

Glossary

Technical words and terms

A

Aameen

'O Allah grant it'. A supplication which is often said when supplicating for something else.

Ahlu-Sunnah

Literally meaning 'The people of the Sunnah', it is a term used for those Muslims who follow the correct understanding of the religion of Islam as taught by the Prophet (ﷺ) and practised by his noble companions.

Al-Lauh-ul-Mahfoodh

'The Preserved Tablet', which is with Allah in the heavens and which contains everything that Allah wrote down for the creation.

'Aqeedah

The Islamic creed/ belief.

Ashaa'irah

A sect which distorts the meanings of the Attributes of Allah. They attribute themselves back to the great scholar of the Salaf, Abul-Hasan Al-Ash'aree (may Allah have mercy on him) whom they claim was the upholder of their deviant beliefs. However, the final works of Abul-Hasan such as 'Al-Ibaanah' show that he is free from what is claimed about him.

B

Baatineeyah

Those people who believe that the divine texts of Islam (the Qur'an and the Sunnah) have inner or hidden meanings which differ with that of the well known 'outer' meanings. By claiming this, these people then make lawful for themselves what Islam has actually prohibited. From those who fall into this category, are the likes of some of the Sufis and the Shee'ah.

D

Da'eef

A weak hadeeth, which as a result of its weakness cannot be attributed back to the words, actions or tacit approvals of the Prophet (ﷺ).

Da'wah

Calling people to Islam.

Deen

The way of life of Islam, the religion of Islam.

Deenaar

A form of currency used in the time of the Prophet (ﷺ).

Dhul-Qi'dah

The eleventh month of the Islamic Hijrah year.

Dhul-Hijjah

The twelfth month of the Islamic Hijrah year.

E

Eemaan

The correct Islamic faith comprising belief of the heart, testification upon the tongue and the actions of the limbs. It increases with obedience to Allah and decreases with disobedience to Him.

F

Fiqh

Islamic jurisprudence or the understanding and application of Islamic law from its sources.

Fir'awn

Pharoah, the oppressive tyrant who opposed the Prophet Musa (ﷺ).

H

Hadeeth (pl. Ahaadeeth)

A term used for the narration of words, actions or tacit approvals of the Prophet Muhammad (ﷺ).

Hajj

The major pilgrimage to the city of Makkah in Saudi Arabia. It is one of the five pillars of Islaam.

Hasan *An authentic hadeeth which does not reach the level of authenticity as that of a saheeh hadeeth. It is still considered an authority in Islamic Law.*

Hijrah *The migration of the Prophet Muhammad (ﷺ) from Makkah to Madeenah; the migration of Muslims from the lands of the non-Muslims to the lands of Islam. The Muslim calender is also based on the first Hijrah of the Prophet (ﷺ).*

I

Iblees *The name of the devil.*

Ilhaad *Heresy*

Imaam *A religious scholar; one who leads the prayer; the leader of a state.*

Injeel *The Gospel*

Inshaallah *'If Allaah wills'.*

Istikhaarah, *When a person has a choice between doing a particular (permissible) act, he asks Allaah (ﷻ) to guide him to that act if it is better for him and to take him away from that act if it is not good for him, and to bring him what is good for him. This is done by performing two rak'ahs (units) of voluntary prayer and then making a special supplication afterwards. This is called Istikhaarah.*

Istiwa *It is the Rising of Allah, The Most High, above His Throne in a manner that suits His Majesty.*

J

Jahmeeyah *The followers of Jahm Bin Safwaan who believed that the Qur'an was created and who negated the Names and Attributes of Allah. They were held to be disbelievers by the Muslim scholars.*

Jihaad *Striving to make the Word of Allah uppermost. It has various forms including striving physically against an enemy, striving against the soul and striving financially in the cause of Allah.*

Jinn *Living beings created from fire. They can observe humans and all that is around them, however the humans cannot see them. It is both the Jinn and the mankind to whom Muhammad (ﷺ) was sent as the final Messenger.*

