

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اعرف عقيدتك

KNOW YOUR
BELIEFS

Written By:

Ash-Shaykh Abu Muhammad
Abdul Hameed Az-Zu'akari

Translated By:

Majid Jawed Al Afghanee





Introduction

The most crucial matter [in a person's life] is to have the correct beliefs as all messengers have unanimously agreed upon it, and the divine books were sent down with it. Learning these beliefs takes precedence over all others, as it corrects one's outward and inward state, while corruption in beliefs leads to a corrupt outward and inner state. True happiness is attained through correct beliefs as they guide a person towards the path of righteousness and distinguish Ahlus-Sunnah from those who follow innovations, as these paths cannot be reconciled.

Thus, there is no deity worthy of worship except Allaah alone. The impact of this belief on an individual entrusted with deeds is [indeed] profound; therefore, I feel compelled to share this message with people, calling them to embrace the correct beliefs while warning against anything that contradicts it.

It comes in *Saheehayn* from the narration of *Mu'ath Ibn Jabal* رضي الله عنه that the Prophet ﷺ said when he sent him to Yemen, “*Let the first affair that you invite them towards is to worship Allah (alone).*”

It has been authentically reported from *Ibn Umar* رضي الله عنه from the Prophet ﷺ he said, “*al-Islam is raised on five (pillars), starting with the oneness of Allah.*”

In the popular report, Allah's Messenger ﷺ said, *Islam is based on (the following) five (principles):*

1. *To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger*
2. *To offer the (compulsory congregational) prayers dutifully and perfectly*



3. To pay Zakat (i.e. obligatory charity)
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan

In the narration of Jundub رضي الله عنه, he said, "We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned Qur'an. Then we learned Qur'an and our faith increased thereby."

The central point of reference is that the Prophet ﷺ used to prioritize teaching the correct beliefs to people even before teaching them the Qur'an. Throughout the time from when Allah ﷻ sent the Prophet ﷺ until his passing, his primary mission was to call people to embrace the correct beliefs, guiding them towards the upright and straight path. Allah ﷻ says:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

“...Verily, you (O Muhammad, ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh’s Religion of Islâmic Monotheism).”

[Surah Ash-Shuraa, (42):52]

This is how Allah ﷻ spoke about him.

The most important thing a person can be guided to is his beliefs, then that which follows it from the actions of the limbs and the tongue.

In the narration of An-Nu’aman Ibn Bashir رضي الله عنه, “There is a piece of flesh in the body. If it becomes good (reformed) the whole body becomes good but if it gets spoiled the whole body gets spoiled and that is the heart.”



Beliefs indeed hold a significant place in a person's heart. When a person's beliefs are upright their actions are upright. On the contrary, if a person's beliefs are corrupt their actions are likely to reflect that corruption.

Many of the evils that occur within a nation, such as killing, fighting, fornication, intoxication, lying, and unjustly consuming people's wealth, can be traced back to the corruption in beliefs. Some individuals may engage in these sinful deeds due to their weaknesses and shortcomings, but there are groups who promote and perpetrate such acts based on their false and misguided beliefs.

For instance, some religious groups, like the Jews, may believe that their awaited *Mahdi* will only emerge in times of significant corruption. As a result, they might actively seek to spread corruption in societies to hasten his arrival. Similarly, certain Christian beliefs suggest that the return of *Jesus (Eisa ﷺ)* will only occur after widespread corruption. Consequently, they might collaborate with other groups, like the Jews, to further their agendas.

Likewise, there are groups like the *Raafidah*, who believe that their Mahdi will only appear in times of extensive corruption. As a result, they may intentionally cause corruption to create the conditions for his emergence.

Even worse are those who adhere to beliefs like incarnation and union with the divine, and *Jabriyyah*, who do not perceive anything on Earth as prohibited or wrong.

Till one of them said:

I awoke doing what he wills

*From me, all of my deeds are
obedience*

Some of them said:



*The dog and pig are not except our
lord*

*Allah is not except the priest in our
church*

Some of them said:

*The slave is a lord and the lord is a
slave*

*Oh my, then who is the one entrusted
with deeds*

Some of them said:

I am you without doubt

Your exalting is my exalting

Your oneness is my oneness

Your disobedience is my disobedience

The *Qadariyah's* belief system claims that individuals create their own actions, and those actions are independent of Allah's will, capability, and intent.

It's crucial to correct any erroneous beliefs, and this is a responsibility for every male and female Muslim. Studying and teaching correct beliefs are essential since there are many opposing views, and people have become distant from learning and teaching. May Allah ﷻ provide His aid.

Indeed *Jibreel* ﷺ came to the Prophet ﷺ whilst he was amongst the people and he said, “*Oh Muhammad what is Eeman (faith).*”

It comes from *Abu Huraira* ﷺ that he said, “*One day while the Prophet ﷺ was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Messenger ﷺ replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Messenger ﷺ replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity*



(Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Messenger ﷺ replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

- 1. When a slave (lady) gives birth to her master.*
- 2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.*

The Prophet ﷺ then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (Surah Luqman, 31:34) Then that man (Gabriel) left and the Prophet ﷺ asked his companions to call him back, but they could not see him. Then the Prophet ﷺ said, "That was Gabriel who came to teach the people their religion."

Abu 'Abdullah said, 'He (the Prophet) considered all that as a part of faith.'

Indeed, faith in Allah ﷻ serves as the foundation of belief, followed by belief in His angels, books, messengers, and the belief in the last day and that of pre-decree, encompassing both the good and the bad that may occur.

Learning about Islam and what negates it is crucial, as it ensures that a believer stays on the right path to Allah ﷻ, avoiding deviations or straying away.

The significance of faith being the foremost aspect is supported by various reasons:

- 1. All the messengers emphasized and called people to believe in it.*
- 2. All divine books were revealed with this central belief.*
- 3. It is not a matter of intellectual reasoning but is solely affirmed through religious texts.*



4. *Anyone opposing this truth is considered an innovator.*
5. *Consensus among scholars is established regarding its importance.*
6. *The messenger himself, along with others, started their call by emphasizing this belief.*

Abdul Hameed Ibn Yahya Ibn Zayd Az Zu'akari

It was taught during Ramadan, year 1443.

Reviewed after finishing it in *Jum'ada Al Akhirah* year 1444

All praise is for Allah ﷻ the Lord of the creation.



At-Tawheed: the Oneness of Allah

We will start with that which Allah ﷻ started with and that is Tawheed, which is the right of Allah ﷻ upon his slave. Allah ﷻ said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious).”

[Surah Al-Baqarah, (2):21]

Thus the first divine call in His great book was a command with worship, and it is the way of the Prophet ﷺ. It was known that the Prophet ﷺ used to walk through the markets calling the people saying, “Oh people, Say *La Ilaaha Ill-Allah* and you will be successful.” In *As-Saheehayn*, from the wording of *Al-Bukhari* in his *Saheeh*, from the narration of *Ibn Abbas* ؓ that he said:

“When the Prophet ﷺ sent Mu`adh to Yemen, he said to him, "You are going to a nation from the people of the Scripture, so let the first thing to which you will invite them, be the Tawheed of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakat of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakat but avoid the best property of the people."

[The wording] In another report: *“Let the first affair that you invite them towards is to worship Allah (alone) and when they come to know Allah...”*

And in another report, *“Invite them to bear witness that none has the right to be worshipped except Allah and that I am the Messenger of Allah.”*



It is a must we pay the utmost concern to this chapter. All of the different messengers have agreed upon it, and all of the heavenly divine books have come with this message. Due to it messengers were sent, legislations were revealed, and because of it the creation was created.

Allah ﷻ says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

**“And I (Allah) created not the jinns and humans
except they should worship Me (Alone).”**

[*Surah Ahd-Dharyat*, (51):56]

And to honour the people of *Tawheed*, Allah ﷻ created paradise, and in order to degrade those who oppose it, Allah ﷻ created the hell fire. For verily it is the greatest truth, and the most noble path. In the *Saheehayn* with the wording of Imam *Muslim* from *Mu'adh Ibn Jabal* ؓ he said:

“I was riding behind the Messenger of Allah ﷺ on a donkey known as 'Ufair. He (Mu'adh) observed: He (the Holy Prophet ﷺ) said: Mu'adh, do you know what right has Allah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allah and his Messenger know best. Upon this he (the Prophet) remarked: The right of Allah over His bondsmen is that they should worship Allah and should not associate anything with Him, and the right of His bondsmen over Allah, Glorious and Sublime, is that He does not punish him who associates not anything with Him. He (Mu'adh) added: I said to the Messenger of Allah: Should I then give the tidings to the people? He (the Holy Prophet) said: Do not tell them this good news, for they would trust in it alone.”

In the authentic compilation of Imam *Muslim* ؓ from the narration of *Uthman Ibn Affan* ؓ he said the Messenger of Allah ﷺ said, “He who died



acknowledging none has the right to be worshipped except Allah will enter paradise.”



Clarifying the Categories of At-Tawheed

At-Tawheed is categorized into three categories;

1. *Tawheed Ar-Ruboobiyah* (Oneness of Lordship)

It is to single out Allah ﷻ in His actions, everything is under His control, He is the Creator, the King, the One who controls sustenance ﷻ, none opposed this category of *At-Tawheed* except those who deviated from amongst the humans (from monotheism).

2. *Tawheed Al-Uluhiyah* (Oneness Worship)

It is that Allah ﷻ be singled out in the actions of His creation, it is also called *Tawheed Al-Ibaadah*, *Tawheed Al-Qasd* (intent), *At-Talab* (that which is sought), *An-Niyah* (intent).

Thus it is obligatory that their prayer, fasting, Hajj, Zakat (alms), and all of their deeds be for the sake of Allah ﷻ, without any partners being set up with Him in those deeds, not an angel brought near, nor a prophet sent to the people.

As Allah ﷻ says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

“Say (O Muhammad ﷺ): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[*Surah An'am*, (6):162-163]



This category of *Tawheed* is the core message that all the messengers brought, and it is found in the divine books that were revealed. It serves as the foundation for striving in the path of Allah ﷻ. *Tawheed* distinguishes people, leading some to become upright, pious believers destined for paradise, while others, who reject it, become disbelievers destined for the hellfire.

3. *Tawheed Al-Asmaa Was-Sifaat* (Names and Attributes)

It is to single out Allah ﷻ with what He has from names and attributes. We affirm for Allah ﷻ that which He has affirmed for Himself in His Noble Book, and that which the Prophet ﷺ has affirmed for Him without asking how, nor comparing to the creation, nor distorting or negating.

Rather, Exalted is He says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

**“There is nothing like unto Him, and
He is the All-Hearer, the All-Seer.”**

[*Surah Ash Shuraa*, (42):11]

Allah ﷻ has Names and Attributes that cannot be encompassed by one trying to enumerate them, rather Allah ﷻ has informed us of some of His Names and Attributes, so that we may know Him by way of them, worship Him with that which they necessitate and invoke Him by way of them.

Every Name of Allah ﷻ includes an Attribute, for example:

- *As-Samee'* - (The All Hearing): - is the One who hears
- *Al-Baseer* (The All Seeing) - is the One who sees
- *Al-Qadeer* (the All Capable) - is the One who is Capable upon all things
- *Al-Qawi* (The All Strong) - The One who possesses complete strength



- *Ar-Raheem* (the Merciful One) - The One who has mercy, he is the possessor of all encompassing mercy which has encompassed everything.

We deal similarly with the rest of the Beautiful Names of Allah ﷻ and Lofty Attributes, which He has Affirmed for Himself and His Messenger affirmed for Him, the clarification of some of it will come.



Believing in all of the Affirmed Attributes of Allah ﷻ in the qur'an and the Sunnah

We believe that Allah ﷻ, gets Angry, becomes Pleased, becomes Extremely Angry, Loves, Dislikes, comes down to the heavens of the earth with one third of the night remaining, that He Plots against the plotters, and other than that in a way befitting His majesty as Allah ﷻ says regarding Himself:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

"And there is none co-equal or comparable unto Him."

[Surah Al-Ikhlâs, (112):4]

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

There is nothing like Him; and He is the All-Hearer, the All-Seer.

[Surah Ash-Shuraa, (42):11]

As it has also come in the texts of the Qur'an and Sunnah.

Allah ﷻ says:

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

"You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide."

[Surah Al-Maidah, (5):80]

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِن



كَرِهَ اللَّهُ أَنْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

“And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

[*Surah At-Tawbha*, (9):46]

(Allah ﷻ dislikes for you three things: he said-she said, wasting wealth, and asking too many questions.)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

“O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews)...”

[*Surah Al-Mumtahina*, (60):13]

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

“If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you...”

[*Surah Az-Zumar*, (39):7]

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

“...and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).”

[*Surah Al-Baqarah*, (2):195]

In *Saheehayn* from the narration of *Abu Hurayrah* ؓ that the Messenger of Allah ﷺ said:



يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي
فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيهِ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

Allah ﷻ says:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ ﴿٣٠﴾

"...They were plotting and Allâh too was plotting; and Allâh is the Best of those who plot."

[Surah Al-Anfaal, (8):30]

Allah ﷻ says:

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾

"Verily, they are but plotting a plot (against you O Muhammad ﷺ).

And I (too) am planning a plan."

[Surah At-Tariq, (86):15-16]

We believe in everything that has come from Allah ﷻ the way Allah ﷻ intended, and that which has come from the Messenger of Allah ﷺ the way the Messenger ﷺ intended, treading upon the way of the rightly guided predecessors, whether in this chapter, or other than it from the chapters of knowledge, for it is a way which is in need of textual evidence, and there is no room for the intellect in it.



Clarifying: the Key to Rectifying One's Inner and Outer Affairs Is *Tawheed*

The key to rectifying one's inner and other affairs is *Tawheed*. No matter how much you pray, whether in private or public, construct mosques, publish books, or engage in major and minor pilgrimages regularly, if you neglect the essence of *Tawheed*, none of these actions or others will truly benefit you.

Allah ﷻ says:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿٢٣﴾

“And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.”

[*Surah Al Furqan*, (25):23]

Allah ﷻ will not accept actions except from those who are monotheists, sincere, repent, and oft returning to the Lord of the creation ﷻ. The proof for that is that which has come in the authentic compilation of Imam *Muslim* from the narration of Aisha ؓ, ‘I said: “Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.”

They used to perform the minor and major pilgrimage, give charity, and do many righteous deeds, but that will not benefit them except with Islam, Monotheism, sincerity and following the Prophet ﷺ.

Allah ﷻ says:



وَأْتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ^ط قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

“And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: “I will surely kill you. ” The former said: “Verily, Allah accepts only from those who are Al-Muttaqun (the pious).”

[*Surah Al-Maidah*, (5):27]

The pious ones are those who embrace Islam, adhere to monotheism, demonstrate sincerity, and follow the Sunnah of the Prophet ﷺ.



The Source of the Categorization of *At-Tawheed* to Three Categories

This categorization is derived from the observation of the evidence found in the Qur'an and the Sunnah. Allah ﷻ has revealed that the disbelievers of the *Quraish* acknowledged Him as the Creator, Provider, King, and the One Who Controls All Affairs. As Allah ﷻ says:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
لَيَقُولَنَّ اللَّهُ ﷻ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾

“If you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.” How then are they deviating (as polytheists and disbelievers)?”

[*Surah Al-Ankabut*, (29):61]

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ ﷻ قُلِ الْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

"And if you (O Muhammad ﷺ) ask them: “Who has created the heavens and the earth,” they will certainly say: “Allah.” Say: “All the praises and thanks be to Allah!” But most of them know not.”

[*Surah Al-Luqman*, (31):25]

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾



"And indeed if you ask them, "Who has created the heavens and the earth?"

They will surely say: "The All-Mighty, the All-Knower created them."

[*Surah Az-Zukhruf*, (43):9]

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ
وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ
الْأُمُورَ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾
فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصْرَفُونَ ﴿٣٢﴾
كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾

Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh).

[*Surah Yunus*, (10):31-33]

With that, this approval [of Allah's Lordship] of theirs did not benefit them, nor was Allah ﷻ pleased with their actions. That proves that having belief in *Tawheed Ar-Rububiyyah* alone isn't sufficient, rather its a must that one includes *Tawheed Al-Uluhiyyah* along side with it, and that is the *Tawheed of worship* of Allah ﷻ, similarly *Tawheed Al-Asmaa Was-Sifaat*.

Allah ﷻ says:



وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

“And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are *Mushrikun* -polytheists].”

[*Surah Yusuf*, (12):106]

Meaning, they believe in Allah's Lordship, but set up partners in worship. None reject Allah's Lordship except those who have deviated from amongst the human beings, such as the communists, socialists, or *Pharaoh* by way of arrogance.

Allah ﷻ says:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ
الْمُفْسِدِينَ ﴿١٤﴾

“And they belied them (those Ayat) wrongfully and arrogantly, though their own-selves were convinced thereof.”

[*Surah An-Naml*, (27):14]

The Prophet ﷺ called them to single out Allah ﷻ in their actions, meaning in their worship.

Allah ﷻ says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“Worship Allah and do not set up any partners with him...”

[*Surah An-Nisa*, (4):36]

Allah ﷻ says:

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢﴾

“Therefore turn in prayer to your Lord and sacrifice (to Him only).”

[*Surah Al-Kawthar*, (108):2]





Calling to *Tawheed* Is the Call of All the Prophets and Messengers ﷺ

As Allah ﷻ says in His Great Book:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)...”

[*Surah An-Nahl*, (16):36]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

فَاعْبُدُونِ ﴿٢٥﴾

“And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).”

[*Surah Al-Anbiya*, (21):25]



The Meaning of Worship

Worship is a comprehensive term encompassing everything that Allah ﷻ loves and is pleased with, including beliefs, statements, and both apparent and hidden actions.

It comprises everything that Allah ﷻ has commanded in His Book and through the Sunnah of the Prophet ﷺ. Directing worship towards Allah ﷻ constitutes an act of obedience, while attributing it to anyone other than Him is considered polytheism, which is strictly forbidden under all circumstances.

It comes in the *Sunan* of *Imam Abu Dawood* and other than it, from the narration of *Ibn Umar* that he heard a man take an oath, “By the *Ka’bah*”. *Ibn Umar* said to him I heard the Messenger of Allah ﷺ saying, “Whoever takes an oath by other than Allah has committed polytheism.”

It comes in the *Saheeh* of *Imam Muslim* from *Ali Ibn Abi Taalib* ؓ that the Messenger of Allah ﷺ said, “Allah cursed him who sacrificed for anyone besides Allah; and cursed him who accommodated an innovator; and Allah cursed him who cursed his parents and Allah cursed him who changed the boundary lines (of the land possessed by him).”

In *Sunan Ibn Maajah* from the narration of *Hudhayfah Ibn Al Yamaan* ؓ, “A Muslim man saw in a dream that he met a man from among the People of the Book, who said: “What good people you would be if only you were not committing Shirk. For you say: ‘What Allah wills and Muhammad wills.’” He mentioned that to the Prophet (ﷺ) and he said: “By Allah, I am aware of that. Say: ‘What Allah wills then what Muhammad wills.’”



In *Musnad Ahmad*, from the narration of *Ibn Abbas* رضي الله عنه, that a man came to the Prophet ﷺ, repeating the speech, he said, “*What Allah wills and you will,*” so the Prophet ﷺ said, “*You have made me an equal to Allah but rather what Allah alone wills.*”

Similarly, it is impermissible to make vows to the graves or to any individuals, whether they are referred to as *Awliyaa*, leaders, or honourable figures. Such vows should not be directed towards any being from the creation; they are exclusive to Allah ﷻ alone.

Allah ﷻ says:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

“They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.”

[*Surah Al-Insan*, (76):7]

Similarly slaughtering is only for Allah ﷻ.

Allah ﷻ said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

“Say (O Muhammad ﷺ): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[*Surah An-Anaam*, (6):162-163]



Tawheed Al-Asmaa Was-Sifaat

W

e find in the Qur'an the statement of Allah ﷻ:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say (O Muhammad ﷺ): "He is Allâh, (the) One. "Allâh-us-Samad (السيد الذي
[Allâh the Self-Sufficient Master, Whom all creatures need,
(He neither eats nor drinks)]. "He begets not, nor was He begotten. "And
there is none co-equal or comparable unto Him."

[Surah Al-Ikhlâs, (112):1-4]

Allah ﷻ says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ
الرَّحِيمُ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۖ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝
هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۖ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be
worshipped but He) the All-Knower of the unseen and the seen. He is the Most
Gracious, the Most Merciful



He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.

He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

[*Surah Al-Hashr*, (59):22-24]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

“Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great”.

[*Surah Al-Baqarah*, (2):255]

Allah ﷻ makes Himself known to His slaves by way of His Names and Attributes, and His great creation.



From the moment one declares "*La Ilaaha Illallah*" (None has the right to be worshipped except Allah), they must hold firmly to this belief throughout their life, until they face the reality of the grave. Deviating from this belief, either in part or entirely, puts a person in great danger.

Allah ﷻ says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”

[*Surah An-Nisa*, (4):48]



Clarifying the Meaning of *La Ilaaha Illallah*

It is obligatory for us to know the meaning of *La Ilaaha Illallah*. It is, that none has the right to be worshipped except Allah ﷻ, if other than Allah ﷻ is worshipped, worshipping him is false and invalid.

Allah ﷻ says:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ
الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

“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 Batil (falsehood) And verily, Allah He is the Most High, the Most Great.”

[*Surah Al-Hajj*, (22):62]

As for the one who explains *La Ilaaha Illallah* to mean *None exists* but Allah ﷻ, or no Creator but Allah ﷻ, then that meaning is false for that which *exists* are many, such as the dog, mountains, rivers and so on.

From others are those who explain it to mean there is no creator but Allah ﷻ, no Provider but Allah ﷻ, no Controller of the affairs but Allah ﷻ, this is *Tawheed Ar-Rububiyah*, the disbelievers did not reject it as it has preceded.

Some of them explain it as there is no deity/god but Allah ﷻ. This explanation is incorrect and deficient, for the christians worshipped ‘*Eisaa Ibn Maryam* ﷺ, the jews worshipped *Uzayr*, the grave worshippers worship their graves, the Buddhists worship their idols, similarly the Hindus worship their false gods. (These are false deities). We get from this conclusion that the correct meaning of *La Ilaaha Illallah*, is None has the right to be worshipped except Allah ﷻ.





Clarifying the Conditions of *La Ilaaha Illallah*

The conditions of *La Ilaaha Illallah* are seven as gathered by the poet in his statement:

Knowledge, certainty, sincerity, your submission, and acceptance of it
truthfulness along with your- Love,

An eighth one (condition) increased for any other false deity from the creation
you to disbelieve in- that is worshipped

I mentioned in my poetry *Az-Zu'akariya fil-Aqeedah*:

Its conditions are seven and add one to make them a reality and do not be an
it opposer

knowledge, love, certainty and truthfulness, sincerity, make a reality
acceptance what i am saying

Disbelieving in false deities oh Happy and submission is an emphasized
one condition of it

1. **Knowledge** - Having knowledge which negates ignorance of it.

Allah ﷻ says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“So know (O Muhammad ﷺ) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)...”

[*Surah Muhammad*, (47):19]

2. **Certainty** - Having certainty which negates doubt.



Allah ﷻ says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ﴿١٥﴾

“Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.”

[*Surah Al-Hujurat*, (49):15]

3. **Sincerity** - Having sincerity negates the opposite, polytheism (shirk).

Allah ﷻ says:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

“...So worship Allâh (Alone) by doing religious deeds sincerely for Allâh’s sake only.”

[*Surah Az-Zumar*, (39):2]

4. **Truthfulness** - Negates The opposite of which is lying.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿١١٩﴾

“O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).”

[*Surah At-Tawbah*, (9):119]

5. **Love** - Negates hate.

Allah ﷻ says:



يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُم عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ

“O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him...”

[*Surah Al-Maidah*, (5):54]

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

“...But those who believe, love Allâh more (than anything else)...”

[*Surah Al-Baqarah*, (2):165]

6. **Submission** - Which negates abandonment and turning away.

Allah ﷻ says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن
يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

“The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur’ân) and His Messenger ﷺ, to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).”

[*Surah An-Nur*, (24):51]

7. **Acceptance** - Which negates denial.

Allah ﷻ says:



فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
 أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“ But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

[Surah An-Nisa, (4):65]

8. Disbelieving in Taghut

Allah ﷻ says:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنْفُسِهِمْ
 كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا
 وَابِلٌ فَطُلَّ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

“ ...Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.”

[Surah Al-Baqarah, (2):265]

There is nothing better than a believer passing away upon this statement the Prophet ﷺ said, "Exhort your dying men to recite: 'La ilaha illallah')."

Reported by *An-Nasa'i* from *Aisha* (رضي الله عنها) in *Saheeh Muslim* from *Abu Huraira* and *Abu Saeed* (رضي الله عنه), "Exhort your dying men to recite: 'La ilaha illallah.'" It is the heaviest statement on the scale on the Day of Judgement as will come in its right place if Allah ﷻ wills, in the narration of the scribes. It is the best statement due to the statement of the Prophet ﷺ, "The best remembrance is *La Ilaaha Illallah*."



Reported by at Tirmidhi from Jabir رضي الله عنه, and he said, *“And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allah, Alone, without partner; to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā ilāha illallāh, waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu, wa huwa `alā kulli shai`in qadīr).”* Reported by At-Tirmithi from Abdullah Ibn Amr رضي الله عنه.

From its virtues is that it will benefit the one who said it before his soul reaches the throat.

It comes from Al-Musaayib Ibn Hazn رضي الله عنه:

When Abu Talib's death approached, the Prophet ﷺ went to him while Abu Jahl and `Abdullah bin Abi Umayya were present with him. The Prophet ﷺ said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umayya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed:-- 'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.' (9.113)

And from Anas Ibn Malik رضي الله عنه:

A young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him, "Embrace Islam." The little boy looked at his father who was sitting beside him. He said: "Obey Abul-



Qasim (i.e., the Messenger of Allah ﷺ)." So he embraced Islam and the Prophet ﷺ stepped out saying, "Praise be to Allah Who has saved him from Hell-fire."

Also from *Anas Ibn Malik* (رضي الله عنه) :

The Messenger of Allah ﷺ, visited a man from the Ansaar and said "Oh maternal uncle, say La Ilaaha Illallah, he said "Maternal or paternal uncle", he said "No rather Maternal", so he said "is it better for me to say la Ilaaha Illallah", the Prophet ﷺ said "yes."

From that which is an indication upon its virtue is that it protects the soul, honour, and wealth, in opposition to other than it. The Messenger of Allah ﷺ said:

"I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah."
Agreed upon by *Bukhari and Muslim* from *Ibn Umar* (رضي الله عنه) .

His (ﷺ) statement:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

"That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things."

[*Surah Al-Hajj, (22):6*]

Is a clarification for the meaning of *La Ilaaha Illallah* that, He is the true deity that is deserving of being worshipped, for He is The Possessor of Great Power. Whatever He Wills occurs, and if He didn't will it, it will never happen. Everything is in need of Him, submitting to Him. As for the idols, stones and other than it from that which is worshipped then they are worshipped falsely.



Allah ﷻ grants all success.

It is essential for the one entrusted with deeds to acquire knowledge of the chapter of *Tawheed*, for it is the greatest right (of Allah ﷻ). Whoever meets Allah ﷻ with *Tawheed*, even if they may be lacking in other deeds, will find great favour with Allah ﷻ awaiting them. On the other hand, if someone rectifies their other deeds but neglects *Tawheed*, they will be in a state of great deficiency. Allah's aid is sought. We must affirm for Allah ﷻ what He has affirmed for Himself and what His Prophet ﷺ affirmed for Him.

Attributes of *Al-Uluww* (being all high above the creation) and *Al-Istiwa* (Rising above the throne), [regarding them] we believe that Allah ﷻ rose above His throne, rising in a way that befits His Majesty.

Allah ﷻ said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾

“The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).”

[*Surah Taha*, (20):5]

We believe that Allah ﷻ is with us, and He has risen above His throne, without believing that He is mixing with His creation, or being one with the creation or similar to that from the false understandings.

Allah ﷻ said:



هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

“He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.”

[Surah Al-Hadid, (57):4]

Thus He ﷻ is with us with His Knowledge, with His Power, Watching over us, Encompassing everything, and other than that from the attributes.

Allah ﷻ said:

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ
أَزْوَاجًا يَذْرُؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[Surah Ash-Shuraa, (42):11]



Affirming the Attribute of ‘Uluww for Allah ﷻ

We believe that Allah ﷻ is All High above His throne, far and distant from His creation.

Allah ﷻ said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ۝

“The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).”

[*Surah Taha*, (20):5]

Meaning ascending and rising.

Allah ﷻ said:

وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝

“...And He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”

[*Surah Al-Baqarah*, (2):255]

The Most High here is, Most High in His Essence, Most High in His attributes, and Most High in the sense of prevailing and controlling. In *Saheeh Muslim* from the narration of *Hudhayfah* ؓ he said, “And when he prostrated he said: “*Subahana Rabbial-A’la, Subahna Rabbial-A’la* (Glory be to my Lord Most High, glory be to my Lord Most High).”

Allah ﷻ says:

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝

“Glorify the Name of your Lord, the Most High,”

[*Surah Al-A’la*, (87):1]



Allah ﷻ says:

ءَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَن يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

“Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.”

[Surah Al-Mulk, (67):16-17]

In the *Saheehayn* from the narration of *Abu Sa'eed Al Khudri* رضي الله عنه he said that the Prophet ﷺ said, “Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?”

Also in the *Saheehyan*, in the description of the ascending of the Prophet ﷺ to the heavens, from the narration of *Malik bin Sasaa* رضي الله عنه said that Allah's Messenger ﷺ said:

“Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated



the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.' ”

The Prophet ﷺ ascending to the seventh heaven, going back and forth to Allah ﷻ in regards to the affair of the prayer until it was lessened to five prayers in the day and night, is a proof for the ‘Uluww (All-Highness) of Allah ﷻ over His creation.

It is not permissible that Allah ﷻ reside in anything from the creation, nor anything of the creation to reside in Him, May Allah ﷻ be exalted from the statement of the deceitful liars.



Clarifying, the Necessity That the One Invoking Allah ﷻ Finds in his Heart, That Allah ﷻ Is all High and Above the Heavens

Ponder upon where your heart attaches itself when you say “Oh Allah.”

You feel that your heart looks to and hopes the aid comes from above All high, from Allah ﷻ.

If you ask a young child whose belief system hasn't been contaminated with false beliefs, where is Allah?

He will point towards the sky.

Rather, the scholars have mentioned that the animals, when earthquakes would occur, may look towards the sky.

As for the statement that the heavens is only the Qiblah (direction) of Dua then it is a false and corrupt statement.

The Qiblah of Dua is the honoured Ka'bah, for the Prophet ﷺ used to direct himself towards it and call upon his Lord and lower himself to Him.

In *Saheeh Muslim* from the narration of *Abu Huraira* ؓ that the Messenger ﷺ said, “*A slave becomes nearest to his Rubb when he is in prostration. So increase in supplications while prostrating.*”

It is known that the slave in his *Sujood*, his back is towards the sky, and he doesn't turn towards the sky when making dua to Allah ﷻ in it.





Clarifying the Belief of *Al-Hululiyah* (Incarnation) and *Al-Itihaadiyah* (Union With the Divine) in Allah ﷻ

Who ever says that Allah ﷻ is with us on earth, in union with His creation or residing in His creation using as evidence the statement of Allah ﷻ:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

“...And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.”

[*Surah Al-Hadid*, (57):4]

Then this is due to his bad understanding of the legislative evidence, and due to his evil belief with regards to Allah ﷻ. They made not a just estimate of Allah ﷻ such as it is due to Him, nor do they Exalt Him as it is due to Him.

If they were to do so then they would know that the *Ma'iyah* of Allah ﷻ being with His creation in this evidence is taken upon its apparent meaning, and it is that He is with us with His Knowledge, His Power, His Encompassment of everything, His Observing over us, and other than that from that which is specific to His Lordship.

Allah ﷻ started the verse with mentioning knowledge and ended it with mentioning knowledge, this all indicates that the *Ma'iyah* (all being with the creation), here is that of Knowledge, for Allah ﷻ Knows everything, nothing is hidden from Him in the heavens and the earth.

If people took this as a belief that Allah ﷻ is with us in His essence, then the meaning of this statement of theirs would necessitate that Allah ﷻ increases and decreases, and that Allah ﷻ can be assassinated, and other than that [from false attributes].



It would also mean that he would be in places which aren't befitting, such as the garbage, pathways, and other than that.

Also by the statement of Allah ﷻ in His book (showing *Ma'iyah* doesn't mean Allah ﷻ is everywhere):

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٦﴾

“He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing.”

[*Surah Taha*, (20):46]

The *Ma'iyah* here is that of Allah's Aid, Support, and Protection.

Similar to this is the statement of Allah ﷻ:

ثَانِي أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“...The second of the two; when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, he (ﷺ) said to his companion (Abu Bakr ؓ): “Be not sad (or afraid), surely Allâh is with us”...”

[*Surah At-Tawbah*, (9):40]

Therefore, it is incumbent upon every individual to embrace this belief, to live their life in accordance with it, and to hold firmly to it until their last breath, meeting Allah ﷻ on the Day of Judgment with this unwavering conviction (that Allah ﷻ is above His throne, far from the creation, yet with us through His knowledge).



Clarifying Some of the Evidences Which Indicate Upon the 'Uluww of Allah ﷻ (Allah ﷻ Being All-High)

In Saheeh Muslim from the narration of Mu'awiyah Ibn Al Hakam As-Sulami ؓ :

I "I had a maid-servant who tended goats by the side of Uhud and Jawwaniya. One day I happened to pass that way and found that a wolf had carried a goat from her flock. I am after all a man from the posterity of Adam. I felt sorry as they (human beings) feel sorry. So I slapped her. I came to the Messenger of Allah (ﷺ) and felt (this act of mine) as something grievous I said: Messenger of Allah, should I not grant her freedom? He (the Holy Prophet) said: Bring her to me. So I brought her to him. He said to her: Where is Allah? She said: He is above the heaven. He said: Who am I? She said: you are the Messenger of Allah. He said: free her for she is a believing woman."

The Prophet ﷺ in the farewell hajj used to indicate towards the sky [with his hand].

Also in Saheeh Muslim from the narration of Jaabir Ibn Abdillah Al-Ansaari ؓ :

"I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. O Allah, be witness," saying it thrice."

The Prophet ﷺ affirmed faith and Ihsaan (perfection) for her, due to her believing that Allah ﷻ is above the heavens far and distant from His creation.



The Prophet of Allah is the Messenger of Allah, Allah ﷻ sent him to take the creation out of the darkness of disbelief, polytheism, ignorance, innovation, superstitions, and newly innovated affairs, to the light of Islam, faith, knowledge, the sunnah, and the truth. The Prophet ﷺ connected her being freed to the faith [that she held regarding Allaah].



Clarifying the Meaning of [‘Fis-Samaa’]

Meaning ‘above the heavens’ and that which follows is used as evidence for that.

Allah ﷻ says:

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ
السِّحْرَ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبَنَّكُمْ فِي
جُذُوعِ النَّخْلِ

“[Fir‘aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you ‘*fee judhoo*’ *al-nakhli*’...”

[Surah Taha, (20):71]

Meaning “On the trunks of date palms.”¹

Allah ﷻ says:

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ
وَإِلَيْهِ النُّشُورُ

¹ [Editor’s Note] The example that the author (may Allaah preserve him) is using here is explaining the use of the preposition ‘fee’ (في) in the verse to carry the meaning of ‘On’, as it is understood from the verse that it is not possible for Fir‘aun to crucify the Children of Israel *in* the trunks of date palms, rather the meaning as is intended is ‘On’. The following example will further illustrate this point *InShaaAllaah*.

“He is the One Who has placed the earth to be developed by you, so walk along its byways and eat some of what He provides you with, to Him will be the resurrection.”

[*Surah Al-Mulk*, (67):15]

Meaning: **On** top of the land, not inside of it.

As for the statement of Allah ﷻ:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

“It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He be the All-Wise, the All-Knower.”

[*Surah Az-Zukhruf*, (43):84]

The essence of this message is that Allah ﷻ alone is the One worthy of worship in the heavens and on the earth. It is crucial to propagate this belief among your children, women, brothers, sisters, maternal and paternal relatives, and within your communities. Many may oppose this belief, and we pray that Allah ﷻ does not increase their numbers. The majority of sects may hold beliefs contrary to this original Salafi belief, deeming it to be correct.

It was the belief of the Prophet ﷺ, *Abu Bakr As-Siddeeq*, *Umar ibn Al-Khattab*, *Uthman Ibn Affan*, *Ali Ibn Abu Taalib* and what the rest of the companions were upon ﷺ and the way of those who followed them upon their path from the *Tabieen*, those who followed them, and those who followed them in good until the Day of Judgement.

Rather all of the prophets and messengers were upon this belief, as for those who rejected *Al-Uluww* (Allah ﷻ being All-High) then they are followers of Pharaoh. As Allah ﷻ informed us about him:



وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي
يَهْمَنُ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

“Fir’aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilâh (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."”

[*Surah Qassas*, (28):38]

Musa ﷺ informed them that Allah ﷻ is above the heavens, but Fir’aun may Allah's curse be upon him, intended to take hold of a lofty tower to reach to the heavens. For that reason *Shaykhul Islam (Ibn Taymiyah)* said, “Whoever says that Allah is above the heavens, above His throne then he is a Musaa’wee (follower of Musa), a Muhammadi, follower of Muhammad ﷺ. And he who claims that Allah is in every place, then he is Fir’auni. We seek refuge with Allah from misguidance and being forsaken.”

All praise is for Allah ﷻ the Lord of the creation.



Clarifying That Allah ﷻ Speaks With *Harf* (Letters) and *Sawt* (a Voice) Whenever He Wills and However He Wills

From the chapter of knowing your belief system, is that which *Ahlus-Sunnah wal-Jamaah* are upon, that Allah ﷻ speaks with letters and with a voice, whenever He wills and however He wills.

As Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[*Surah Ash-Shuraa*, (42):11]

That which is an indication towards affirming the attribute of speech for Allah is the statement of Allah ﷻ:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ

اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsâ (Moses) Allâh spoke directly.”

[*Surah An-Nisa*, (4):164]

Allah ﷻ said:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

“Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly)...”

[*Surah Al-Baqarah*, (2):253]

Allah ﷻ said:



وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ
إِلَيْكَ ۚ قَالَ لَنْ تَرَينِي

“And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me..."

[*Surah Al-A'raf*, (7):143]

Allah ﷻ said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي
أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

“And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."”

[*Surah Al-Baqarah*, (2):30]

Allah ﷻ said:

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

“And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].”

[*Surah Maryam*, (19):52]

‘*An-Nidaa*’ - is with a loud voice



‘*Al-Munajaa*’ - is with a low voice

What is taken from all of these meanings is an indication that Allah ﷻ Speaks, and is described with this great attribute.

Allah ﷻ said:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

“Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”
[*Surah Al-Kahf*, (18):109]

Allah ﷻ said:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ وُكُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

“Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.”
[*Surah Ya-Seen*, (36):82-83]

Allah ﷻ says:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“...Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists)!”



[Surah Al-A'raf, (7):54]

Thus, His Creation is by way of His Commandment which is with His Speech. The attribute of speech of Allah ﷻ is an attribute which is eternal, and it is an attribute of completeness and perfection befitting His majesty. The One who bestows completeness is more befitting of having this attribute.

Allah ﷻ said after calling out to Musa ﷺ:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

“Verily! I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.”

[Surah Taha, (20):14]

The tree did not speak with such words, and it was never appropriate for it to utter them at any time. It is not befitting for any part of creation to express speech similar to this. The only one who truly spoke with this statement is Allah ﷻ. Allah ﷻ will speak to those standing on the Day of Judgement:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾

“And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"”

[Surah Al-Qasas, (28):65]

In *As-Saheehyan* from the narration of *Adi Ibn Haatim* ؓ that the Messenger of Allah ﷺ said, “Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity).”



Allah ﷻ said:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۖ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

“Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun ‘Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).”

[*Surah Al-Ahzab*, (33):44]

Meaning: Allah ﷻ will greet them with a voice which they will hear from him.



Clarifying That the Qur'an Is the Speech of Allah ﷻ, his Revelation, It Is Not Created, From Him It Came and Began and to Him It Will Return

Allah ﷻ says:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ
ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

“And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur’ân), and then escort him to where he can be secure, that is because they are men who know not.”

[Surah At-Tawbah, (9):6]

Allah ﷻ says:

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ ۚ قُلْ لَّنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

“Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh’s Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.”

[Surah Al-Fath, (48):15]



Allah ﷻ said:

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ
يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

“Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?”

[*Surah Al-Baqarah, (2):75*]

It comes in *As-Sunan* and *Musnad Ahmad* from the narration of *Jaabir Ibn Abdullah* ؓ that he said, “The Messenger of Allah ﷺ presented himself to the people at Arafat, saying: Is there any man who takes me to his people? The Quraysh have prevented me from preaching the word of my Lord.”

In the *Saheehayn* from the narration of *Aisha* ؓ, the wife of the Prophet ﷺ (when the slanderers said what they said about her), “I went to my bed knowing at that time that I was innocent and that Allah would reveal my innocence, but by Allah, I never thought that Allah would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allah in the Divine Revelation that was to be recited.”

This *Aqeedah* is in accordance with what the Prophet ﷺ, companions, *Tabieen*, those who followed the *Tabieen*, and the following generations who follow them in good until the Day of Judgement are upon, that is in accordance with the way of the rightly guided predecessors. That which is also an indication upon this belief, that the one who takes an oath by the Noble Qur'an or by His Speech, then he hasn't taken an oath by something that is created.



In *Saheeh Al-Bukhari* from the narration of *Ibn Abbas* رضي الله عنه he said, “The Prophet ﷺ used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.'”

In *Saheeh Muslim* from the narration of *Khawlah Bint Hakeem As-Sulamiyah* رضي الله عنها she said she heard the Prophet ﷺ say, “I heard the Messenger of Allah ﷺ saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammami min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place.'”

In *Saheeh Muslim* from the narration of *Abu Hurairah* رضي الله عنه that he said, “A man came to the Prophet ﷺ and said, "What a trouble I suffered from a scorpion which stung me last night!" He ﷺ said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammami min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you.'”

The point of reference is that if these words were created it would not be permissible to seek refuge by way of it.

Allah ﷻ says to His Prophet ﷺ:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

“And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh’s Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”



[Surah Az-Zumar, (39):65]

From That Which Indicates That Allah ﷻ Speaks With a Voice That Is Heard.

Is that which comes in *Musnad Ahmad*, by route of Abdullah Ibn Muhammad Ibn Aqeel that he heard Jaabir Ibn Abdullah say: “It reached me a narration from a man who heard it from the Prophet so I bought a horse, placed my mount on it and travelled for a month towards him, until I came to Ash Shaam, found Abdullah ibn Unays so I said to the door keeper say to him Jaabir is by the door, he said Ibn Abdullah? He said Yes, so he came out lowering his Thawb hugging me so I hugged him back and said to him: A narration that has reached me from you, that you heard from the Prophet in regards to Al-Qisaas, I feared that you may pass away or I pass away before I hear it. He said I heard the Messenger of Allah ﷺ say: “The people will be gathered on the Day of Resurrection naked, uncircumcised and destitute.” We said: What does destitute mean? He said: “They will not have anything with them. Then it will be called out to them: ‘I am the Sovereign, I am the Judge (Dayyaan). It is not appropriate for any of the people of Hell to enter Hell when he is still owed something by one of the people of Paradise, until I restore his dues. And it is not appropriate for any of the people of Paradise to enter Paradise when he owes something to one of the people of Hell until I restore his dues.’”

Although the narration is from the route of Muhammad Ibn Abdullah ibn Aqeel, and he has weakness in him.

Imam *Al-Bukhari* mentioned it *Mu’allaqan* (without a chain) in his *Saheeh* he said It is mentioned from Jaabir ؓ from Abdullah Ibn Unays ؓ, he said, “I heard the Prophet ﷺ say, ‘Allah will gather the slaves, call upon them with a voice those who are far and close will hear, I Am the sovereign, I am the Judge.’”



In *As-Saheehayn*, and the wording is that of *Bukhari* from the narration of *Abu Saeed Al Khudri* ؓ that the Prophet ﷺ said:

"The Prophet ﷺ said, 'Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa`daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah.'" The companions of the Prophet ﷺ asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet ﷺ further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!"

Allah ﷻ will speak to the people of paradise and the hell fire and the proof of that is in the Book of Allah and the Sunnah of His Messenger ﷺ.



Clarifying the Ruling of the One Who Believes That the Noble Qur'an Is Created

Whoever believes that the Qur'an which is the Speech of Allah ﷻ is created, then it necessitates that he believes that the Names and Attributes of Allah are created, and it necessitates that Allah ﷻ is created, May He ﷻ be Exalted and free from this statement. Allah ﷻ is the one who named Himself with Beautiful Names and described Himself with Lofty Attributes. Whether [it be] in the Noble Qur'an or in the pure Sunnah which He revealed to His Prophet ﷺ. The Muslim scholars have declared the one who believes that the Qur'an is created to be a disbeliever.

Imam *Ibn Al-Qayyim* mentioned in his *Nooniyyah*,

“Indeed five Hundred scholars have of their disbelief in the different lands, held (the stance)

Imam Al-Laalika'ee relayed it from rather before him and At-Tabaraani them relayed it.”

As for the statement of Allah ﷻ in His Great Book:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٣﴾

“Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).”

[*Surah Az-Zukhruf*, (43):3]

Then the meaning is that We made the Qur'an in Arabic, not that We created it. Whereas *جعل* can come with the meaning of 'created' or 'caused'. If it makes both objects *Mansub* (take a *Fatha* or that which replaces it as known in Arabic grammar), as found in this verse then it comes with the meaning of made [or caused].



Allah ﷻ said in His Great Book:

أَلَا لَهُ الْخُلُقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

“Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists)!”

[*Surah Al-A'raf*, (7):54]

Allah ﷻ distinguished between the command and the creation. The Noble Qu'ran is the command of Allah ﷻ as in the statement of Allah ﷻ in His Noble Book:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ ۖ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ
لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

“And thus We have sent to you (O Muhammad ﷺ) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).”

[*Surah Ash-Shuraa*, (42):52]

By combining the two preceding verses, we come to understand that the Noble Qur'an is the Speech of Allah ﷻ and not created. It emanates from His Command and is not a product of His creation.

As for the statement of Allah ﷻ in His Great Book:



ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَلَقَ كُلَّ شَيْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ
كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

“Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.”

[Surah Al-An'aam, (6):102]

And His ﷻ Statement in His Great Book:

ٱللَّهُ خَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

“Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.”

[Surah Az-Zumar, (39):62]

The Qur'an is “A Thing”, but it isn't created as is known by the previous verses and the previous evidence. Allah ﷻ has informed us regarding Himself that He is “A Thing”, and He is not created as in His Statement:

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهِدَةً ۖ قُلْ ٱللَّهُ شَهِيدٌ

“Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!)..."

[Surah Al-An'am, (6):19]

Allah ﷻ is ‘A Thing’, whilst He is The Creator and not created. Similarly the Noble Qur'an the Speech of Allah ﷻ is identified as a thing, and it is not created.

We do not say regarding the Quran that it is a creator nor that it is created just as it was mentioned by *Ja'afar As-Saadiq* when he was asked regarding the Qur'an. He explained, “*It is not the creator nor created, rather it is the Speech of Allah, it is an Attribute of Allah, befitting his great majesty.*”



Imam Bukhari mentioned *Ta'aleeqan* (without a chain), in his *Saheeh*, that Masrooq mentioned from Ibn Mas'oud رضي الله عنه, “When Allah speaks with revelation the inhabitants of the heavens hear something, once the fear leaves their hearts and the voice settles they know that it is the truth and they proclaim: What did your lord say? They say the [Haqq] truth.”

Imam Abu Dawood reported in his *Sunan* with a connected chain from the narration of Abdullah Ibn Mas'oud رضي الله عنه, that he said the Messenger of Allah ﷺ said, “When Allah, the Exalted, Speaks to send revelation, the inhabitants of heaven hear the clanging of a bell from the heavens like a chain being dragged across a rock, and they swoon. They continue to remain like that until Jibril comes to them. When he comes to them, they recover and say: 'O Jibril, what did your Lord say?' He would say: 'The truth,' and they would say: 'The truth, the truth.'”

Al-Bukhari had reported similar to it from Abu Huaraira رضي الله عنه, that Jundub رضي الله عنه said, “They have not got closer to Allah with something better than that which has come from Him, His speech.” (Reported by Abdullah Ibn Ahmad in *As-Sunnah*)

Allah ﷻ said:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ
بِالْحَقِّ فَأَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

“The revelation of this Book (the Qur’ân) is from Allâh, the All-Mighty, the All-Wise. Verily We have sent down the Book to you (O Muhammad ﷺ) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh’s sake only.”

[*Surah Az-Zumar*, (39):1-2]

Allah ﷻ said:



حَمْ ۝١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝٢

“Hâ-Mîm. The revelation of the Book (this Qur’ân) is from Allâh, the All-Mighty, the All-Knower.”

[*Surah Ghafir*, (40):1-2]

‘من’ here is for **Al-Ibtidaa** (meaning started from, came from). Allah ﷻ spoke with it, *Jibreel* ﷺ heard it from Him, and related it to the Prophet ﷺ. The Prophet ﷺ relayed it to his companions, and they relayed it to those after them until it reached us today.

As for the statement of Allah ﷻ in His Book:

وَمَا لَا تُبْصِرُونَ ۝٣٩ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝٤٠ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ۝٤١ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ۝٤٢

“And by whatsoever you see not. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ] which he has brought from Allâh]. It is not the word of a poet: little is that you believe! Nor is it the word of a soothsayer (or a foreteller): little is that you remember!”

[*Surah Al-Haqqah*, (69):39-42]

And in the statement of Allah ﷻ:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝١٩ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝٢٠ مُطَاعٍ ثَمَّ أَمِينٍ ۝٢١

“Verily, this is the Word (this Qur’ân brought by) a most honourable messenger [Jibrîl (Gabrîl), from Allâh to Prophet Muhammad ﷺ]. Owner of



power, (and high rank) with (Allâh), the Lord of the Throne, Obeyed (by the angels in the heavens), and trustworthy.”

[*Surah At-Takwir*, (81):19-21]

In the previous verse it is ascribed to the Prophet ﷺ from the angle that he is the one who relayed it to his companions, may Allah ﷻ be pleased with them. And in the second verse it is ascribed to Jibreel from the angle that he is the one who relayed it to the Prophet ﷺ from his Lord ﷻ. As for the one who spoke with it in reality then it is Allah ﷻ.

From our beliefs is that it (The Qur'an) will return to Allah ﷻ in the end of times. It comes in the *Sunan* of *Imam Ibn Maajah* from the narration of *Huthayfah Ibn Al Yamaan* ؓ that he said: Messenger of Allah ﷺ said, “*Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites and charity are. The Book of Allah will be taken away at night, and not one Verse of it will be left on earth. And there will be some people left, old men and old women, who will say: “We saw our fathers saying these words: ‘La ilaha illallah’ so we say them too.” Silah said to him: “What good will (saying): La ilaha illallah do them, when they do not know what fasting, prayer, (pilgrimage) rites and charity are?” Hudhaifah turned away from him. He repeated his question three times, and Hudhaifah turned away from him each time. Then he turned to him on the third time and said: “O Silah! It will save them from Hell,” three times.*”

Some of the Qur'an has been raised from the earth during the time of the Prophet ﷺ, which is mentioned in the narration of *Hudhayfah* ؓ. In *Saheeh Muslim*. *Abu Harb b. Abu al-Aswad* reported on the authority of his father that *Abu Musa al-Ash'ari* ؓ sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: “*You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it*



with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (xvii. 13)."

All praise is for Allah ﷻ the Lord of the creation.



Believing in That Which Necessitates From the Statement of Allah ﷻ ‘He Does What He Intends (or Wills)’

From knowing your belief is this verse, and to believe in His, exalted be He, statement in His Great Book:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا
الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ * وَأَمَّا
الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

“On the Day when it comes, no person shall speak except by His (Allâh’s) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills) And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.”

[*Surah Al-Hud*, (11):105-108]

This verse, with its explicit text and implied meaning, highlights that Allah ﷻ is attributed with numerous great attributes.



He Exercises his Volitional Actions as He Wills.

For instance, Allah ﷻ may become angry with certain individuals among His servants. His anger is [an anger that is in a way that is] befitting of His majestic face and immense power.

When Allah ﷻ Becomes Angry, He Exacts Retribution From Those Who Have Incurred his Wrath.

Allah ﷻ says in His Great Book:

فَلَمَّا ءَاسَفُونَا اُنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ اَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْاٰخِرِيْنَ ﴿٥٦﴾

“So when they angered Us, We punished them, and drowned them all. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.”

[*Surah Az-Zukhruf*, (43):55-56]

Allah ﷻ says:

بِئْسَمَا اُشْتَرُوا بِهٖۤ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَا اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُنَزَّلَ اللّٰهُ

مِّنْ فَضْلِهٖۤ اَعْلٰى مِّنْ يَّشَآءُ مِنْ عِبَادِهٖۤ ۚ فَبَآءُ وَّ بِغَضَبٍ عَلٰى غَضَبٍ ۚ

وَلِلْكَافِرِيْنَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

“How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur’ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.”

[*Surah Al-Baqarah*, (2):90]



Allah ﷻ says:

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِندَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ
عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾

“Say (O Muhammad ﷺ to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tâghût (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).”

[Surah Al-Maidah, (2):60]

Allah ﷻ says:

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

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).”

[Surah Al-Fatiha, (1):6-7]

He Gets Pleased Whenever He Wills, With Whomever He Wills.

As Allah ﷻ says:



قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ

الْعَظِيمُ ﴿١١٩﴾

“Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).”

[*Surah Al-Maidah*, (2):119]

If He is pleased with the slave He is good towards him. It should not be said that the meaning of His anger is to take revenge, nor that the meaning of His being pleased is to be good towards and reward, for this is explaining the attribute with what it necessitates and that is an explanation of the innovators. Rather *Ahlus Sunnah Wal Jamaah*, affirm attributes for Allah ﷻ which He has affirmed for Himself in His Great Book, and affirmed in the authentic sunnah of the Prophet ﷺ, without distortion, negation, seeking the ‘howness’, nor comparing it the creation.

For Allah ﷻ, nothing is like Him in His Essence, Names or Attributes.

Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[*Surah Ash-Shuraa*, (42):11]

Similarly, He dislikes whenever, and whomever He wills from His creation, And loves whenever, and whomever He wills from His creation.



Allah ﷻ says:

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ
وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

“And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home).”

[Surah At-Tawbah, (9):46]

يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

“O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.”

[Surah Al-Maidah, (5):54]



وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ^ط قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ^ط وَلَا
تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرْنَ ^ط فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ^ج إِنَّ
اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

“They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).”

[Surah Al-Baqarah, (2):222]

فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ
مَوَاضِعِهِ ^ل وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ^ج وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ
إِلَّا قَلِيلًا مِنْهُمْ ^ط فَأَعْفُ عَنْهُمْ وَاصْفَحْ ^ج إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

“So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn.”

[Surah Al-Maidah, (5):13]



وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.”

[Surah Al-Hujurat, (49):9]

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

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَرْصُوصٌ ﴿٤﴾

“O you who believe! Why do you say that which you do not do? Most hateful it is with Allâh that you say that which you do not do. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.”

[Surah As-Saff, (61):2-4]

He Is Also Described With Having the Attribute of Mercy.

Allah ﷻ says:

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ ءَاخِرِينَ ﴿١٣٣﴾



“And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.”

[*Surah Al-An'am*, (6):133]

Meaning the one who possesses full widespread Mercy and is described with it, a mercy which encompasses everything.

Allah ﷻ says:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

“...My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn, and give Zakât; and those who believe in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.);”

[*Surah Al-A'raf*, (7):156]

These verses are from the evidences that Ar-Raheem is One Who is Described with Mercy. Meaning the possessor of mercy. Ar-Rahman meaning The Possessor of Mercy. As Al-Azeez means The Possessor of Honour.

The attributes of Allah ﷻ are not restricted or confined to any limit, number, or that which is known to the creation, for His actions are unlimited.

Allah ﷻ says:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ
رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٥٩﴾



“Say (O Muhammad ﷺ to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”

[*Surah Al-Khaf*, (18):109]

It comes in Musnad Ahmad from the narration of Abdullah Ibn Masooud ؓ that the Messenger of Allah ﷺ said, “No Slave says when afflicted with sadness and distress, “O Allah, I am Your slave, and the son of Your male slave, and the son of your female slave. My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured, and Your Decree concerning me is just. I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation, or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness, and the reliever of my distress.” Except that Allah will take away his distress, and replace his sadness with happiness. They said oh Messenger of Allah should we learn those statements? He said yes whoever hears them should learn them.”

In Saheeh Muslim from the narration of Aisha ؓ she said, “ One night I missed the Messenger of Allah ﷺ from his bed. I searched for him. My hand fell over his feet while he was in prostration with his feet erect. He was supplicating, “Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself).”

Allah ﷻ says:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ وُكُنْ فَيَكُونُ ﴿٨٢﴾



**“ Verily, His Command, when He intends a thing, is only that He says to it,
"Be!" - and it is!”**

[*Surah Yaseen*, (36):82]

Allah ﷻ says:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ ﴿١١٧﴾

**“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*, (2):117]

**Allah ﷻ ‘Comes’ and Will Come on the Day of Judgement To
Judge Between the Slaves.**

Allah ﷻ says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ
الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

**“Do they then wait for anything other than that Allâh should come to them in
the shadows of the clouds and the angels? (Then) the case would be already
judged. And to Allâh return all matters (for decision).”**

[*Surah Al-Baqarah*, (2):210]

Allah ﷻ says:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes with the angels in rows.”

[*Surah Al-Fajr*, (89):22]

Allah ﷻ says:



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 ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

“Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting.”

[Surah Al-An'am, (6):158]

Allah's [attribute of] 'coming' is real, in a way that befits His Majesty. Without distortion, negation, seeking the 'howness' of it, nor comparing it to the creation.

He ﷻ Is all High above His Throne.

Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[Surah Ash-Shuraa, (42):11]

In the Same Way, He Descends in the Last Third of the Night.

In the *Saheehayn* from the narration of Abu Huraira رضي الله عنه, that the Messenger of Allah ﷺ said, “Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" This narration was relayed by more than 28



companions from the Prophet ﷺ as mentioned by Imam *Ibnul Qayim* and other than him from the people of knowledge.

The attribute of descending to the lowest heaven when one third of the night remains is affirmed to Allah ﷻ in a way that befits His Majesty, without distortion or negation, and without seeking the ‘howness’ nor comparing it to the creation.

This is proven in the Qur’an with the statement of Allah ﷻ:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ
فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

“On the Day when it comes, no person shall speak except by His (Allâh’s) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).”

[*Surah Hud*, (11):105-107]

And His ﷻ statement:

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

“(He is the) Doer of whatsoever He intends (or wills).”

[*Surah Al-Buruj*, (85):16]



And that which affirms it from the pure Prophetic sunnah is that which has preceded from the narration of *Abu Hurairah* and *Abu Sa'eed Al Khudri* رضي الله عنهما.

The Prophet ﷺ speaks with complete clarity and knows the meanings behind his words. It would not be fitting for him to say, "Our Lord comes down," if he meant the descent of 'His Mercy', 'an angel', or 'His command'. If that were the case, he would have used specific descriptions like "The Mercy of our Lord comes down" or "The Command of our Lord comes down" or "an angel from the angels comes down."

However, the Prophet ﷺ chose to say, "Our Lord comes down," indicating that it is indeed Allah Himself who descends in a manner that befits His majesty, without seeking the 'howness', nor comparing it to the creation, nor negating or distorting.

And He Allah ﷻ is All-High, cannot be shaded or covered by the heavens, for He is Exalted in every way.



Clarifying the Different Forms of Ascription to Allah ﷻ

Ascription to Allah ﷻ Is Categorized in to Two Types;

1. Ascribing an Attribute to the One Being Described With It.

Every meaning that Allah ﷻ has ascribed to Himself or the Prophet ﷺ has ascribed to Him. From the meanings which can not exist separately, such as the face, the eyes, the speech, the hand and other than that, then it is an attribute ascribed to the one being described with it.

2. Ascribing Something From the Creation to its Creator.

It is that which is ascribed to Allah ﷻ from meanings which exist separately, then ascribing it to Allah ﷻ is by way of Him creating it or owning it. Such as The Camel of Allah, or House of Allah, or Slave of Allah, like this. We do not negate any attribute from Allah ﷻ due to any repulsiveness that may occur in the hearts of those with distorted thoughts. Instead, we know that ascribing an attribute to Allah ﷻ elevates it beyond any form of deficiency.

For Allah ﷻ says regarding Himself in His Book:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“Blessed be He in Whose Hand is the dominion; and He is Able to do all things”

[*Surah Al-Mulk*, (67):1]

Allah ﷻ says:



وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ^ط وَخَرَقُوا لَهُ^ج بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ^ج
 سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ^ط أَنَّى يَكُونُ لَهُ^ط
 وَلَدٌ وَلَمْ تَكُنْ لَهُ^ط صَاحِبَةً^ط وَخَلَقَ كُلَّ شَيْءٍ^ط وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

“Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.”

[Surah Al-An'am, (6):100-101]

Allah ﷻ says:

لَوْ كَانَ فِيهِمَا^ط آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا^ط فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ ﴿٢٢﴾

“Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!”

[Surah Al-Anbiya, (21):22]

Allah ﷻ says:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

“Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allâh, Lord of the ‘Âlamîn (mankind, jinn and all that exists).”



[*Surah As-Saffat*, (37):180-182]

Allah ﷻ says:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All the praises and thanks be to Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

[*Surah Al-Fatiha*, (1):2]

All of these verses indicate the generality of His Perfection and Completeness from all angles.



Clarifying the Affirmed Attribute of Intent/Will for Allah ﷻ

In the verse where Allah ﷻ mentions that He does what He wills.
Allah ﷻ says:

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

“(He is the) Doer of whatsoever He intends (or wills).”

[*Surah Al-Buruj*, (85):16]

This Is a Great Attribute, the Attribute of Intent/Will.

Allah ﷻ says:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ ۖ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

**“And whomsoever Allâh wills to guide, He opens his breast to Islâm; and
whomsoever He wills to send astray, He makes his breast closed and
constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on
those who believe not.”**

[*Surah Al-An'am*, (6):125]

Allah ﷻ says:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ



فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

“The month of Ramadan in which was revealed the Qur’ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.”

[Surah Al-Baqarah, (2):185]

Allah ﷻ says:

وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ
اللَّهُ إِلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾

“And let not those grieve you (O Muhammad ﷺ) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh’s Will to give them no portion in the Hereafter. For them there is a great torment.”

[Surah Ali ‘Imran, (3):176]

Allah ﷻ says:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ
جُنُبًا فَأَطْهَرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ
الْغَايِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ ۖ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

“O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.”

[Surah Al-Maidah, (5):6]

The Attribute of Allah's Intent/Will Is Divided Into Two Types:

1. Intent With the Meaning of Will

1. This must occur, since the slave has no choice in it
2. It can occur in that which Allah ﷻ loves and does not love
3. In it faith, and disbelief take place, evil and righteousness



Allah ﷻ says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

“But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. He will admit to His Mercy whom He wills and as for the Zâlimûn - (polytheists, wrong-doers) He has prepared a painful torment.”

[*Surah Al-Insaan*, (76):30-31]

2. Intent With the Meaning of Love

1. This could occur or not occur and the slave has a choice in it
2. It is only in that which Allah ﷻ loves and is pleased with, from statements and actions which are apparent or hidden, or beliefs and other than that from the different acts of good deeds

This occurs only in good deeds because Allah loves good deeds and they are a means of nearness to Him, He dislikes sins, bad deeds, and other than that.

This is an indication towards that which is obligatory in this great chapter.



Clarifying That Attributes Are Divided Into Three Types

1. Attributes of Praise no Deficiency in It From any Angle.

This is affirmed for Allah ﷻ because Allah ﷻ has complete unrestricted perfection from every angle, such as Hearing, Seeing, Speech, Will, Intent, Pleasure and others.

2. Attributes Which Are Deficient From Every Angle.

This is negated from Allah ﷻ. Such as being deaf, dumb, blind, insane, and other than that from the attributes that have deficiency from every angle.

Similarly, Sleeping.

Allah ﷻ says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

“Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him...”

[Surah Al-Baqarah, (2):255]

Similarly, Death.

Allah ﷻ says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا

“And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.”

[Surah Al-Buruj, (25):58]



In these cases the opposite which is complete is affirmed for Allah ﷻ.

We say Allah ﷻ is not over taken by sleep or slumber nor does He die due to His perfect living, sustaining and protecting all that exists.

3. Attributes Which Are Perfect From One Angle and Deficient From Another.

Such as plotting, deceiving, mocking, and other than them. This category is perfect when they are implemented as a response to those who perform these acts. We say Allah ﷻ deceives the deceivers, Allah ﷻ plots against the plotters, Allah ﷻ mocks the mockers, in that way. Allah ﷻ is described with it based upon this meaning, i.e as a response to those who perform these acts.

Allah ﷻ says:

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا ۖ فَمَهْلٍ الْكَافِرِينَ أَْمَهُلُهُمْ
رُؤْيَا ۖ

“Verily, they are but plotting a plot (against you O Muhammad ﷺ). And I (too) am planning a plan. So give a respite to the disbelievers; deal gently with them for a while.”

[Surah At-Tariq, (86):15-17]

Allah ﷻ says:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ
وَيَمْكُرُ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۖ

“And (remember) when the disbelievers plotted against you (O Muhammad ﷺ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.”



[Surah Al-Anfal, (8):30]

Allah ﷻ says:

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

“And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtîn (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance.”

[Surah Al-Baqarah, (2):14-15]

Allah ﷻ says:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

“Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.”

[Surah An-Nisa, (4):142]

As for the attribute of betrayal, then Allah ﷻ is not described with it. Not even in a state of response, because it is an attribute that is not praiseworthy from any angle and it is deficient unrestrictedly. Betrayal is done in a state of promise. It is only said that Allah ﷻ takes hold of and takes revenge from those who betray.

Allah ﷻ says:



وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ ^{قُلْ} وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٧١﴾

“But if they intend to betray you (O Muhammad ﷺ), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.”

[*Surah Al-Anfal*, (8):71]



Affirming That Allah ﷻ Will Be Seen on the Day of Judgement

In *Saheeh Muslim* from the narration of *Abu Huraira* ؓ he said, “The people said, “O Allah's Messenger ﷺ! Shall we see our Lord on the Day of Resurrection?” He replied, “Do you have any doubt in seeing the full moon on a clear (not cloudy) night?” They replied, “No, O Allah's Messenger ﷺ!” He said, “Do you have any doubt in seeing the sun when there are no clouds?” They replied in the negative. He said, “You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and *As-Sirat* (a bridge) will be laid across Hell.’”

This great question was posed from the great scholars, the worshippers of this nation, asking their Prophet ﷺ regarding this great, important affair in Aqeedah. The Prophet's ﷺ answer was, as it came in the narration, “you will see your lord.”

In the *Saheehayn* from the narration of *Abu Saeed Al Khudri* ؓ, “We said, “O Allah's Messenger ﷺ! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet then said, “Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god



(false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate).''

Here, the Prophet ﷺ compared the seeing [of this life] with the seeing [of the afterlife], not that which is seen with that which is seen.

Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾



“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[*Surah Ash-Shuraa*, (42):11]

From that which this narration also indicates to is that Allah ﷻ will be seen, above.

Because He is above His throne, Him being All-High is an eternal attribute that will always be with Him and never leave Him in any moment, May Allah ﷻ be Exalted from the statements of the negators.

An excessive amount of narrations have come to affirm this important belief, which is that Allah ﷻ will be seen in the hereafter.



The Believers Will See Allah ﷻ in Two Places

Firstly: the Land of Gathering, on the Plains of the Day of Judgement.
Allah ﷻ says:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٢﴾

“Some faces that Day shall be Nâdirah (shining and radiant). Looking at their Lord (Allâh).”

[*Surah Al-Qiyamaa*, (75):22-23]

Here “Looking” is used with إلى (particle that means, to), which indicates that it is real, looking with the eyes. It does not mean ‘waiting’ here. For it if meant ‘waiting’ it would not come with إلى [‘Ila’] (to) which indicates a real seeing.

As Allah ﷻ says regarding the queen of Sabaa’:

وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

“But verily! I am going to send him a present, and see with what (answer) the messengers return.”

[*Surah An-Naml*, (27):35]

Allah ﷻ says regarding the disbelievers and the people of polytheism:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَّحْجُوبُونَ ﴿١٥﴾

“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.”

[*Surah Al-Mutaffifin*, (83):15]

Imam Ash Shafi’ee said, “When Allah veiled the disbelievers from seeing him due to anger, proves that the believers will see their Lord due to pleasure.”

They use as evidence the verses of meeting such as Allah ﷻ statement:



اللَّهُ وَأَعْلَمُوا أَنَّكُمْ مُلَقُّوهُ

“...And fear Allâh, and know that you are to meet Him (in the Hereafter)...”

[Surah Al-Baqarah, (2):223]

And His ﷺ statement:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾

“Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun ‘Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).”

[Surah Al-Ahzab, (33):44]

In Saheehayn from the narration of *Adi Ibn Haatim* (رضي الله عنه), that he said that the Messenger of Allah ﷺ said, "Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date- fruit (in charity).”

In Saheeh Muslim from the narration of *Abu Huraira* (رضي الله عنه), that he said, "They said, "Oh Messenger of Allah, will we be able to see our Lord on the Day of Judgment? He said: Do you feel any difficulty in seeing the sun in the noon when there is no cloud over it? They said: No. He again said: Do you feel any difficulty in seeing the moon on the fourteenth night when there is no cloud over it? They said: No. Thereupon he said: By Allah Who is One in Whose Hand is my life. you will not face any difficulty in seeing your Lord but only so much as you feel in seeing one of them. Then Allah would sit in judgment upon the servant and would say: O, so and so, did I not honour you and make you the chief and provide you the spouse and subdue for you horses, camels, and afforded you an opportunity to rule over your subjects? He would say: Yes. And then it would be said: Did you not think that you



would meet Us? And he would say: No. Thereupon He (Allah) would say: Well, We forget you as you forgot Us. Then the second person would be brought for judgment. (And Allah would) say: O, so and so. did We not honour you and make you the chief and make you pair and subdue for you horses and camels and afford you an opportunity to rule over your subjects? He would say: Yes, my Lord. And He (the Lord) would say: Did you not think that you would be meeting Us? And he would say: No. And then He (Allah) would say: Well, I forget you today as you forgot Us. Then the third -one would be brought and He (Allah) would say to him as He said before. And he (the third person) would say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He (Allah) would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, to his flesh and to his bones to speak and his thighs, flesh and bones would bear witness to his deeds and it would be done so that he should not be able to make any excuse for himself and he would be a hypocrite and Allah would be annoyed with him.”

The Evidence of meeting Allah ﷻ as the scholars have mentioned is also evidence for the seeing of Allah ﷻ.

Secondly: They Will See Him ﷻ in Paradise.

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

“There they will have all that they desire - and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic ﷻ).”

[Surah Al-Qaaf, (50):35]

“We have more” has been explained to mean glancing at Allah ﷻ in paradise.

Allah ﷻ said:



لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ
 أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Face of Allāh ﷻ). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.”

[Surah Yunus, (10):26]

Similarly “even more” here has been explained to mean glancing at Allah ﷻ in paradise.

It comes in *Saheeh Muslim*, that *Suhaib* ؓ reported, The Messenger of Allah ﷺ said, *"When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rubb."*

In another established report, he added: *“then he recited: For those who have done good is the best (reward, i.e. Paradise) and even more”*

The Prophet ﷺ explained that “even more”, that it is glancing and looking at Allah ﷻ in paradise. Similarly, Abu Bakr ؓ explained it to mean the same, as did other companions of the Prophet ﷺ.

From the evidences upon that is the statement of Allah ﷻ:



عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٢٣﴾

“On thrones, looking (at all things).”

[*Surah Al-Mutaffifin*, (83):23]

It has [also] been explained to mean looking at Allah ﷻ in paradise.

It comes in *Sunan An Nasa'ee* from *Ammar* ؓ, “I ask you for the pleasure of looking at your face.”

Imam Ad-Darqatuni in his book *Ar-Ru'ya*, and *Imam Al-Aajuree* in his book *Ash-Shareeah* mentioned many evidences to affirm this Salafi Belief.

The belief of the Prophet ﷺ and his noble righteous companions ؓ is upon that of looking at Allah ﷻ in the Hereafter. I have authored a book titled, “*The Authentic Compilation: Looking at Allah in the Hereafter*.”

From those evidences is that which comes in *Saheehayn* from *Jareer Ibn Abdillah* ؓ, “We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full-moon and said, “You people will see your Lord as you see this full moon, and you will have no trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (‘Asr) you must do so.” (See Hadith No. 529, Vol. 1) then he recited, “And glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and ‘Asr prayers) .[qaaf 39]”



Clarifying That Allah ﷻ Will Not Be Seen Until After One Dies

No one can see Allah ﷻ in this worldly life, that only occurs after death. In *Saheeh Muslim*, *Ibn Shihab* said, '*Umar b. Thabit al-Ansari* informed me that some of the Companions of Allah's Messenger ﷺ informed him that the day when Allah's Messenger ﷺ warned people against the Dajjal, he also said: *"There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies."*

What is correct is that even the Prophet ﷺ did not see his Lord in this Dunya with his two eyes whilst awake, rather he saw him with his heart while he was asleep.

It comes in *Saheehayn* from the wording of *Imam Muslim*, It is narrated on the authority of *Masruq* that he said, *"I was resting at (the house of) 'A'isha that she said: O Abu 'A'isha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad ﷺ saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said: "And truly he saw him on the clear horizon" (Al-Qur'an, Surat at-Takwir, 81:23) and "he saw Him in another descent" (Al-Qur'an, Surat Najm 53:13)? She said: I am the first of this Ummah who asked the Messenger of Allah ﷺ about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer); I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: "Eyes comprehend Him not, but He comprehends (all) vision. and He is Subtle, and All-Aware" (Al-Qur'an,*



Surat al-An`am 6:103)? (She, i.e. 'A'isha, further said): Have you not heard that, verily, Allah says: "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise." (Al-Qur'an, Surat ash-Shura, 42:51) She said: He who presumes that the Messenger of Allah ﷺ concealed anything from the Book of Allah fabricates the greatest lie against Allah. Allah says: "O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Al-Qur'an, Surat al-Ma'idah, 5:67). She said: He who presumes that he would inform about what was going to happen tomorrow fabricates the greatest lie against Allah. And Allah says "Say, 'None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.'" (Al-Qur'an, Surat an-Naml, 27:65).

As for the statement of Allah ﷻ in His Great Book:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾

“So (Allâh) revealed to His slave [Muhammad ﷺ through Jibrîl (Gabriel) ﷺ] whatever He revealed. The (Prophet’s) heart lied not in what he (Muhammad ﷺ) saw.”

[Surah An-Najm, (53):10-11]

The intent behind seeing here is that of the heart, for the Prophet ﷺ, only saw his Lord with his heart. It comes in *Saheeh Muslim* from *Ibn Abbas* ؓ, that he said regarding this verse, “he saw him with his heart twice”. It comes in *Saheeh Muslim* with a different wording, “he saw him with his heart”.

As for His Statement exalted be He:

فَوَلَقَدُ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾



“And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).”

[*Surah An-Najm*, (53):13]

The intent here is Jibreel عليه السلام, for the Prophet ﷺ saw him twice, he had six hundred wings that spread out through the horizon on the night of being dispatched and the night of ascending. It comes in *Saheeh Muslim* from *Abu Huraira* رضي الله عنه that he said regarding this verse “*he saw Jibreel.*”

In the *Saheehayn*, *Al-Shaibini* reported to us, “*I asked Zirr b. Hubaish about the words of Allah (the Mighty and Great): "So he was (at a distance) of two bows or nearer" (al-Qur'an, Iiii 8). He said: Ibn Mas'ud informed me that, verily, the Messenger of Allah ﷺ saw Gabriel and he had six hundred wings.*”

In *Saheeh Muslim* from *Abu Dharr* رضي الله عنه, he said I asked the Messenger of Allah ﷺ, did you see your Lord he replied “*Light, how could I see him*” In a wording, “*I saw light*”. Meaning he saw His Veil, Exalted be He.

In *Saheeh* of *Imam Muslim* from the narration of *Abu Musa* رضي الله عنه, The Messenger of Allah ﷺ was standing amongst us and he told us five things. He said: “*Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by Abu Bakr (instead of the word "light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.*”

As for the statement of Allah ﷻ to Musa عليه السلام “*You will not see me.*”

Does not negate seeing Allah ﷻ in totality, all it negates is that He won't be seen in this world. For Allah ﷻ appeared to the mountain and the mountain was created.



He restricted it to a place. if Allah ﷻ wanted Musa عليه السلام to see Him, the mountain would have stayed in its place.

Lan [لـ] (a particle in Arabic), does not benefit the meaning of (negating) forever with *Ahlus Sunnah*.

Ibn Maalik said

*Who ever see negation with Lan to be Then reject his statement and hold on
forever to other than it*

As for the statement of Allah ﷻ in His Great Book:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

“No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.”

[*Surah Al-An'am*, (6):103]

There is no indication in this verse to negate seeing Allah ﷻ in the hereafter, rather in it is affirmation without grasping in totality, meaning that the eyes of the believers will see Allah ﷻ on the Day of Judgement but they won't grasp Him in totality, for He is the All-Great, Exalted, All-Spacious.

We ask Allah ﷻ to grant us and honour us by seeing Him on the Day of Judgement and in paradise as well, as it is the greatest pleasure in paradise.



Belief in the Angels ﷻ

Allah ﷻ says:

Aءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللّٰهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

“The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

[Surah Al-Baqarah, (2):285]

Allah ﷻ says:

وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿١٣٦﴾

“...and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

[Surah An-Nisa, (4):136]

Thus from the beliefs of *Ahlus Sunnah* is believing in the Angels of Allah ﷻ.

Allah ﷻ Created Them From Light.

It comes in *Saheeh Muslim* from the narration of Aisha (رضي الله عنها) she said the Prophet (ﷺ) said, "Angels were created from light, jinns were created from a smokeless flame of



fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)."

From Their Affair عَلَيْهِمُ السَّلَامُ Is That They Do Not Disobey Allah عَلَيْهِ السَّلَامُ.
They Always Do What They Are Commanded.

Allah عَلَيْهِ السَّلَامُ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَظُ شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴿٦﴾

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.”

[Surah At-Tahrim, (66):6]

Also From Their Affair عَلَيْهِمُ السَّلَامُ Is That They Do Not Speak Before Allah عَلَيْهِ السَّلَامُ.

Allah عَلَيْهِ السَّلَامُ says:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾
لَا يَسْبِقُونَهُ ۚ بِالْقَوْلِ وَهُمْ بِأَمْرِهٖ يَعْمَلُونَ ﴿٢٧﴾

“And they say: "The Most Gracious (Allâh) has begotten a son (or children)."

Glory to Him! They [whom they call children of Allâh i.e. the angels, ‘Îsâ (Jesus) - son of Maryam (Mary), ‘Uzair (Ezra)], are but honoured slaves. They speak not until He has spoken, and they act on His Command.”

[Surah Al-Anbiya, (21):26-27]



From Their Affair ﷺ Is That Allah ﷻ Has Created Them for his Remembrance and to Worship Him.

Allah ﷻ says:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

“...while we glorify You with praises and thanks and sanctify You.” He (Allâh) said: "I know that which you do not know."

[Surah Al-Baqarah, (2):30]

From Their Affair ﷺ Is That, From Amongst Them Are Those Who Stand in Rows for the Prayer and Others That Glorify Allah ﷻ.

Allah ﷻ says:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ

الْمُسَبِّحُونَ ﴿١٦٦﴾

“And there is not one of us (angels) but has his known place (or position); And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers); And verily, we (angels), indeed are those who glorify (Allâh’s Praises i.e. perform prayers).”

[Surah As-Saffat, (37):164-166]

From Their Affair ﷺ Is That, From Them Are Those Who Take Care of the Affairs of the Universe.

Allah ﷻ has entrusted them with taking care of many of the affairs of the universe.

You find the angel of death and he has angels with him that aid him in snatching the souls.

Allah ﷻ says:

* قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾



“Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."”

[*Surah As-Sajdah*, (32):11]

Allah ﷻ says:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾

“He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.”

[*Surah Al-An’am*, (6):61]

You Find the Angel of Rain and He Has With Him Angels.

It has been mentioned that no rain drop comes down from the sky except it has with it an angel from the angels.

In *Musnad Ahmad* from the narration of Anas ؓ he said: “the angel of rain sought permission to come to the Prophet ﷺ so it was granted permission. He said to Umm Salamah, “Protect the door, do not let anyone enter”, Al Husayn Ibn ali came and snuck in, he got on top of the shoulder of the Prophet ﷺ, so the angel said to him, “Do you love him?”, the Prophet ﷺ replied “Yes”. He said, “Indeed your nation will kill him, if you want I will show you the place he will be killed in”, he struck his hand and showed him red sand. Umm Salamah took that sand and placed it in a part of her clothing. “We used to hear that he will be killed in Karbala.”

You Find Angels Entrusted With the Womb.

In *Saheehayn* from Abdullah ibn Masoud ؓ, the Messenger of Allah ﷺ, the truthful, and the receiver of the truth, informed us, saying, “The creation of you



(humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it."

From the Angels Are Those in Succession, Guarding by the Command of Allah ﷻ:

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ ۚ مِنْ أَمْرِ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِّنْ دُونِهِ ۚ مِنْ وَالٍ ﴿١١﴾

“For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allâh. Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector.”

[Surah Ar-Ra’d, (13):11]



From Them Are Angels That Distribute.

وَالَّذِي تَرِيَّتْ ذُرُوًّا ۝ فَالْحُمِلَتْ وِقْرًا ۝ فَالْجُرِيَّتْ يُسْرًا ۝
فَالْمُقَسَّمَتِ أَمْرًا ۝ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝ وَإِنَّ الدِّينَ لَوَاقِعٌ ۝

“By (the winds) that scatter dust. And (the clouds) that bear heavy weight of water. And (the ships) that float with ease and gentleness. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh’s) Command.

Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. And verily, the Recompense is sure to happen.”

[Surah Adh-Dhariyat, (51):1-6]

From Them Are Angels That Pull Out the Soul and Others That Gently Take Them Out.

وَالَّتِزَعَتِ غَرْقًا ۝ وَالَّتِشِطَّتِ نَشْطًا ۝ وَالسَّيْحَتِ سَبْحًا ۝
فَالسَّيْقَتِ سَبْقًا ۝ فَالْمُدَبِّرَتِ أَمْرًا ۝

“By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. By those (angels) who gently take out (the souls of the believers). And by those that swim along (i.e. angels or planets in their orbits).

And by those that press forward as in a race (i.e. the angels or stars or the horses). And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).”