Jumaada Al-Ulaa *The fifth month of the Islamic Hijrah year.*

K

Kafir (pl. Kuffaar, Kaafiroon) *A disbeliever in the message of Islam.*

Ka'bah *The black cubed looking structure in Makkah toward which all Muslims turn in prayer.*

Kawthar *A river in Paradise which will be given to the Prophet (ﷺ). It also means an abundance in good which the Prophet was given.*

Khaleel *'A close friend'. A term which is used for the Prophet Ibraaheem and our Prophet Muhammad (ﷺ).*

Kitaab *'Book' in the Arabic language.*

L

Layla-tul-Qadar *'The Night of Power'. It is one of the odd last ten nights of the month of Ramadaan for which Allaah has prescribed the reward for acts of worship being better/equivalent to 1,000 months (83 years and 4 months).*

M

Madeenah *The Holy city located in Saudi Arabia, in which the first Islamic state was established.*

- Magian** *A Zoroastarian, one who worships fire.*
- Makkah** *The Holy city located in Saudi Arabia, where the Ka'bah is situated and to where millions of pilgrims come to every year.*
- Masjid-Al-Aqsa** *'The Farthest Mosque' which is situated in Jerusalem, Palestine.*
- Muftee** *Someone who is able to issue religious verdicts*
- Murjiah** *The deviant group of the past who believed that sins, whether minor or major, do not affect Eemaan (faith), and that Eemaan neither increases or decreases.*
- Mushrik (pl. Mushrikoon)** *A polytheist, one who associates partners in the worship of Allaah.*
- Mu'tazillah** *The rationalist school of thought which appeared in the 2nd century after Hijrah. This sect believed in the creation of the Qur'an, rebelling against the Muslim rulers and in the negation of Allah's Attributes.*
- Q**
- Qadr** *Divine pre-ordainment.*
- Qaraamitah** *An extreme Shee'ah sect of the past which made lawful many of the things that Islam had prohibited. In the 4th century of Hijrah they ravaged the Holy precincts of Makkah, butchered the pilgrims and stole the Black Stone from the Ka'bah.*
- Qibla** *The direction to the Ka'bah in Makkah, where Muslims turn to in prayer.*
- Quraish** *A great tribe in pre-Islamic Arabia and that to which the Prophet Muhammad (ﷺ) belonged*
- Qur'an** *The final revelation from Allaah, Lord of all the worlds, which was revealed to the last of the Prophets and Messengers, Muhammad (ﷺ) over a period of 23 years. It consists of 114 chapters and is the*

uncreated Speech of Allah which can never be altered or distorted like the scriptures which came before it.

R

Rabee' Al-Awwal *The third month of the Islamic Hijrah year.*

Rajab *The seventh month of the Islamic Hijrah year.*

Ramadaan *The ninth month of the Islamic Hijrah year wherein fasting is obligatory upon the Muslims.*

S

Saheeh *An authentic hadeeth, a hadeeth of the highest level of authenticity. It is an authority in Islamic law.*

Saheeh-ul-Bukhaaree *The most authentic compilation of hadeeth collected by Muhammad Ibn Ismaa'eel Ibn Ibraaheem Ibn Mugheerah Ibn Al-Bardizbah Al-Bukhaaree (رضي الله عنه). It is unanimously accepted by all the Muslims as being the most authentic book after the Qur'an.*

Saheeh Muslim *The second most authentic compilation of hadeeth after that of Al-Bukhaaree. It was compiled by the student of Al-Bukhaaree, Muslim Ibn Al-Hajjaaj Ibn Muslim Al-Qushayree An-Naisaabooree (رضي الله عنه).*

Salaf-us-Saalih *The Pious Predecessors; a term used primarily for the first three generations of Muslims who were the companions of the Prophet (ﷺ), their students and then their students. The term also includes those righteous scholars who came after these three generations, and who were upon the correct understanding of the religion.*