[Surah An-Nazi’at, (79):1-5]

An-Nazi’aat is the angels that pull out the souls of the disbelievers with force. *An-Nashitaat* are the angels that gently take out the souls of the believers as a drop of water flows from a water skin, as the clarification of it will come in [the subject of] belief regarding the punishment and bliss of the grave.



The Affair of the Angels ﷉ Is Great, They Are Obedient to Their Lord, Glorifying Him With his Praise.

Allah ﷻ says:

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

“And verily, we (angels), indeed are those who glorify (Allâh’s Praises i.e. perform prayers).”

[*Surah As-Saffat*, (37):166]

It comes in *Saheeh Muslim* from the narration of *Abu Dharr* ؓ that the Messenger of Allah ﷺ was asked: “which speech is best?, he said “That which Allah chose for his angels or his slaves, Subhanallah Wa Bi Hamdihi.”

From Their Affair Is That They Are Great in Number, Only Allah ﷻ Knows the Extent of It.

Allah ﷻ says:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَٰنًا ۖ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ ۖ وَالْكُفْرُونَ مَآذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِي مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِّلْبَشَرِ ﴿٣١﴾

“And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur’ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur’ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy)



and the disbelievers may say: "What Allâh intends by this (curious) example ?"
Thus Allâh leads astray whom He wills and guides whom He wills. And none can
know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning)
reminder to mankind."

[*Surah Al-Muddaththir*, (74):31]

In *Saheehayn* from the narration of *Malik Ibn Sa'sa'a* رضي الله عنه, he said that the Prophet ﷺ said: *"Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcomed o son and a Prophet.' Then I was shown Al-Bait-al-Ma'mur (i.e. Allah's House). I asked Gabriel about it and he said, This is Al-Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily)."*

Thus every day 70 000 angels enter *Bait-al-Ma'mur*, pray in it, and do not return to it until the Day of Judgement, this indicates the great number of them.

From Their Affairs عليه Are Those Who Carry the Throne.

Allah ﷻ says:

وَأَلْمَلِكُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾

"And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them."

[*Surah Al-Haqqah*, (69):17]

In *Sunan Abu Dawood* from the narration of *Jaabir Ibn Abdullah* رضي الله عنه from the Prophet ﷺ, that he said: *"I have been permitted to tell about one of Allah's angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years."*

It also comes in the *Musnad Abi Ya'la* رحمته الله: from the Hadith of *Abu Huraira* رضي الله عنه that he said: The Prophet ﷺ said: *"It has been permitted for me to speak regarding*



an angel whose feet have passed through the seventh heaven, and the throne is on his shoulders whilst he is saying Exalted be you where ever your knowledge and power reaches”

From Their Affair ﷺ Is That They Have Wings.

Allah ﷻ says:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ
مَّثْنَى وَثُلَاثَ وَرُبْعٍ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.”

[Surah Al-Fatir, (35):1]

The Prophet ﷺ seen Jibreel ﷺ and he had six hundred wings. In Saheehayn, Al-Shaibini reported to us: I asked Zirr b. Hubaish about the words of Allah (the Mighty and Great):" So he was (at a distance) of two bows or nearer" (al-Qur'an, Iiii 8). He said: Ibn Mas'ud informed me that, verily, the Messenger of Allah ﷺ saw Gabriel and he had six hundred wings.

From Their Affair ﷺ Is That They Will Come on the Day of Judgement With Allah ﷻ.

Allah ﷻ says:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes with the angels in rows.”

[Surah Al-Fajr, (89):22]

Allah ﷻ says:



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 ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

“Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting.”

[Surah Al-An'am, (6):158]

From Their Affair Is That Jibreel ؑ, Ar-Ruh Al-Ameen, Is the Best of Them.

For that reason Allah ﷻ chose him amongst the angels to come down with His Revelation to the Prophets and Messengers ﷺ. Jibreel ؑ is the best angel, unrestrictedly. He is the best messenger amongst the angels unrestrictedly. As our Prophet Muhammad ﷺ is the best Messenger and Prophet, unrestrictedly, and is the best Human Messenger, unrestrictedly.

Allah ﷻ says:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

“And truly, this (the Qur’ân) is a revelation from the Lord of the ‘Âlamîn (mankind, jinn and all that exists). Which the trustworthy Rûh [Jibrîl (Gabriel)] 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'ara, (26):192-195]



Jibreel ﷺ Is the Enemy of the Jews.

Allah ﷻ says:

قُلْ مَنْ كَانَ عَدُوًّا لِحَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلٰى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَحَبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

“Say (O Muhammad ﷺ): "Whoever is an enemy to Jibrîl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ân) down to your heart by Allâh’s Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl (Gabriel) and Mîkâ’il (Michael), then verily, Allâh is an enemy to the disbelievers.”

[Surah Al-Baqarah, (2):97-98]

In *Musnad Ahmad* from the narration of *Ibn Abbas* رضي الله عنه he said, “A group from the Jews came to the Prophet ﷺ one day, and said Oh Abul Qasim inform of us regarding these affairs we will ask you about that none know except a prophet. He said, ask me regarding what you will, but give me the protection of Allah, and that which Yaqoub took as a covenant from his children. If I were to inform you of something you are aware of you will follow me upon Islam. They said We will give you that. He said ask me regarding what you wish. They said “inform us about four things that we will ask you about, Inform us of which food Israaël made impermissible for themselves before the Tawrah was revealed? Inform us of the fluid of a woman and that of a man? How is a male formed from it? Inform us how this illiterate prophet is in his sleep? And who is his friend from the angels?” He said, “Upon you is to accept the covenant of Allah that if I inform you, you will follow me”. They said give him what he wills from covenant and ratification. He said, “I ask you by the one who sent the Tawrah upon Musa, do you know that Israaël is Yaqoub, he became severely ill for a long time, he took an oath by Allah that if Allah cured him from his sickness he will make impermissible upon himself



the most beloved drink to him and the most beloved food to him, the most beloved food to him was camel meat, and the most beloved drink to him was its milk.” They said, “Yes”. He said “Oh Allah bear witness against them, I ask you by the one none has the right to be worshipped except him, the one who revealed the Tawrah to Musa do you know that the fluid of a man is white and thick, and that the fluid of a woman is yellow and light, whichever of the two overpowers then the child will resemble that parent by the will of Allah, if the fluid of the man overpowers the fluid of the woman it will be a boy by the will of Allah and if the fluid of a female overpowers that of the man it will be a girl by the will of Allah.” They said, “Yes”. He said, “Oh Allah bear witness against them, I ask you by the one who revealed the Tawrah to Musa, do you know that this illiterate prophet, his eyes sleep but his heart does not” They said, “yes”, He said, “Oh Allah bear witness”, They said, “Now inform us of who is your friend from the angels, then we will either join you or leave and oppose you”, He said, “Indeed my friend is Jibreel Allah did not send a prophet except that Jibreel is his friend”, They said, “then we will leave and oppose you if you had a friend from the angels other than him we would have followed you and deemed you truthful,”, he said, “What prevents you from deeming him to be truthful”, They said, “he is our enemy”,

Then Allah ﷻ revealed the verses:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا
بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

“Say (O Muhammad ﷺ): "Whoever is an enemy to Jibrîl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ân) down to your heart by Allâh’s Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers. Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl (Gabriel) and Mîkâ’îl (Michael), then verily, Allâh is an enemy to the disbelievers.”

[Surah Al-Baqarah, (2):97-98]



The evidences regarding the angels are many in the Quran and the affirmed prophetic sunnah of the Prophet ﷺ.

Next (in Rank) Is Mikaeel ؑ.

He is the angel entrusted with rain. Jibreel ؑ is entrusted with the life of the hearts And Mikaeel ؑ is entrusted with the life of the bodies.

Then Israfeel ؑ Is the Angel Entrusted With Blowing in the Trumpet.

It comes in *Sunan At-Tirmidhi* from the narration of *Abu Saeed Al Khudri* ؓ he said the Messenger of Allah ﷺ said, *"How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He ؓ perceived as if this had shocked his Companions, so he ؓ told them to seek comfort through reciting: 'Hasbunallah wa ni'mal-Wakil [Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]."*

For that reason, the Prophet ﷺ used to seek nearness to Allah ﷻ by His Lordship, by mentioning these three angels.

As comes in *Saheeh Muslim*, *Abd al-Rahman b. 'Auf* ؓ reported, *"I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Messenger of Allah ﷺ commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest amongst Thy servants concerning their differences. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guidest whom Thou wilt to the Straight Path."*



From Them Is the Angel of the Mountains.

It comes in *Saheehayn* from the narration of Aisha رضي الله عنها wife of the Prophet ﷺ, That she asked the Prophet ﷺ, “Have you encountered a day harder than the day of the battle) of Uhud?” The Prophet ﷺ replied, “Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yalail bin 'Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha-alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e. two mountains) fall on them." The Prophet ﷺ said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

From Them Is Malik رضي الله عنه, the Gatekeeper of the Hell Fire.

Allah ﷻ says:

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مَكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

“Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein. We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers). And they will cry: "O Malik (Keeper



of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."

[*Surah Az-Zukhruf*, (43):74-78]

In *Saheeh Al Bukhari* from the narration of *Samurah Ibn Jundub* رضي الله عنه, he said the Prophet ﷺ, said, "Last night I saw (in a dream) two men coming to me. One of them said, "The person who kindles the fire is Malik, the gate-keeper of the (Hell) Fire, and I am Gabriel, and this is Michael."

From Them عليه السلام Is the Gatekeeper of Paradise.

There is no evidence to affirm that his name is 'Ridwaan' even if it is mentioned in some of their poetry.

In *Saheeh Muslim* from the narration of *Anas Ibn Maalik* رضي الله عنه he said the Messenger of Allah ﷺ said, "I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee."

The Angel of Death عليه السلام

Allah ﷻ says:

*** قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾**

" Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord.""

[*Surah As-Sajdah*, (32):11]

It has not been confirmed that his name is 'Azraaeel'.



From Them Are Angels That Will Pull the Hellfire on the Day of Judgement.

In *Saheeh Muslim* from the narration of *Ibn Mas'ud* رضي الله عنه reported, Messenger of Allah ﷺ said, "Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it".

Allah ﷻ says:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
وَجِئَاءَ يَوْمَيْدٍ بِجَهَنَّمَ ﴿٢٣﴾ يَوْمَيْدٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٤﴾

“Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?”

[*Surah Al-Fajr*, (89):21-23]

From Them Are Those That Write the Actions of Those Who Are Charged With Actions.

Allah ﷻ says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“Not a word does he (or she) utter but there is a watcher by him ready (to record it).”

[*Surah Qaf*, (50):18]

Allah ﷻ says:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ﴿٨٠﴾ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨١﴾

“Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.”

[*Surah Az-Zukhruf*, (43):80]



Raqeeb: Is the angel that writes down the good deeds and he is on the right side.

Ateed: Is the angel that writes down the bad deeds and he is on the left side.

Due to that which has come in *Mu'ajam Al-Kabeer* of Imam *At Tabaraani* from the narration of *Abu Umamah* رضي الله عنه, from the Messenger of Allah ﷺ he said, *"The companion of the left raises the pen from the Muslim slave that has erred or made a mistake for six hours, if he regrets, seeks forgiveness from it then it is tossed, if not it is written down as one bad deed."*

From Them Are Angels That Have Been Entrusted With the Grave, and That Which It Includes of Pleasure and Punishment.

In *Sunan at Tirmithi* from the narration of *Abu Hurairah* رضي الله عنه he narrated that, The Messenger of Allah ﷺ said, *"When the deceased - or he said when one of you - is buried, two angels, black and blue (eyed_ come to him. One of them is called Al-Munkar, and the other An-Nakir. They say: 'What did you used to say about this man?' So he says what he was saying (before death) 'He is Allah's slave and His Messenger. I testify that none has the right to be worshipped but Allah and that Muhammad is His slave and His Messenger.' So they say: 'We knew that you would say this.' Then his grave is expanded to seventy by seventy cubits, then it is illuminated for him. Then it is said to him: 'Sleep.' So he said: 'Can I return to my family to inform them?' They say: 'Sleep as a newlywed, whom none awakens but the dearest of his family.' Until Allah resurrects him from his resting place." "If he was a hypocrite he would say: 'I heard people saying something, so I said the same; I do not know.' So they said: 'We knew you would say that.' So the earth is told: 'Constrict him.' So it constricts around him, squeezing his ribs together. He continues being punished like that until Allah resurrects him from his resting place."*

Whoever claims that the angels are the inspirit of good only, and don't believe in them, then he has disbelieved, because he has belied the Qur'an and the affirmed Prophetic Sunnah from the Prophet ﷺ.



They are a creation that is physically present, a great creation, Allah ﷻ created them and gave them long life spans.

Belief in the angels is of two types:

1. General Belief

We believe in them generally, believing in those we know of and don't know of, we believe they are created from light, they don't disobey Allah ﷻ in that which He commands them with, they do as they are commanded, and that Allah ﷻ created them with wings. The clarification regarding all of that has preceded.

2. The Detailed Belief

We believe regarding those we have been informed about, and regarding their specific deeds which has been clarified in the Quran and the Sunnah from the Prophet ﷺ.

Belief in the angels distances you from arrogance, and self amazement, for who are you? What are you? However righteous you are, you are going to sin, you are going to be deficient, you are going to be covered by some sins and misdoings, add to that you are a weak creation compared to the great creation of the angels.

As for the angels then they are honourable slaves, they don't disobey Allah ﷻ in that which they are commanded with, they do as they are commanded, they praise Allah ﷻ and obey Him and do not become tired from His worship ever.

Allah ﷻ says:

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْثُونَ ﴿٢٠﴾



“To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).”

[Surah Al-Anbiyaa, (21):19-20]

For That Reason on the Day of Judgement the Human Being Will Be Inspired to Praise [Allah] as He Is Inspired To Breathe.

As comes in *Saheeh Muslim*, *Jabir*  reported, The Messenger of Allah  said, *"The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe."*

It comes in *Saheehayn*, Narrated *Abu Huraira* , Allah's Messenger  said, *"The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening."*

Meaning they will have from the attribute of the angels, that of constant praise.

Thus it is upon us to fulfil this great act of worship (faith in the angels), and that we love all the angels.

From Them Are Those Who Pray for Those Who Obey Allah .

Allah  says:



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum).”

[Surah Al-Ahzab, (33):56]

In *As-Saheehayn*, Narrated *Abu Huraira* (رضي الله عنه), Allah’s Messenger (ﷺ) said, "The congregational prayer of anyone amongst you is more than twenty (five or twenty seven) times in reward than his prayer in the market or in his house, for if he performs ablution completely and then goes to the mosque with the sole intention of performing the prayer, and nothing urges him to proceed to the mosque except the prayer; then, on every step which he takes towards the mosque, he will be raised one degree or one of his sins will be forgiven. The angels will keep on asking Allah's forgiveness and blessings for everyone of you so long as he keeps sitting at his praying place. The angels will say, 'O Allah, bless him! O Allah, be merciful to him!' as long as he does not do Hadath or a thing which gives trouble to the other." The Prophet (ﷺ) further said, "One is regarded in prayer so long as one is waiting for the prayer."

The angels call upon Allah (ﷻ) for the righteous believer.

Allah (ﷻ) says:



الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ
تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾

“Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!"

[Surah Ghaafir, (40):7]

Allah ﷻ says:

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ^ج وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ^ظ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

“Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.”

[Surah Ash-Shuura, (47):5]

If the Muslim travels for the obedience of Allah ﷻ then an angel follows him with his banner waving it above his head.

As comes in the *Musnad of Imam Ahmad* from the narration of *Abu Huraira* رضي الله عنه, That the Prophet ﷺ said, “No one travels from his house except by his door are two banners one in the hand of an angel and another in the hand of a devil, if he leaves for that which Allah loves the angel follows him with his banner, he continues to be under the banner of the angel until he returns to his house, but if he leaves for that which angers Allah then the devil follows him with his banner, and continues to be under the banner of the devil until he returns to his house.”



The banner of a noble angel follows one who leaves his house in the obedience of Allah ﷻ because he left for the obedience of Allah ﷻ.

What is important regarding the Angels ﷻ is that their affair is great and noble, in opposition to the Jinn and devils.

Allah ﷻ Has Created Three Types of Creation When It Comes to the Chapter of Being Legally Responsible.

1. The Angels ﷻ
 - They are created for His worship and obedience
2. Jinn
 - From them are obedient monotheistic Muslims
 - From them are disobedient evil Muslims
 - From them are disbelievers in their Lord, polytheists, and they are the majority. They are the devils and they are the most distant creation from the obedience of Allah ﷻ.
3. Humans
 - From them are obedient monotheistic Muslims, the highest of them are the Messengers and Prophets.
 - From them are Muslims who are disobedient evil doers, and deficient in the obedience of Allah ﷻ.
 - From them are disbelievers who set up partners with their Lord and they are the majority of the children of Adam.

Upon you—Oh Muslim, is that you follow the angels, the prophets, and the messengers as much as you are able to.

Be obedient to Allah ﷻ, worshipping Him alone, distancing oneself in totality from polytheism, disbelief, innovations, newly invented matters, major sins, and from minor sins as much as you are able to.



Be one who is aware that Allah ﷻ is ever watchful over him, put your trust in Him, praise Him, seek His forgiveness for yourself, the male and female believers, those who are alive and have passed. Allah's aid is sought and All Praise is to Allah ﷻ the Lord of the creation.



Belief in the Books Revealed to the Prophets and Messengers ﷺ

Allah ﷻ says:

أَمَّا الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

“The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”

[Surah Al-Baqarah, (2):285]

Allah ﷻ says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ

“ Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice...”

[Surah Al-Hadid, (57):25]

Allah ﷻ says:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ءَ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُوْلِهِ ءَ
وَالْكِتَابِ الَّذِي اُنْزِلَ مِنْ قَبْلُ ءَ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ ءَ وَكُتُبِهِ ءَ
وَرُسُلِهِ ءَ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيْدًا ﴿١٣٦﴾

“O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur’ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”

[Surah An-Nisa, (4):136]

From the beliefs of the Muslims is to believe in the Books of Allah ﷻ which have been revealed to the Prophets and Messengers ﷺ. There are many books, none know of their extent, except Allah ﷻ.

It Comes in the Sunnah Clarifying Their Number.

Imam Al-Bayhaqi mentioned in Shu’abul Eeman from Hassan al Basri, that he said, “Allah revealed 104 books from the sky, its sciences have been placed in four of them. The Tawrah, Injeel, Az Zaboor and Al Furqaan (the Qur’an), Then he placed the sciences of the Tawrah, Injeel, Az Zaboor and Al Furqaan, then he placed the sciences of the Qu’ran Al Mufassal, then he placed that of Al Mufasaal from the Qur’an in the opening chapter of the Book, who ever knows its Tafseer then he it is as if he knows the Tafseer of all the revealed books.

Belief in the Revealed Books Are of Two Categories:

1. General Belief

It is to believe in every book Allah ﷻ has revealed to His Prophets and Messengers, that which we are aware of and that which we are not aware of.

2. Detailed Belief



It is to believe in the revealed books which have been clarified to us in the noble Qur'an, and in the affirmed, pure Prophetic Sunnah of the Prophet ﷺ.

From the Books That Have Been Revealed in the Noble Qur'an and in the Pure Prophetic Sunnah From the Prophet ﷺ.

1. Tawrah

Allah ﷻ revealed it to His Prophet Musa ﷺ

The proof for that is that which comes in *Saheeh Muslim, Al-Bara' b. 'Azib* رضي الله عنه reported: "There happened to pass by Allah's Apostle ﷺ a Jew blackened and lashed. Allah's Apostle ﷺ called them (the Jews) and said: Is this the punishment that you find in your Book (Torah) as a prescribed punishment for adultery? They said: Yes. He (the Holy Prophet) called one of the scholars amongst them and said: I ask you in the name of Allah Who sent down the Torah on Moses if that is the prescribed punishment for adultery that you find in your Book. He said: No."

2. Injeel

Allah ﷻ revealed it to His Prophet 'Eesa Ibn Maryam ﷺ

The proof for that is the statement of Allah ﷻ in His Noble Book:

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

“And in their footsteps, We sent ‘Îsâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn ”

[Surah Al-Maidah, (5):46]



The statement of Allah ﷻ in His Noble Book:

ثُمَّ قَفَّيْنَا عَلَىٰ ءَاثَرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الْإِنْجِيلَ

“Then, We sent after them Our Messengers, and We sent ‘Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel)...”

[*Surah Al-Hadid*, (57):27]

3. Az Zaboor

Allah ﷻ revealed it to His Prophet *Dawood* ﷺ.

The proof for that is the statement of Allah ﷻ in His Noble Book:

وَوَعَدْنَا دَاوُودَ زَبُورًا

“...and to Dâwûd (David) We gave the Zabûr (Psalms).”

[*Surah An-Nisa*, (4):163]

4. As Suhuf

Which Allah ﷻ revealed to His *Khaleel* and Messenger *Ibraheem* ﷺ

The proof for that is:

صُحُفٍ إِبْرَاهِيمَ وَمُوسَىٰ

“ The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).”

[*Surah Al-A'la*, (87):19]

5. Suhuf of Musa ﷺ

The proof for that is:

صُحُفٍ إِبْرَاهِيمَ وَمُوسَىٰ

“ The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).”

[*Surah Al-A'la*, (87):19]



The statement of Allah ﷻ in His Noble Book:

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٣٦﴾

“Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),”
[*Surah An-Najm*, (53):36]

It has been said that the Suhuf of Musa is the Tawrah

6. The Noble Qur'an

Which Allah ﷻ revealed on His Slave, *Khaleel*, Messenger, Seal of the Prophets and Messengers, Leader of the children of Adam on the Day of Judgement Muhammad ﷺ.

The proofs for that are many:

Allah ﷻ says:

إِنَّهُ وَلَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

“That (this) is indeed an honourable recitation (the Noble Qur'ân). In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allâh) none can touch but the purified (i.e. the angels). A Revelation (this Qur'ân) from the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

[*Surah Al-Waqi'ah*, (56):77-80]

Allah ﷻ says:



إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا
بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

“That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ] which he has brought from Allâh]. It is not the word of a poet:

little is that you believe! Nor is it the word of a soothsayer (or a foreteller):
little is that you remember! This is the Revelation sent down from the Lord of
the ‘Âlamîn (mankind, jinn and all that exists).”

[*Surah Al-Haqqah*, (69):40-43]

Allah ﷻ says:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ
مِّن رَّبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾

“But those who believe and do righteous good deeds, and believe in that which
is sent down to Muhammad (ﷺ) - for it is the truth from their Lord - He will
expiate from them their sins, and will make good their state.”

[*Surah Muhammad*, (47):2]

Allah ﷻ says:

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ﴿٢٩﴾

“ (This is) a Book (the Qur’ân) which We have sent down to you, full of
blessings, that they may ponder over its Verses, and that men of
understanding may remember.”

[*Surah Sad*, (38):29]



It is the only remaining book on earth, safeguarded by Allah's protection from any additions, omissions, or distortions.

Allah ﷻ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption).”

[*Surah Hijir, (15):9*]

All the revealed books from the heavens to the prophets and messengers have undergone distortions and alterations, except for the noble Qur'an, which Allah ﷻ has protected from any additions, omissions, distortions, or changes. The Qur'an serves as the foundation for both the worldly life and the hereafter, as the Prophet ﷺ is the final Messenger and Prophet. Therefore, it is essential for this book to be preserved in its wordings and meanings, free from any alterations.

Allah ﷻ has safeguarded the Qur'an's wordings, ensuring it remains unaltered in every way. Additionally, He preserved its meanings through *Ahlus Sunnah Wal Jamaah*. Those who clarify the correct meanings of the Qur'anic verses concerning Tawheed, Names and Attributes, belief in the Last Day, and all other aspects of knowledge. They refute anyone who denies, distorts, misinterprets, or compares the creation to the Creator. Their explanations of the noble Qur'an align with the understanding of the *Salaf As-Salih* (rightly guided predecessors), whom Allah ﷻ be pleased with.

This Book Allah ﷻ Described It as Noor (Light), and Guidance.

Allah ﷻ says:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۖ
فَاغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا



كَأَنَّهُمْ يَصْنَعُونَ ﴿١٤﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا
 مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ
 نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
 وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
 بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

“And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.¹ So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh’s Book, disobeyed Allâh’s Messengers and His Orders and transgressed beyond bounds in Allâh’s disobedience); and Allâh will inform them of what they used to do. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad ﷺ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur’ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).”

[Surah Maidah, (5):14-16]



Allah ﷻ Described It as an Admonition, a Cure, Guidance and a Mercy:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تَكْمٌ مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

“O mankind! There has come to you a good advice from your Lord (i.e. the Qur’ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur’ân); - therein let them rejoice." That is better than what (the wealth) they amass.”

[Surah Yunus, (10):57-58]

Allah ﷻ Described It as a Reminder, and That It Is a Warning:

الْمَصَّ ﴿١﴾ كَتَبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ
وَذِكْرٍ لِّلْمُؤْمِنِينَ ﴿٢﴾ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن
دُونِهِ أَوْلِيَاءَ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

“Alif-Lâm-Mîm-Sâd. [These letters are one of the miracles of the Qur’ân and none but Allâh (Alone) knows their meanings.] (This is the) Book (the Qur’ân) sent down unto you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur’ân and Prophet Muhammad’s Sunnah), and follow not any Auliya’ (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!”



[Surah A'raf, (7):1-3]

Allah ﷻ says:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً
وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

“Is it not sufficient for them that We have sent down to you the Book (the Qur’ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.”

[Surah Al-‘Ankabut, (29):51]

Allah ﷻ Described It as Burhaan (Convincing Proof).

Allah ﷻ says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا
﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَءَاغْتَصَمُوا بِهِ ۖ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ
وَفَضْلٍ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

“O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad ﷺ) from your Lord; and We sent down to you a manifest light (this Qur’ân). So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path.”

[Surah An-Nisa, (4):174-175]

And other than that from the great descriptions which the speech of Allah ﷻ contains. This is proof that the happiness of this nation is by them taking hold of the noble Qur’ân, and by that which is affirmed from the pure prophetic sunnah of the Prophet ﷺ.



Allah ﷻ says:

وَالْتَّجَمَ إِذَا هَوَىٰ ۖ ۝١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤

“ By the star when it goes down (or vanishes). Your companion (Muhammad ﷺ) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a Revelation revealed.”

[*Surah An-Najm*, (53):1-4]



Clarifying That Belief in the Sunnah Enters in to the Belief in the Book of Allah ﷻ

From that which enters into believing in the book of Allah ﷻ is belief in the affirmed Sunnah of the Prophet ﷺ.

Allah ﷻ says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allâh; verily, Allâh is Severe in punishment.”

[Surah Al-Hashr, (59):7]

Allah ﷻ says:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ
مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَاغُ الْمُبِينِ ﴿٥٤﴾

“Say: “Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allâh’s Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).”

[Surah An-Nur, (24):54]

Allah ﷻ says:

وَالنَّجْمُ إِذَا هَوَىٰ ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾



وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤٣﴾

“ By the star when it goes down (or vanishes). Your companion (Muhammad ﷺ) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a Revelation revealed.”

[Surah An-Najm, (53):1-4]

In *Sunan Abu Dawood*, Narrated *Al-Miqdam ibn Ma'dikarib* (رضي الله عنه), The Prophet (ﷺ) said, *“Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.”*

His statement, *“I have been given the Qur'an and something like it,”* is the Sunnah which clarifies the noble Qur'an.

Allah (ﷻ) says:

بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

“...And We have also sent down unto you (O Muhammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.”

[Surah An-Nahl, (16):44]

Some individuals make a distinction between the noble Qur'an and the authentic Prophetic Sunnah of the Prophet (ﷺ) when using them as evidence. However, this



distinction is not correct. In contrast, the *Raafidah* and *Houthi* groups in Yemen have adopted a slogan called, "The Qur'an Movement," using it as a pretext to reject the Prophetic Sunnah. If they were truly adhering to the teachings of the noble Qur'an as they claim, they would be obligated to hold onto the affirmed Prophetic Sunnah of the Prophet ﷺ. This is because the Qur'an itself commands obedience to the Prophet ﷺ, as mentioned in the preceding verses, which emphasize following the Prophet's commands and avoiding what he warned against.

Allah ﷻ says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.”

[*Surah An-Nisa*, (4):65]

The one who rejects the Sunnah is in great peril and cannot be considered among the believers or the monotheists who believe in Allah ﷻ as the Lord of creation. Such a person has essentially rejected and belied the Qur'an, for they deny what the Noble Qur'an indicates and commands. Moreover, rejecting the Sunnah also means rejecting the consensus of the rightly guided predecessors, may Allah ﷻ be pleased with all of them.

Regarding the narration where the Prophet ﷺ said, "*That which comes to you from me, then present it upon the Qur'an; if the Qur'an accepts it, then accept it, and if it rejects it, then reject it.*" Imam Yahya Ibn Ma'een and other scholars said they presented this narration to the Qur'an, the Qur'an rejected it and the Qur'an confirmed the importance of holding onto the Sunnah. Among the people of truth, there is no distinction between the *Mutawatir* (reported by many routes) and *Ahaad* (single routes) hadiths. Whatever has been authentically reported from the Prophet



ﷺ benefits knowledge, and action is to be conducted in accordance with it. The Prophet ﷺ is one, the caller to the prayer is one, the Prophet's messenger to the different rulers calling them to Allah ﷻ was one, and in many affairs.

Therefore, it is incumbent upon us to believe in the Qur'an as the speech, revelation, and light of our Lord—revealed as a mercy to the creation and a guidance to the straight path. Additionally, we believe in the pure and affirmed Sunnah of the Prophet ﷺ, which Allah ﷻ revealed to him as a source of guidance for the people.

It comes in *Sunan Abu Dawood*, From the narration of *Abdullah Ibn Amr* رضي الله عنه, “I used to write everything which I heard from the Messenger of Allah ﷺ. I intended (by it) to memorize it. The Quraysh prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah ﷺ is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah ﷺ. He signalled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.”

Everything that the Prophet ﷺ said is the truth. It is not possible for a Muslim to pray the way the Prophet ﷺ prayed and commanded with, except by way of the Sunnah. In *Saheeh Bukhari* from the narration of *Malik Ibn Al Huwayrith* رضي الله عنه he said the Messenger of Allah ﷺ said, “Pray as you have seen me pray.” A Muslim cannot fast the way the Prophet ﷺ fasted except by way of the Sunnah. A Muslim cannot give Zakat which is obligatory upon him except by way of the Sunnah. A Muslim cannot perform Hajj as the Prophet ﷺ performed it and commanded it except by way of the Sunnah.

In *Saheeh Muslim* from the narration of *Jaabir Ibn Abdullah* رضي الله عنه, “I saw Allah's Apostle ﷺ flinging pebbles while riding his camel on the Day of Nahr, and he was saying, “Learn your rituals (by seeing me performing them), for I do not know



whether I would be performing Hajj after this Hajj of mine.” Rather, you are not able to perform different legislative dealings such as marriage, freeing a slave, buying and selling except by way of the Sunnah. The Noble Quran came with commanding general legislation.

Allah ﷻ says:

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

“And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki‘ûn.”

[*Surah Al-Baqarah*, (2):43]

Whilst the pure Prophetic way came with clarifying that which the Qur’an left general. The Prophet ﷺ clarified to us that five prayers are obligatory every day, and he clarified the times for the prayers, how to pray, what we read and say whilst standing, in bowing, raising up from bowing, whilst standing, in prostration, between the two prostrations, in *Tashahhud*, and how we end and exit from the prayer. He also clarified how many sets each prayer is, when we recite silently and when we recite out loud and other than that. He commanded us to pray the way he prayed.

The Prophet ﷺ clarified to us the minimum amount of wealth one must have for Zakat to be obligatory, and when Zakat is obligatory, the amount that needs to be given, what are the different forms of wealth which Zakat is due on and similar to this.

In regards to Hajj, Allah ﷻ says:

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

“... And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s



conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the ‘Âlamîn (mankind, jinn and all that exists).”

[*Surah Ali-‘Imran*, (3):97]

The Prophet ﷺ taught us how to perform Hajj, what are the deeds we perform, when do we enter in to the state of *Ihraam*, when do we do *Tawaaf* around the House, and when do we stand on *Arafat*. Similarly he taught us the pillars of Hajj and Umrah, the obligatory acts of Hajj and Umrah, the Sunnah acts of Hajj and Umrah, that which is not allowed during Hajj and Umrah, that which nullifies Hajj and Umrah and similar to this. The Prophet ﷺ, performed the farewell pilgrimage and the companions performed it with him, and they learned the rituals of Hajj, then taught it to those after them, and it continued like this until it reached us from the books of the Sunnah. Part of Faith in the Quran is belief in the Sunnah, since one can not truly act upon the Qur’an except by way of the Sunnah. For the Sunnah clarifies the generalities of the Quran, and makes clear that which is not clear in the Qur’an.

The Quran and Sunnah Are Two Brothers That Support One Another and Don't Differ.

Allah ﷻ says:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad ﷺ), who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.”

[*Surah Al-Baqarah*, (2):129]



Allah ﷻ says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢﴾

“He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’ân, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error.”

[*Surah Al-Jumu'ah*, (62):2]

The verses in regards to this are many.

The ‘Book’ is the Noble Quran; the ‘Wisdom’ is the pure affirmed Prophetic Sunnah from the Prophet ﷺ, this is if the book and wisdom are both mentioned together. If not, and wisdom is mentioned alone, then the intent is both the book and the Sunnah.

Being correct in statements and actions can only be achieved through adhering to the book and Sunnah. Making a distinction between the two is not acceptable; such a person is not truly among the followers of Islam, neither near nor distant. The individuals who transmitted the noble Qur'an from the Prophet ﷺ are the same ones who conveyed the pure Prophetic Sunnah. It is contradictory to accept what they gathered from the Qur'an and reject what they gathered from the Sunnah. Only those who belong to the people of innovation are the ones who reject the Sunnah as evidence.

Imam *Ibn Abdul Barr* reported in *Jami'a Bayaan Al Ilm wa Fadlihi* number 2005 that *Umar Ibn Al Khattab* ؓ said, “Beware of opinion, for indeed the person of opinion is an enemy to the Sunan (traditions of the prophet), they failed to



memorize the narrations and their meanings escaped them, so they said regarding the religion with their opinions.”

Abu Bakr ibn Abu Dawood said, “The people of Opinion are people of innovation.”

He may take a verse from the Quran and say to you, I act in accordance with the Qur'an and he is not concerned with the Qur'an. But if you say to him the Prophet ﷺ said, the Prophet ﷺ did, *Abu Bakr as Sideeq* did, *Umar Ibn Al Khattab* did, *Uthman ibn Affan* did, *Ali Ibn Abu Taalib* did, the companions did, may Allah be pleased with all of them, he argues.

All praise is for Allah ﷻ the Lord of the creation.



Faith in That Which Allah ﷻ Informed Regarding the Life of the Grave

Allah ﷻ says:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾
لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

“Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.”

[*Surah Al-Mu'minun*, (23):99]

Life of the *Barzakh* is that of the grave, and that which is in it from bliss and punishment. The Qur'anic verses and affirmed prophetic narrations from the Prophet ﷺ indicate it. The rightly guided predecessors also have consensus upon it.

Allah ﷻ says:

الْهٰكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

“The mutual rivalry (for piling up of worldly things) diverts you, Until you visit the graves (i.e. till you die).”

[*Surah Al-Takathur*, (102):1-2]

The intent behind visiting the graves here is the visiting of death. Many people visit graves physically but may not reflect on its admonition. However, for the one who visits the grave with the awareness that it will be their final resting place, they come to realize with certainty whether they have been deficient in obeying Allah



ﷺ. If they were sinful, the grave serves as a reminder of their shortcomings. On the other hand, if they were obedient to Allah ﷻ, the grave becomes a testament to the honour bestowed upon the believing servants of Allah ﷻ.

Al Hafith Ibn Katheer said:

What is correct that the intent behind the statement of Allah,

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

“Until you visit the graves (i.e. till you die).”

[*Surah Al-Takathur*, (102):2]

Meaning you are going to it and going to be buried in it.

As it comes in *As-Saheeh*, Allah's Messenger ﷺ entered upon a sick man to pay him a visit, and said to him, "Don't worry, Allah willing, (your sickness will be) an expiation for your sins." The man said, "No, it is but a fever that is boiling within an old man and will send him to his grave." On that, the Prophet ﷺ said, "Then yes, it is so."

Allah ﷻ says regarding the affair of the people of Fir'aun:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ

فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

[*Surah Ghafir*, (40):46]

This verse, the people of knowledge may Allah ﷻ have mercy on them have mentioned is considered the clearest evidence for the punishment of the grave. Allah ﷻ informed us regarding the people of *Fir'aun* that they are exposed to the



fire morning and afternoon and this is before the Day of Judgement. As for the Day of Judgement Allah ﷻ will enter them into a punishment which is more severe than that of the grave, rather it is the most severe punishment unrestrictedly, as a recompense for them due to their disbelief and polytheism, killing prophets of Allah ﷻ and righteous slaves.

Ibn Katheer رحمه الله said in his Tafseer, "This verse is a great foundation that Ahlus Sunnah uses as evidence for the punishment of the grave."

Allah ﷻ says:

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

“And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."”

[*Surah Al-Anfal*, (8):50]

This verse, the people of knowledge have also used it as evidence to affirm the punishment of the grave and that which is in it from the life of the grave.

The intent by this verse is when he is dead.

The meaning of these verses have come explained in that which *Imam Ahmad* relayed in his *Musnad* from the narration of *Al Baraa Ibn Aazib* رضي الله عنه, “We went out with the Messenger of Allaah ﷺ for the funeral of a man from among the Ansaar. We came to the grave and when (the deceased) was placed in the lahd, the Messenger of Allaah ﷺ sat down and we sat around him, as if there were birds on our heads (i.e., quiet and still). In his hand he had a stick with which he was scratching the ground. Then he raised his head and said, “Seek refuge with Allaah from the torment of the grave”, two or three times ...” – Then he mentioned the soul of the believer and how he is blessed in his grave. Then he said: “But when



the disbelieving slave is about to depart this world and enter the Hereafter, there come down to him from heaven angels with black faces, bringing sackcloth, and they sit around him as far as the eye can see. Then the Angel of Death comes and sits by his head, and he says, 'O evil soul, come forth to the wrath of Allaah and His anger.' Then his soul disperses inside his body, then comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth. Then they ascend and they do not pass by any group of angels but they say, 'Who is this evil soul?' and they say, 'It is So and so the son of So and so, calling him by the worst names by which he was known in this world, until they reach the lowest heaven. They ask for it to be opened to them and it is not opened.' Then the Messenger of Allaah ﷺ recited (interpretation of the meaning): "for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle" [al-A'raaf 7:40] He said: "Then Allaah says, 'Record the book of My slave in Sijjeen in the lowest earth, and return him to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again.' So his soul is cast down." Then the Messenger of Allaah ﷺ recited the verse (interpretation of the meaning): "and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place" [al-Hajj 22:31] He said: "Then his soul is returned to his body, and there come to him two angels who make him sit up and they say to him, 'Who is your Lord?' He says, 'Oh, oh, I don't know.' They say, 'What is your religion?' He says, 'Oh, oh, I don't know.' Then a voice calls out from heaven, 'Prepare for him a bed from Hell and clothe him from Hell, and open for him a gate to Hell.' Then there comes to him some of its heat and hot winds, and his grave is constricted and compresses him until his ribs interlock. Then there comes to him a man with an ugly face and ugly clothes, and a foul stench, who says, 'Receive the bad news, this is the day that you were promised.' He says, 'Who are you? Your face is a face which forebodes evil.' He says, 'I am your evil deeds.' He says, 'O Lord, do not let the Hour come, do not let the Hour come.'"



It is from the longest narrations in clarifying that which is connected to the life of the grave.

Allah ﷻ says in His Great Book:

وَالَّذِينَ عَمِلُوا الصَّالِحَاتِ يَتَخَفَتُهُ الْمَلَائِكَةُ وَيَقْبِضُونَهُمْ وَأَلْزَعَتِ غُرُقًا ۖ وَالشَّيْطَانُ نَشْطًا ۚ

“By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence. By those (angels) who gently take out (the souls of the believers).”

[Surah An-Nazi 'at, (79):1-2]

In *Saheeh Muslim* from the narration of *Abu Huraira* ؓ, The Messenger of Allah ﷺ said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist))."

In *Saheehayn* from the narration of *Aisha* ؓ, wife of the Prophet ﷺ, Allah's Messenger ﷺ used to invoke Allah in the prayer saying, "O Allah, I seek refuge with you from all sins, and from being in debt." Someone said, O Allah's Messenger ﷺ! (I see you) very often you seek refuge with Allah from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

It comes in *Saheeh Al Bukhari* from the narration of *Aisha* ؓ, "Life of the grave is, True."

In *Saheehayn*, Narrated *Ibn `Abbas* ؓ, The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used



to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (See the footnote of Hadith 215).

In Saheeh Muslim from the narration of Auf Ibn Maalik ؓ, "That the Prophet ﷺ said prayer on the dead body, and I remembered his prayer:" O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire." ('Auf bin Malik) said: I earnestly desired that I was this dead body."

In Saheeh Muslim from the narration of Zaid b. Thabit ؓ, "As Allah's Apostle ﷺ was going along with us towards the dwellings of Bani an-Najjar, riding upon his pony, it shied and he was about to fall. He found four, five or six graves there. He said: Who amongst you knows about those lying in the graves? A person said: It is I. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects), and they said: We seek refuge with Allah from turmoil and its visible and invisible aspects and he said: Seek refuge with Allah from the turmoil of the Dajjal, and they said We seek refuge with Allah from the turmoil of the Dajjal."



In *Saheehayn* from the narration of *Abu Ayyoub* رضي الله عنه, "The Prophet ﷺ, came out after the sun had set and heard a voice. He said Jews being punished in their graves."

In *As-Saheehyan* from the narration of *Anas* رضي الله عنه from the Prophet ﷺ, "When a human being is laid in his grave and his companions return and he even hears their foot steps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muhammad ? He will say: I testify that he is Allah's slave and His Apostle. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.' " The Prophet ﷺ added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns."

The Prophet ﷺ, Had Seen a Lot Regarding That of the Torment of the Grave.

Based on what has come in *Saheeh Al Bukhari* from the narration of *Samurah Ibn Jundub* رضي الله عنه, Allah Messenger ﷺ very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet ﷺ said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's



mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "... red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated. I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up' and I went up. The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the



ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet ﷺ further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day). I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). And the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell. And the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith). The narrator added: Some Muslims asked the Prophet, "O Allah's Messenger ﷺ! What about the children of pagans?" The Prophet ﷺ replied, "And also the children of pagans." The Prophet ﷺ added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them.'"

All the Muslims Affirm the grave, that which is in it from bliss for the believer, monotheist and righteous, and that which is in it from punishment for the disbelievers, polytheists, hypocrites, atheists, and those who ever Allah ﷻ wills to be punished from sinful believers.





Clarifying That the Squeeze of the Grave Includes Everyone Legally Entrusted With Actions Other Than the Prophets and Messengers ﷺ

It comes In *Musnad of Imam Ahmad* from the narration of *Aisha* رضي الله عنها from the Prophet ﷺ, “Indeed in the grave there is a squeeze, if anyone were to be safe from it, *Saad ibn Muadh* would have been safe from it.”

We ask Allah ﷻ to suffice us from the punishment of the grave, its trial and squeeze. The squeeze includes every one entrusted with actions whether buried or not, none are safe from it except the prophets and messengers, based on that which is correct from the statements of the people of knowledge.

Clarifying: the Trial of the Grave Includes Everyone Entrusted With Actions and It Includes Every Person Buried or Not None Are Safe From It Except Three Groups of People. The Messengers, Martyrs and Those Safeguarding the Muslims.

It comes in *Musnad Ahmad* from the narration of *Aisha* رضي الله عنها, “As for the trial of the grave, you will be trialled by way of me and asked about me.”

In *Sunan An Nasa'i* from the narration of a man from the companions of the Prophet ﷺ, “O Messenger of Allah, why will the believers be tested in their graves except the martyr?” He said: “The flashing of the swords above his head is trial enough.”

In *Saheeh Muslim*, It has been narrated on the authority of *Salman* رضي الله عنه who said, “I heard the Messenger of Allah ﷺ say, “Keeping watch for a day and a night is better (in point of reward) than fasting for a whole month and standing in prayer every night. If a person dies (while, performing this duty), his (meritorious) activity will continue and he will go on receiving his reward for it perpetually and will be saved from the torture of the grave.””



Some of the people of knowledge have added, the *Sideeq* (truthful one), that he will be saved from the trial of the hell fire, they said because the *Sideeq* is of higher status than the martyr. There is no evidence to show that the *Sideeq* is free from the trial of the grave, Allah ﷻ knows best.

Then after the trial the believer will have bliss in the grave, and there will be punishment for the disbelievers, polytheists and those whom Allah ﷻ wills to punish from the sinful believers.

Clarifying the Ruling of the One Who Rejects the Bliss and Punishment of the Grave

Those who reject this belief can be classified into two categories. The first group consists of disbelievers who reject the evidence presented in the Quran and the authenticated Sunnah of the Prophet ﷺ. The second group comprises individuals who are misguided and in need of proper education to dispel their doubts and ignorance. Here are responses to some of the doubts raised by people of innovation who reject the punishment in the grave.

They use as evidence the statement of Allah ﷻ:

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا^س هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾

“They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"

[*Surah Yaseen*, (36):52]

Al Hafith Ibn Katheer said in his *Tafseer*, “They intended, who raised them up from their graves, which they believed regarding in the worldly life that they won’t be raised up from, when they realised and saw that become a reality that which they rejected, they said, “Woe to us! Who has raised us up from our place of sleep.”



This does not negate their punishment in their graves for it is in relation to that which will come after it in severity like sleep.

Ubayy Ibn Ka'ab, Mujaahid, Al Hassan and Al-Qatadah said, "They sleep before resurrection." Qatadah said, "That is between the two trumpet blows." For that reason they say, "Who has raised us from our place of sleep?" When they say that the believers reply to them as said by more than one of the Salaf (It will be said to them), "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!"

Al-Hassan said, "The angels will reply to them". There is no contradiction between the two statements as combining between them is possible, Allah ﷻ knows best. End.

The point of reference here is that they have no evidence for them in this verse to reject the punishment of the grave.

That is due to the following reasons:

1. Because the sleep can be before the establishment of the hour.
2. The intent behind the sleep is in relation to that which will come after it from the severe torment that will occur in the hell fire, especially in regards to the one who is from the people of disbelief, polytheism, hypocrisy, and atheism, for their punishment in their grave is forever.

The disbeliever or polytheist, if given a choice between the punishment of the grave and that of the hellfire, would opt for the punishment of the grave. This is based on the fact that the punishment in the hellfire is far more severe than that of the grave. Hence, in their view, the punishment of the grave appears to be comparatively lesser than the torment of the hellfire.

3. Suppose the meaning of this verse is different from what has been mentioned, and it falls into the realm of knowledge known only to Allah ﷻ.



In that case, it is not permissible for anyone to reject the evidence presented in the Book and the authenticated Sunnah based on such objections. These doubts, despite their existence, have already been clarified and addressed by clear and authentic evidence that confirms the concept of punishment, bliss, trial, and squeeze in the grave, as mentioned earlier. It is upon everyone entrusted with actions to correct his beliefs regarding the affairs of the Day of Judgement and from it is the punishment of the grave and it's bliss.



Answering the Second Doubt

From that they've also used as an argument to reject the punishment of the grave is their claim that they have buried a dead person, then on the second day they found him to be the same as the day before and he did not move from his spot. They said, you claim that the dead one sits up in his grave, that the grave is expanded for him to the extent his eyesight can reach, if he is from the believers, and it is tightened for the disbeliever, polytheist, atheist or hypocrite.

The answer is that, this is from the foolishness of their intellects since the life of the grave is completely different in comparison to the life of this world, it is not possible to reject authentic evidences from the book and that which has affirmed in the pure prophetic Sunnah with statements similar to these false statements and speech of the intellectualists. That which is obligatory upon everyone who is religiously responsible from the Jinns and mankind is that they believe in that which has come in the book of their lord and has been affirmed in the Sunnah of the Prophet ﷺ.

The life of the grave is from the matters of the unseen which is obligatory upon everyone religiously responsible to believe in, along with the fact it has come in the Quran and Sunnah, thus there is no space for the intellect in regards to it at all. That which also refutes them is that two men may sleep on one bed or beside one another, one of them sees a dream in which there is pleasure to the extent which only Allah ﷻ knows. Whilst the other sees a dream in which the punishment is severe to the extent which only Allah ﷻ knows. You may even be between them or amongst them, yet you do not know what is occurring to them in their dreams. Thus the affairs of the hereafter are from the unseen which none know the reality of except Allah ﷻ.

Clarifying That the Grave Is the First Stage of the Hereafter

It comes in *Sunan Ibn Maajah* that *Hani'* the freed slave of 'Uthman ؓ said, "When 'Uthman would stop at a grave he would cry until his beard was soaked (in



tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So he said: 'Indeed the Messenger of Allah said: "Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it." And the Messenger of Allah said: "I have not seen any sight except that the grave is more horrible than it."'

The graves are either dark, and that is for the disbelievers, people of polytheism, hypocrisy and atheism; or they are bright and shining for its people and to attain that is by way of faith, and righteous deeds.



Belief in the Throne and the Kursi

From the topic of knowing your beliefs, is belief in that which Allah ﷻ has informed regarding the great throne, and regarding the wide Kursi that extends over the heavens and the earth.

Allah ﷻ says:

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾

“And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.”

[*Surah Al-Haqqah*, (69):17]

Allah ﷻ says:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

“But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.”

[*Surah At-Tawbah*, (9):129]

Allah ﷻ says:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ

“Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty)…”

[*Surah Ar-Ra'd*, (13):2]

Allah ﷻ says:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾



“ Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified be Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!”

[*Surah Al-Anbya*, (21):22]

Allah ﷻ says:

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ
أَفَلَا تَتَّقُونَ ﴿٨٧﴾

“Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"

[*Surah Al-Mu'minun*, (23):86-87]

Allah ﷻ says:

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

“(He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).”

[*Surah Ghafir*, (40):15]

Allah ﷻ says:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا



بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ^ط وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ^ج إِلَّا بِمَا شَاءَ^ج وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ^ط وَلَا يَئُودُهُ حِفْظُهُمَا^ج وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

“Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî 1 extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”

[Surah Al-Baqarah, (2):255]

The people of knowledge differed regarding what was the first of the creation that was created, to two statements:

1. That the throne was the first creation created due to the which has preceded.
2. That the first creation was the pen which Allah ﷻ wrote with the pre decree of the creation until the Day of Judgement.

In *Sunan Abu Dawood* from the narration of *Ubadah b. al Samit* ؓ said to his son, “Son! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah ﷺ say, “The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said, “Write what was decreed about everything till the Last Hour comes. Son! I heard the Messenger of Allah ﷺ say, “He who dies on something other than this does not belong to me.” *Shaykhul Islaam Ibn Taymiyyah* and his student *Ibnul Qayyim*



deemed the first stance to be correct, and that is that the throne was the first creation.

The Throne Is the Highest of the Creation Since It Is the Roof of Jannatul Firdaus.

As it comes in the *Saheeh*, Imam Al-Bukhari Narrated Abu Huraira رضي الله عنه, The Prophet ﷺ said, *"Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born."* They (the companions of the Prophet) said, *"O Allah's Messenger ﷺ! Should we not inform the people of that?"* He said, *"There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."*



Clarifying That the Throne Has Pillars Which the Angels Carry.

Allah ﷻ says:

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾

“And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.”

[Surah Al-Haqqah, (69):17]

Due to that which has come in Saheehayn Narrated Abu Sa'id Al-Khudri ؓ, “While Allah's Messenger ﷺ was sitting, a Jew came and said, "O Abul Qasim! One of your companions has slapped me on my face." The Prophet ﷺ asked who that was. He replied that he was one of the Ansar. The Prophet ﷺ sent for him, and on his arrival, he asked him whether he had beaten the Jew. He (replied in the affirmative and) said, "I heard him taking an oath in the market saying, 'By Him Who gave Moses superiority over all the human beings.' I said, 'O wicked man! (Has Allah given Moses superiority) even over Muhammad I became furious and slapped him over his face.'" The Prophet ﷺ said, "Do not give a prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the legs of the Throne. I will not know whether Moses has fallen unconscious or the first unconsciousness was sufficient for him.”"

The Throne of Ar-Rahman Is the Widest and Greatest of the Creation.

Allah ﷻ says in His Book:

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

“Owner of the throne, the Glorious.”

[Surah Al-Buruj, (85):15]



If it is read with a *Kasrah* on the *Daal* in *Al-Majeed*, then it means, “the all wide.”

It comes in *Saheeh Muslim* From the narration of *Juwayriyah* رضي الله عنها, “Thereupon the Prophet said, “I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: *Subhan-Allahi wa bihamdihi, `adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimatihi* [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)].”

The point of reference is that if there was a creation greater and wider than the Throne, the Prophet ﷺ would have mentioned it because he mentioned it in the context of praise and glorifying Allah ﷻ.

Ibnul Qayyim said, “His Statement ‘Equal to the weight of his throne.’ Affirms the Throne, and ascribes it to the Lord Allah ﷻ. That it is the heaviest of the creation unrestrictedly, if something were heavier then it, then the praise would be weighed by it. This is a refutation of those who say the throne is not heavy or light, the one who says this does not know the throne and has not given it its proper estimation. The first ascription is to the number and quantity, the second to the attribute and howness, and the third to the greatness, and heaviness not to its extent.” End.

Allah ﷻ is not in need of His Throne, and He rose above it in a way that befits His Majesty without any comparison to the creation, nor seeking the howness, nor negating, nor distorting. Rather The Throne and those who carry the throne from the angels, all of them are in need of Allah ﷻ and He is the Self-Sufficient All-Praise Worthy.



Clarifying the Explanation of the Kursi

It comes in *Mu'ajam Al Kabeer* of At-Tabrani, From Ibn Abbas رضي الله عنه, regarding the verse, 'His Kursi extends over the heavens and the earth', "*That it is the position of his two feet and the size of the throne can not be estimated.*" Imam Al-Bayhaqi relayed in his book *Al Asmaa Was Sifaat* from Abu Musa رضي الله عنه, "*Al Kursi is the place of the two feet, it has a groan like that of the saddle.*" We mentioned its meaning, that we see it to be the position in relation to the throne, the position of the two feet from the bed.

Imam Ibn Battah said in *Al-Ibaanah Al-Kubrah* number 136, From Abu Dharr Al-Ghifari رضي الله عنه, He said, "*I entered the Masjid Al Haraam and seen the Prophet ﷺ alone, so I sat to him, and said Oh Messenger of Allah which verse is the best verse that has been revealed to you, he said Ayatul Kursi "The seven heavens are in relation to the Kursi like a ring thrown into a waterless desert. And the superiority of the 'Arsh over the Kursi is like the superiority of the desert over that ring."*

This is evidence for the greatness of Allah ﷻ where as He created the Kursi and it is a great creation which extends over the seven heavens and the seven earths. With that being said the throne is much greater, whereas the Kursi in comparison to the throne is like a ring thrown into a desert. The superiority of the throne over the Kursi is like that of the desert over this ring which is thrown in it. The greatness of the creation indicates towards the greatness of Allah ﷻ and the greatness of the kingdom of our Lord ﷻ. If these different great creations true greatness is not known but except to Allah ﷻ, then Allah ﷻ is more complete, greater, more vast, and other than that from his attributes.

Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

"...There is nothing like Him; and He is the All-Hearer, the All-Seer."

[*Surah Ash-Shuraa*, (42):11]



Clarifying the Distortion of the People of Innovations.

When It Comes to the Meaning of the Throne and Kursi-

The people of innovation have gone towards that the Kursi and Throne mean The kingdom, and knowledge. This is a false interpretation, for that reason we pay concern to beliefs, because the people of innovation have distorted evidence from the noble Quran and pure affirmed prophetic Sunnah from the Prophet ﷺ.

Allah ﷻ Described the Throne As Being 'Al-Atheem' Great And 'Al-Majeed' Vast.

He also described it as Kareem honourable and described it as being carried. He described the Kursi as extending the heavens and the earth. The Prophet ﷺ, described the throne as being above the highest part of paradise, and that it has pillars.

In Saheeh Al Bukhari Narrated Abu Huraira ؓ, The Prophet ﷺ said, "Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger ﷺ! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

You find the people of innovation describing the throne as Knowledge, and that is not possible with the presence of these evidences.



And they say the Kursi is Al-Mulk (Kingdom). Did Allah ﷻ not say in His Noble Book, “His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”

The Kingdom of Allah ﷻ is greater than that.

It is befitting for a Muslim to correct his belief system, and that it is in accordance to that which has come in the book of our Lord ﷻ, from the Sunnah of our Prophet ﷺ, in that which has been affirmed from him, upon the understanding of the rightly guided predecessors. Far away from the statements of those who negate and distort, Or statements of those who seek out the howness, or compare Allah ﷻ to His creation.

We have no evidence in the Quran and authentic pure prophetic Sunnah from the Prophet ﷺ, which confirms to us what the throne is created out of, no proof that it is made of red pearls or other than that but we believe it is a great creation from the creations of Allah ﷻ.



Clarifying the Creation of the Pen Which Allah ﷻ Wrote by Way of It the Pre Destiny of the Creation

Allah ﷻ says:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

“Nûn. [These letters (Nun, etc.) are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. By the pen and by what they (the angels) write (in the Records of men).”

[Surah Al-Qalam, (68):1]

It comes in *Sunan Abu Dawood*, *Ubadah b. al Samit* ؓ said to his son, “Son! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah ﷺ say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes. Son! I heard the Messenger of Allah ﷺ say : He who dies on something other than this does not belong to me.”

Based on this evidence and other evidence, *Ahlus Sunnah* uses it as evidence to believe in the First Pen. Till some of the scholars see that the pen was created before the throne. The reality is that the throne was the first creation as was clarified before.

In *Saheeh Muslim*, *Abdullah b. 'Amr b. al-'As* ؓ reported, I heard Allah's Messenger ﷺ as saying: Allah ordained the pre decree of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.

This narration proves that the throne was present, and that it was present before the writing occurred.



In Saheeh Muslim Suriqa b. Malik b. Ju'shuin ؓ came and said, "Allah's Messenger, explain our religion to us (in a way) as if we have been created just now. Whosoever deeds we do today, is it because of the fact that-the pens have dried (after recording them) and that which has been pre decreed have begun to operate or these have effects in future? Thereupon he said: The pens have dried tmd destinies have begun to operate. (Suraqa b. Malik) said: If it Is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand that and I said. What did he say? Thereupon he said: Act, for everyone is facilitated what he intends to do."

Meaning that, that which has been pre decreed Allah ﷻ has written it upon His slaves in a book.

Allah ﷻ says:

قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

“ [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."”

[Surah Taha, (20):52]

Allah ﷻ says:

إِنَّهُ وَلَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

“That (this) is indeed an honourable recitation (the Noble Qur’ân). In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allâh) none can touch but the purified (i.e. the angels). A Revelation (this Qur’ân) from the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

[Surah Al-Waqi’ah, (56):77-80]



Allah ﷻ says:

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

“Nay! This is a Glorious Qur’ân, (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!”

[*Surah Al-Buruj*, (85):21]

Everything that occurs in this world, in the heavens and the earth is written with Allah in the preserved tablet.

Allah ﷻ says:

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ
أَن نَّبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence.

Verily, that is easy for Allâh.”

[*Surah Al-Hadid*, (57):22]

Allah ﷻ says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”

[*Surah Al-An’am*, (6):38]

From here we have come to know that Allah ﷻ is the one who has pre decreed that which will occur in this universe from good and bad, benefit and harm.



Clarifying the Different Types of Pens That the Pre Decree Is Written by

The scholars have stated that the pens that have written the pre-decree of the creation are different types.

1. The All Inclusive General Pen

It is the one Allah ﷻ takes an oath by and it wrote that which is in the preserved tablet.

2. The Human Pen

Which is specific to that which concerns the children of Adam.

Allah ﷻ says:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا

غَافِلِينَ ﴿١٧٢﴾

“And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam’s loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."”

[*Surah Al-A'raf*, (7):172]

3. The Pen of Life Span

It is the pen which is connected with the decree of that which will occur to a human in his life span.



As comes in *Saheehayn* from the narration of *Abdullah Ibn Masooud* رضي الله عنه, “Allah's Messenger ﷺ, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise."

4. The Pen of Entrusting One With Actions

It is the pen which is connected to writing good deeds, and bad deeds on everyone that is entrusted to do actions from Mankind and Jin after the age of puberty.

It comes in *Sunan Abu Dawood* Narrated *Aisha, Ummul Mu'minin* رضي الله عنها, The Messenger of Allah ﷺ said, “There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.”

5. The Yearly Pen

Allah ﷻ says:

حَمَّ ① وَالْكِتَابِ الْمُبِينِ ② إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ③ إِنَّا كُنَّا مُنذِرِينَ ④
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ⑤ أَمْرًا مِّنْ عِنْدِنَا ⑥ إِنَّا كُنَّا مُرْسِلِينَ ⑦
رَحْمَةً مِّن رَّبِّكَ ⑧ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ⑨



“Hâ.-Mîm. By the manifest Book (this Qur’ân) that makes things clear. We sent it (this Qur’ân) down on a blessed night [(i.e. night of Al-Qadr,) in the month of Ramadân - the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments. As a Command (or this Qur’ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers), (As) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.”

[*Surah Ad-Dukhan*, (44):1-6]

This pen writes what concerns the individual in his yearly affairs.

6. The Daily Pen

Allah ﷻ says:

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

“Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!”

[*Surah Ar-Rahman*, (55):29]

On the day of the Ascension ‘*Al Mi’raj*’ the Prophet ﷺ was ascended to a place in which he heard the creaking of the pens. In *Saheehayn* from *Ibn Abbas* and *Aba Habba Al Ansaari* (رضي الله عنه), they both used to say the Prophet ﷺ said, “*Then Gabriel ascended with me to a place where I heard the creaking of the pens.*” Meaning that the Prophet ﷺ heard noises of the pens on the night of the ascension whilst it was writing that which will occur from the decree of Allah ﷻ, and that which will occur in the Kingdom of Allah ﷻ.



Belief in the Hawd the Pond of the Prophet ﷺ

Ahlus Sunnah Wal Jamaah Believes in the Pond of the Prophet ﷺ, Which Will Be on the Plains of the Day of Judgement.

Allah ﷻ says:

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

“Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise).”

[Surah Al-Kawthar, (108):1]

In Saheeh Muslim from Anas ؓ the Prophet ﷺ said, “It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hajr made this addition in the hadith:” He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you.”

It gets its water from the river of Al Kauthar by way of two sprouts.

In Saheeh Muslim from the narration of Abu Dharr ؓ, he said, “I said, “Oh messenger of Allah, what about the vessels of that pond? He said: By Him in Whose Hand is the life of Muhammad, the vessels would outnumber the stars in the sky and its planets shining on a dark cloudless night. These would be the vessels of Paradise. He who drinks out of it (the pond) would never feel thirsty. There would flow in it two spouts from Paradise and he who would drink out of it would not feel thirsty; and the distance between its (two corners) is that between 'Amman and Aila, and its water is whiter than milk and sweeter than honey.”



In *Saheehayn* from the narration of *Abdullah Ibn Amr* رضي الله عنه, he said the Prophet ﷺ said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."

In *Saheehayn* from the narration of *Anas Ibn Malik* رضي الله عنه, the Messenger of Allah ﷺ said, "Allah's Messenger ﷺ said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Sham) and Sana' (the capital of Yemen) and it has as many (numerous) jugs as the number of stars of the sky."

In *Saheeh Muslim* from the narration of *Abu Huraira* رضي الله عنه, that the Messenger of Allah ﷺ said, "Verily Allah's Messenger ﷺ said: My Cistern has its dimensions wider than the distance between Aila and Aden, and its water is whiter than ice and sweeter than the honey diluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people therefrom just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognize us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution."

In *Saheeh Muslim* from the narration of *Abdullah Ibn Umar* رضي الله عنه that the Messenger of Allah ﷺ said, "There would be before you a Cistern (as extensive) as there is the distance between Jarba' and Adhruh and there would be jugs like stars in the sky; he who would come to that and drink from it would never feel thirsty after that."



Clarifying That the Pond of the Prophet ﷺ Is Present Right Now

In *Saheehayn* from the narration of *Uqbah Ibn Aamir* رضي الله عنه , One day the Prophet ﷺ went out and offered the funeral prayers of the martyrs of *Uhud* and then went up the pulpit and said, *"I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now."*

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه , The Prophet ﷺ said, *"Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. Al-Kauthar)."*

The Prophet ﷺ will strike away from Yemen till they will drink from it. In *Saheeh Muslim* from *Thauban* رضي الله عنه reported Allah's Apostle ﷺ as saying, *"I would be pushing back from my Cistern the crowd of people. I would strike away from it (the Cistern) with my staff the people of Yemen until the water (of the Haud) would spout forth upon them. He was asked about its breadth. He said: From this place of mine to 'Amman, and he was asked about the drink and he said: It is whiter than milk and sweeter than honey. There would spout into it two streamlets having their sources in Paradise. the one is from gold and the other is from silver. This hadith has been narrated on the authority of Hisham with the same chain of transmitters and the words are:" I would be on the Day of Resurrection near the bank of the Cistern."*

Clarifying Those Who Will Be Turned Away From the Pond

The people will come out of their graves thirsty, they will come to the pond, the believers will be honoured, the disbelievers, innovators and those whom Allah ﷻ wills from the sinful Muslims will be turned away.

In *As-Saheehayn* from the narration of *Abdullah Ibn Masoud* رضي الله عنه , from the Prophet ﷺ he said, *"I am your predecessor at the Lake-Fount, and some of you will be brought in front of me till I will see them and then they will be taken away from me"*



and I will say, 'O Lord, my companions!' It will be said, 'You do not know what they did after you had left.'"

It comes in *As-Saheehayn*, the wording of *Imam Al Bukhari* from the narration of *Abu Saeed Al Khudri* رضي الله عنه, I heard *Abu Sa'id Al-Khudri* saying the same, adding that the Prophet ﷺ said, *'I will say: They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'. I will say, 'Far removed, far removed (from mercy), those who changed (their religion) after me.'*

Allah ﷻ Will Turn Away Whomever He Wills From the People of Major Sins.

It comes in *Musnad Imam Ahmad*, from the narration of *Jabir Ibn Abdillah* رضي الله عنه, that the Prophet ﷺ, said to, *Ka'ab Ibn Ujrah* رضي الله عنه, *"I seek refuge in Allah for you O Ka'b bin Ujrah from leader that will be after me. Whoever comes to their doors to approve of their lies and supports them in their oppression, then he is not of me and I am not of him, and he will not meet me at the Hawd. And whoever comes to their doors, or he does not come, and he does not approve of their lies and he does not support them in their oppression, then he is from me and I am from him, and he will meet me at the Hawd. Ka'ab bin Ujrah! Salat is clear proof, and Sawm (fasting) is an impregnable shield, and Sadaqah (charity) extinguishes sins just as water extinguishes fire. O Ka'b bin Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it."*

Clarifying That the Pond Is Specific to the Prophet ﷺ

For that reason you find that the people of knowledge say that the Prophet ﷺ, is the companion of the pond and the intercession.

It comes in *At-Tirmidhi* from the narration of *Samurah* رضي الله عنه he said, The Messenger of Allah ﷺ said, *"Indeed there is a Hawd for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arrival."*



The narration is weak and not affirmed from the Prophet ﷺ.

There is another narration that is weaker than it, *“Every prophet has a pond except Salih, for his pond is part of his camel.”*

Then it is fabricated.



Clarifying: Ruling of the One That Rejects the Hawd

The *Khawarij* rejected the *Hawd* and those similar to them from the people of innovation, from the *Muatazilah* and other than them. As Imam *Abu Ya'ala Al Musaliee* reported in his *Musnad* from *Anas* رضي الله عنه that the hawd was mentioned in the presence of *Ubaydullah Ibn Ziyaad*, as if he rejected it. That reached *Anas* رضي الله عنه, and he said, “it is a must I go to him”, so he came to him and said, “do you reject the *Hawd*?” He said, “oh *Abu Hamza* have you heard it from the prophet?” He said: “Yes, more than so and so amount of times I heard the prophet say the distance between the two sides of my *Hawd* is like the distance between *Ayla* and *Mecca* or *Sanaa* and *Mecca* and it's vessels are more than the amount of stars in the sky.”

Imam Abdul Barr and other than him said, “Whoever rejects a virtue will be deprived of it.” Meaning the one who rejects the *Hawd* then he may not drink from it as a punishment for him for rejecting the narrations and rejecting the narrations of the Prophet ﷺ.

Similarly the one who rejects the intercession may not attain it on the Day of Judgement. **Note:** it comes in *Sunan at Tirmidhi*, *An-Nadr bin Anas bin Malik* رضي الله عنه narrated from his father who said, “I asked the Prophet ﷺ, to intercede for me on the Day of Judgement. He said: 'I am the one to do so.' [He said:] 'I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Sirat*.'" [He said:] 'I said: 'If I do not meet you upon the *Sirat*?' He said: 'Then seek me at the *Mizan*.' I said: 'And if I do not meet you at the *Mizan*?' He said: 'Then seek me at the *Hawd*, for indeed I will not be missed at these three locations.'"

This narration does not imply the order of these affairs, it only implies that a person is more in need of the intercession of the Prophet ﷺ in these three places mentioned in the aforementioned hadith. For that reason the Prophet ﷺ is sought in one of these three places.





Clarifying That Which Is Connected to Intercession

Knowing that which is connected to intercession, Allah ﷻ has affirmed it in His Noble Book for the monotheistic believers.

Allah ﷻ says:

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“...To Him belongs whatever is in the heavens and whatever is on the earth.

Who is he that can intercede with Him except with His Permission?...”

[Surah Al-Baqarah, (2):255]

Allah ﷻ says:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ

خَشْيَتِهِ مُشْفِقُونَ

“ He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.”

[Surah Al-Anbya, (21):28]

Allah ﷻ says:

وَكَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ

اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ

“And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.”

[Surah An-Najm, (53):26]



Allah ﷻ Negated the Intercession in his Noble Book for the Disbelieving Polytheists.

Allah ﷻ says:

﴿٤٨﴾ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

“So no intercession of intercessors will be of any use to them.”

[*Surah Al-Muddaththir*, (74):48]

Allah ﷻ says:

﴿١٨﴾ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

“...There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to.”

[*Surah Al-Ghafir*, (40):18]

The affirmed intercession, is that which occurs by the permission of Allah ﷻ for the intercessor to intercede, and that which in it is, Allah ﷻ being pleased with the one the intercession is done for. The intercession which is negated, is that which is in regarding the disbelievers, the polytheists, atheists, and hypocrites in their beliefs.

Allah ﷻ says:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾ وَمَا كَانَ أَسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

“It is not (proper) for the Prophet and those who believe to ask Allâh’s Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in



the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily Ibrâhîm (Abraham) was Awwah (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. (Tafsir Al-Qurtubî).”

[Surah At-Tawbah, (9):113-114]

Similarly the intercession that is sought from other than Allah ﷻ is negated as the polytheists and disbelievers do in their worship of their idols.

Allah ﷻ says:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

“...Truly, Allâh guides not him who is a liar, and a disbeliever.”

[Surah Az-Zumar, (39):3]

Allah ﷻ says:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُوا عِنْدَ اللَّهِ ۖ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

“And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!”

[Surah Yunus, (10):18]



أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أُولَٰئِكَ لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾
 قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

“Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth.

Then to Him you shall be brought back."”

[Surah Az-Zumar, (39):43-44]



Intercession of the Prophet ﷺ for his Uncle Abu Talib in Lessening the Punishment From Him

The origin is that the disbeliever, no intercession benefits him except in the intercession of the Prophet ﷺ for his uncle *Abu Talib* in lessening the punishment from him, not for him to come out of the hellfire. In *Saheehayn* from the narration of *Al-Abbas ibn Abdul Mutallib* ؓ said, “O Allah's Messenger ﷺ! Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry for you?” The Prophet ﷺ said, “Yes, he is in a shallow place of Fire. Were it not for me, he would have been in the bottom-most depth of the Fire.”

In *Saheeh Muslim* from the narration of *Abu Saeed Al Khudri* ؓ, A mention was made of his uncle *Abu Talib* before the Messenger of Allah ﷺ. He said, “My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.”

In *Saheeh Muslim* from the narration of *Ibn Abbas* ؓ that the Messenger of Allah ﷺ said, “Among the inhabitants of the Fire *Abu Talib* would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain.”

Abu Talib is in the hellfire forever, for he died in disbelief, but he has this lessening of punishment in it.

In *Saheehayn* from the narration of *Al-Musayyib Ibn Hazn* ؓ, “When *Abu Talib* was in his death bed, the Prophet ﷺ went to him while *Abu Jahl* was sitting beside him. The Prophet ﷺ said, “O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah.” *Abu Jahl*



and `Abdullah bin Umaiya said, "O Abu Talib! Will you leave the religion of `Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of `Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:-- "It is not fitting for the Prophet ﷺ and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed:-- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will" (28.56)



Clarifying the Intercessions of the Prophet ﷺ

1. The Great Intercession

It is that which will occur on the standing of the Day of Judgement, on the plains of the Day of Judgement, which will be to start the judgement between the people.

It is the praiseworthy station which Allah ﷻ said regarding:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

“And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur’ân in the prayer), as an additional prayer (Tahajjud optional prayer - Nawâfil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)”

[Surah Al-Isra, (17):79]

In *Saheeh Al Bukhari* from the narration of *Jabir Ibn Abdillâh* ؓ Narrated, Allah's Messenger ﷺ said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-dda' watit-tammah, was-salatil qa'imah, ati Muhammadan al-wasilata wal-fadilah, wa b'ath-hu maqaman mahmudan-il-ladhi wa`adtahu' [O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)], then my intercession for him will be allowed on the Day of Resurrection."

In *Saheeh Muslim* from the narration of *Abdullah Ibn Amr Ibn Al Aas* ؓ said he heard the Prophet ﷺ say, "When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be



that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession."

In the Saheehayn Narrated Abu Huraira رضي الله عنه, "Some (cooked) meat was brought to Allah Apostle and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human being of early generations as well as late generation on one plain so that the announcer will be able to make them all-hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord' Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His Spirit (meaning the spirit which he created for you); and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him . Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say.' Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Messenger ﷺ and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies (Abu Haiyan (the sub-narrator) mentioned them in the Hadith) Myself! Myself! Myself! Go to



someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You art Allah's Messenger ﷺ and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger ﷺ and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say, 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad ! You are Allah's Messenger ﷺ and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?' The Prophet ﷺ added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people." The Prophet ﷺ further said, "By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Sham)."

In the Saheehayn Narrated Ma`bad bin Hilal Al-`Anzi, "We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his



bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so." When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he



admitted us. We said to him, "O Abu Sa'id! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Sa'id ! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet ﷺ added, 'I then return for a fourth time and praise Him similarly and prostrate before Him the same as he 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted .' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'"

2. Intercession of the Prophet ﷺ To Take Out the Major Sinners Who Were Monotheists From the Hell Fire

In the *Saheehayn*, From the narration of Abu Saeed Al Khudri رضي الله عنه , The Prophet ﷺ said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose



heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"

In the wording reported by Imam Muslim in his Saheeh, "Then Allah, Exalted and Great, would say: The angels have interceded, the apostles have interceded and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it people who never did any good and who had been turned into charcoal, and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes cut from the silt carried by flood. You see it near the stone or near the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white."

In Sunan Abu Dawood from the narration of Anas ibn Malik ؓ from the Prophet ﷺ, he said, "My Intercession is for the major sinners of my nation." It comes in Sunan Ibn Maajah from the narration of Abu Musa Al Ashari ؓ, he said the Messenger of Allah ﷺ, said: "I was given the choice between being admitted to



Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners.”

In *Saheeh Muslim* from the narration of *Abu Saeed Al Khudri* رضي الله عنه, he said the Messenger of Allah ﷺ said, “*The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx. 47; lxxxvii. 13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator) on account of their misdeeds, He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.*”

The prophets and messengers will intercede, the angels will intercede, and the believers will intercede. Then Allah ﷻ will take out whom He wills from the people of monotheism from the hell fire, and they will be favoured greatly based upon that which preceded from the narration of *Anas*. This type of intercession was rejected by the people of innovation from the *Rafidah*, *Al-Khwarij*, The *Mu'tazilah* and those who are upon their evil way, i.e they rejected the intercession of the monotheists coming out of the hellfire. They said, the one who enters the hell fire will never come out of it. (They erred since) That ruling is in regards to the disbeliever and those who take their ruling.

Allah ﷻ says:

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

“And they will never get out of the Fire.”

[*Surah Al-Baqarah*, (2):167]

Allah ﷻ says:



يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

“They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.”

[Surah Al-Maidah, (5):37]

Allah ﷻ says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنَىٰ
إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ

عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾

“Surely, they have disbelieved who say: "Allâh is the Messiah [‘Îsâ (Jesus)], son of Maryam (Mary)." But the Messiah [‘Îsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.”

[Surah Al-Maidah, (5):72]

Allah ﷻ says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ

مِّنْ عَذَابِهَا كَذَلِكَ نُجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا

أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ

فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

“But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We



requite every disbeliever! Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper.""

[*Surah Al-Fatir*, (35):36-37]

As for the Monotheistic Muslim then he is safe from staying in the hellfire forever even if he is from the major sinners, Allah ﷻ may punish him but then He will bring him out of it, but He may forgive him in the beginning and thus he won't enter it.

In *Sunan Al Kubra* of *Imam An Nasa'ee* from the narration of *Jabir* (رضي الله عنه) he mentioned the *Khawarij* and said the Messenger of Allah ﷺ said, "A people from my nation will be punished due to their sins, they will be in their as long as Allah wills, then the people of polytheism will belittle them and say to them: We don't see that which you used to oppose us in from your belief has benefitted you, due to Allah wanting to show the people of polytheism the loss they are in no one from the monotheists will remain it except he will take them out. Then the prophet recited this verse

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allah's Will in Islam Islamic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise]"

Believing in this intercession is from the important affairs, for many of the Muslims have been afflicted with that which makes them deserving of the hell fire.

Allah ﷻ says:



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ أَفْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.”

[Surah An-Nisa, (4):48]

3. The Third Type of Intercession, the Intercession of the Prophet ﷺ To Open the Doors of Paradise

In *Saheeh Muslim* from the hadith of *Anas ibn Malik* رضي الله عنه, the Messenger of Allah ﷺ said, “I will come to the gate of Paradise on the Day of Resurrection. and would seek its opening. and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.” In a wording from *Anas Ibn Malik* رضي الله عنه, “I would be the first intercessor in the Paradise and no apostle amongst the apostles has been testified (by such a large number of people) as I have been testified. And verily there would be an apostle among the apostles who would be testified to by only one man from his people.”

4. The Fourth Type Intercession of the Prophet ﷺ, Is for a People That Will Enter Paradise Without any Reckoning or Punishment

In *Saheehayn* from *Ibn Abbas* رضي الله عنه, The Prophet ﷺ, once came out to us and said, “Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people. and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that



way.' So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts. " Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of heathenism, but then we believed in Allah and His Apostle . We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds) and do not get treated by branding themselves and do not treat with Ruqya, but put their trust (only) in their Lord." then 'Ukasha bin Muhsin got up and said, "O Allah's Messenger ﷺ! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, " 'Ukasha has anticipated you."

5. The Fifth Type of Intercession, the Intercession of the Prophet ﷺ for the Levels of the Believers To Be Raised in Paradise

Or some of the believers that never entered the hellfire and were made to enter paradise from the beginning, or a people that entered the fire and came out of it by way of intercession.

In Saheeh Muslim from Umm Salamah ؓ reported, The Messenger of Allah ﷺ visited Abu Salamah ؓ (May Allah be pleased with him) when his eyes were open soon after he died. He closed them (the eyes) for him and said, "When the soul is taken away, the sight follows it." Some members of his family began to weep. He ﷺ said: "Do not supplicate for yourselves anything but good, for the angels say 'amin' to what you say." Then he said, "O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it."



6. The Sixth Type of Intercession, the Intercession of the Prophet ﷺ, Specific to his Uncle Abu Talib

The mention of that with its evidence has preceded.

Allah ﷻ says:

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ
مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

“And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.”

[Surah At-Tur, (52):21]

On That Day the Qur'an Will Intercede for its People

Ibn Hibban relayed in his Saheeh from Jabir ؓ, that the Prophet ﷺ said, “The Qur'an is an intercessor whose intercession will be accepted and an opponent whose testimony will be accepted. Whoever puts it in front of him, it will lead him to Paradise, and whoever puts it behind his back, it will drive him to Hell.”

It comes in *Saheeh Muslim* from the narration of *Abu Umamah Al Bahilee ؓ* he said, “I heard the Messenger of Allah ﷺ said, ‘Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya said: It has been conveyed to me that here Batala means magicians.)”

It comes in *Sunan Ad Daarimi* from the narration of *Ibn Umar ؓ*, “The Quran will come and intercede for its companion, it will say Oh My lord everyone that does a deed has a recompense for his action, I used to prevent him from the



pleasures and sleep, so honour them. It will be said spread out your right hand it will be filled from the pleasure of Allah, then it will be said spread out your left hand and it will be filled from the pleasure of Allah, he will be given the clothing of honour, and jewellery of honour, and crown of honour."

In *Sunan Ibn Maajah* from *Abu Hurairah* رضي الله عنه reported, I heard the Messenger of Allah ﷺ saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)."

The Martyrs Will Also Intercede:

Based on that which has come in *Sunan At Tirmidhi* from the narration of *Al-Miqdaam Ibn Ma'adiKarib* رضي الله عنه he said, The Messenger of Allah ﷺ said, "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is protected from punishment in the grave, secured from the greatest terror, the crown of dignity is placed upon his head - and its gems are better than the world and what is in it - he is married to seventy two wives along *Al-Huril-'Ayn* of Paradise, and he may intercede for seventy of his close relatives."

And other than that from the different types of intercession.

As for the Intercession That the People of Disbelief and Polytheism Seek From Other Than Allah ﷻ Then It Will Never Benefit its People.

Such as their statement, "Oh Messenger of Allah intercede for me",
"Oh Eidrous intercede for me"

For the Prophet ﷺ Is Dead.

Allah ﷻ says in His Noble Book:



وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ وَمَا أَنتَ
بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۚ إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٢﴾

“And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allâh’s Message to mankind but the guidance is Allâh’s).”

[*Surah Al-Fatir*, (35):22-23]

How can the Prophet ﷺ be called upon instead of Allah ﷻ? How can the Prophet ﷺ be asked something he is not able to do? As for the Day of Judgement the Prophet ﷺ will be living, present and able to intercede. Allah ﷻ will permit him to intercede. We mentioned this statement (of theirs), “*Oh Messenger of Allah intercede for me*”, Because some people use similar narrations for the legislation of seeking aid from other than Allah ﷻ in that which none is capable of but Allah ﷻ. They say the people will come on the Day of Judgement to Adam, Nuh, Musa, ‘Eesa, and Muhammad ﷺ. In that moment they are seeking aid, and intercession from one who is alive, present and able to do so.