Sharee'ah *The divine Islamic law.*

Sheikh(pl. Shuyookh) *Correctly referred to as a religious scholar, however, it is also referred to one who is elderly.*

Shaytaan (pl. Shayaateen) *Satan, the devil.*

Shirk *Associating partners with Allah whether in His Lordship, Names and Attributes or His Worship.*

Sunnah *Literally meaning 'way', it refers to everything that the Prophet (ﷺ) came with. It includes those matters which the Prophet (ﷺ) established through his sayings actions and tacit approvals. Like the Qur'an, it is also divine revelation from Allah.*

Surah *A chapter of the Qur'an*

Subhaanallah *'How free is Allah from all imperfection'.*

T

Tafseer *The science of explaining the Qur'an.*

Tahreef *Distorting the Names and/or Attributes of Allah*

Tamtheel *Likeing Allah to His creation.*

Ta'teel *Negating the Names and/or Attributes of Allah.*

Tawraat *The Torah.*

Tawheed *Islamic Monotheism; the belief in the oneness of Allah in His Lordship, in His Names and Attributes and in His Worship.*

Tawqeefeeyah *'Restricted'; it refers to the concept of something within Islam being strictly restricted to the boundaries of divine revelation with no human interpretation being allowed.*

U

Ummah *The Islamic community/nation.*

'Umrah *The minor pilgrimage to the city of Makkah in Saudi Arabia.*

Usool *The fundamental principles of the religion of Islam.*

Z

Zabur

The Psalms

Zakaat

The obligatory charity which is taken from those Muslims who are able to pay it. It is taken at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islaam.



one who is appointed with (the blowing of) the horn (before the Day of Judgement) and he is Israafeel (عِزَّائِيلُ)¹⁴⁶. And from them is the one who is

[Editor's Note]: This hadeeth has been authenticated (as *hasan*) by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeehah* No. 1872

¹⁴⁶ Allah The Most High says:

﴿وَلَهُ الْمَلَكُ يَوْمَ يُنْفَخُ فِي الصُّورِ﴾

«His Will be the dominion the Day the Horn will be blown.»

[Surah Al-An'aam: 73].

And the Prophet (ﷺ) said:

كَيْفَ أَنْعَمُ وَقَدْ التَّمَّ صَاحِبُ الْقَرْنِ الْقَرْنِ، وَحَتَّى جَبَّهَتْهُ، وَأَصْعَى سَمْعَهُ، يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ
يُنْفَخَ، فَيُنْفَخُ

“How can I be happy when the companion of the horn (the Angel Israafeel) has put the horn in his mouth with his forehead bent forward, listening carefully and waiting to be ordered to blow (into it) and then he will blow?”.

Narrated by At-Tirmidhee from Abu Sa'eed Al-Khudree (رضي الله عنه) (*Kitaab-at-Tafseer* 5/373)

[Editor's Note]: This hadeeth has been authenticated (as *sabeeh*) by Sheikh Al-Albaanee (رحمته الله) in *As-Sabeehah* No. 1079

[Editor's Note]: The Prophet (ﷺ) also said:

إِنَّ طَرْفَ صَاحِبِ الصُّورِ مُنْذُ وَكَلَّ بِهِ مُسْتَعِدٌّ يَنْظُرُ نَحْوَ الْعَرْشِ؛ مَخَافَةَ أَنْ يُؤْمَرَ قَبْلَ أَنْ يَرْتَدَّ
إِلَيْهِ طَرْفُهُ، كَأَنَّ عَيْنَيْهِ كَوَاكِبَانِ دُرِّيَّانِ

“Indeed the glance of the companion of the horn (the Angel Israafeel) has been ready, looking towards the Throne (of Allah) ever since he was appointed (to blow the horn), for fear that he may be ordered (to blow

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