We ask Allah ﷻ to allow Muhammad ﷺ to intercede for us.



Belief in the Meeting of Allah ﷻ

Allah ﷻ says:

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوْنَ^ق وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

“...And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ).”

[Surah Al-Baqarah, (2):223]

Allah ﷻ says:

وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ^ص ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

“And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.”

[Surah Al-Baqarah, (2):281]

Allah ﷻ says:

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

“So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.”

[Surah At-Tawbah, (9):77]

Allah ﷻ says:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ^ج وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٤﴾



“Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun ‘Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).”

[*Surah Al-Ahzab*, (33):44]

Allah ﷻ says:

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ^ص حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا
يَحْسِرَتْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا
سَاءَ مَا يَزُرُونَ ﴿٣١﴾

“They indeed are losers who denied their Meeting with Allâh,1 until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!”

[*Surah Al-An'am*, (6):31]

Allah ﷻ says:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ
يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ
الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَكَانُوا مُهْتَدِينَ ﴿٤٥﴾

“Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh, and were not guided.”

[*Surah Yunus*, (10):44-45]

Allah ﷻ says:



وَلَوْ تَرَىٰ إِذْ وَقُفُّوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَّا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾

“ If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe." They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!”

[Surah Al-An'am, (6):30-31]

And other than that from the many verses in this chapter.

In the *Saheehayn* from the narration of *Adi Ibn Haatim* رضي الله عنه, “While I was in the city of the Prophet, a man came and complained to him (the Prophet ﷺ) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet ﷺ said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet ﷺ further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to



accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." `Adi further said: I heard the Prophet ﷺ saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." `Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet ﷺ Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.'



Clarifying That Everyone Will Meet Their Lord, the Disbeliever, the Hypocrite, and the Believer Whether Righteous or Evil

In *Saheehayn* from the narration of *Adi Ibn Haatim* رضي الله عنه, The Prophet ﷺ said, *"There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Him (Allah). He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so even with one half of a date (to give in charity)."*

In *As-Saheehayn*, *Safwan bin Muhriz Al-Mazini* said, *"While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, 'What have you heard from Allah's Messenger ﷺ about An-Najwa?'" Ibn `Umar said, "I heard Allah's Messenger ﷺ saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book of his good deeds. Regarding infidels and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the people who lied against their Lord. Behold! The Curse of Allah is upon the wrongdoers."*

In *Saheeh Muslim*, *Abu Dharr* رضي الله عنه said, *"The Messenger of Allah ﷺ said, 'I know the last inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious sins. Then the minor sins would be placed before him, and it would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be*



afraid lest serious sins should be presented before him. It would be said to him: In place of every evil deed you will have a good deed. He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed.”

The point of reference is that there is no one entrusted with actions except he will be brought to his Lord.

Allah ﷻ says:

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

“That Day shall you be brought to Judgement, not a secret of you will be hidden.”

[Surah Al-Haqqah, (69):18]

Allah ﷻ says:

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

“The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).”

[Surah At-Tariq, (86):9]

However, Allah ﷻ will envelop His faithful servant, granting him forgiveness, overlooking his transgressions, and pardoning him. Allah ﷻ might hold the wrongdoings of a sinful Muslim into account. On the contrary, the actions of a disbeliever will be the cause of his own downfall. Each individual bears the responsibility of readying themselves for this encounter. If one meets Allah ﷻ, and Allah ﷻ is content with them, then their felicity is assured. Conversely, for those who face Allah ﷻ while His displeasure and anger reside upon them, their plight is indeed lamentable.

Allah ﷻ says:



وَيَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
 يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

“On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.”

[Surah An-Nur, (24):24-25]

In *Saheehayn*, whenever `Aisha رضي الله عنها (the wife of the Prophet ﷺ) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said, "Once the Prophet ﷺ said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet ﷺ replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

In *Sunan At Tirmidhi*, Ibn Mas'oud رضي الله عنه narrated that the Messenger of Allah ﷺ, said, "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew."

There are great situations when the slave stands in front of Allah ﷻ.

Allah ﷻ says:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

“The Day when (all) mankind will stand before the Lord of the ‘Âlamîn (mankind, jinn and all that exists)?”

[Surah Al-Mutaffifin, (83):6]



In the *Saheehayn*, Ibn Umar رضي الله عنه reported that the Prophet ﷺ said, "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be enveloped in their sweat up to the middle of their ears."

In *Saheeh Muslim*, From Abu Huraira رضي الله عنه that the Messenger of Allah ﷺ said, "The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears. Thaur is not sure (which words) he used (mouth or ears)."

In *Saheeh Muslim* from the narration of Al-Miqdaad Ibn Al Aswad رضي الله عنه, he said I heard the Messenger of Allah ﷺ say, "On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim b. Amir said: By Allah, I do not know whether he meant by "mile" the mile of the (material) earth or an instrument used for applying collyrium to the eye. (The Prophet ﷺ is, however, reported to have said): The people would be submerged in perspiration according to their deeds, some up to their knees, Some up to the waist and some would have the bridle of perspiration and, while saying this, Allah's Apostle ﷺ pointed his hand towards his mouth.



Faith in the Scale That Will Be Erected on the Day of Judgement, To Weigh Deeds and Bodies

From knowing your belief is to believe in the scale that will be erected on the Day of Judgement, to make apparent the justice of Allah ﷻ, it is one scale and mentioned in plural due to the numerous things that will be weighed.

The Texts of the Two Revelations Indicate its Affirmation:

Allah ﷻ says:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ^{قَالَ} وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.”

[Surah Al-Anbya, (21):47]

Allah ﷻ says:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا
يَظْلِمُونَ ﴿٩﴾

“And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).”

[Surah Al-A'raf, (7):8-9]



Allah ﷻ says:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١١﴾
 فَمَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ ۖ
 فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٣﴾ تَلْفَحُ وُجُوهُهُمْ
 النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٤﴾

“ Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).”

[Surah Al-Mu'minun, (23):101-104]

Allah ﷻ says:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ
 مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَذْرَكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

“ Then as for him whose balance (of good deeds) will be heavy, He will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, He will have his home in Hâwiyah (pit, i.e. Hell). And what will make you know what it is? (It is) a fiercely blazing Fire!”

[Surah Al-Qari'ah, (101):6-11]

Allah ﷻ says:



يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ
خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

“That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”

[Surah Az-Zalzalah, (99):6-8]

Allah ﷻ says regarding the affair of the disbelievers:

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ ۖ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ
لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

“ "They are those who deny the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.”

[Surah Al-Kahf, (18):105]

As for the Evidences of the Sunnah Then They Are Many Regarding the Scale.

Narrated *Abu Huraira* رضي الله عنه, The Prophet ﷺ said, *"There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al-`Azim and 'Subhan Allah wa bihamdihi."*

In *Musnad Ahmad* from the narration of *Abu Sulma* رضي الله عنه that the Messenger of Allah ﷺ said, *“Bravo bravo, five that are heavy on the scale, La Ilaha Illallah, Allahu Akbar, Subhanallah, Alhamdullillah, and the father who is patient and seeks reward in Allah whose righteous child passes away.” And he said: “Bravo Bravo, five who ever meet Allah with them, have full certainty in them will enter paradise,*



Believing in Allah and the last day, paradise, hellfire, resurrection after death, and the reckoning."

It comes in *Sunan Abu Dawood* from the narration of Abu Ad-Dardaa' رضي الله عنه, that the Prophet ﷺ said, "There is nothing heavier on the scale than good manners."

Clarifying That the Actions of the Slave, his Book of Deeds and the Doer Himself Are Weighed on the Scale

As for that which pertains to the the actions being measured then it has preceded from the narration of *Abu Huraira* رضي الله عنه that the Messenger of Allah ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allah), and they are, 'Subhan Allah Al- 'Azim and 'Subhan Allah wa bihamdihi.'"

As for the book of deeds being measured on the scales then it comes in *Sunan At-Tirmithi* from the narration of *Abdullah ibn Amr Ibn Al Aaas* رضي الله عنه, that the Messenger of Allah ﷺ said, "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.'" Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.'"

Imam Al Albani said in *As-Saheehah* under narration number 135, "In the narration is evidence that the scale of deeds has two pans that are seen, And that actions although not physical beings are weighed, Allah is capable upon all things.



That is from the beliefs of Ahlus Sunnah, the narrations regarding that are numerous, even if they have not reached to the extent of Mutawatir” As for weighing the doer of deeds in as found in Musnad Imam Ahmad, from the narration of Abdullah Ibn Mas’oud ؓ, that he climbed a tree to pick some arak sticks, he had very thin shins, the wind blew and exposed his thin shins, so the people laughed, the messenger of Allah said What do you laugh at? They said oh messenger of Allah, from the thinness of his shins, he said: “By the one whose hands my soul is in, they are heavier on the scales than the mountain of Uhud.”

In the narration is proof that the doer of deeds himself will be weighed and the bodies will be weighed. The innovators from the *Mu’atazilah*, the *Khawarij* and those similar to them rejected the scale. They said the grocer is the only one in need of a scale, and this is due to their poor understanding and sick opinions, whereas Allah ﷻ created the scale to make apparent His Justice and great favours ﷻ. Upon an individual is that he makes his belief in the scale manifested, due to the evidence indicating upon that (The Scale). He should do the deeds that will make the scale heavier, for it gets heavier with good deeds and lighter with bad deeds.

In the *Saheehayn* from the narration of Abu Huraira ؓ that the Messenger of Allah ﷺ said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet ﷺ added, 'We shall not give them any weight on the Day of Resurrection ' (18.105)

The scholars have held varying opinions regarding whether or not the disbelievers will undergo the process of weighing [of their deeds], leading to various opinions:

1. The Disbelievers Actions Will Not Be Weighed on the Day of Judgement

They used as evidence the statement of Allah ﷻ:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٠٥﴾

“...We shall not give them any weight on the Day of Resurrection”

[Surah Al-Kahf, (18):105]



2. They Will Be Weighed, but They Won't Have any Weight, Due to That Which Has Preceded

"On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allah's Sight." and then the Prophet ﷺ added, 'We shall not give them any weight on the Day of Resurrection. ' (18.105)

This (second stance) is what is correct from the statements of the people of knowledge, as it gathers the previous evidences. This scaling is to make apparent the Justice of Allah ﷻ in regards to them.

Allah ﷻ says:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

“Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.”

[Surah Al-Fussilat, (41):46]



Belief in the Book Which One Will Receive on the Day of Judgement

From the chapter of Know Your Beliefs is believing in the book that the one who is legally obligated with deeds will receive on the Day of Judgement which has in it his actions.

Allah ﷻ says:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا
مَا لِي هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا ۚ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾

“And the Book (one’s Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the Mujrimûn (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.”

[Surah Al-Kahf, (18):49]

Allah ﷻ says:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۚ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ﴿١٣﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.””



[*Surah Al-Isra*, (17):13-14]

This book that Allah ﷻ mentioned in these two places, is the book in which the deeds the slave puts forth in this life are written in.

Allah ﷻ says:

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ
إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).”

[*Surah Al-Qaf*, (50):17-18]

Allah ﷻ says:

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾
“Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.”

[*Surah Az-Zukhruf*, (43):80]

Allah ﷻ says:

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْئِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابُهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي
الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

“(And remember) the Day when We shall call together call human beings with their (respective) Imâm [their Prophets, or their records of good and bad



deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path."

[*Surah Al-Isra*, (17):71-72]

Allah ﷻ says:

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيمِينِهِ
فَيَقُولُ هَآؤُمُ اقْرَءُوا كِتَابِيهِ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ﴿٢٠﴾

“That Day shall you be brought to Judgement, not a secret of you will be hidden. Then as for him who will be given his Record in his right hand will say: "Here! read my Record! "Surely, I did believe that I shall meet my Account!"”

[*Surah Al-Haqqah*, (69):18-20]

Allah ﷻ says:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ﴿٢٥﴾ وَلَمْ أَدْرِ
مَا حِسَابِيهِ ﴿٢٦﴾ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

“But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! "And that I had never known how my Account is! "Would that it had been my end (death)!"”

[*Surah Al-Haqqah*, (69):25-27]

Allah ﷻ says:



يَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلْقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ
كِتَابَهُ وَبِئَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

“O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did). Then as for him who will be given his Record in his right hand, He surely will receive an easy reckoning.”

[Surah Al-Inshiqaq, (84):6-8]

In essence, his deeds will be laid out before him, and he will acknowledge them, yet there won't be any debate or dispute over his records. The ones subjected to argumentation over their accounts are those who will eventually face punishment and ruination.

In the *Saheehayn* from the narration of Aisha رضي الله عنها, “Whenever `Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet ﷺ said, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet ﷺ replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Allah ﷻ says:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾

“But whosoever is given his Record behind his back.”

[Surah Al-Inshiqaq, (84):10]

Meaning given the book with his left and it will be placed behind his back, combining between this verse and the verse before it.



Allah ﷻ says:

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
 إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

“He will invoke (for his) destruction, And he shall enter a blazing Fire, and be made to taste its burning. Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)! Yes! Verily, his Lord has been ever beholding him!”

[*Surah Al-Inshiqaq*, (84):11-15]

The narration regarding the card has preceeded, clarifying that ninety nine scrolls will be presented to him each one to the extent of the eye sight full of bad deeds.

Allah's aid is sought.

Belief in the book makes us fear Allah ﷻ regarding our statements, and actions so that the deeds aren't put down against us, and written against us

That which will bear witness against the individual on the Day of Judgement: Although acknowledging that Allah ﷻ is Aware of everything, and He has the All-Encompassing Wisdom:

1. The Prophet ﷺ

Allah ﷻ says:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
 الرَّسُولُ عَلَيْكُمْ شَهِيدًا

“Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you...”

[*Surah Al-Baqarah*, (2):143]



2. The Limbs

Allah ﷻ says:

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا
شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا
لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ
خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ
اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ
بِرَبِّكُمْ أَرَدْتُمْ أَنْ تُصَبِّحْتُمْ مِنَ الْخُسْرَيْنِ ﴿٢٣﴾ فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى
لَهُمْ ۖ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾

“And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak: and He created you the first time, and to Him you are made to return." And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost! Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allâh, yet they are not of those who will ever be allowed to please Allâh.”



[Surah Al-Fussilat, (41):19-24]

Allah ﷻ says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

“This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one’s left thigh will be the first to bear the witness).”

[Surah Yassin, (36):65]

3. The Angels Whom Are Entrusted With You To Write Down Your Good and Bad Deeds

Allah ﷻ says:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

“But verily, over you (are appointed angels in charge of mankind) to watch you, Kirâman (Honourable) Kâtibîn writing down (your deeds), They know all that you do.”

[Surah Al-Infitar, (82):10-12]

Allah ﷻ says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions).



Not a word does he (or she) utter but there is a watcher by him ready (to record it)."

[*Surah Al-Qaf*, (50):16-18]

Allah ﷻ says:

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۖ وَالْمَلَكُ يَشْهَدُونَ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

"But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness."

[*Surah An-Nisa*, (4):166]

4. The Earth

Allah ﷻ says:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ
مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

"When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: "What is the matter with it?" That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it."

[*Surah Al-Zalzalah*, (99):1-5]

5. The Book

Allah ﷻ says:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ ۖ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ ۖ يَوْمَ الْقِيَمَةِ كِتَابًا
يَلْقَاهُ مَنْشُورًا ﴿١٣﴾ أَفَرَأَىٰ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾



“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.".”

[*Surah Al-Isra*, (17):13-14]

With that being said, Allah ﷻ is aware of All things.



Belief in Allah ﷻ Coming To Judge Between the People on the Day of Judgement

From the chapter of Know Your Beliefs is believing in the [attribute of] Allah Coming to Judge between the People on the Day of Judgement.

It enters into the beliefs [of *Ahlus-Sunnah*] regarding [Allah's] attributes and the Day of Judgment.

Allah ﷻ says:

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 إِيْمَانِهَا خَيْرًا قُلِ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

“Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."”

[*Surah Al-An'am*, (6):158]

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَاءَ يَوْمٍ يُؤْمَذُ بِجِهَنَّمَ جُؤْمِذٍ يَتَذَكَّرُ الْإِنْسُنُ وَأَنْتَ لَهُ الذِّكْرَى ﴿٢٣﴾

“Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?”



[Surah Al-Fajr, (89):21-23]

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

“And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgement, not a secret of you will be hidden.”

[Surah Al-Haqqah, (69):17-18]

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا ﴿٢٥﴾ الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ﴿٢٦﴾ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾

“And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh - Islâmic Monotheism).”

[Surah Al-Furqan, (25):25-26]

All of this is done in preparation for the All-Compeller Allah ﷻ, to Judge between the slaves on the Day of Judgement. This is from the matters of the unseen; it is obligatory upon us to believe in it. We must protect this belief from *Tamtheel*—likening it to the creation, *Tashbeeh* and *Takyeef*—seeking the how of it. Similarly protecting it from distortion and negation. This is our belief whether these matters of the unseen were found in the Noble Qur'an or Sunnah of the Prophet ﷺ. It is also obligatory upon us that we pass them on and relay them as the righteous Salaf رضي الله عنهم did. At that moment when Allah ﷻ Comes to Judge between the slaves on the Day of Judgement, that is a day that is hard, difficult, great, and full of severe horror.



فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ

يَسِيرٍ ﴿١٠﴾

“ Then, when the Trumpet is sounded (i.e. the second blowing of the horn). Truly, that Day will be a Hard Day - Far from easy for the disbelievers.”

[Surah Al-Muddathhir, (74):8-10]

Except that Allah ﷻ makes it light for His believing slaves that are monotheists and obedient.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِّنَ اللَّهِ ذِي

الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ

أَلْفَ سَنَةٍ ﴿٤﴾

“ A questioner asked concerning a torment about to befall Upon the disbelievers, which none can avert, From Allâh, the Lord of the ways of ascent. The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.”

[Surah Al-Ma'arij, (70):1-4]

This Is in Regards to the Disbelievers, Polytheists, Hypocrites, Atheists and Those Like Them.

As for the Believers It Will Be Lighter for Them.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ﴿٣٦﴾ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ

كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾



“And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.”

[*Surah Al-Hajj*, (22):47]

It will be the last that is upon them, which will be a means for their sins being expiated and their levels being raised. Indeed the horrors are great which an individual who is legislatively responsible will go through. If he is from the Muslims, it will be a means of expiation for him. If he is from the disbelievers, criminals, and oppressors, it will be a punishment for them.

The attribute of *Majee'* and *Ityaan* (Allah coming), even if the meaning of them is one, it is still affirmed as two attributes. We affirm for him that of *Majee'* and *Ityaan*, in a way that befits His Majesty, without distorting, negating, nor resembling it to that of the creation or seeking the how. It is from the attributes connected to His actions, that Allah ﷻ does whenever and however He wants.

Allah ﷻ says:

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

“ (He is the) Doer of whatsoever He intends (or wills).”

[*Surah Al-Buruj*, (85):16]

From the completeness of Allah ﷻ is that he does whatever he wills

Allah ﷻ says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

“ He cannot be questioned as to what He does, while they will be questioned.”

[*Surah Al-Anbya*, (21):23]

Allah ﷻ Will Come Whenever He Wills, Gets Upset Whenever He Wills and Is Pleased as He Wishes.

Allah ﷻ says:



مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ

عَظِيمٌ ﴿١٠٦﴾

“Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.”

[Surah An-Nahl, (16):106]

Allah ﷻ says:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ
تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

“If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men’s) breasts.”

[Surah Az-Zumar, (39):7]

**It Is the Same Way He Descends to the Heavens of the World,
When One Third Is Left From the Night, Whenever He Wills and
How He Wishes.**

Narrated Abu Huraira, Allah's Messenger ﷺ said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"



Allah ﷻ says:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[*Surah Ash-Shuraa*, (42):11]

The Likes of These Attributes [of Allah], Those Who Negate Attributes Mockingly Play Around With It.

They say The *Majee*’ (coming) of Allah ﷻ means the coming of His command, and that the meaning of *Ityaan* is the coming of His angels, and similar to these expressions, and this is rejected.

Allah ﷻ Mentioned his Coming With the Coming of the Angels.

Allah ﷻ says:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes with the angels in rows.”

[*Surah Al-Fajr*, (89):22]

Allah ﷻ says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ

الْأَمْرُ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾

“Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).”

[*Surah Al-Baqarah*, (2):210]

If the coming of the angels is a reality here then similarly the coming of Allah ﷻ is a reality. The reality is what the [meanings] of legislative texts are carried upon, it is that which comes to the mind of a Muslim who is Arab and eloquent, who has



not been contaminated with the filth of negation, seeking how, or comparing it to that of the creation, Allah ﷻ aid is sought.



Belief in the Sirat, the Bridge Spread Out Over the Hellfire

A Muslim will pass by it and no one else.
Allah ﷻ says:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾
ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

“ There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).”

[Surah Maryam, (19):71-72]

In the Debate of Abdullah Ibn Abbas ؓ With Nafi' Ibn Azraq,

Abdullah Ibn Abbas ؓ said to him, “Allah informed us there is none amongst us except that he will pass over it, I hope that Allah saves me from it, as for you we do not know what your affair will be, or as he said ؓ. That is because Ibn Al Azraq was a Khaarijee, The Khawarij and Mu'atazilah and those like them are from the misguided sects who reject the bridge.

The first one that will go across the bridge is the Prophet ﷺ before all other prophets and messengers ﷺ. The first nation that will go across the bridge is the nation of the Prophet ﷺ before the rest of the nations.

In the Saheehayn from Abu Hurairah ؓ narrated, “Then a bridge will be laid across Hell (Fire)' I and my followers will be the first ones to go across it and none will speak on that Day except the Apostles. And the invocation of the Apostles on that Day will be, 'O Allah, save! Save!' In Hell (or over The Bridge) there will be hooks like the thorns of As-Sa'dan (thorny plant). Have you seen As-Sa'dan? ” They replied, "Yes, O Allah's Messenger ﷺ!" He said, "So those hooks look like the



thorns of As-Sa'dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved."

The Attributes of the Bridge

Based on that which has come in *Saheeh Muslim* from Hudhayfah رضي الله عنه he said, The Messenger ﷺ said, "Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah (May Allah be pleased with him)): "I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet ﷺ will remain standing on the Bridge saying: 'O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth."

In a report, "When the Day of Resurrection comes a Mu'adhdhin (a proclaimer) would proclaim: Let every people follow what they used to worship. Then all who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them: What did you worship? They will say: We worshipped 'Uzair, son of Allah. It would be said to them: You tell a lie; Allah had never had a spouse or a son. What do you want now? They would say: We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to



drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them: What did you worship? They would say: We worshipped Jesus, son of Allah. It would be said to them: You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them: What do you want? They would say: Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked: Why don't you go there to get water? But they would be pushed and gathered together towards the Hell, which was like a mirage to them, and the flames would consume one another. They would fall Into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognisable to them and say; What are you looking for? Every people follow that which they worshipped. They would say: Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say: I am your Lord. They would say: We take refuge with Allah from thee and do not associate anything with Allah. They would repeat it twice or thrice, till some of them would be about to return. It would be said: Is there any sign between you and Him by which you will recognise Him? They would say: Yes. and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: I am your Lord. They would say: Thou art our Lord. Then the bridge would be set up over the Hell and intercession would be allowed and they will say: O God, keep safe, keep safe. It was asked: Messenger of Allah, what is this bridge? He said: The void in which one Is likely to slip. There would be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the



fire of Hell till the believers will find rescue from the Fire. Abu Saeed said it has reached me that the bridge is thinner than a hair, and sharper than the sword."

In the *Saheehayn* from *Abu Sa'eed Al Khudri* (رضي الله عنه), he said the Messenger of Allah (ﷺ) said in a long narration, "Then the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dan*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."

The People Will Be Beside the Darkness of the Bridge on the Day When the Earth Changes to Another Earth and So Do the Heavens.

Due to that which comes in *Saheeh Muslim* from the narration of *Thawban* (رضي الله عنه), "Thereupon the Jew said: Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (ﷺ) said, "They would be in darkness beside the Bridge."

In the *Sunan of Imam At Tirmidhi* from the narration of *Anas Ibn Malik* (رضي الله عنه), he said, "I asked the Prophet (ﷺ) to intercede for me on the Day of Judgement. He said, 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Sirat*.'" [He said:] "I said: 'If I do not meet you upon the *Sirat*?' He said: 'Then seek me at the *Mizan*.' I said: 'And if I do not meet you at the *Mizan*?' He said: 'Then seek me at the *Hawd*, for indeed I will not be missed at these three locations.'"



Clarifying the categories of people who will cross on the bridge

The People That Will Pass on the Bridge Are Three Categories:

1. The People of Disbelief, Polytheism and Those Like Them.

They won't climb up on the bridge, rather they will be thrown into the hell fire, as has preceded in the narration of Abu Saeed رضي الله عنه.

2. The People of Major Hypocrisy in Their Beliefs.

They are the ones who outwardly showed Islam, and hid disbelief and transgression. They will climb on the bridge, and have some light, once they are on the bridge their light will go away.

Allah ﷻ says:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بُشْرًا لَكُمْ الْيَوْمَ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ
الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ ءَامَنُوا انظُرُونَا
نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ
بُسُورٌ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ
أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ
وَأَرْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾



فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَىٰكُمْ النَّارُ هِيَ
مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾

“On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On the Day when the hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.” (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allâh - Islâmic Monotheism). Your abode is the Fire. That is your maulâ (friend - proper place), and worst indeed is that destination.”

[*Surah Al-Hadid*, (57):12-15]

3. The Third Group Are the Believers.

They are the ones that will cross the bridge, and their crossing of the bridge will be in accordance to the level of their belief. The Messengers and Prophets, their passing across the bridge will be like the blink of an eye, then the *Sidiqoon*, martyrs, and righteous will pass across it in accordance to their faith.

Amongst them are those who will pass like...

- Like a flash of Lightning
- Wind
- Bird
- Fast camels
- Running



- Walking
- Crawling

And among them, there will be those who come later and will be among the last to traverse. They will be dragged over the bridge according to what was previously mentioned. The aid of Allah ﷻ is sought.

Clarifying That the Bridge Is Two

Know That the Bridge Is Two:

1. An Intangible Spiritual Bridge

That is Islam, Allah ﷻ says:

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

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).”

[Surah Al-Fatiha, (1):6-7]

In the *Musnad of Imam Ahmad* from the narration of Nawwas Ibn Sama'an Al Ansaari (رضي الله عنه), from the Messenger of Allah (ﷺ), “Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, ‘O people! come and enter the straight path all together and do not divide. ‘ There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, ‘Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah’s set limits, the open doors lead to Allah’s prohibitions, the caller on the gate of the path is Allah’s Book (the



Qur'an), while the caller from above the path is Allah's admonition in the heart of every Muslim."

The one who is upright on this path in this worldly life, free from polytheism and disbelief, innovations and sin, will be safe on the bridge of the Day of Judgement, Allah ﷻ will aid him in passing over it, and being saved from falling into the hell fire. Who ever diverted away from this path, will be diverted from the bridge on the Day of Judgement in accordance to how much he has diverted in this worldly life, and how far he is from this path.

2. The Tangible Bridge

It is the bridge that has been placed over the hellfire on the Day of Judgement, and the people will pass over it in accordance to their faith, and their righteous deeds in this worldly life.

Clarifying That the Qantara (a Bridge) Is the Last Part of the Bridge Before Paradise

In *Saheeh Al Bukhari* from the narration of *Abu Saeed Al Khudri* رضي الله عنه , he said, Allah's Messenger ﷺ said, *"The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."*

The Prophet ﷺ, has mentioned the last one to come out of the hell fire, last one to pass the bridge, and the last one to enter paradise.

As it has come in the *Saheehayn* from the narration of *Abdullah ibn Masoud* رضي الله عنه , The Prophet ﷺ said, *"I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of*



the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' I saw Allah's Messenger ﷺ (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise."



Clarifying That Paradise and the Hellfire Are Present Today, They Won't Perish, They Are Eternal and Are Ever Lasting

From the beliefs of *Ahlu Sunnah Wal Jamaah* is that paradise and the hellfire are present now, they won't ever perish and are ever lasting. The evidence of the Noble Qur'an and pure affirmed Sunnah of the Prophet ﷺ have come regarding that in succession, and the consensus of *Ahlu Sunnah Wal Jamaah* is upon that.

Allah ﷻ says regarding paradise:

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

“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn.”

[*Surah Ali 'Imran*, (3):133]

Allah ﷻ says regarding the hellfire:

فَإِن لَّمْ تَفْعَلُوا وَلَن تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

“ But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.”

[*Surah Al-Baqarah*, (2):24]

Allah ﷻ says in His Book:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

“ And fear the Fire, which is prepared for the disbelievers.”



[Surah Ali 'Imran, (3):131]

This is proof that they are present, and prepared.

In Saheehayn from the narration of Abu Dhar رضي الله عنه, "Then Gabriel took me till we " reached Sidrat-il-Muntaha (Lote tree of; the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

It also comes in Saheehayn from the narration of Malik ibn Sa'Sa'ah رضي الله عنه, in the long narration regarding the ascension of the Prophet ﷺ, in it he said the Prophet ﷺ said, "Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.'"

In Saheehayn from the narration of Abu Huraira رضي الله عنه, he said the messenger of Allah ﷺ said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather)."

In the Saheehayn from the narration of Abdullah Ibn Abbas رضي الله عنه, regarding the eclipse prayer, he رضي الله عنه said, "I saw Paradise and stretched my hands towards a



bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight."

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه that the Messenger of Allah ﷺ, said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

In *Sunan At Tirmithi* and other than it from the narration of *Abu Huraira* رضي الله عنه, from the Messenger of Allah ﷺ, "When Allah created Paradise and Hell, He sent Jibril, peace be upon him, to Paradise and said: 'Look at it and at what I have prepared for its people in it.' He looked at it, then he came back and said: 'By Your Glory, no one will hear of it but he will enter it.' So He commanded that it be surrounded by hardships and said: 'Go and look at it and at what I have prepared for its people in it.' He looked at it and saw that it had been surrounded with hardships. He (Jibril) said: 'By Your Glory, I fear that no one will enter it.' He (Allah) said: 'Go and look at the Fire and at what I have prepared for its people in it.' So he looked at it and parts of it were piled upon other parts. He came back and said: 'By Your Glory, no one will enter it.' So He commanded that it be surrounded with pleasures and said: 'Go and look at it.' So he looked at it and saw that it was surrounded with pleasures. He came back and said: 'By Your Glory, I fear that no one will be saved from it and all will enter it.'" Then he said this narration is *Hasan Saheeh*

From That Which Indicates That Paradise and the Hellfire Are Present Now...

- The evidences which affirm the life of the grave

Allah ﷻ says in regards to the people of *Fir'aun*:

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



“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"”

[*Surah Ghafir*, (40):46]

Thus Allah ﷻ affirmed the family of *Fir'aun* being exposed day and night to the hellfire, and that they are being punished in it.

Similarly the Evidences That Show the Souls of the Believers Are Birds in a Tree in Paradise.

In *Sunan of Imam An-Nasa'ee* from the narration of *Ka'ab Ibn Malik* (رضي الله عنه), that he used to relay from the Messenger of Allah (ﷺ), *"The soul of the believer is (like a bird) flying among the trees of Paradise, until Allah, the Mighty and sublime, sends it back to his body on the Day of Resurrection."*

In *Saheeh Muslim* by route of Masrooq, he said we asked *Abdullah Ibn Masoud* (رضي الله عنه), regarding this verse, *"Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord.."* (iii. 169). He said: *We asked the meaning of the verse (from the Holy Prophet) who said: The souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more shall we desire? We eat the fruit of Paradise from wherever we like. Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question). they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy way once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven.)"*

In *Sunan Abu Dawood* and other then it, from the narration of *Ibn Abbas* (رضي الله عنه), he said the Messenger of Allah (ﷺ) said, *"The Prophet (ﷺ) said, When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in*



the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse. Ibn Katheer said in his Tafseer, "There is found in this narration that the souls of the believers will be in the image of a bird in paradise."

As for the souls of the martyrs then it is as preceded, they will be in ‘crops of green birds’, they are like the stars in regards to the souls of the believers generally, for it flys in the best of them.



Clarifying Those Who Reject the Presence of Paradise and the Hellfire Right Now

None reject that paradise and the hellfire are present now, Except a Small Group From the People of Innovation, Such as the *Jahmiyah*, the *mu'atazilah*, and Those Who Agree With Them in Regards to That Which They Have Gone Towards.

They claim that the presence of paradise and the hellfire right now is pointless, rather this statement of theirs is pointless, and is the most evil of lies, because it opposes the evidence which has come in the Qur'an and Sunnah; also because they reject the news that has come from Allah ﷻ and His Messenger ﷺ, which has been affirmed from him in the pure Sunnah. They also reject the consensus of *Ahlus Sunnah Wal Jamaah* who are upright, those who relay and understand (reports). They are the most knowledgeable people regarding what Allah ﷻ and His Messenger intended. Allah ﷻ has informed us that He let *Adam* and his wife *Hawaa* live in paradise.

Allah ﷻ says regarding Adam ﷺ:

وَقُلْنَا يٰۤاٰدَمُ اَسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِيْنَ ﴿٣٥﴾ فَاَزَلَّهُمَا الشَّيْطٰنُ
عَنْهَا فَاُخْرِجَهُمَا مِمَّا كَانَا فِيْهِ ۚ وَقُلْنَا اٰهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَمَتَعٌ اِلٰى حِيْنٍ ﴿٣٦﴾ فَتَلَقٰى ۤاٰدَمُ مِنْ رَّبِّهٖ
كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

“And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-



doers).” Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.” Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.”

[*Surah Al-Baqarah*, (2):35-37]

The Prophet ﷺ saw *Malik* the gatekeeper of the hellfire on the night of ascension, kindling it. In *Saheeh Al Bukhari* from the long narration of *Samurah Ibn Jundub* (رضي الله عنه), he said, “*And the old man who was sitting at the base of the tree was Abraham and the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gatekeeper of the Hell-fire. And the first house in which you have gone was the house of the common believers, and the second house was of the martyrs. I am Gabriel and this is Michael. Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'”*

In the *Saheehayn* from the narration of *Ibn Abbas* (رضي الله عنه), The Prophet ﷺ said, “*On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curlyhaired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me.*” (The Prophet then recited the Holy Verse): “*So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens*” (32.23) Narrated *Anas and Abu Bakra*: “The Prophet ﷺ said, “*The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina).*”

Allah ﷻ says:



وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾
 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ
 ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾

“And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad ﷺ) did see of the Greatest Signs, of his Lord (Allâh).”

[Surah An-Najm, (53):13-18]



Clarifying That Paradise and the Hellfire Will Never Perish and Come to an End

Allah ﷻ says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ
النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا
بَصِيرًا ﴿٥٨﴾

“Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.”

[*Surah An-Nisa*, (4):58]

Allah ﷻ says:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾
“But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh’s Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).”

[*Surah An-Nisa*, (4):122]

Allah ﷻ says:

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾



“Their reward with their Lord is ‘Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.”

[*Surah Al-Bayyinah*, (98):8]

Allah ﷻ says:

رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ
اللَّهُ لَهُ رِزْقًا ﴿١١﴾

“(And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur’ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.”

[*Surah At-Talaq*, (65):11]

Allah ﷻ says:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ
مَّنْضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفُكْهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَا
مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ﴿٣٥﴾



فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

“And those on the Right Hand - how (fortunate) will be those on the Right Hand? (They will be) among thornless lote-trees, And among Talh (banana-trees) with fruits piled one above another, And in shade long-extended, And by water flowing constantly, And fruit in plenty, Whose supply is not cut off (by change of season), nor are they out of reach, And on couches or thrones, raised high. Verily, We have created them (maidens) of special creation. Verily, We have created them (maidens) of special creation. Loving (their husbands only), (and) of equal age. For those on the Right Hand. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm). And a multitude of those (on the Right Hand) will be from the later generations.”

[Surah Al-Waqi'ah, (56):27-40]

Allah ﷻ says:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَآؤُمُ اقْرَءُوا كِتَابِيهِ ﴿١٩﴾
 إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ
 قُطُوفُهَا دَانِيَةٌ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٣﴾

“Then as for him who will be given his Record in his right hand will say: "Here! read my Record! "Surely, I did believe that I shall meet my Account!" So he shall be in a life, well-pleasing. In a lofty Paradise, The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past!"

[Surah Al-Haqqah, (69):19-24]

And there are many other verses similar to them.



In *Saheeh Muslim* from the narration of *Abu Hurairah* رضي الله عنه from the Prophet ﷺ he said, “He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his youth would decline.”

In *Saheeh Muslim* from *Abu Saeed Al Khudri* and *Abu Huraira* رضي الله عنه, The Messenger of Allah ﷺ said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable."

In the *Saheehayn* from the narration of *Abu Saeed* رضي الله عنه, Allah's Messenger ﷺ said, “On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.' (19.39)”

Allah ﷻ says:

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾
إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

“Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islâmic Monotheism written



in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way - (Tafsir Al-Qurtubî). Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.”

[*Surah An-Nisa*, (4):168-169]

Allah ﷻ says:

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾
خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

“ Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.”

[*Surah Al-Ahzab*, (33):64-65]

Allah ﷻ says:

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ
نَّاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

“(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever.” Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.”

[*Surah Al-Jinn*, (72):23-24]

Eternal residence in the hellfire is reserved for disbelievers, polytheists, atheists, major hypocrites, and their counterparts. They will remain in the hellfire indefinitely, without reprieve. On the other hand, disobedient Muslims and those who committed grave sins but didn't seek repentance or Allah's forgiveness, and



whom Allah ﷻ decrees to enter the hellfire, will eventually be extracted from it. As previously elucidated in our discourse on intercession, their exit from the hellfire will be facilitated through the intercession of the prophets, angels, believers, or by Allah ﷻ taking out whoever is left in it from the people of *Tawheed* and did not perform any good deed. In *Sunan Abu Dawood* from the narration of *Anas ibn Malik* (رضي الله عنه) from the Prophet (ﷺ), that he said, “My Intercession is for the major sinners from my nation.”

Allah ﷻ says:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ
مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا
أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ
فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

“But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."”

[*Surah Fatir*, (35):36-37]

Allah ﷻ says:

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَّا كُنْتُمْ ﴿٧٧﴾

“And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."”



[Surah Az-Zukhruf, (43):77]

Allah ﷻ says to those in the hellfire:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا
فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ أَحْسَسُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ إِنَّهُ كَانَ
فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الرَّحِيمِينَ ﴿١٠٩﴾

“They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers)." He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"”

[Surah Al-Mu'minun, (23):106-109]

Allah ﷻ says:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۖ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

“And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.”

[Surah Al-Baqarah, (2):167]

Allah ﷻ says:



إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

“Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise..”

[Surah An-Nisa, (4):56]

And other than that from the evidence which indicates upon paradise being forever for its inhabitants and the hellfire being forever for its inhabitants, Allah ﷻ will make them forever remain therein.

As for the statement of Allah ﷻ:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ
شَقُّوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ * وَأَمَّا
الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا
شَاءَ رَبُّكَ ۚ عَطَاءٌ غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

“On the Day when it comes, no person shall speak except by His (Allâh’s) Leave. Some among them will be wretched and (others) blessed. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills). And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.”



[Surah Hud, (11):105-108]

There is no evidence in these verses that paradise and hellfire will perish and come to an end. Rather the exception here based upon the statement of some of the scholars is “*Munqatia*”—meaning it is not from the same kind.

- Or it could mean that it is the time period before the inhabitants of paradise and hellfire enter into them.
- Or upon seeking blessing by the mentioning of Allah ﷻ.
- Or the exception could be for the people of monotheism who did not repent from their major sins, and Allah ﷻ did not forgive them, Allah ﷻ ruled upon them that they enter the hellfire, they will exit from it after Allah ﷻ punishes them as he wishes.
- The exception here in regards to the hellfire is because the people of monotheism will exit from it.
- The exception here in regards to paradise, is because the people of monotheism from the major sinners, whom did not repent nor did Allah ﷻ forgive them, they will not enter it in the beginning, rather they will eventually enter paradise after they come out of the hellfire, and this is the closest of the stances.
- More than one of the rightly guided predecessors have deemed the one who says paradise and hellfire will come to an end to be disbelievers.

As Imam Abdullah, the son of Imam Ahmad Ibn Hanbal relayed in his book *As-Sunnah* from his father and other than him from the rightly guided predecessors, In *As-Sunnah* (77) Ali Ibn Al Husayn ibn Shaqeeq said, I heard Khaarijah say, *The Jahmites have disbelieved in more than one place from the book of Allah, their statement that paradise will come to an end whilst Allah says, (It will be said to them)! Verily, this is Our Provision which will never finish. Whoever says it will finish and come to an end has disbelieved. Allah says, “its provision is eternal and so is its shade” Whoever says it is not eternal has disbelieved, Allah says “a gift without an end.” Whoever says it will end has disbelieved, Allah says “Whose supply is not cut off (by change of season), nor are they out of reach,” Whoever says it will be cut off has disbelieved.*



Faith in the Coming of the One Eyed Dajjal

He is a man from the children of Adam from the Jews.

He will come out of the east.

Seventy thousand jews from Asfahan with Shawls on them, will support and aid him.

He will go across the earth in 40 days.

It comes in *Saheeh Muslim* from the narration of *An Nawaas Ibn Samaan* رضي الله عنه, the Messenger ﷺ, made a mention of the Dajjal one day in the morning. He ﷺ sometimes described him to be insignificant and sometimes described (his turmoil) as very significant (and we felt) as if he were in the cluster of the date-palm trees. When we went to him (to the Holy Prophet) in the evening and he read (the signs of fear) in our faces, he ﷺ said, "What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date-palm trees. Thereupon he ﷺ said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to 'Abd-ul-'Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Sura Kahf (xviii). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long would he stay on the earth? He ﷺ said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he ﷺ said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he



ﷺ said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send Jesus, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur. And then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the last of them would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to



them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of Bactrian camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and milch cow would give so much milk that a whole party would be able to drink it. And the milch camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milch sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them."

In Saheeh Muslim, in another report from the narration of Abu Saeed Al Khudri رضي الله عنه he said the Messenger ﷺ said, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning Dajjal)?' He will say: 'There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: 'O people! This is Dajjal about whom the Messenger of Allah ﷺ has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false



Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah ﷺ added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds."

In Saheeh Muslim, From Abdullah Ibn Amr ؓ, The Messenger of Allah ﷺ said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) 'Isa (Jesus), son of Maryam (Mary). 'Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people.



Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rubb.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered."

It comes in *Saheeh Muslim*, from the narration of *Anas Ibn Malik* رضي الله عنه, the Messenger of Allah ﷺ said, *"Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green coloured satin."*

- **Most of the Followers of Ad Dajaal Will Be Women**

From Ibn Umar رضي الله عنه, he said the Messenger of Allah ﷺ said, *"The False Messiah will come upon this marsh of Marriqanat. Most of those who go out to him will be women, until a man goes back to his wife, his mother, his daughter, his sister, and his aunt to shackle them tightly, fearing they would go out to him."* Reported By Imam Ahmad, Al Albaani said its chain is Hasan.

- **The People Will Run and Flee From Ad Dajaal to the Top of Mountains**

In *Saheeh Muslim* from the narration of *Umm Shareek* رضي الله عنها that she heard the Prophet ﷺ say, *"The people would run away from the Dajjal seeking shelter in the mountains. She said, Where would be the Arabs then in that day? He said, They would be small in number."*

- **Ad Dajaal Will Not Be Able To Enter Makkah or Madina**

In *Saheeh Muslim* from the narration of *Anas Ibn Malik* رضي الله عنه he said the Messenger of Allah ﷺ said, *"There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear*



in a barren place adjacent to Al- Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite."

Imam Ahmad relayed in his Musnad from the narration of Mihjan Ibn Adra'a ؓ, that the Messenger of Allah ﷺ said, "The Day of liberation [Kalas], what is the Day of liberation? The Day of liberation, what is the Day of liberation?" He said this thrice. It was asked: "And what is the Day of liberation?" the Prophet said: "Dajjal will come and ascend Uhud and look at Madinah. He will say to his companions: "Do you see this white palace? This is the Masjid of Ahmad." Then he will come to Madinah and find an angel brandishing his sword at every entrance. So he will go to the salt marsh of Jurf and pitch his tent. Then Madinah will be shaken by three tremors and every hypocrite and open sinner, male and female, will escape and go out to him. That will be the Day of liberation."

- **Dajjal Will Have With Him Paradise and Hell, his Hell Will Be Paradise and his Paradise Will Be Hell**

In Saheeh Muslim from the narration of Hudhayfah ؓ, he said the Messenger of Allah ﷺ said, "The Dajjal (False Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell."

It comes in Saheeh Muslim from Rib'i ibn Hiraash said I accompanied Abu Mas'ud Al-Ansari to Hudaifah bin Al-Yaman ؓ. Abu Mas'ud said to him, "Tell us what you heard from the Messenger of Allah ﷺ about Dajjal (the Antichrist)." Hudaifah said: He ؓ said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas'ud said: "I have also heard this from the Messenger of Allah ﷺ."



- **All of the Prophets and Messengers Warned Their Nation From Him (Ad Dajjal)**

In *Saheeh Al Bukhari* from the narration of Ibn Umar رضي الله عنه, he said, "We were talking about Hajjat-ul-Wada', while the Prophet ﷺ was amongst us. We did not know what Hajjat-ul-Wada' signified. The Prophet ﷺ praised Allah and then mentioned Al-Masih Ad-Dajjal and described him extensively, saying, "Allah did not send any prophet but that prophet warned his nation of Al-Masih Ad-Dajjal. Noah and the prophets following him warned (their people) of him. He will appear amongst you (O Muhammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you. The Prophet ﷺ said it thrice. Verily, your Lord is not blind in one eye, while he (i.e. Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster)."

In the *Saheehayn* from Anas رضي الله عنه he said the Messenger of Allah ﷺ said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir- disbeliever)."

Every Muslim Will Be Able To Read That Which Will Be Written Between the Two Eyes of Ad Dajjal "K - F - R" Whether He Was Able To Read and Write or Not.

In *Saheehayn* from Mujaahid, 'I was in the company of Ibn `Abbas رضي الله عنه, and the people talked about Ad-Dajjal and said, "Ad-Dajjal will come with the word Kafir (non-believer) written in between his eyes." On that Ibn `Abbas said, "I have not heard this from the Prophet ﷺ but I heard him saying, 'As if I saw Moses just now entering the valley reciting Talbyia.'"

In *Saheehayn* from Anas رضي الله عنه, he said the Messenger of Allah ﷺ said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir- disbeliever)."



In *Saheeh Muslim* from *Ibn Umar* (رضي الله عنه), Allah's Messenger (ﷺ) stood up amongst the people and lauded Allah as He deserved, then he made a mention of the Dajjal and said, *“I warn you of him and there is no Prophet who has not warned his people against the Dajjal. Even Noah warned (against him) but I am going to tell you a thing which no Prophet told his people. You must know that he (the Dajjal) is one-eyed and Allah, the Exalted and Glorious, is not one-eyed. Ibn Shihab said: 'Umar b. Thabit al-Ansari informed me that some of the Companions of Allah's Messenger (ﷺ) informed him that the day when Allah's Messenger (ﷺ) warned people against the Dajjal, he also said: There would be written between his two eyes (the word) Kafir (infidel) and everyone who would resent his deeds would be able to read or every Muslim would be about to read, and he also said: Bear this thing in mind that none amongst you would be able to see Allah, the Exalted and Glorious, until he dies.’”*

It also comes in *Saheeh Muslim* from the narration of *Anas Ibn Maalik* (رضي الله عنه) that the Prophet (ﷺ), said *‘There would be written three letters k. f. r., (i. e. Kafir) between the eyes of the Dajjal.’*

• The Antichrist Will Not Harm a Muslim

It comes in *Musnad of Imam Al Bazaar* from the narration of *Hudhayfah* (رضي الله عنه), he said, *“We were with the Prophet (ﷺ), and Ad Dajaal was mentioned so the Messenger of Allah said, “I fear the trial amongst yourselves more than the Fitnah of Dajal, there is no small or big trial except it is lesser than the trial of Dajaal, who ever is saved from the trials before it will be saved from the trial of Dajaal, By Allah he will not harm a Muslim, it will be written between his two eyes Kafir.”*

Four Places Allah (ﷻ) Has Protected From the Dajjal Entering:

1. Makkah Al Mukarrammah
2. Al Madina An Nabawiyah
3. Baytul Maqdis
4. Jabal At Toor—Mount Toor



It comes in *Mu'ajam Al Kabeer* of *At-Tabarani* from the narration of *Abdullah ibn Amr* رضي الله عنه from the Messenger of Allah ﷺ, that he said regarding *Ad-Dajjaal*, "You wont be confused regarding him for Allah is not blind in one eye, he will come and be on the earth for forty mournings, he will go across all of it except The Ka'abah, Baytul Maqdis and Al Madina, a month will be like a week, a week like a day, he will have with him paradise and hell, his hell will be paradise and his paradise hell, he will have with him a mountain of bread, a river of water, a man will be called whom Allah will not allow him to over power except him, he will say to him, what do you say regarding me? He will reply you are the enemy of Allah, you are the anti christ the liar, he will call for an axe he will place it by his head and split him in half until the axe touches the earth, then he will bring him to life, and he will ask him what do you say regarding me? He will say by Allah I am even more clearer in insight now regarding you, you are the enemy of Allah Ad Dajjal whom the messenger of Allah informed us about, he said, he will jump towards him with his sword and not be able to harm him, and he will say take him away from me"

These are the places which Allah ﷻ will protect from the trial of *Ad-Dajjal*.

Clarifying the Means To Protect Oneself From the Trial of Ad-Dajjal.

From the means of protecting oneself from the trial of Ad-Dajjal is **Dua**.

It comes in *As-Saheehayn* from the narration of *Aisha* رضي الله عنها, the wife of the Prophet ﷺ, "Allah's Messenger ﷺ used to invoke Allah in the prayer saying "Allahumma inni a`udhu bika min `adhabi l-qabr, wa a`udhu bika min fitnati l-masihi d-dajjal, wa a`udhu bika min fitnati l-mahya wa fitnati l-mamat. Allahumma inni a`udhu bika mina l-ma'thami wa l-maghram. (O Allah, I seek refuge with You from the punishment of the grave, from the afflictions of the imposter- Messiah, and from the afflictions of life and death. O Allah, I seek refuge with You from sins and from debt)." Somebody said to him, "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet ﷺ replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." `Aisha also narrated:



I heard Allah's Messenger ﷺ in his prayer seeking refuge with Allah from the afflictions of Ad-Dajjal."

From the Means of Protection From the Trial of Ad-Dajjal Is Reading the First Ten Verses From Surah Al-Kahf and in Another Report, the End of It (Surah Al Kahf) Is Mentioned.

What is correct is [only] the first ten. In *Saheeh Muslim* from the narration of *Abu Ad-Dardaa* رضي الله عنه that the Prophet ﷺ said, “Whoever memorizes the first ten verses of Surah Al Kahf will be protected from the Dajjaal.” It comes in a different wording in *Saheeh Muslim* “The end of Surah Al Kahf” but this is an irregular report from *Shu’abah*.

From the Means of Protection From the Trial of Ad-Dajjaal Is Taking Shelter From Him in the Mountains, or Where He Can’t Meet Him.

It comes in *Sunan of Imam Abu Dawood* from the narration of *Imraan Ibn Husayn* رضي الله عنه he said the Messenger of Allah ﷺ said, “Let him who hears of the Dajjal (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.” [Authenticated by *Imam Al Albaani* in *Saheeh As-Sunan*, and it is in *As-Saheeh Al Musnad of Imam Al Waadiee* number 1019, he said regarding it “This narration is Saheeh”]

The people of knowledge have used this narration as evidence for boycotting the people of innovation, and that is due to their harm, danger, and great evil. If *Ad-Dajjal* whom Allah ﷻ has distorted his natural disposition, actions, and image, can mislead a person who comes to him claiming he has faith, he thinks he won’t have any affect on him and it's written between his eyes “Kaaafir” or “ك-ف-ر”, (even with all that) he does not leave him except he has believed in him that he is the lord. We seek refuge with Allah ﷻ from the trials that are apparent and hidden. Then similarly the people of innovation, those who frequent them, enter on them, sit with



them, seek comfort by way of them, feel tranquil towards them, it is feared upon them that they will go with them to their innovation, misguidance, and deviation.

Clarifying That the Anti-Christ Will Return to *Ash-Shaam* After He Is Prevented From Entering *Makkah* and *Al-Madina*.

After he is not able to enter Makkah or Madina, Allah ﷻ will make him head towards *Ash-Sham*, once he returns to *Ash-Shaam*, 'Isaa عليه السلام will descend by the white Minaret in Damascus, and will kill him by *Bab Lud* based on what has preceded in the narration of *An Nawwaas* ﷺ.



Those Who Reject Matters of the Unseen and the Coming of Antichrist Are From the People of Innovation and Misguidance.

Paying concern to the affairs of the unseen which the Prophet ﷺ informed us of from the affair of Dajjal, the coming down of *Isa Ibn Maryam* عليه السلام, the time period of *Mahdi*, and similar to that from the affairs of the unseen is from the beliefs *Ahlu Sunnah wal Jamaah*, since the people of innovation, and misguidance negate all of it.

The Mutazilah:

They claim that *Dajjal* is merely a superstitious sign, and that '*Isa* عليه السلام is a sign of good. What is correct from the statements is that Dajjal will come as has come in the previous narrations.

As the Prophet ﷺ, informed and warned his companions from him, and his trial, All other Prophets warned their nations from him as well, Allah ﷻ placed in his hands many paranormal affairs, his affair will not be confused since his image, and form will clarify the lie in his call and claim.



Ad Dajaal Is Present Now

He is present now based upon that which is most correct from the statements of the people of knowledge.

Amir b. Sharahil Sha'bi Sha'b Hamdan reported that he asked Fatima, daughter of Qais and sister of ad-Dahhak b. Qais and she was the first amongst the emigrant women, "Narrate to me a hadith which you had heard directly from Allah's Messenger and there is no extra link in between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do It and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (fighting) on the side of Allah's Messenger ﷺ. When I became a widow, 'Abd al-Rahman b. Auf, one amongst the group of the Companions of Allah's Messenger ﷺ, sent me the proposal of marriage. Allah's Messenger ﷺ also sent me such a message for his freed slave Usama b. Zaid. And it had been conveyed to me that Allah's Messenger ﷺ had said (about Usama): He who loves me should also love Usama. When Allah's Messenger ﷺ talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik, and Umm Sharik was a rich lady from amongst the Ansar. She spent generously for the cause of Allah and entertained guests very hospitably. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I do not like that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of them which you abhor. You better shift to the house of your cousin 'Abdullah b. 'Amr b. Umm Maktum and he is a person of the Bani Fihir branch of the Quraish, and he belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger ﷺ and I was in the row of the women which was near the row of men. When Allah's Messenger ﷺ



had finished his prayer, he sat on the pulpit smiling and said: Every worshipper should keep sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling, you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that island. There was a beast with long thick hair (and because of these) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am al-Jassasa. They said: What is al-Jassasa? And it said: O people, go to this person in the monastery as he is very much eager to know about you. He (the narrator) said: When it named a person for us we were afraid of it lest it should be a devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe be upon thee, who are you? And he said: You would soon come to know about me. but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this island. We got into the side-boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am al- Jassasa. We said: What is al-Jassasa? And it said: You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He (that chained person) said: Tell me about the date-palm trees of Baisan. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits. He said: Inform me about the lake of Tabariyya? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry. He again said: Inform me about the spring of Zughar. They said: Which aspect of it you want to know? He (the chained person)



said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Medina) irrigate (land) with the help of it, He said: Inform me about the unlettered Prophet; what has he done? We said: He has come out from Mecca and has settled In Yathrib (Medina). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us: Has it actually happened? We said: Yes. Thereupon he said: If it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am Dajjal and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it; then Allah's Messenger ﷺ striking the pulpit with the help of the end of his staff said: This implies Taiba meaning Medina. Have I not, told you an account (of the Dajjal) like this? 'The people said: Yes, and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Medina and Mecca. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger ﷺ)." Imam Muslim reported this narration in his Saheeh and there is no criticism regarding it.

Al-Haafidh Ibn Hajar defended it as found in *Ajwibah Al Misriyah*, I relayed his defence and increased on it in my book, *Tafseer Al Uqaal min Fitnatil Maseeh Ad Dajaal*. Thus we believe in that.

A Doubt and its Answer Regarding Ad Dajaal Being Present

In the *Saheehayn* from the narration of *Abdullah Ibn Umar* ؓ he said once the Prophet ﷺ, led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with *Taslim*) he said, "Do you realize (the importance of)



this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

The doubt is how can we affirm the presence of *Ad-Dajjal* whilst the Prophet ﷺ swore that after one hundred years there will be no soul present that was present in his time.

The Answer Is From Different Angles:

1. That the presence of *Dajjal* being known was after this statement of the Prophet ﷺ, and after this oath. Thus being that the Prophet ﷺ informing about this in this narration is in accordance to his knowledge, then after that Allah ﷻ informed him about the presence of *Ad-Dajjal* and that he will remain until he comes out near the end of time. His coming is from the major signs of the hour.
2. Or it could be said that *Dajjal* is exempted from this oath, and from this narration.
3. Or that what is intended by land here is the Arab peninsula, and he is not in the Arab peninsula, perhaps he is in a land outside of it.

Allah ﷻ knows best.

Eisa Will Die and the Muslims Will Pray Over Him

It comes in *Musnad of Imam Ahmad* from the narration of *Abu Huraira* (رضي الله عنه), that the Prophet ﷺ, said, "He ('Isa (عليه السلام)) will remain as long Allah wills for him to remain, then he will pass away and the Muslims will pray over him and bury him." In a report in *Abu Dawood* that he will remain 40 years.



Faith in the Emergence of Ya'jooj and Ma'jooj

Allah ﷻ has mentioned their affair in the noble Qur'an, when *Dhul Qarnayn* placed the barrier which separates them and the people.

Allah ﷻ says:

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ
 قَوْلًا ﴿٩٣﴾ قَالُوا يَٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ
 فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي
 فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾ ءَاتُونِي زُبَرَ
 الْحَدِيدِ ﴿٩٦﴾ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ أَنْفُخُوا ﴿٩٧﴾ حَتَّىٰ إِذَا جَعَلَهُ نَارًا
 قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٨﴾ فَمَا اسْطُوعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا
 لَهُ نَقْبًا ﴿٩٩﴾ قَالَ هَٰذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
 وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٠٠﴾

"Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word. They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?" He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them." So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it. (Dhul-



Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.""

[*Surah Al-Kahf*, (18):93-98]

They are unable to open this barrier, and pass it although they are large in number, because Allah ﷻ willed that for them. Allah ﷻ willed to make their emergence from the major signs of the hour.

Allah ﷻ says:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾
وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يَوِيلُنَا قَدْ
كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾

“Until, when Ya’jûj and Ma’jûj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this - nay, but we were Zâlimûn (polytheists and wrong-doers)."

[*Surah Al-Anbya*, (21):96-97]

In the *Saheehayn* from the narration of Zaynab Bint Jhash ؓ, The Prophet ﷺ came to visit me one day frightened and he ﷺ said, "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he ﷺ made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He ﷺ replied, "Yes, when wickedness Prevails." In *Saheeh Muslim* from the narration of Abu Huraira ؓ, The Prophet ﷺ said, "A



hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

Their evil is wide, their trial will over power and they will emerge after the killing of *Ad Dajaal*.

It comes in *Saheeh Muslim* from the narration of *An Nawaas Ibn Samaan* رضي الله عنه, he said the Messenger of Allah ﷺ said, “*And it will be under such conditions that Allah will reveal to `Isa these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet `Isa عليه السلام and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and `Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, `Isa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet `Isa and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror.*” Until the end of the narration.

The Condition of the People After the Death of `Isa Ibn Maryam



Then after the death of *`Isa ibn Maryam* عليه السلام, people will apostate and return to worshipping *Al-Laat* and *Al-Uzza*, and widespread evil will occur. Until the people will have sexual intercourse in the pathways like the donkeys do. It comes in



Musnad of Imam Al Bazaar from the narration of Abdullah Ibn Amr ؓ, he said the Messenger of Allah ﷺ said, "The hour will not be established until the people will have sexual intercourse in the pathways as the donkeys do."

In Saheeh Al Bukhari from the narration of Abu Huraira ؓ, Allah's Messenger ﷺ said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance ---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

In Saheeh Muslim from Anas ؓ, the Messenger of Allah ﷺ said, "The Hour will not occur until 'Allah, Allah' is not said on earth."

In Saheeh Muslim, It has been narrated on the authority of 'Abd al-Rahman b. Shamasa al- Mahri who said, "I was in the company of Maslama b. Mukhallad,



and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah ﷺ say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour."

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه, Allah's Messenger ﷺ said, *"The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre Islamic Period of ignorance."*

The explanation of *Dhil Khalasa* has been mentioned in *Saheeh Muslim*, *"Dhi al-Khalasa is a place in Tabala, where there was a temple in which the people of the tribe of Daus used to worship the idol."*

Clarifying the Mistake of Those Who Claim ya'jooj and ma'jooj Are the Chinese

Indeed he is mistaken, the one who claims that *Ya'jooj and Ma'jooj* are the Chinese. For the Chinese are connected with the people, they enter and exit, and they are not detained behind that barrier that was built by *Dhul Qarnayn*. As for *Ya'jooj and Ma'jooj* then they are blocked by the barrier, they have no connection to the people from close or far. Their emergence won't occur except based upon that which is indicated in the text of the Book and the affirmed Sunnah from the Prophet ﷺ.



They are large in number. As it comes in *Saheehayn* from the narration of *Abu Saeed Al Khudri* رضي الله عنه, The Prophet ﷺ said, "Allah will say, 'O Adam!. Adam will reply, 'Labbaik and Sa`daik (I respond to Your Calls, I am obedient to Your orders), wal Khair fi Yadaik (and all the good is in Your Hands)!' Then Allah will say (to Adam), Bring out the people of the Fire.' Adam will say, 'What (how many) are the people of the Fire?' Allah will say, 'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time children will become hoary-headed and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah's punishment will be very severe." That news distressed the companions of the Prophet ﷺ too much, and they said, "O Allah's Messenger ﷺ! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet ﷺ added, "By Him in Whose Hand my soul is, I Hope that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allah and said, "Allahu Akbar." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims), is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."



Faith in the Signs of the Hour

Allah ﷻ says:

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا
فَأَنِّي لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

“Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?”

[Surah Muhammad, (47):18]

In *Saheeh Muslim* from the narration of *Umar Ibn Al Khattab* رضي الله عنه, “He enquired, “Inform me about the Hour (i.e., the Day of Resurrection).” He رضي الله عنه replied, “I have no more knowledge thereof than you”. He said, “Inform me about some of its signs.” He رضي الله عنه said, “They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings.”

The Types of Signs of the Hour

The signs of the hour are two types:

1. Minor Signs
2. Major Signs

Some of the Minor Signs of the Hours:

1. The Dispatching of the Prophet ﷺ

Due to that which has come in *As-Saheehayn* from the narration of *Sahl Ibn Saad* رضي الله عنه, he said, The Prophet ﷺ said, “I have been sent and the Hour (is at hand) as these two,” showing his two fingers and sticking (separating) them out. In



Saheehayn from the narration of *Anas* (رضي الله عنه), The Prophet (ﷺ) said, "I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger." In *Saheeh Al Bukhari* from the narration of *Abu Huraira* (رضي الله عنه), The Prophet (ﷺ) said, "I have been sent and the Hour (is at hand) as these two (fingers)."

2. A Fire That Will Come Out of the Land of Al Hijaaz

And that has occurred as the historians have mentioned.

Narrated *Abu Huraira*, Allah's Messenger (ﷺ) said, "The Hour will not be established till a fire will come out of the land of Hijaz, and it will throw light on the necks of the camels at Busra."

3—14. Intoxicants Becoming Widespread, Adultery Becoming Apparent, Knowledge Being Raised, Ignorance, Killing Increasing, Earthquakes Occurring Often, Time Becoming Shorter, Wealth Becoming Much, Two Great Groups Fighting, 30 False Dajjals Being Sent, Trials Becoming Widespread, the People Competing Over Building Tall Buildings.

In *Saheeh Al Bukhari* from the narration of *Abu Huraira* (رضي الله عنه), he said the The Prophet (ﷺ) said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase and money will overflow amongst you." (See Hadith No. 85 Vol 1).

In *Saheeh Al Bukhari* from the narration of *Abu Huraira* (رضي الله عنه), Allah's Messenger (ﷺ) said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Messenger, (3) till the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance



---- so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

15-16. Men Decreasing in Number, and Number of Women Increasing

In Saheeh Al Bukhari from the narration of Anas رضي الله عنه, I will narrate to you a Hadith I heard from Allah's Messenger ﷺ and none other than I will tell you of it. I heard Allah's Messenger ﷺ saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; illegal Sexual intercourse will prevail: Drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man."

17-18. Miserliness Increasing, and (People Doing) Good Deeds Decreasing

In Saheehayn from the narration of Abu Huraira رضي الله عنه, Allah's Messenger ﷺ said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing)."



19. Fighting the Turks

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه, Allah's Messenger ﷺ said, *"The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."*

And other than these from the minor signs, they are many.

Ashraat - is a sign which indicates upon the establishing of the hour getting closer



The Major Signs of the Hour

In *Saheeh Muslim* from the narration of *Hudhayfah Ibn Aseed Al Ghifaari* رضي الله عنه he said *Allah's Apostle* ﷺ was in an apartment and we were beneath that, that he peeped in and said to us, “What are you discussing about? We said: (We are discussing about the Last) Hour. Thereupon he said: The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Sariha a hadith like this that Allah's Apostle ﷺ did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean. In another report in *Saheeh Muslim* from the narration of *Huthayfah Ibn Aseed* رضي الله عنه he said. “Allah's Messenger ﷺ came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They (the Companions) said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.”

These Ten Are the Major Signs of the Hour:

1. The Smoke
2. The Emergence of Ad Dajjal
3. The Beast on the Earth
4. The Sun Rising From the West
5. The Descent of Eisa ibn Maryam



6. The Emergence of Yagood and Magoog
7. Landslide in the East
8. Landslide in the West
9. Landslide in the Arab Peninsula
10. A Fire Coming Out From Yemen From the Lower Part of Adan, Driving the People to the Place of Their Assembly

It has been said that the tenth is a wind that will drive the people to the ocean. These signs all follow one another.

11. The Emergence of Al Mahdi

Due to that which has come in *Sunan Abi Dawood* from the narration of *Abdullah* رضي الله عنه, The Prophet ﷺ said, “*If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr).*”

Sufyan's version says: *The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. Abu Dawud said: The version of 'Umar and Abu Bakr is the same as that of Sufyan.*

Clarifying That It Is Not Said Regarding Al Mahdi, the Awaited Mahdi

That is because the *Awaited Mahdi* is that of the *Raafidah*, it is the *Mahdi* of the Jews. As for *Ahlus Sunnah Wal Jamaa'ah* they are not waiting for a *Mahdi*, to learn the legislation from him for they know what Allah ﷻ has legislated based upon the book of their Lord, and Sunnah of the Prophet ﷺ in all time periods, and places, whether that is with *Mahdi* being present or not.



But Allah ﷻ informed us of the time period in which a man from the household of the Prophet ﷺ will come and revive by way of him the religion, Allah ﷻ will aid by way of him Islam and the Muslims, he will be upon the guidance of the Prophet ﷺ and his path, and 'Isa Ibn Maryam ﷺ will pray behind him.

In *Saheeh Muslim* from the narration of *Jabir Ibn Abdillah* (رضي الله عنه), he said, "I heard the Messenger of Allah ﷺ say, "A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah."

Also based upon that which has come in *As-Saheehayn* from the narration of *Abu Huraira* (رضي الله عنه) he said, Allah's Messenger ﷺ said, "How will you be when the son of Mary (i.e. Jesus) descends amongst you and your imam is among you."

The Order of the Major Signs of the Hour in Accordance to its Occurrence:

1. The emergence of Mahdi
 2. The emergence of *Al Maseeh Ad Dajjal* upon him is the curse of Allah ﷻ, the angels, and all of mankind
 3. The descending of 'Isa Ibn Maryam ﷺ, has preceded us in the narrations
 4. The emergence of *Ya'jooj and Ma'jooj*, it has preceded that which will occur in its time from the great trials
 5. The smoke
 - 6-8. The landslides that will occur, in the Arab peninsula, in the east and west
 9. A fire coming out of Yemen from the lower part of Adan
 10. The Sun rising from the west
- The last one: The beast.



The Last Sign From the Signs of the Major Hour Is the Sun Rising From the West.

If the sun rises from the west, all of the people will believe, but this belief will not benefit them.

Allah ﷻ says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾

“Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."”

[Surah Al-An'am, (6):158]

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه he said, Allah's Messenger ﷺ said, *"The Hour will not be established until the sun rises from the West: and when the people see it, then whoever will be living on the surface of the earth will have faith, and that is (the time) when no good will it do to a soul to believe then, if it believed not before."* (6.158)

It has not been confirmed in the evidence that the sun will rise from the west and set from the east. The sun rising from the west does not mean that it will set from the east. This has not been affirmed in the evidence, and affirmed narrations from the Prophet ﷺ. But from the major signs of the hour, and it is the last of them that the people will be waiting for the sun to rise from the east as that is the norm, but it



will end up rising from the west, and Allah ﷻ knows best about the extent of the time span between that and the establishing of the hour.

It comes in *Saheeh Muslim* from the narration of *Abu Huraira* رضي الله عنه , The Messenger of Allah ﷺ said, “*The best day on which the sun has risen is Friday. On that day Adam was created, he was admitted to Jannah, and he was expelled therefrom.*” The emergence of the beast will be after the sun rises from the west, after the sun rises from the west the beast will emerge. They mentioned in regards to its attributes things that have not been affirmed in the evidence.

Allah ﷻ says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾

“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur’ân and Prophet Muhammad ﷺ).”

[*Surah An-Naml*, (27):82]

It Has Come That the Beast Will Brand the People, “Believer or Disbeliever.”

The people will start calling one another amongst themselves as “Oh Believer, Oh Disbeliever.” In *Musnad of Imam Ahmad* from the narration of *Abu Umuamah* رضي الله عنه , he raised it to the Prophet ﷺ that he said, “*The beast will emerge and brand the people on their noses, then those branded will remain amongst you, until a man purchases a camel, and will say, who did you buy it from? He will reply, "I purchased it from one of those branded and labelled."*





The Blowing of the Trumpet

The trumpet will be blown twice, the first blow will make the people swoon away and the second is the blowing of being resurrected.

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 Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).”

[Surah Az-Zumar, (39):68]

Allah ﷻ says:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

“And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord.”

[Surah Yasin, (36):51]

'Abdullah b. 'Amr ؓ reported that a person came to him and said, “What is this hadith that you narrate that the Last Hour would come at such and such time? Thereupon he said: Glorified be Allah, none has the right to be worshipped but Allah (or the words to the same effect). I have decided that I would not narrate anything to anyone now. I had only said that you would see an important event after some time..... Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew 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)."

From Abu Huraira رضي الله عنه he said, "Allah's Messenger ﷺ said, 'Between the two sounds of the trumpet, there will be forty.'" Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added. "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

They Will Come Out of Their Graves Quickly Rushing to the Caller

Allah ﷻ says:

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَتْهُمْ إِلَىٰ نُصَبٍ يُوْفَضُونَ ﴿٤٣﴾
خَشِيعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

"The Day when they will come out of the graves quickly as racing to a goal, With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!"

[Surah Al-Ma'rij, (70):43-44]

The People Will Stand for the Lord of the Creation

Allah ﷻ says:

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤٥﴾ لِيَوْمٍ عَظِيمٍ ﴿٤٦﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَالَمِينَ ﴿٤٧﴾



“ Do they not think that they will be resurrected (for reckoning), On a Great Day? The Day when (all) mankind will stand before the Lord of the ‘Âlamîn (mankind, jinn and all that exists)?”

[*Surah Al-Mutaffifin*, (83):4-6]

The First One To Be Clothed on the Day of Judgement From the Creation Will Be Ibraheem ﷺ

Due to that which has come in *Saheehayn* from the narration of *Ibn Abbas* رضي الله عنه, The Prophet ﷺ stood up among us and addressed (saying) *"You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it..' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say: You do not know what they did after you left them. I will then say as the pious slave, Jesus said, And I was witness over them while I dwelt amongst them.....(up to) ...the All-Wise.' (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).*

This is as an honour for him.

Our Prophet Muhammad ﷺ, Will Be the First One To Come Out of the Grave on the Day of Judgement

The first one to come out of the grave and be resurrected is our Prophet *Muhammad* ﷺ, this is a great honour for him, (given this status) amongst the children of *Adam*.

It comes in *Saheeh Muslim* from the narration of *Abu Huraira* رضي الله عنه, he said Allah's Messenger ﷺ said, *"I shall be pre-eminent amongst the descendants of Adam on*



the Day of Resurrection ,the first one out of the grave, and I will be the first intercessor and the first whose intercession will be accepted (by Allah)."

The Sun Will Get Close to the Creation on the Day of Judgement, the Extent of a Mile Away

The sun will be close and a mile away from the creation on the Day of Judgement, They will reach of difficulty, and hardship to an extent that none knows except Allah ﷻ.

As it comes in *Saheeh Muslim* from the narration of *Al Miqdaad Ibn Al Aswad* رضي الله عنه , he said I heard the messenger of Allah ﷺ say, *"On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel". Sulaim bin 'Amir said: By Allah, I do not know whether he meant by "Meel", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah ﷺ) is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah ﷺ pointed to his mouth with his hand."*

In the *Saheehayn*, *Abu Huraira* narrated, Allah's Messenger ﷺ said, *"The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."*

We ask Allah ﷻ for mercy and to forgive us, all of the male and female believers, those alive and those dead from them Allah ﷻ praise is to Allah ﷻ the Lord of the creation.



Faith in *Al-Qadr*—the Pre-Decree, the Good and the Bad of It Is all From Allah ﷻ

Allah ﷻ says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

“Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).”

[*Surah Al-Qamar*, (54):49]

Allah ﷻ says:

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

“...And the Command of Allâh is a decree determined.”

[*Surah Al-Ahzab*, (33):38]

In *Saheeh Muslim* from the narration of *Umar Ibn Al Khattab* رضي الله عنه, “He (the inquirer) said, “Inform me about Iman (faith). He (the Holy Prophet ﷺ) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.”

Meaning it is from Allah ﷻ, He is the creator of everything good and evil .

Allah ﷻ says:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

“ "While Allâh has created you and what you make!" ”

[*Surah As-Saffat*, (37):96]

Allah ﷻ says:



اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

“Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.”

[Surah Az-Zumar, (39):62]

And other than that from the many verses which indicate that Allah ﷻ is The Creator of everything. It comes in *Musnad of Imam Al Bazzar* from the narration of *Hudhayfah* (رضي الله عنه), from the Prophet (ﷺ) that he said, “Allah is creator of every maker and that which he makes.”

There is nothing that occurs in this universe, except that Allah ﷻ has preordained it, this is something the people of truth agree upon and don't differ regarding. For that reason you find from their speech, “That which Allah wills will occur, and if He doesn't will it, it won't occur.”

Imam Al Bayhaqi relayed in his *Sunan Al Kubra* number 20896 that *Ash-Shafi'ee* was asked about *Al-Qadr* so he replied in poetry:

*That which you will, will occur even if I
don't will it,*

*And that which I will if you don't will it
wont occur*

*You created the slaves based upon your
knowledge,*

*Based on your knowledge the young
and old thread*

*On this one you have bestowed your
blessings and this one is forsaken*

*This one you've aided and this one you
haven't*

*From them are the wretched and from
them the happy*

*From them are repulsive and from them
are good*



The Levels of Belief in Al-Qadr

Faith in *Al-Qadr* is built upon four levels. The one who makes it a realization and fulfils it, then he is a true believer regarding this great chapter. The one who wastes it or some of it, is in deep misguidance; perhaps he may even be from the disbelievers.

1. The First Level: Knowledge

That Allah ﷻ is aware of everything, nothing in the earth or heavens is hidden from Him, and that Allah ﷻ is aware of general and specific affairs, complete and partial.

Allah ﷻ says:

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”

[*Surah Al-An'am*, (6):59]

Allah ﷻ says:

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



“Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).”

[*Surah Luqman*, (31):34]

Allah ﷻ says:

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

“Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.”

[*Surah Al-Hujurat*, (49):16]

Allah ﷻ says:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

“No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything.”

[*Surah At-Taghabun*, (64):11]

And other than it from the many verses.

The evidences from the Sunnah on this are many, the one who rejects this level, that of knowledge, has disbelieved in Allah ﷻ.



In *Saheeh Muslim* it is narrated on the authority of *Yahya b. Ya'mur* that the first man who discussed *Qadr* (Divine Decree) in *Basra* was *Ma'bad al-Juhani*. I along with *Humaid b. 'Abdur-Rahman Himyari* set out for pilgrimage or for 'Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah ﷺ we shall ask him about what is talked about *Taqdir* (Divine Decree). Accidentally we came across *Abdullah ibn Umar ibn al-Khattab*, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: *Abu Abdur Rahman!* There have appeared some people in our land who recite the *Qur'an* and pursue knowledge. And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (*Abdullah ibn Umar*) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief). *Abdullah ibn Umar* swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) *Uhud* and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree.

This narration indicates that *Abdullah Ibn Umar* ﷺ deemed those who rejected the knowledge of Allah ﷻ to be disbelievers, similarly *Umar Ibn Abdul Azeez* and *Ash-Shafi'ee* declared them as such. To the extent *Imam Ash-Shafi'ee* said, “debate them regarding the knowledge of Allah, if they affirm it they have been defeated, if they reject it they have disbelieved.”

In the refutation of the *Jahmites* of *Imam Ad-Darimi* number 243 He said, “This way, which they claim regarding the knowledge of Allah, based on some of it some of the *Mu'atazilah* have agreed with them (as well), since the way of both of the groups can not remain except by rejecting the knowledge of Allah and that is sufficient as a misguidance, if they affirm the pre ordained knowledge of Allah they are defeated, as *Umar Ibn Abdil Azeez* said.” He reported in number 244 he said, “*Nu'aym ibn Hammad* relayed to us, from *Ibn Al Mubarak*, from *Ma'mar*, from



Zayd Ibn Rufay' Al Jazari from Umar Ibn Abdil Azeez he said, "If they affirm knowledge then they have become defeated."

2. The Second Level: Writing

That Allah ﷻ has wrote the pre-decree of the slaves in *Al-Lawh Al-Mahfooz*—the preserved Tablet.

Allah ﷻ says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ
أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

“No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence.

Verily, that is easy for Allâh.”

[*Surah Al-Hadid, (57):22-23*]

Allah ﷻ says:

وَاللَّهُ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ
مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِمَّنْ مَّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ
إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

“And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam’s offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man’s life), but is in a Book (Al-Lauh Al-Mahfûz)

Surely, that is easy for Allâh.”

[*Surah Al-Fatir, (35):11*]

Allah ﷻ says:



وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ إِلَّا يَعْلَمُهَا وَلَا رَطْبٌ وَلَا
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”

[Surah Al-An'am, (6):59]

Allah ﷻ says:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

“And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh Al-Mahfûz - the Book of Decrees with Allâh)..”

[Surah Hud, (11):6]

In *Sunan Abu Dawood* and other than it from the narration of *Ubadah Ibn As Saamit* (رضي الله عنه), he said to his son, “Son! You will not get the taste of the reality of faith until you know that what has come to you could not miss you, and that what has missed you could not come to you. I heard the Messenger of Allah (ﷺ) say: The first thing Allah created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes. Son! I heard the Messenger of Allah (ﷺ) say: He who dies on something other than this does not belong to me.”



Abdul-Wahid bin Sulaim narrated, "I arrived in Makkah and met 'Ata bin Abi Rabah. I said to him: 'O Abu Muhammad! The people of Al-Basrah speak about Al-Qadar.' He said: 'O my son! Do you recite the Quran?' I said: 'Yes.' He said: 'Then recite Az-Zukhruf to me.'" He said: 'So I recited: Ha Mim. By the manifest Book. Verily, We have made it a Qur'an in Arabic that you may be able to understand. And verily, it is in the Mother of Book with Us, indeed exalted, full of wisdom. Then he said: 'Do you know what Mother of Books is?' I said: 'Allah and His Messenger know better.' He said: 'It is a book that Allah wrote before He created the Heavens, and before He created the earth. In it, it is (written): Fir'awn is among the inhabitants of the Fire, and in it is: Perish the two hands of Abu Lahab, and perish he!' Ata said: 'I met Al-Walid the son of 'Ubadah bin As-Samit the Companion of the Messenger of Allah (s.a.w) and asked him: 'What was your father's admonition when he died?' He said: 'He called me and said: 'O my son ! Have Taqwa of Allah, and know that you will never have Taqwa of Allah until you believe in Allah, and you believe in Al-Qadar- all of it-its good and its bad. If you die upon other than this you shall enter the Fire. Indeed I heard the Messenger of Allah (s.a.w) saying: "Verily the first of what Allah created was the Pen. So He said: 'Write.' It said : 'What shall I write?' He said : 'Write Al-Qadar, what it is , and what shall be, until the end.'"

Abdullah b. 'Amr b. al-'As ؓ, reported, I heard Allah's Messenger ﷺ as saying, "Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water."

There is no movement, or being still in this universe except Allah ﷻ has written it down in the preserved tablet.

Allah ﷻ says:

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

“Nay! This is a Glorious Qur’ân, (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!”

[Surah Al-Buruj, (85):21-22]



Allah ﷻ says:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

“That (this) is indeed an honourable recitation (the Noble Qur’ân). In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz). Which (that Book with Allâh) none can touch but the purified (i.e. the angels). A Revelation (this Qur’ân) from the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

[Surah Al-Waqi’ah, (56):77-80]

Allah ﷻ says:

وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.”

[Surah Al-An’am, (6):38]

3. The Third Level: the Will of Allah ﷻ

Nothing occurs in this universe from good or bad except Allah ﷻ willed it.

Allah ﷻ says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾



“But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise. He will admit to His Mercy whom He wills and as for the Zâlimûn - (polytheists, wrong-doers) He has prepared a painful torment.”

[*Surah Al-Insan*, (76):30-31]

Allah ﷻ says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

“And you cannot will unless (it be) that Allâh wills - the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

[*Surah At-Takwir*, (81):29]

Allah ﷻ says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ ﷻ وَرَفَعَ بَعْضَهُمْ
دَرَجَاتٍ ۚ وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ﷻ وَلَوْ
شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ ﷻ وَلَوْ شَاءَ اللَّهُ مَا
أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

“Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to ‘Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidence, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.”

[*Surah Al-Baqarah*, (2):253]



Allah ﷻ says:

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُزْدُوهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾

“And so to many of the Mushrikûn (polytheists) their (Allâh’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.”

[Surah Al-An’am, (6):137]

Allah ﷻ says:

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ ۖ عَلَيْنَكُمْ وَلَا أَذْرِبُكُمْ بِهِ ۚ فَقَدْ لَبِثْتُ فِيكُمْ
عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

“Say (O Muhammad ﷺ): “If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?””

[Surah Yunus, (10):16]

Allah ﷻ says:

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ ۖ يَشْرَحْ صَدْرَهُ ۖ لِلْإِسْلَامِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُ ۖ
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا ۖ كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

“And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.”



[Surah Al-An'am, (6):125]

Narrated Anas رضي الله عنه, Allah's Messenger ﷺ said, *"Whenever anyone of you invoke Allah for something, he should be firm in his asking, and he should not say: 'If You wish, give me...' for none can compel Allah to do something against His Will."*

In Saheehayn from the narration of Abu Huraira رضي الله عنه, The Prophet ﷺ said, *"None of you should say: 'O Allah! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything)."*

In Saheehayn from the narration of Ibn Masoud رضي الله عنه that the Prophet ﷺ said, *"but I have the power to do whatever I will."*

Who ever claims that he is not under the Will of Allah ﷻ, or that something occurs in this universe that is not under the Will of Allah ﷻ then he has opposed the book and the affirmed Sunnah of the Prophet ﷺ, since something being from the Will of Allah ﷻ does not necessitate that He, Allah ﷻ loves it.

Allah ﷻ created good and He loves it, and He created evil and does not love it, but did so as a trial and test.

Allah ﷻ says:

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

"...and We shall make a trial of you with evil and with good. And to Us you will be returned."

[Surah Al-Anbya, (21):35]

Iblees upon him be the curse of Allah ﷻ, angels, and all of mankind, is the origin of evil, with that Allah ﷻ is the one who created him and prepared him.



Allah ﷻ says:

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

“ If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you....”

[Surah Az-Zumar, (39):7]

Allah ﷻ willing something does not necessitate that He loves it or that it is beloved to Him.

Allah ﷻ refuted the statement of the polytheists:

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَّا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾ أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ ۖ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرِهِمْ مُهُتَدُونَ ﴿٢٢﴾

“And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie! Or have We given them any Book before this (the Qur'ân) to which they are holding fast? Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."”

[Surah Az-Zukhruf, (43):20-22]

Allah ﷻ declared them disbelievers based on this statement. Their statement is right that if Allah ﷻ had willed they would not have worshipped them, but they (erred) using the will of Allah ﷻ as proof for their disbelief. It is not permissible for a person to use the will of Allah ﷻ for his disobedience, except if this is after



he has repented to Allah ﷻ. For the creation does not know what Allah ﷻ willed by the occurrence of this action except after it occurs. Before it occurs, he does not know. Allah ﷻ has prohibited disbelief and polytheism, a person is obligated to leave off disbelief and polytheism as he is also obligated to leave off sins. It is not permissible to use the will of Allah ﷻ for doing disbelief, polytheism or sin. He is commanded with the obedience of Allah ﷻ, Islam and the Sunnah. Thus it is upon him to hold on to that which Allah ﷻ commanded him with and obligated upon him to do.

Allah ﷻ has clarified good and evil to the creation.

Allah ﷻ says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

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

[*Surah Al-Insan*, (76):3]

Allah ﷻ says:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

“And shown him the two ways (good and evil)?”

[*Surah Al-Balad*, (90):10]

A person does not know what is in the Knowledge of Allah ﷻ and His Will except after that occurs from him. But he knows that Allah ﷻ has commanded him with Prayer, fasting, obeying the parents, connecting ties of kinship. Thus it is obligatory upon him to act in accordance to that which he knows, and it is not obligatory upon him to act with that which is in the knowledge of Allah ﷻ, because he does not know what Allah ﷻ has decreed except after it occurs from him. If Allah ﷻ decreed upon him to sin, then it is obligatory upon him to repent to Allah ﷻ from it, regret and return to Allah ﷻ (as it is a trial and a test).



4. The Fourth Level: Creation

It is that Allah ﷻ is the Creator of the slaves, and He is the One who created their actions.

Allah ﷻ says:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

“ "While Allâh has created you and what you make!" ”

[Surah As-Saffat, (37):96]

Allah ﷻ says:

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَٰهَ إِلَّا هُوَ ۖ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

“Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.”

[Surah Al-An'am, (6):102]

From it is the actions of the slave.

Whoever fulfils these four levels then he is a believer in the pre-decree. Whoever does not fulfil all of it or some of it then he is in great danger.

The People Regarding the Pre Decree Are Categorized Into Three Categories:

1. The People of Truth and They Are Ahlus Sunnah Wal Jamaah



They are the ones who believed in that which has come in the Book and Sunnah. They believe in the four levels of Qadr: *knowledge, writing, will and creation*. They affirmed for Allah ﷻ, *Creation, Knowledge, Capability, Will, Ability*, and all that which concerns Allah ﷻ. They also affirm for the slave capability, ability, will and actions, and with this they take and get rewards or punishment.

2. *Al-Jabariyah*

They are the followers of *Al-Jahm Ibn Safwaan*. They are those who went into extremes regarding affirming what is concerning Allah ﷻ, but they negated the slave's acting, having ability, will and capability. They claimed that the slave is forced to do actions like a leaf in the wind, or a dead person in front of the one washing him. The meaning of that is that the slave does things he is forced to do, he has no choice to do them nor ability to leave them off, and other than that from statements which have no evidence or proof for them. This statement of theirs is false. It necessitates that Allah ﷻ oppresses the slave, whereas he forces them to do actions from polytheism, disbelief, innovations and the rest of sins. Then after that he punishes them in the hell fire, Glorified be Allah ﷻ from that which the oppressors say. They make that allowed for Allah ﷻ (to oppress).

Allah ﷻ says:

قَتَلَهُمُ اللَّهُ أَتَىٰ يَوْمُفَكُونَ ﴿٣٠﴾

“...Allâh’s Curse be on them, how they are deluded away from the truth!”

[*Surah At-Tawbah*, (9):30]

(They make this statement) Whilst Allah ﷻ says in His Book:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿٤٦﴾

“Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.”

[*Surah Fussilat*, (41):46]



Allah ﷻ says:

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿١٨٢﴾

“ This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.”

[*Surah Ali 'Imran*, (3):182]

Yes, Allah ﷻ does whatever He wills, but His actions are in accordance with His Wisdom, and Justice. Allah ﷻ prohibited oppression for Himself, and made it prohibited amongst His slaves.

In *Saheeh Muslim* from the narration of *Abu Dhar* رضى الله عنه reported Allah's Messenger ﷺ as saying that he reported it from his Lord, the Exalted and Glorious, “*Verily I have made oppression unlawful for Me and for My servants too, so do not commit oppression.*”

Al-Jabr is an evil ideology and that which it leads to is that evil is beloved to Allah ﷻ, and that disbelief is beloved to Allah ﷻ, and that sins are beloved to Allah ﷻ, Exalted and Glorified be Allah ﷻ from that which the oppressors say.

3. The Qadariyah That Negate Pre Decree

They are the *Mu'atazilah*, nowadays they are represented by the *Raafidah* and those like them from the people of innovation and misguidance. The extreme amongst them claim that Allah ﷻ has no Knowledge, that He did not write the actions of the slave, nor did He do it or create it. They negated from Allah ﷻ His Capability, Ability, Actions, Will, and other than that. They went to extremes in affirming that for the slave, claiming that the slave creates his own actions. Meaning the opposite of the statement of the *Jabariyah*, till they were labelled the fire worshippers of this nation.

As comes in *Sunan Abi Dawood* from the narration of *Abdullah Ibn Umar* رضى الله عنه, the Prophet ﷺ said, “*The Qadariyyah are the fire-worshippers of this community. If*



they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.”

The Prophet ﷺ labelled them that because the fire worshippers say there is a god of good and god of evil, a god of light and a god of darkness. The fire worshippers affirm two creators: a creator of good which is light and a creator of evil which is darkness. The *Qadariyah* affirm creators, every slave according to them creates his own actions.

The truth regarding all of this is what has preceded with us its clarification, and that is the way of *Ahlus Sunnah Wal Jama'ah*, taken from the book and the affirmed Sunnah from the Prophet ﷺ based upon the way of the rightly guided predecessors. May Allah ﷻ be pleased with them, who affirm for Allah ﷻ that which He has affirmed for Himself, in His Book, or in that which is affirmed in His Prophets Sunnah. They affirm for the slave that which Allah ﷻ affirmed for the slave in His Book, and that which is affirmed in His Prophets Sunnah.



Knowing the Belief of Ahlus Sunnah Wal Jama'ah Regarding Faith (Eeman)

That is because not following the way of *Ahlu Sunnah Wal Jama'ah* in this chapter leads to many evils that follow. The way of *Ahlu Sunnah Wal Jama'ah* in this chapter is that *Eeman* by way of the language is *Al-Iqraar*—approval/acceptance, some of them said *Tasdeeq* (deeming truthful).

The first meaning is more befitting, because deeming something truthful does not mean one accepts or submits to it. As for the technical definition it is statements and actions. The meaning of that is: It is the statement of the heart and tongue, and actions of the heart, tongue and limbs. It is said it is a statement by the tongue, belief in the heart, actions on the limbs, increases with obedience, and decreases with disobedience.

The Proofs for That Are Many From It Is the Statement of Allah ﷻ in his Book:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى
حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنَى السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the



Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious)."

[*Surah Al-Baqarah*, (2):177]

This verse includes beliefs, statements and actions.

Imam Al-Bukhari placed a chapter heading for it in his *Saheeh* and said, "Chapter affairs of Faith." He also mentioned the statement of Allah ﷻ:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

"Successful indeed are the believers."

[*Surah Al-Mu'minun*, (23):1]

Allah ﷻ says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنْ
الَّلغوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ
حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ
﴿٦﴾ فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ
وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ
الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

"Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who turn away from Al-



Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who pay the Zakât. And those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). These are indeed the inheritors Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.”

[Surah Al-Mu'minun, (23):1-11]

In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه, The Prophet ﷺ said, "*Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith.*"

Abu Hurairah رضي الله عنه, The Prophet ﷺ said, "*Iman has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman.*"

From that which this narration includes is that actions are from Eeman, from it are statements, from it actions, and from it are beliefs, also that faith increases with obedience and decreases with disobedience, because the Prophet ﷺ mentioned the uppermost and least.

Imam Al Bukhari placed a chapter heading in his *Saheeh* he said: “Chapter: The Statement of the Prophet ﷺ: ‘Islam is built upon five’”

Then he said: “It is statements and actions, increases and decreases”

Allah ﷻ says:



لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

So that they may increase even more in their faith.

[*Surah Al-Fath*, (48):5]

وَزِدْنَاهُمْ هُدًى

and We increased them in guidance.

[*Surat Al-Kahf*, (18):14]

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

And Allâh increases in guidance those who walk aright.

[*Surah Maryam*, (19):76]

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While as for those who accept guidance, He increases their guidance and bestows on them their piety.

[*Surah Muhammad*, (47):17]

وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا

and that the believers may increase in Faith (as this Qur'ân is the truth),

[*Surat Al-Muddathir*, (76):31]

أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا

Some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

[*Surat Al-Tawbah*, (9):124]



فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا

But it (only) increased them in Faith

[Surah Ale-Imran, (3):124]

وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

And it only added to their Faith and to their submissiveness (to Allâh).

[Surat Al-Ahzab, (33):22]

Loving and hating for the sake of Allah ﷻ is from faith.

Umar Ibn Abdul-Azeez رحمه الله wrote to ‘Adiyy Ibn ‘Adiyy: “Verily, faith consists of obligations, laws, limits, and traditions. Whoever perfects them has perfected faith, and whoever does not perfect them will not have perfect faith. If I remain I will clarify it to you till you act in accordance with it, but if I die then I am not eager upon your companionship.”

Ibrâhîm رحمه الله said:

وَلَكِنْ لِيُطَمِّنَ قَلْبِي

"Yes (I believe), but to be stronger in Faith."

[Surat Al-Baqarah, (2):260]

Muadh Ibn Jabal رحمه الله said: “Sit with us so we may believe for an hour”

Ibn Masoud رحمه الله said: “Certainty is all of faith”

Ibn Umar رحمه الله said: “A slave will never reach the reality of piety until he leaves off doubt in his heart”

وَقَالَ مُجَاهِدٌ: {شَرَعَ لَكُمْ} أَوْصَيْنَاكَ يَا مُحَمَّدُ وَإِيَّاهُ دِينًا وَاحِدًا



Mujahid said regarding Allah's statement: "we have legislated for you" meaning: *we have advised you, oh Muhammad, and them, the religion is one.*

Ibn 'Abbas رضي الله عنه said regarding the statement of Allah: ﴿شِرْعَةً وَمِنْهَاجًا﴾ "legislation and a way" meaning: *a path way and Sunnah.*

Chapter Your Dua Is Your Faith

Due to the statement of Allah ﷻ:

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ^ط فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

"Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)."

[*Surah Al-Furqan*, (25):77]

The linguistic meaning of Dua is 'Faith'.

And Allah ﷻ says:

وَإِذَا مَا أَنْزَلَتْ سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

"And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers."

[*Surah At-Tawbah*, (9):124-125]



And other than that from the many verses.

In the *Saheeh* of Imam Muslim from Tariq Ibn Shihaab رضي الله عنه, "It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith."

From the Belief of Ahlus Sunnah Wal Jamaah in the Chapter of Faith Is That Actions Are From Faith

At-Tawheed is from Faith. The prayer is from Faith. Zakat is from faith. Hajj, obeying the parents, connecting ties of kinship, being good to the neighbours, all actions are from faith because the Prophet ﷺ clarified that and made it clear.

In *Saheehayn* from the narration of Abu Huraira رضي الله عنه, The Prophet ﷺ said, "He who observes fasting during the month of Ramadan with Faith while seeking its reward from Allah, will have his past sins forgiven."

In *Saheehayn* from Abu Huraira رضي الله عنه, He ﷺ said, "Whosoever performs (optional Tarawih) prayers at night during the month of Ramadan, with Faith and in the hope of receiving Allah's reward, will have his past sins forgiven."

In *Saheehayn* from the narration of Abu Huraira رضي الله عنه he said Allah's Messenger ﷺ said, "Whoever establishes the prayers on the night of Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven."



In *Saheehayn* from the narration of *Abu Huraira* رضي الله عنه he said, the Messenger of Allah ﷺ said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent."

In the *Saheehayn* from *Abi Jamrah*, "I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet ﷺ asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet ﷺ said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Messenger ﷺ! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet ﷺ said: "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger ﷺ.
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).



Then he forbade them four things, namely, Hantam, Dubba, ' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet ﷺ mentioned the container of wine and he meant the wine itself). The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Allah ﷻ says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

“ By Al-‘Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma‘ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh’s Cause during preaching His religion of Islâmic Monotheism or Jihâd).”

[Surah Al- ‘Asr, (103):1-3]

Connecting the righteous deeds to belief in this blessed verse is not connecting two different things rather it is connect something to itself (I.e righteous deeds are from Eeman) or connecting something specific to something more general.

As Allah ﷻ says in His Noble Book:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

“ Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - ‘Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].”

[Surah Al-Baqarah, (2):238]



The middle prayer is the ‘Asr prayer based upon the most correct stance of the people of knowledge, it is from the prayers mentioned in the verse. He only connected it here by way of connecting something specific to that which is general or by way of connecting something to what it is part of.

Allah ﷻ says:

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

“And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun [1] (purified mates or wives) and they will abide therein forever.”

[*Surah Al-Baqarah*, (2):25]

Righteous deeds inherently stem from faith, as genuine faith cannot exist within a person without the manifestation of righteous actions. Conversely, righteous deeds hold no significance without the foundation of faith. As previously discussed, faith is known to augment through acts of obedience. The extent to which an individual dedicates themselves to Allah's obedience corresponds directly to the augmentation of their faith. Conversely, a departure from obeying their Creator leads to a diminishment in their faith.

The Affair of Exception: Saying “Inshaa Allah” in Faith

The way of *Ahlu Sunnah Wal Jama'a* in the chapter of faith is if one of them is asked: Are you a believer? He says, “InShaa-Allah.” The exception here is based upon being recommended, seeking blessing by the name of Allah ﷻ. Or he says



‘InShaa-Allah’ and he intends that Allah ﷻ makes him firm upon faith until death, and meets Allah ﷻ upon that. It does not mean he is doubtful, for being doubtful in faith is not allowed.

From that which indicates the permissibility of saying InShaa-Allah is what has come in *Saheeh Muslim* from the narration of *Abu Huraira* رضي الله عنه, that The Messenger of Allah ﷺ went out to the graveyard and said, “Peace be upon you, inhabitants of the dwellings who are of the community of the believers. If Allah wills we shall join you.”

The Prophet ﷺ already knew that he would join them, because every soul shall taste death.

Allah ﷻ says:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّعْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ
 اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا
 فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾

“Indeed Allâh shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.”

[*Surah Al-Fath*, (48):27]

Allah ﷻ knows that they will enter the sacred Masjid since Allah ﷻ is aware of All things.



Allah ﷻ says:

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ

ءَامِنِينَ ﴿٩٩﴾

“Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."”

[*Surah Yusuf*, (12):99]

Yusuf knew that they would enter Egypt, since they had already entered it, Yusuf said it out of seeking blessings with Allah's name.



Clarifying That Between Islam and Eeman, if They Are Mentioned Together in the Evidences They Have Different Meanings

Islam would mean, that outward actions from uttering with the Shahada, establishing the prayer, giving the Zakat, fasting Ramadan, performing Hajj to the house of Allah for the one who is able, and other than that from the actions. Eeman would mean the inner actions, from belief in Allah ﷻ, His angels, messengers, books, belief in the last day and belief in the pre-decree of the good and the bad of it. If they are mentioned separately then they would gather in meaning, Islam would mean that which is intended by Faith and Faith would also include Islam.

Clarifying that: If you say, ‘So and so is a *Muslim Mu’min*’, Then Islam here would be the outward actions and Faith would be the inward actions. But if you say, ‘so and so is a *Mu’min*,’ then it would include outward and inward actions. If you say, ‘so and so is a *Muslim*’ then it would include outward and inward actions and would also indicate faith.

For that reason the scholars said, “*Islam and Eeman if mentioned together in the evidence they have different meanings, And if they are mentioned separately in the evidence they combine in meaning.*”

Some of the scholars mentioned they are different in meanings but what is correct from the statement of the people of knowledge is the detail we mentioned.



Clarifying That Having Accuracy in the Chapter of Eeman and Understanding It Correctly Is a Great Reason for Not Declaring the Children of the Muslims To Be Disbelievers Due to Major Sins, or Sins They May Have Fallen Into

Being accurate in this chapter is necessary, since the *Khawarij*, due to them not being accurate in this chapter, have declared the Muslims disbelievers due to them committing some major sins. Whilst it does not lead to leaving the fold of Islam, its doers are in great danger if Allah ﷻ does not forgive them, or they don't repent to Allah ﷻ. They are under the Will of Allah ﷻ (if they die on it without repenting), if Allah ﷻ wishes to forgive them He will forgive them, and if He wishes to punish them, He will enter them into the hell fire to the extent of their sins. Then after that they will come out of the fire by way of intercession, or Allah ﷻ taking them out from those who remain after the intercession has finished.

Some of the companions in the time of the Prophet ﷺ had fallen into fornication, but the Prophet ﷺ nor the Sahaba declared them disbelievers. Rather they repented to Allah ﷻ and Allah ﷻ forgave them. The Prophet ﷺ established the punishment of fornication on them after they acknowledged that, and then after that praised them.

Stealing occurred in the time of the Prophet ﷺ and he established the punishment of stealing which is to cut the hand until the wrist but did not expel the doer of it out of Islam.

A third one drank alcohol in the time of the Prophet ﷺ he established the punishment on him, but the Prophet ﷺ did not expel him out of the fold of Islam.

In *Saheehayn* from the narration of *Abu Dhar* (رضي الله عنه), "I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he



had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, 'Even if he had committed illegal sexual intercourse and theft.'" I said, "Even if he had committed illegal sexual intercourse and theft?" He said, 'Even if he had committed illegal sexual intercourse and theft.'" I said, 'Even if he had committed illegal sexual intercourse and theft?' He said, "Even if he had committed illegal sexual intercourse and theft, inspite of the Abu Dharr's dislike. Abu `Abdullah said, "This is at the time of death or before it if one repents and regrets and says "None has the right to be worshipped but Allah. He will be forgiven his sins."

Abu Abdillah Al Bukhari said, "This is at the time of death, or before it, if he repents and regrets, Says La Ilaha Illallah, he will be forgiven."

The Second Group, the Murjiah,

Who claim that actions are not from *Iman* (faith), A person in the worst of conditions according to them, his faith is like the faith of *Jibreel* and *Mikaeel* (عليه السلام). Some of them you merely hear them saying that you bear witness none has the right to be worshipped except Allah (ﷻ), you become according them at the level of the faith of *Jibreel* and *Mikaeel*, even if you have hypocrisy in your heart, nor do you pray with your limbs, you fornicate, and do evil. According to them, *Iblees* (may Allah, the angels and all the peoples curse be upon him), to them his faith is like the faith of the Prophet (ﷺ) or that of *Jibreel*. We seek refuge with Allah (ﷻ) from misguidance, innovation, and newly invented affairs.

Till Imam Ibraheem Al Taymee said, "I fear more upon a group from the Murjiah than the Khawarij."

Clarifying the Way of Ahlus Sunnah That Faith Is Statements and Actions

Statement of the heart and tongue, actions of the heart, tongue, and limbs. The statement of the heart is believing in the *Shahadatayn* (*La Ilaha Illallah*



Muhammad Rasul-Ul-Lah). Statement of the tongue is to utter the *Shahadatayn*. Action of the heart, is all of the acts of worship connected to belief, such as faith, *Ihsaan*, trust in Allah ﷻ, fearing Allah ﷻ, desiring in Allah ﷻ, returning, submitting, repenting to Him. The action of the tongue is to utter the acts of worship connected to statements, such as reading *Qur'an*, saying *SubhanAllah*, *Alhamdullillah*, *La Ilaha Illallah*, *La Hawla Wa La Quwatta Illa Billah*, *Allahu Akbar* and other forms of remembrance. Also the rest of the acts of worship connected to statements from commanding the good, forbidding the evil, advising, and other than that. Actions of the limbs—doing the acts of worship connected to actions, such as *Al-Hajj*, *As-Salat*, *Az-Zakah*, striving in the path of Allah ﷻ, and other than it from the acts of worship connected to acting.

Clarifying That From the Way of Ahlus Sunnah Is That Faith Increases With Obedience and Decreases With Disobedience

It increases by way of obedience, one of us would find that in himself, if he preserves praying in congregation, the night prayer, reading *Qur'an*, and other than that from the different acts of worship. It decreases with disobedience. One of us finds that in himself, if a person falls into backbiting, lying, or something which is impermissible, he finds that his faith has decreased to the extent of his sin which he has committed. Some sins may lead to disbelief, and Allah's refuge is sought. Such as the sin of falling into major polytheism, leaving off prayer in totality, cursing Allah ﷻ or any of the Prophets and Messengers, making fun of the *Qur'an*, or *Sunnah*, or the Prophet, belittling the *Qur'an*, and other than that from the sins which will make its doer fall into disbelieving in Allah ﷻ.



The Obligation of Obeying the Ruler in Obedience to Allah ﷻ

It is a must for every Muslim to obey Allah ﷻ and the ruler, in the obedience of Allah ﷻ.

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.”

[Surah An-Nisa, (4):59]

Allah ﷻ says:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

“And obey Allâh and the Messenger (Muhammad ﷺ) that you may obtain mercy.”

[Surah Ali’Imran, (3):132]

In *Saheehayn* from the narration of *Abdullah ibn Umar* (رضي الله عنه), The Prophet (ﷺ) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of



disobedience (to Allah) is imposed one should not listen to it or obey it.” (See Hadith No. 203, Vol. 4)

Abu Hurairah ؓ reported, The Messenger of Allah ﷺ said, "It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, or when someone is given undue preference to you."

Narrated Abu Huraira ؓ, Allah's Messenger ﷺ said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Narrated Anas bin Malik ؓ, Allah's Messenger ﷺ said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

Narrated Junada bin Abi Umaiya ؓ, We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet ﷺ and by which Allah may make you benefit?" He said, "The Prophet ﷺ called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."

The Prophet ﷺ encouraged obeying the Ruler, due to that which it leads of having a state of safety, and good occurring in the society, The people cannot be upright without a ruler that takes care of their affairs, he has the responsibility of announcing striving in the path of Allah ﷻ till the statement of Allah ﷻ is the highest, and the statement of the disbelievers the lowest. He takes care of the affairs of the believers, for that reason the first thing the companions established



after the death of the Prophet ﷺ, rather even before he was buried, was that they appoint a ruler for the Muslims. The Prophet ﷺ used to send leaders during war expeditions and leaders over the army because the people will not be upright without a leader.

There is no obedience in the disobedience of Allah ﷻ, the ruler is to be obeyed if he commands with the obedience of Allah ﷻ.

In *Saheehayn* from the narration of *Ali* (رضي الله عنه), The Prophet ﷺ, sent an army and appointed some man their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, 'We have run away from it (i.e., embraced Islam to save ourselves from the 'fire')." They mentioned that to the Prophet, and he said about people who had intended to enter the fire. *"If they had entered it, they would have remained in it till the Day of Resurrection."* Then he said to others, *"No obedience for evil deeds, obedience is required only in what is good."*

The way of *Ahlus Sunnah Wal Jamaah* is to uphold the affairs of the legislation in regards to obedience of the ruler if he commands with obedience of Allah ﷻ, and there is no sinning towards Allah ﷻ in that which they command and in other than it from the other rulings. The way of the people of innovation and differing is enmity towards to the rulers, rebelling against them, and opposing their command in the obedience of Allah ﷻ. They perhaps may agree with the ruler in disobedience of Allah ﷻ.

Imam *Abu Qilaabah Al Jurmi* said, *"No man has innovated an innovation except he sees the sword (to rebel and support his innovation)."*

Reported by *Ad Darimi* 1/44 with an authentic chain

Imam *Ayub As Sikhtiyaani* said as in *Usool As Sunnah of Al Laalikaee*, *"The Khawarij differ in title but have gathered on the sword."*



It is obligatory upon the Muslim rulers that they fear Allah ﷻ regarding their citizens, that they be upon what Allah ﷻ and His Messenger ﷺ want.

In *Saheeh Muslim* from the narration of Aisha رضي الله عنها, “I heard the the Messenger of Allah ﷺ supplicating in my house, "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness.”

In *Saheeh Muslim* from the narration of Awf Ibn Maalik Al Ashjaee رضي الله عنه who said that he heard the Messenger of Allah ﷺ say, “The best of your rulers are those whom you love and who love you, upon whom you invoke God's blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse. (Those present) said: Shouldn't we overthrow them at this? He said: No, as long as they establish prayer among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience. Ibn Jabir said: Ruzaiq narrated to me this hadith. I asked him: Abu Miqdam, have you heard it from Muslim b. Qaraza or did he describe it to you and he heard it from 'Auf (b. Malik) and he transmitted this tradition of Allah's Messenger ﷺ? Upon this Ruzaiq sat upon his knees and facing the Qibla said: By Allah, besides Whom there is no other God, I heard it from Muslim b. Qaraza and he said that he had heard it from Auf (b. Malik) and he said that he had heard it from the Messenger of Allah ﷺ.”

It has been narrated on the authority of Umm Salama رضي الله عنها, that the Messenger of Allah ﷺ said, “In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his band or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) fafe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is



spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers."

It Is Not Permissible to Rebel Against the Ruler due to his Oppression.

Due to that which has come in *Saheehayn* from Narrated *Junada bin Abi Umaiya* رضي الله عنه, *"We entered upon 'Ubada bin As-Samit while he was sick. We said, "May Allah make you healthy. Will you tell us a Hadith you heard from the Prophet ﷺ and by which Allah may make you benefit?" He said, "The Prophet ﷺ called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah."*

It is not permissible to rebel against the muslim ruler due to his oppression, transgression, disobedience or evil he may have. It is only allowed to rebel against him in the situation of him displaying clear, open disbelief which is not hidden from any angle.

Clarifying That It Is Not Permissible to Rebel Against the Ruler Except With Considered Conditions Outlined by the People of Knowledge.

1. *Clear, open disbelief, not hidden from any angle*
2. *He be replaced with one better than him*
3. *No trial occurs due to it from killing and spilling the blood of the muslims*
4. *The aid of the disbelievers, polytheists, or hypocrites is not used, because they will increase the nation in corruption*



5. *They must have the capability, and ability to change the ruler, if they are incapable and not able to do so then they should not rebel against him*

If the ruler disbelieves, and in rebelling against him there is going to be a trial, evil, afflictions, killing, spilling of the blood between the muslims then one is patient upon him. For the trial of rebelling against the ruler, is a trial that is harmful, causes corruption, and is a harm for all of the people of Islam.

From that which has come from the scholars, from them *Imam Ahmad*, is that they used to say, *“If I had an invocation that would be answered I would use it for the Muslim ruler or king.”*

From that which is also relayed from the scholars is that they used to say, *“Sixty years with an oppressive ruler (is better), than one night without a ruler.”*

This is something felt, and All praise is for Allah ﷻ the Lord of the creation.



Knowing the Companions: Their Level and Status

Allah ﷻ chose them to be the ministers of His Prophet Muhammad ﷺ, they prayed with him, strived in the path of Allah ﷻ with him, they were his students, took from his guidance and character. Allah ﷻ praised them in His Noble Book. From that Allah ﷻ says:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ إِلَىٰ آلِ الْبَيْتِ بِإِذْنِ اللَّهِ هَٰؤُلَاءِ فِي الْأَفْئِدَةِ
وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

“And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”

[Surah At-Tawbah, (9):100]

From that Allah ﷻ says:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ وَمَنْ يُوَقِّ شَحًّا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾



وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord!

You are indeed full of kindness, Most Merciful.”

[*Surah Al-Hashr*, (59):8-10]

From that is the statement of Allah ﷻ in His Noble Book:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٩٦﴾

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in



grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.”

[*Surah An-Nisa*, (4):95-96]

Allah ﷻ says:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ ﴿١٠﴾

“And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.”

[*Surah Al-Hadid*, (57):10]

Allah ﷻ says:

وَلَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ



إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَأَيُّهَا
الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

“Allâh has forgiven the Prophet (صلى الله عليه وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet ﷺ)] (for Allâh’s Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).”

[Surah At-Tawbah, (9):117-119]

The Companions They Were the Truthful Ones.

From that is the statement of Allah ﷻ in His Great Book:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!”

[Surah An-Nisa, (4):115]



The companions رضي الله عنهم may Allah be pleased with them; they are the first and foremost believers, and they enter in this verse ‘first and foremost’ because they were the first ones to believe in the Prophet ﷺ and learn at his hands, they fought and strived along with him.

From that is the statement of Allah ﷻ in His Great Book:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً
يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ ۚ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُم ۖ وَلِتَكُونَ ءَايَةً
لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

“Indeed, Allâh was pleased with the believers when they gave the Bai‘ah (pledge) to you (O Muhammad ﷺ) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to the Straight Path.”

[Surah Al-Fath, (48):18-20]

And from that the statement of Allah ﷻ:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ



السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ
شَطْعَهُ فَكَازَرَهُ ۖ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ ۖ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
الْكَفَّارَ ۚ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا ﴿٢٩﴾

“Muhammad (ﷺ) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).”

[Surah Al-Fath, (48):29]

And other than that from the many verses which indicate upon their virtue and status.

Allah ﷻ has informed us of Him being pleased with them, and gave glad tidings of paradise to many of them whilst they were still alive and being granted sustenance. The trustworthy noble Prophet ﷺ praised them in his affirmed Sunnah. It comes in *As-Saheehayn* from the narration of *Abu Saeed Al Khudri* (رضي الله عنه), The Prophet ﷺ said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."



In a report in *Saheeh Muslim* that *Abu Sa'id* رضي الله عنه reported there was some altercation between *Khalid b. Walid* and *Abd al-Rahman b. 'Auf*, and *Khalid* reviled him. Thereupon Allah's Messenger ﷺ said, “None should revile my Companions. For if one amongst you were to spend as much gold as *Uhud*, it would not amount to as much as one mudd of one of them or half of it.”

This speech from the Prophet was for *Khalid ibn Al Waleed* رضي الله عنه, and he is the drawn sword of Allah which Allah has drawn out against the polytheists from the disbelievers, and he is also from the companions. With that the Prophet ﷺ clarified to him that his companions who have precedence in Islam their virtue is great with Allah and from them is *Abdurrahman Ibn Awf* رضي الله عنه, one of the ten given glad tidings of paradise.

If this is the situation of those latter companions with those who have preceded in Islam then what about the one who is not even from the companions, there is no doubt that they are much further away from them (in virtue and reward).

If one of the companions who accepted Islam later were to give similar to the mountain of *Uhud* in charity, it would not amount to a handful or half of it compared to that which a companion who preceded in Islam gave. Then what about those after the companions in similar to our times, we are thirteen hundred years away from them, there is no doubt that they (in our time) are much lesser than them in status, virtue, knowledge and actions.

None can reach to Allah ﷻ except by treading their way and taking their path. To reach a status higher than them is not possible, to not follow their path is negligence, between that (following their path in good) is the one of guidance.

In *Musnad of Imam Ahmad* from *Abdullah Ibn Masoud* رضي الله عنه, “Indeed Allah looked in to the hearts of his slaves, and found the heart of *Muhammad* ﷺ to be the best hearts of the slaves, so he chose him for himself, and sent him with his message,



then he looked in to the hearts of the slaves after the heart of Muhammad and found the hearts of his companions were the best hearts of the slaves, so he made them his prophets ministers, fighting in defence of his religion. That which the Muslims see to be good then it is good in the sight of Allah and that which they see to be evil is evil in the sight of Allah.”

Allah ﷻ says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾
ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

“Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘Âlamîn (mankind and jinn) (of their times).

Offspring, one of the other, and Allâh is All-Hearer, All-Knower.”

[Surah Ali’Imran, (3):33-34]

Allah ﷻ chose them, and chose them till they became the ministers and supports of the Prophet ﷺ in relaying the religion of Allah ﷻ and in striving in the path of Allah ﷻ.

Allah ﷻ says:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

“And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified be Allâh, and exalted above all that they associate (as partners with Him).”

[Surah Al-Qasas, (28):68]



Ruling of the One Who Disparages, Curses and Insults the Companions

It is not permissible to disparage any of the companions whatever the situation may be, nor is it permissible to curse them or insult them, rather their good is mentioned, and if any bad is found from some of them it is folded away, for they are not infallible from committing sins, and one must withhold from anything that occurred between the companions.

Allah ﷻ says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

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

[Surah Al-Hashr, (59):10]

It is not permissible for a person to have rancour in his heart towards people whom Allah ﷻ is pleased with, pleased with their actions, praised them and gave them glad tidings of paradise.

Whoever Disparages the Companions, Curses or Insults Them, or Belittles Them Then He Falls Under the Following Situations:

1. *That he disparages them, declares them disbelievers, insults them, curses them, with that which necessitates rejecting the religion they relayed to us, then he is a disbeliever out of the fold of the religion of Islam.*
2. *Whoever disparages the companions, curses them, insults them or belittles them, regarding something that does not attack the religion, then he has committed a major sin and is upon great danger if he does not repent and Allah ﷻ does not forgive him.*



3. *Whoever declares all of the companions to be disbelievers, except a small number, then he is a disbeliever out of the fold of Islam.*
4. *The one who attacks, insults and curses Abu Bakr As Sideeq and Umar Ibn Al Khattab رضي الله عنهما specifically then he is a disbeliever.*
5. *Whoever attacks, curses, insults, and accuses Aisha رضي الله عنها regarding that which Allah ﷻ has freed her from, then he is a disbeliever out the fold of Islam, because he has belied Allah ﷻ and the Noble Qur'an.*
6. *Whoever accuses the rest of the wives of the Prophet ﷺ in their honour, then he is a disbeliever as well, because he has belied the Qur'an and it is an attack against the honour of the Prophet ﷺ.*

Because Allah ﷻ says in His Book:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٢٦﴾

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karîm (generous provision i.e. Paradise).”

[Surah An-Nur, (42):26]

It Is Obligatory To Take the Consensus of the Companions

It is obligatory upon every Muslim to take their consensus, since they will never gather upon misguidance.



In *Mustadrak* of *Imam Al Haakim* from the narration of *Abdullah Ibn Abbas* رضي الله عنه, he said the Messenger of Allah ﷺ said, “Allah will not allow my nation to gather upon misguidance, Allah hand is over the congregation.”



Arrangement of the Companions in Accordance to Virtue

1. Abu Bakr as Sideeq رضي الله عنه

He is the best of the companions unrestrictedly, rather he is the best of this nation (after the Prophet ﷺ), and the best of the people after the Prophets and Messengers. His name is *Abdullah ibn Uthman Ibn Abi Quhaafa At-Taymee*. Companion of the Prophet ﷺ in the cave, and father in law of the Prophet ﷺ.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي
الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ
اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

“ If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr رضي الله عنه) were in the cave, he (ﷺ) said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.”

[*Surah At-Tawbah*, (9):40]

He is the *Khalifah* of the Prophet ﷺ after his death. The Prophet ﷺ gave him glad tidings of paradise in many narrations, this is not the place to mention them in detail.

The scholars have consensus that the statement of Allah ﷻ:



وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ
نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

“And Al-Muttaqûn (the pious) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And who has (in mind) no favour from anyone to be paid back, Except to seek the Countenance of his Lord, the Most High. He surely will be pleased (when he enters Paradise).”

[Surah Al-Layl, (92):17-21]

Was sent down regarding *Abu Bakr As-Sideeq* ﷺ

2. Umar Ibn Al Khattab Al Adawi ﷺ

Abu Hafs Al Adawi, leader of the believers, second in virtue in this nation after *Abu Bakr as Sideeq*, the Prophet ﷺ gave him glad tidings of paradise. Allah ﷻ guided him and directed him in many great things, in knowledge, actions, dawah, in leading the Muslims, there is no door except he has precedence in it, he was a man that was inspired, for he was in agreement of the revelation in many places.

In *Saheehayn* from the narration of *Abu Saeed Al Khudri* ﷺ he said, “I heard Allah's Messenger ﷺ saying, “While I was sleeping, the people were presented to me (in a dream). They were wearing shirts, some of which were merely covering their (chest). and some were a bit longer. ‘Umar was presented before me and his shirt was so long that he was dragging it.” They asked, “How have you interpreted it, O Allah's Messenger ﷺ?” He said, “Religion.”

It comes in *Saheeh Al Bukhari* from the narration of *Abu Huraira* ﷺ he said, Allah's Messenger ﷺ said, “Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is any of such a persons amongst my followers, it is 'Umar.”



Zakariyah Ibn Abi Zaidah added from Sa'ad from Abi Salamah, Narrated Abu Huraira ؓ, The Prophet ﷺ said, "Among the nation of Bani Israel who lived before you, there were men who used to be inspired with guidance though they were not prophets, and if there is any of such persons amongst my followers, it is 'Umar."

In Musnad of Imam Ahmad from the narration of Buraydah ؓ he said the Messenger of Allah ﷺ said, "Indeed the devil flees from you Oh Umar, I am sitting and they enter, whenever you entered it did what it did."

It comes in Saheehayn from the narration of Saad Ibn Abi Waqqaas ؓ he said the Messenger of Allah ﷺ said, "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!"

From Abdullah Ibn Masoud ؓ he said, "we did not cease to remain honourable after Umar accepted Islam." (Reported by Al Bukhari)

3. Uthman Ibn Affan ؓ

He is Thun Noorayn, husband of two of the Prophets ﷺ daughters Ruqaya and Umm Kulthoom ؓ. He is one of the ten given the glad tidings of paradise, he gave him glad tidings in different places. He is the third Khaleefah of the Muslims in virtue and Khilafah (leadership), by way of the consensus of the companions ؓ.

From Aisha ؓ she said, he ﷺ said, "Should I not show modesty to one whom even the Angels show modesty."

Uthman was killed as a martyr, the Khawarij killed him, may Allah ﷻ kill them.

4. Ali Ibn Abu Taalib ؓ

The fourth of the rightly guided Khulafa in virtue, knowledge, and Khilafah, one of the ten given the glad tidings of paradise. The first one to believe in the Prophet ﷺ



from the young children, cousin of the Prophet ﷺ, and son in law of the Prophet ﷺ. Husband of his daughter *Fatimah Bint Muhammad*, may Allah be pleased with them. Father of *Al Hasan* and *Al Hussain*, may Allah be pleased with all of them.

It has come in *Saheehayn* regarding his virtues, from the narration of *Sahl Ibn Saad* ؓ, On the day (of the battle) of *Khaibar* the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger ﷺ asked, "Where is `Ali?" He was told that `Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet ﷺ gave him the flag. `Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."

In *Saheeh Muslim* from the narration of *Ali* ؓ, he said, "By Him Who split up the seed and created something living, the Apostle (may peace and blessings be upon him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse a grudge against me."

In *Sunan At Tirmithi* and other than it from the narration of *Ali* ؓ, he said, The Prophet ﷺ assured me, "No one will love you but a believer and no one will hate you but a hypocrite."

Adi Ibn Thabit said, "I am from the generation which the Prophet ﷺ invoked Allah for."



In *Sunan Ibn Maajah* from the narration of *Saad Ibn Abi Waqqas* رضي الله عنه, “*Mu`awiyah came on one of his pilgrimages and Sa`d entered upon him. They mentioned `Ali, and Mu`awiyah criticized him. Sa`d became angry and said: 'Are you saying this of a man of whom I heard the Messenger of Allah ﷺ say: 'If I am a person's close friend, `Ali is also his close friend.' And I heard him say: 'You are to me like Harun was to Musa, except that there will be no Prophet after me.' And I heard him say: 'I will give the banner today to a man who loves Allah and His Messenger.'*”

Then after them are the rest of the ten given glad tidings of Paradise, from *Sa`eed Ibn Zayd* رضي الله عنه, he said that the Messenger of Allah ﷺ said, “*Ten are in Paradise: Abu Bakr is in Paradise, 'Umar is in Paradise. 'Ali and 'Uthman are in Paradise. Az-Zubair and Talhah, 'Abdur-Rahman, Abu 'Ubaidah and Sa'd bin Abi Waqqas*” - He said: “*So he counted these nine and was silent concerning the tenth - so the people said: 'We implore you by Allah, O Abu Al-A'war, who is the tenth?' He said: 'You have implored me by Allah. Abu Al-A'war is in Paradise.'*”

5. Then After Them in Virtue Are Those Who Witnessed Badr.
6. Then Those Who Witnessed Pledge of Ridwaan.

From *Jabir* رضي الله عنه that the Messenger of Allah ﷺ said, “*None of those who gave the pledge under the tree shall enter the Fire.*”

7. Then Those Who Witnessed Uhud.
8. Then Those Who Accepted Islam Before the Opening of Mecca.

As Allah ﷻ says:



لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُوْلَئِكَ أَعْظَمُ دَرَجَةً
 مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

“...Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.”

[*Surah Al-Hadid*, (57):10]

All of the companions are upon great good in the sight of Allah ﷻ, the one who met the Prophet ﷺ whether for a year, month, week, day, or lesser than that or more and he is a believer in him (then he is a companion). They have passed the level of criticism and any criticism towards them is not given consideration, they are deserving of virtue, knowledge, great reward, respect, and honour due to their companionship (of the Prophet ﷺ).

Clarifying all of the previous chapters in this book, one being upright in them returns to being upright in this chapter which is the chapter of the companions. Paying attention to this chapter is an extremely important affair, it is from the most important of chapters, since the rest of the chapters, one being upright in them returns to it. That is because the companions, from them we took our religion, the Qur'an, the authentic pure Sunnah of the Prophet ﷺ, knowledge and faith. He who does not take from the companions, then he is cut off from every good, righteousness and piety. There is no group that is cut off from the companions except evil increases in it, good becomes less in it, and after a while they become cut off.

We ask Allah ﷻ for safety and protection from that which occurs to those who have distanced themselves from the companions, of evil, ignorance, innovation, misguidance, and destruction



The Raafidah and the Baatiniyah Are From the Most Distant Groups From Islam

Hence, the *Raafidah* and *Baatiniyah*, upon whom the curse of Allah, as well as that of the angels and humanity, be upon, stand as among the farthest factions from the true essence of Islam. This distance is rooted in their intense animosity and extreme aversion towards the companions of the Prophet.

Clarifying the Condition of the One Who Cuts Off From the Companions ﷺ

This is similar to the situation of those who go to extremes in regards to the companions, surpassing the level which Allah ﷻ has given them, by invoking them, hoping in them, worshipping them other than Allah ﷻ. From the extreme *Sufis*, and those like that from the misguided innovative groups from the way of the rightly guided predecessors. They are also considered from those who have left off the companions and left off their way.

Similarly, those who have cut themselves off by splitting the Dawah to partisanship, they have left off the companions in accordance to their being distant from their way. If you want to reach to Allah ﷻ, then upon you is to tread their path, and take their path and their guidance, which they benefited from the Prophet ﷺ and from the guidance and way of the Prophet ﷺ.

Allah ﷻ says:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ ۖ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ
 ط فَسَيَكْفِيكَهُمُ اللَّهُ ج وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ ط وَمَنْ أَحْسَنُ مِنْ
 اللَّهُ صِبْغَةً ط وَنَحْنُ لَهُ عَبِيدُونَ ﴿١٣٨﴾

“ So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will



**suffice you against them. And He is the All-Hearer, the All-Knower.
[Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and
which Sibghah (religion) can be better than Allâh's? And we are His
worshippers. [Tafsir Ibn Kathîr].”**

[Surah Al-Baqarah, (2):137-138]



Faith in Miracles of the Awliya (Close Friends of Allah ﷺ) and the Righteous Slaves of Allah ﷻ

Allah ﷻ has clarified who is deserving of Al-Wilaaya (being His Close Friend), in His Noble Book:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ
ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا
تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

“No doubt! Verily, the Auliya’ of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.”

[*Surah Yunus*, (10):62-64]

Shaykhul Islam Ibn Taymiyah said, “Whoever is a believer and pious is a Wali of Allah.”

Thus the Wali - is a believer and pious by text of this verse. The wali is the one who follows the Prophet ﷺ, preserves the obligations, and increases of voluntary acts.

In *Saheeh Al Bukhari* from the narration of *Abu Huraira* ؓ, Messenger of Allah ﷺ said, "Allah the Exalted has said: 'I will declare war against him who shows



hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".

Miracles of the *Awliyah* have occurred in the previous nations and in this nation. It has occurred to the Prophets and Messengers and other than them from the pious believers. Except that miracles in regards to the Prophets and Messengers are called *Ayaat* (signs).

Allah ﷻ says:

وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ ۖ فَسَأَلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

“ And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir‘aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."”

[*Surah Al-Isra*, (17):101]

Clarifying the Difference Between *Al Mu’jizaat*, *Al Kiraamat*, *Al Khawariq*: (Out of the Ordinary) Things Which the Disbelieving Transgressing Magicians/Soothsayers Do

1. The First One (*Mu’jizah*): Is in regards to the Prophets and Messengers, it is called signs, because it is along with a challenge (to those who oppose them).
2. The Second (*Kiraamat*): Is in regards to the righteous believers, it is called the miracles of the *Awliyaa*.



3. The Third One (*Al-Khawariq*): Is in regards to the magicians and soothsayers, astrologists, it is called *Khawariq*, satanic occurrences, which they do by way of seeking the aid of the devils, where as they confuse the people with displaying falsehood in the image of truth.

Some of the people of innovation have denied the occurrence of these miracles, they say: If we permit these miracles for the friend of Allah, it will mix between it and the *khawariq* that the magicians, astrologists, and soothsayers and those like them do.

This is due to their bad understand and bad belief system, since the *Wali* is the righteous believers, whilst the magician, soothsayers, fortune teller, and astrologists are not from the people of faith, nor from the people of Islam. They aren't from the people of piety, let alone them being from the righteous close friends of Allah ﷺ, the Lord of the creation. Rather they are friends of the devil, who takes them out of the light of faith, Sunnah, guidance, and obedience, into the darkness of disbelief, polytheism, misguidance, innovation, sins and evil. They are the opposite, in comparison to the friends of Ar-Rahman whom Allah ﷻ takes out of darkness into light, takes them out of the darkness of disbelief, polytheism, misguidance, innovation, sins and the rest of evil. Take them to the light of Islam, faith, Sunnah, obedience, guidance, and all good by his permission.

Allah ﷻ says:

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا
أُولِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

“Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false



leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.”

[Surah Al-Baqarah, (2):257]

From that which is mentioned in this chapter is that which Allah ﷻ has bestowed of favours on Maryam ؑ.

Allah ﷻ says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾
 ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ
 إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾
 فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ
 الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
 الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
 وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ
 يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ
 بِغَيْرِ حِسَابٍ ﴿٣٧﴾

“Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of ‘Imrân above the ‘Âlamîn (mankind and jinn) (of their times). Offspring, one of the other, and Allâh is All-Hearer, All-Knower. (Remember) when the wife of ‘Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.” Then when she gave birth to her



[child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," - and Allâh knew better what she brought forth, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast." So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.""

[Surah Ali 'Imran, (3):33-37]

Maryam would be found with the fruits of the summer in the winter and the fruits of the winter in the summer. This is a miracle from the miracles of the close allies of Allah ﷻ, who Allah ﷻ aids by way of it for whom He wills from His righteous believing slaves.

In *Saheehyan* the wording of *Bukhari*, narrated `Abdullah bin `Umar ؓ, "I heard Allah's Messenger ﷺ saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the mouth of the cave. They said (to each other), Nothing could save you from this rock but to invoke Allah by giving reference to the righteous deed which you have done (for Allah's sake only).' So, one of them said, 'O Allah! I had old parents and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet ﷺ added, "The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later



she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet ﷺ added, "Then the third man said, 'O Allah! I employed few laborers and I paid them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allah's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allah's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allah! If I did that for Your Sake only, please relieve us from the present suffering.' So, that rock shifted completely and they got out walking."

In Saheeh Al Bukhari Narrated Abu Huraira ؓ said, The Prophet ﷺ said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, 'Allah is sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allah is sufficient as a surety.' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he



went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.'"

In Saheeh Muslim, Abu Hurairah رضي الله عنه said, the Prophet ﷺ said, "While a man was walking through a barren land, he heard a voice coming out of a cloud saying: 'Irrigate the garden of so-and- so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O slave of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O slave of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of so-and-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden."

Mentioning the miracle which occurred for the people of the cave at the hands of Allah ﷻ:

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾



إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ
 أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرْبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ
 بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ نَحْنُ نَقُصُّ عَلَيْكَ
 نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى
 قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ
 إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا
 يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ﴿١٥﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ
 أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ
 مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾ * وَتَرَى الشَّمْسَ إِذَا
 طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ
 وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن
 يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ
 ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ
 عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾ وَكَذَٰلِكَ بَعَثْنَاهُمْ
 لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ
 قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَٰذِهِ إِلَى

الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا
 يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي
 مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾ وَكَذَلِكَ أَغَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ
 اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ^ط فَقَالُوا
 ابْنُوا عَلَيْهِم بُنْيَانًا^ط رَبُّهُمْ أَعْلَمُ بِهِمْ^ج قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ
 عَلَيْهِم مَّسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَاثَةُ رَابِعِهِمْ^ط كُلُّهُمْ وَيَقُولُونَ خَمْسَةٌ
 سَادِسُهُمْ^ط كُلُّهُمْ رَجْمًا بِالْغَيْبِ^ط وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ^ط كُلُّهُمْ قُلْ رَبِّي
 أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ^ط فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا
 تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾
 إِلَّا أَنْ يَشَاءَ اللَّهُ^ج وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي
 لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا
 تِسْعًا ﴿٢٥﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا^ط لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ^ط أَبْصِرْ بِهِ^ط
 وَأَسْمِعْ^ج مَا لَهُمْ مِنْ دُونِهِ^ط مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ^ط أَحَدًا ﴿٢٦﴾ وَاتْلُ مَا
 أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ^ط لَا مُبَدِّلَ لِكَلِمَاتِهِ^ط وَلَنْ تَجِدَ مِنْ دُونِهِ^ط
 مُلْتَحَدًا ﴿٢٧﴾

“ Do you think that the people of the Cave and the Inscription (the news or the
 names of the people of the Cave) were a wonder among Our Signs?
 (Remember) when the young men fled for refuge (from their disbelieving folk)



to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!" Therefore We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

We narrate unto you (O Muhammad ﷺ) their story with truth: Truly they were young men who believed in their Lord (Allâh), and We increased them in guidance. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

"These our people have taken for worship âlihah (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)." And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave.

That is (one) of the Ayât (proofs, evidence, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path). And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have



stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you.

And let him be careful and let no man know of you. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful." And thus

We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them." (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, - guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O

Muhammad ﷺ): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which

We have revealed to you). And consult not any of them (people of the Scripture - Jews and Christians) about (the affair of) the people of the Cave. And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allâh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this." And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walî (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule." And recite what has been revealed to you (O Muhammad ﷺ) of the

Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him."

[*Surah Al-Kahf*, (18):9-27]



Allah ﷻ honoured them with this great miracle, it is that Allah ﷻ saved them from being seized by their enemy, they lived in the cave for 309 years, and Allah ﷻ was taking care of their affairs whilst they slept, and after they awoke.

Mentioned the miracle that occurred with Abu Bakr ؓ with his guests at the hands of Allah ﷻ.

In *Saheehayn* by route of *Abu Uthman*, Narrated `Abdur-Rahman bin Abi Bakr, "The companions of Suffa were poor people. The Prophet ﷺ once said, "Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)." Abu Bakr brought three persons while the Prophet ﷺ took ten. And Abu Bakr with his three family member (who were I, my father and my mother) (the sub-narrator is in doubt whether `Abdur-Rahman said, "My wife and my servant who was common for both my house and Abu Bakr's house.") Abu Bakr took his supper with the Prophet ﷺ and stayed there till he offered the 'Isha' prayers. He returned and stayed till Allah's Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, "What has detained you from your guests?" He said, "Have you served supper to them?" She said, "They refused to take supper until you come. They (i.e. some members of the household) presented the meal to them but they refused (to eat)" I went to hide myself and he said, "O Ghunthar!" He invoked Allah to cause my ears to be cut and he rebuked me. He then said (to them): Please eat!" and added, I will never eat the meal." By Allah, whenever we took a handful of the meal, the meal grew from underneath more than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abu Bakr saw that the food was as much or more than the original amount. He called his wife, "O sister of Bani Firas!" She said, "O pleasure of my eyes. The food has been tripled in quantity." Abu Bakr then started eating thereof and said, "It (i.e. my oath not to eat) was because of Sa all." He took a handful from it, and carried the rest to the Prophet. So that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided US into twelve



groups, each being headed by a man. Allah knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.”

Narrated Abu Huraira ؓ, Allah’s Messenger ﷺ sent a Sariya of ten men as spies under the leadership of `Asim bin Thabit al-Ansari, the grandfather of `Asim bin `Umar Al-Khattab. They proceeded till they reached Hadaa, a place between `Usfan, and Mecca, and their news reached a branch of the tribe of Hudhail called Bani Lihyān. About two-hundred men, who were all archers, hurried to follow their tracks till they found the place where they had eaten dates they had brought with them from Medina. They said, "These are the dates of Yathrib (i.e. Medina), "and continued following their tracks When `Asim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill any one of you" `Asim bin Thabit; the leader of the Sariya said, "By Allah! I will not come down to be under the protection of infidels. O Allah! Convey our news to Your Prophet. Then the infidels threw arrows at them till they martyred `Asim along with six other men, and three men came down accepting their promise and convention, and they were Khubaib-al-Ansari and Ibn Dathina and another man So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allah! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaid and Ibn Dathina with them and sold them (as slaves) in Mecca (and all that took place) after the battle of Badr. Khubaib was bought by the sons of Al-Harith bin `Amir bin Naufal bin `Abd Manaf. It was Khubaib who had killed Al-Harith bin `Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people. Narrated Az-Zuhri: `Ubaidullah bin `Iyyad said that the daughter of Al-Harith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said,



'Are you afraid that I will kill him? No, I will never do so.' By Allah, I never saw a prisoner better than Khubaib. By Allah, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Mecca." The daughter of Al-Harith used to say, "It was a boon Allah bestowed upon Khubaib." When they took him out of the Sanctuary (of Mecca) to kill him outside its boundaries, Khubaib requested them to let him offer two rak`at (prayer). They allowed him and he offered Two rak`at and then said, "Hadh't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the prayer. O Allah, kill them all with no exception." (He then recited the poetic verse):-- "I being martyred as a Muslim, Do not mind how I am killed in Allah's Cause, For my killing is for Allah's Sake, And if Allah wishes, He will bless the amputated parts of a torn body" Then the son of Al Harith killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-rak`at prayer (before being killed). Allah fulfilled the invocation of `Asim bin Thabit on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that `Asim had been killed, they sent some people to fetch a part of his body (i.e. his head) by which he would be recognized. (That was because) `Asim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over `Asim and protect him from their messenger and thus they could not cut off anything from his flesh."

It has come in the virtues of the companions of Imam Ahmad number 355 from Abdullah Ibn Umar that Umar Ibn Al Khattab رضي الله عنه, sent out an army, he put in charge of them a man called Saariyah, whilst Umar was given a sermon one day he started to yell whilst on the minbar, Oh Saariya move to the mountain Oh Saariya move to the Mountain. He said the messenger of the army came one day so he asked him, and he replied, "Oh leader of the believers we met our enemy and were being defeated, and then a scream came Oh Sariyah move to the mountain oh Sariya move to the mountain, so we turned our backs to the mountain and Allah defeated them". It was said to Umar; "you were the one screaming that."



How many miracles are there of the friends of Allah that Allah ﷻ sends down for them as an honour for them, answering their invocations, relieving their hardship, as a defence for them, and to make apparent their honour and good. But it is not the miracles that the people of innovation and superstition claim, they have become excessive in this chapter. *Al-Yaafi'ee* wrote a book called 'miracles of the close friends', then *An-Nabhaani* took from him, in it are strange affairs that are not miracles. Whereas they call upon *Al-Eid Roos* to bring back the dead, they call upon some of their (claimed) awliyaa, that they know that which is in the heart, chest and similar to these false fake stories.

The true possessor of a Miracle, he does not overburden himself for it, nor is he eager to make it apparent, and in the path he treads, he is in accordance to the book and the authentic prophetic Sunnah of the Prophet ﷺ. As for the possessor of false fake miracles he overburdens himself to make it known, and apparent to the people, the path he treads is in opposition to the book and the authentic prophetic sunnah of the Prophet ﷺ.

From that is what the insane do, who go around in the villages and one of them says, "Oh Ibn Ulwaan", opens up his stomach or pulls out his eye. This is not a miracle for the Awliyaa rather they seek aid from other than Allah, invoke other than Allah, in something that only Allah is capable upon. The one who is invoked other than Allah, is dead, incapable, absent, he is not alive, nor present, nor able, this is not a miracle in any way, rather it is major polytheism that takes the one who does it out of the fold of Islam.

Categorizing the People in Regards to the Miracles of the Awliyaa:

1. The People of Truth, They Are Ahlus Sunnah Wal Jamaa:

Who affirm the miracles of the Awliya due to what has come in the book and the affirmed Sunnah from the Prophet ﷺ, based upon a legislative angle.



2. The mu'atazilah and Those Like Them From the People of Innovation, and Misguidance:

Those who denied and rejected that which has come in a huge number of evidences from the noble Qur'an and authentic purified Sunnah of the Prophet ﷺ, affirming it.

3. The Sufis and those like them:

Who have gone to extremes regarding them, and entered into it that which is not from it. Rather you might find that they claim that the disbelieving criminals from the magicians, sooth-sayers, fortune-tellers and astrologers, are from the miracles of the Awliyaa, and they are not as such in any way.

The Magician Is a Disbelieving Apostate

Allah ﷻ says:

وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۖ وَمَا كَفَرَ سُلَيْمَنُ
وَلَكِنَّ الشَّيْطَانَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَىٰ
الْمَلَائِكَةِ بَبَابِ هَرُوتَ وَمَرُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا
يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ



خَلَقَ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ^ج لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا
وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ^ص لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

“They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own-selves, if they but knew. And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!”

[Surah Al-Baqarah, (2):102-103]

In This Verse, There Are Five Places in Which the Magician and the One Who Learn Magic Is Declared a Disbeliever:

1. *Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic.*
2. *But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."*
3. *And they learn that which harms them and profits them not.*
4. *And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own-selves, if they but knew.*



5. *And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew! It is understood from this that they are not believers.*

In *Musnad* of Imam Ahmad from the narration of Abu Huraira and Al Hasan رضي الله عنهما from the Prophet ﷺ, "Who ever comes to a fortune teller or sooth-sayer, believes in that which he says then he has disbelieved in that which has been sent down upon Muhammad." In *Saheeh Muslim* from the some of the wives of the Prophet ﷺ, "He who goes to one who claims to tell about matters of the Unseen his Salat (prayers) will not be accepted for forty days."

If the one questioning the magician, fortune teller, astrologer, soothsayer, believing that which he says is a disbeliever, then it is more befitting that they themselves are disbelievers. In *Sunan Abu Dawood* and other than it from the narration of Abdullah Ibn Abbas رضي الله عنهما, The Messenger of Allah ﷺ said, "He who acquires a branch of the knowledge of astrology, learns a branch of magic (of which he acquires more as long as) he continues to do so."

The magicians are not from the people of *Wilaya* (being from the allies of Allah), rather they are from the friends of the devil, he plays around with them and misleads them. Imam Ibn Al Ameer As Sana'aani said, "The closest route to learning magic is to set up partners with Allah, the more a person is a polytheist, and setting up partners with Allah, the more obedient the devil is to him."



Knowing the Way of the Rightly Guided Predecessors in Their Dealings With the People of Innovation

That is because innovations harm its doer, and it is prohibited by the Book, Sunnah, and consensus of the people of knowledge.

Allah ﷻ says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

“Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.”

[Surah Ash-Shura, (42):21]

In *Saheeh Muslim* It was narrated that *Jabir bin 'Abdullah* رضي الله عنه said, “When the Messenger of Allah ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold his index and middle finger. Then he would say: 'The best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (Bid'ah) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'”

In *Sunan Abu Dawood* and other than it from the narration of *Irbad ibn Sariyah* رضي الله عنه, *AbdurRahman ibn Amr as-Sulami* and *Hujr ibn Hujr* said, “We came to *Irbad ibn Sariyah* who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and



when thou saidst: "I can find no mounts for you." We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-Irbad said: One day the Messenger of Allah ﷺ led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

Clarifying the Way of Ahlus Sunnah Wal Jamaa'a in Their Dealings With the People of Innovation

The rightly guided predecessors agreed upon warning from the people of innovation, newly invented affairs and boycotting them.

Allah ﷻ says:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

“And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur’ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).”

[Surah Al-An'am, (6):68]

In Saheehayn from the narration of Abu Musa ؓ, “I heard the Prophet ﷺ saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you



some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell.”

In *Sunan Abu Dawood* from the narration of *Abdullah Ibn Umar* رضي الله عنه, The Prophet ﷺ said, “*And the Magians of this community are those who declare that there is no destination by Allah. If any one of them dies, do not attend his funeral, and if any one of them is ill, do not pay a sick visit to him.*”

Based on these evidences and others than it in this chapter, it is made known that the way of *Ahlu Sunnah Wal Jama'ah* in every time period is, warning from the people of innovations, desires, and misguidance. To be distant from them, not mix with them, not be misled by them or affected by them. Till they identified the *Sunni* from the innovator by way of them sitting with the people of innovation or sitting with the people of *Sunnah and Jama'ah*. The principle amongst them was if his innovation is hidden to us his companionship is not.

In *Sunan Abu Dawood* and other than it, from the narration of *Abu Huraira* رضي الله عنه, The Prophet ﷺ said, “*A man follows the religion of his friend; so each one should consider whom he makes his friend.*”

Clarifying the Origin of Innovations

The Prophet ﷺ indicated towards the origins of innovation. It comes in *Sunan Ibn Maajah* from the narration of *Awf ibn Malik* رضي الله عنه he said that the Messenger of Allah ﷺ said, “*The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.*” It was said: “O Messenger of Allah, who are they?” He said: “*The main body.*”



In the *Sunan of Abu Dawood* from the narration of *Mu'awiyah ibn Abi Sufyaan* رضي الله عنه that he said, *"Beware! The Apostle of Allah ﷺ stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is the majority group."* Ibn Yahya and `Amr added in their version, *"There will appear among my community people who will be dominated by desires like rabies which penetrates its patient."* `Amr's version has, *"penetrates its patient. There remains no vein and no joint but it penetrates it."*

In *Sunan Abu Dawood* from the narration of *Abu Huraira* رضي الله عنه, he said, The Prophet ﷺ said, *"The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects."*

In *Sunan At Tirmithi* from the narration of *Abdullah Ibn Amr* رضي الله عنه, he said, that the Messenger of Allah ﷺ said, *"What befell the children of Isra'il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect."* He said, *"And which is it O Messenger of Allah?"* He said: *"What I am upon and my Companions."*

Imam Yusuf Ibn Asbaat said, *"The origin of innovation are four; The Jahmiyah, The Rafidah, the Murji'ah, The Khawarij."*

Then the rest of the sects return to these mother sects, which occurred after the death of the Prophet ﷺ. If you were to ponder over the reason for splitting, the differing of the nation, the reason for arguments, and turning away from one another you would find that the source of all that is innovation, and its people who



have left off the book and the sunnah either in totality or partially. Allah's aid is sought.

In *Mu'ajam Al Awsat* of *Imam At Tabarani* from the narration of *Anas ibn Malik* رضي الله عنه, he said, the Messenger of Allah ﷺ said, “*Indeed Allah has put a barrier between every innovator and repentance.*”

In *Sunan Ibn Maajah* from the narration of *Abdullah Ibn Abbas* رضي الله عنه, he said, the Messenger of Allah ﷺ said, “*Allah has refused to accept the deeds of an innovator until he leaves off his innovation.*”

This narration, even if its wording is not authentic, clarifies the meaning of the first narration, and that is if the innovator does not repent then he is in great danger. If he repents and leaves off his innovation then he is upon good if Allah ﷻ wills. The meaning of putting a barrier between him and repentance, is that he won't be given success to repent as said by *Imam Ahmad Ibn Hanbal* and other than him when asked about the meaning of this narration.



Clarifying the Saved and Aided Sect

With all that Allah ﷻ has preserved for this nation by His Virtue, Honour, Excellence, and Favours, a victorious group, so that the religion is not altered, and thus due to that its sign posts and good are gone as occurred to the Jews and the Christians. In *Saheehayn* from the narration of *Al Mughirah ibn Shu'abah* (رضي الله عنه), The Prophet ﷺ said, *"Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious."* In another report in *Bukhari*, From the narration of *Mughirah Ibn Shu'abah* (رضي الله عنه) The Prophet ﷺ said, *"A group of my followers will remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious)."*

In *Saheeh Muslim* from *Mughirah* (رضي الله عنه) he said, I heard the Messenger of Allah ﷺ say, *"A group of people from my Umma will continue to be triumphant over the people until the Command of Allah overtakes them while they are still triumphant."*

In *Saheeh Muslim* from the narration of *Jabir Ibn Abdillah* (رضي الله عنه), he said I heard the Messenger of Allah ﷺ say, *"A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah."*

In *Saheeh Muslim* it has been narrated on the authority of *Thauban* (رضي الله عنه) that the Messenger of Allah ﷺ said, *"A group of people from my Umma will always remain triumphant on the right path and" continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established)."* In *Qutaiba's* version of the tradition, we do not have the words: *"They will remain in this position."*



In *Saheeh Muslim*, it has been narrated on the authority of *Jabir b. Samura* رضي الله عنه the Prophet ﷺ, said, *"This religion will continue to exist, and a group of people from the Muslims will continue fight for its protection until the Hour is established."*

In *Saheeh Muslim* it has been narrated on the authority of *Umais b. Umm Hani* who said, I heard *Mu'awiya* رضي الله عنه say (while delivering a sermon from the pulpit) that he heard the Messenger of Allah ﷺ say, *"A group of people from my Umma will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed (i. e. Resurrection is established)."*

In *Saheeh Muslim* it has been narrated on the authority of *'Abd al-Rahman b. Shamasa al- Mahri* who said, *"I was in the company of Maslama b. Mukhallad, and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah ﷺ say: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour."*

In *Saheeh Muslim* it has been narrated by *Sa'd b. Abu Waqqas* رضي الله عنه that the Messenger of Allah ﷺ said, *"The people of the West will continue to triumphantly follow the truth until the Hour is established."*



The narration is reported from a group of the companions from the Prophet ﷺ as found in the *Saheehayn* and other than it.

An Nawawi Said in Sharh Muslim 13/66:

As for this group then Al Bukhari said, "They are the people of knowledge". Ahmad Ibn Hanbal said "if they are not the people of Hadeeth then I do not know who they are". Al Qadi Iyaad said Ahmad only intended that they are Ahlus Sunnah Wal Jamaah, and those who have the belief of the people of Hadeeth. I (An Nawawi) say it could be a possibility that this group is split between different types of believers, from them are the courageous fighters, from them are the scholars of jurisprudence, from them the scholars of narrations, from them who are ascetic, command the good and forbid the evil, and from them are other types of people of good. It is not a must that they be gathered at once, but rather they could be split up in different parts of the land. In this narration is a clear miracle for this attribute has not ceased to remain by the praise of Allah, from the time of the Prophet ﷺ until now, and will continue until the mentioned command of Allah in the narration comes. Ali Ibn Al Madeeni said the intent behind the people of the west is the Arabs, and the intent behind west here is the great bucket that they were mainly known by. End

Thus it is upon you oh Muslim to hold on to the way of *Ahlus Sunnah Wal Jamaah*, they are the aided and saved sect. Stick to the way of *Ahlus Sunnah Wal Jamaah* in their statements, actions, beliefs, manners, ways, character, and in everything else is from them.

For apparent correctness is due to inner correctness, The correctness of one's actions is by correcting the beliefs. Apparent corruption is due to inner corruption, and corrupt actions are due to corrupt beliefs.

In *Saheeh Muslim* from the narration of *Abu Huraira* رضي الله عنه he said, The Messenger of Allah ﷺ said, "Verily Allah does not look to your bodies nor to your faces but He looks to your hearts."



The aided and saved sect is the group that has gathered upon the book and the sunnah of the Prophet ﷺ based upon the understanding of the rightly guided predecessors. They are upon what the Prophet ﷺ and his companions were upon. The hearts are what Allah ﷻ looks at, Allah ﷻ firstly looks at the hearts that are correct and upright, then those with the actions in accordance with the book and pure affirmed Sunnah from the Prophet ﷺ. If it opposes the book and the Sunnah then it is rejected upon the doer and not accepted from him.

A'ishah ؓ reported, Messenger of Allah ﷺ said, "If anyone introduces in our matter something which does not belong to it, will be rejected." [Al-Bukhari and Muslim]. The narration in Muslim says: "If anybody introduces a practice which is not authenticated by me, it is to be rejected."

Clarifying That Innovations Can Be That Which Is Disbelief or Lesser Than Disbelief

From the way of *Ahlus Sunnah* in this chapter is that innovations are of two types:

1. Innovation That Is Disbelief

It is: That which will take its doer out of the fold of Islam, and his affair will become like that of the people of disbelief, polytheism, and idol worshipping.

2. Innovation That Leads to Evil (Not Disbelief)

It is: That which does not take its doer out of Islam but its doer is kicked out of the Sunnah of the Prophet ﷺ and its doer is upon great evil if he does not repent from it.

The first type is the innovation that is disbelief, its doers are not from the people of Islam, not from far or close, rather they are from the hypocrites, who make Islam apparent Islam and hide disbelief and crime.



From the Most Well Known of Them Are the Baatiniyah and Rafidah

Who went to extremes regarding *Ali Ibn Abu Talib* and his household, till they declared him a deity other than Allah ﷻ and claimed he is infallible. Some of them claim that he will return to the world after his death. They claimed that the noble Quran which is the speech of the Lord of the creators, that Jibreel the trust worthy *Ruh* came down with upon the noble Messenger Muhammad ﷺ is deficient, they explained it with explanation that oppose textual evidence, and oppose the way of the rightly guided predecessors. It also opposes the intellect, and Arabic language, and rather it opposes that which the scholars of Islam in every time period and place have agreed upon from principles and rules.

Allah ﷻ says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

“And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish).”

[*Surah Al-Baqarah*, (2):67]

They explained the cow to be *Aisha*, mother of the believers ﷺ. They opposed all of the books of the people of knowledge in every time period and place that explained the Quran. Whilst it should be known the speech in the verse was for the *Children of Israeel*.

Allah ﷻ says:

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ
 “...They believe in Jibt and Tâghût...”
 [*Surah An-Nisa*, (4):51]



They explained *Al Jibt wat Taghut* to mean *Abu Bakr as Sideeq* and *Umar Ibn Al Khattab* (the scholars have explained *Al Jibt Wat Taghut* to mean: Magic and false idols). They explained Day and Night to mean Al Hasan and Al Hussain .

They have the likes of these explanations that are not accepted except by those on their false misled beliefs, who have turned away from the divine truth, or it is accepted by those like them in their hate and enmity towards the companions.

From the Famous (Groups) Are the Grave Worshippers From the Extreme Sufis

Those who call upon the inhabitants of the grave other than Allah , in that which none is capable upon except Allah , from curing diseases, relieving of anxiety and sadness, return of the lost, attaining sustenance and benefit, repelling harm and evil, May Allah be Exalted from that which the oppressors say. Rather they even vow to them other than Allah , slaughter for them, circulate their graves, do acts of polytheism towards it, which the polytheists of the past used to do towards their idols and statues. This is something that can't be rejected, none reject it except someone ignorant of the correct beliefs.

Take for example that which occurs in *Shi'b* of *Hud* from idol worship which used to occur by *Habl*, *Manat*, and *Al-Uzza*. They invoke him other than Allah , vow to him other than Allah , specify his grave with travel, and do actions which are not to be done except by the sacred House of Allah. And other than it from the graves worse and greater affairs occur.

Perhaps the grave of *Al-Badawi* in Egypt is visited by more than 12 million people in one year, and the graves of *Ahlul Bayt* in Iraq are perhaps visited by Millions of people.

The likes of the grave worshipers are not from Islam, from close or far, because they have not implemented, '*La Ilaha Illallah*' nor have they become upright upon it.



From the Famous Groups Are the Jahmiyah

Who claim that Allah ﷻ has no beautiful names or lofty attributes, we seek refuge with Allah ﷻ from their disbelief, misguidance, and innovation. One of them says that Allah ﷻ is not above, nor under, nor in the universe nor out of it, nor connected to the universe, nor separate from it, not in front or behind, not on the right side or left, not alive or dead, and other than that, if it is said to them define something non-existent? Then they would not find a definition better than these attributes, nor greater or more than it.

They described Allah ﷻ with non existence, May Allah be Exalted from what the oppressors say. They claim the Noble Qur'an which is the speech of Allah ﷻ is created. They claim that paradise and hell are not created or present now, that they come to an end and perish, and other than that from the false statements. Whoever treads their path, is from them.

Innovations That Lead to Evil and Not Disbelief.

Its meaning is that it does not take the doer of it out the fold of Islam, but he is in grave danger if he does not repent to Allah ﷻ from it.

Many of the people when they hear the narration of the Prophet ﷺ regarding the splitting of the nation that will occur, they claim that *Ahlus Sunnah Wal Jamaah* declare Muslims to be in the fire, the answer is that this is not correct. *Ahlus Sunnah Wal Jamaah* do not declare the muslims to be in the fire. The meaning of these narrations is that these groups which have split into these factions are deserving of the fire due to them leaving off *Ahlus Sunnah Wal Jamaah*, and they are under the will of Allah ﷻ. Allah ﷻ may forgive them, or punish them in accordance with their sins, but their final abode is paradise, because monotheism protects them from being in the hellfire forever.

Allah ﷻ says:



إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ أَفْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.”

[*Surah An-Nisa*, (4):48]

These widespread innovations are the ones which the Prophet ﷺ indicated towards, with his statement, that the nation will split to seventy two sects. These are innovations that are *Mufasssaqah* (evil), its doers are still in Islam and have not exited it.

From Them Are the Khawarij, Murjiah, mu'atazilah, Ashaariah, Al Matoridiyah, Al Kulabiyah, the Innovation of Partisanship, the Innovation of the Qadaris So Long as They Do Not Reject the Knowledge of Allah ﷻ

Whoever rejects the knowledge of Allah ﷻ has disbelieved, as *Umar Ibn Abdil Azeez* said and other than him from the past scholars.

Oh Slave of Allah, it is upon us to be greatly warned from innovations, the people of innovation, and the people of desires that oppose the book of our Lord and sunnah of our Prophet Muhammad ﷺ. Upon us is to tread the path of the Prophet ﷺ if we desire the shortest path that leads to paradise.

In *Saheeh Al Bukhari* from the narration of *Abu Huraira* (رضي الله عنه), The Messenger of Allah ﷺ said, "Everyone of my Ummah will enter Jannah except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)."



Allah ﷻ says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.”

[Surah Al-Ahzab, (33):21]

Allah ﷻ says:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ ۚ أَن
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

“Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger (ﷺ)). And let those who oppose the Messenger’s (Muhammad ﷺ) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.”

[Surah An-Nur, (24):63]

In this time, partisanship has become energetic in splitting the ranks of the Muslims, thus it is upon the Muslims that they distance from that, and that they hold on to the path of the rightly guided predecessors, and be one group only.

Allah ﷻ says:



وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

“And strive hard in Allâh’s Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship: it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur’ân), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So perform As-Salât (Iqamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your Maulâ (Patron, Lord), what an Excellent Maulâ (Patron, Lord) and what an Excellent Helper!”

[Surah Al-Hajj, (22):78]

In *Sunan Ibn Maajah* from the narration of *Abu Dardaa* (رضي الله عنه) he said, "The Messenger of Allah (ﷺ) came out to us when we were speaking of poverty and how we feared it. He said, 'Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allah, I am leaving you upon something like Bayda (white, bright, clear path) the night and day of which are the same.'"

It is obligatory upon all of us to stick to the way of the rightly guided predecessors, in understanding the book, and the affirmed sunnah from the Prophet (ﷺ). It is



obligatory upon us that our fanaticism, and movements be with the book and the Sunnah where it may be and go.



Clarifying That From the Way of *Ahlus Sunnah Wal Jamaah* Is To Command the Good and Forbid the Evil

From the way of *Ahlus Sunnah Wal Jamaah* is that they command the good and forbid the evil, taking the statement of Allah ﷻ in His Noble Book:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١١٤﴾ وَلَا تَكُونُوا كَالَّذِينَ
تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
﴿١١٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١١٦﴾ وَأَمَّا الَّذِينَ
أَبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١١٧﴾ تِلْكَ آيَاتُ اللَّهِ
نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١١٨﴾

“Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever. These are the Verses of Allâh: We recite them to you (O Muhammad ﷺ) in truth, and Allâh wills no injustice to the ‘Âlamîn (mankind, jinn and all that exists).”



[Surah Ali 'Imran, (3):104-108]

Abu Sa'id Al-Khudri رضي الله عنه reported, Messenger of Allah ﷺ said, "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith."

Ahlu Sunnah wal Jamaah gives advise, based on what has come in Saheeh Muslim from the narration of Tamim Ad Daari رضي الله عنه, that the Prophet ﷺ said, "The Religion is sincerity." We said, "To whom?" He said "To Allah, to His Book, To His Messenger and to the leaders of the Muslims and their masses."

Based on what has come in As-Saheehayn from the narration, Jarir bin 'Abdullah رضي الله عنه he narrated, "I pledged to the Prophet to establish the Salat, give the Zakat, and to give sincere advice to every Muslim."

What is known is that all the Messengers and Prophets were sent by Allah ﷻ with advice for every person from their people.

Allah ﷻ says:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرْنَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوَّمُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أَبْلَغُكُمْ رَسُولًا لِّرَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مَنِ اللَّهُ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

"Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment



of a Great Day!" The leaders of his people said: "Verily, we see you in plain error." [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)! "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not."

[Surah Al-A'raf, (7):59-62]

Allah ﷻ says:

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَبْنَؤُمْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِينَ ﴿٦٦﴾ قَالَ يَبْنَؤُمْ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

"And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?" The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars." (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)! "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you."

[Surah Al-A'raf, (7):65-68]

Allah ﷻ says:

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أَثْنَانَا بِمَا تَعِدُنَا إِن فَآخَذْتَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثَمِينَ ﴿٧٨﴾ كُنتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾



فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمُ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ
وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾

“So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh).” So the earthquake seized them, and they lay (dead), prostrate in their homes. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.””

[Surah Al-A'raf, (7):77-79]



Clarifying That From the Way of Ahlus Sunnah Wal Jamaah Is Good Neighbourliness

Allah ﷻ says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا ﴿٣٦﴾

“Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.”

[Surah An-Nisa, (4):36]

In the *Saheehyan* from the narration of Abdullah Ibn Umar رضي الله عنه, Allah’s Messenger ﷺ, said, “Gabriel kept on recommending me about treating the neighbors in a kind and polite manner, so much so that I thought that he would order (me) to make them (my) heirs.”

In the *Saheehyan* from the narration of Abu Shurayh Al Adawi رضي الله عنه, he said, “My ears heard, and eyes seen, when the Prophet ﷺ spoke and said, “Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward.” It was asked. “What is his reward, O Allah’s Messenger ﷺ?” He said, “(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be



regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks).”



Clarifying That From the Way of Ahlus Sunnah Wal Jamaah Is To Be Obedient to Ones Parents and Good Towards Relatives

Allah ﷻ says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا يُبَلِّغُنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
أَرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٥﴾ وَعَاتِذَا الْقُرْبَىٰ حَقَّهُ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ
الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabarî) Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.”

[Surah Al-Isra, (17):23-27]



Allah ﷻ says:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا أَلْفَوْاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

“Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.”

[Surah Al-An'am, (6):151]

It comes in *Saheeh Al Bukhari*, from the narration of *Abu Huraira* (رضي الله عنه) The Prophet (ﷺ) said, "He who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kins; and he who believes in Allah and the Last Day, let him speak good or remain silent."

It comes in the *Saheehayn* from the narration of *Anas Ibn Malik* (رضي الله عنه), he said, I heard the Messenger of Allah (ﷺ) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."



Clarifying That From the Way of *Ahlu Sunnah Wal Jamaah* Is Being Truthful in Speech

O obeying the statement of Allah ﷻ:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّٰدِقِينَ ﴿١١٩﴾

“ O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).”

[*Surah At-Tawbah*, (9):119]

Also due to the statement of Allah ﷻ:

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

“Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for Jihâd) is resolved on, then if they had been true to Allâh, it would have been better for them.”

[*Surah Muhammad*, (47):21]

In the *Saheehayn* from the narration of *Abdullah Ibn Masoud* ؓ, The Prophet ﷺ said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fajur* (i.e. wickedness, evil-doing), and *Al-Fajur* (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."



From the Way of Ahlus Sunnah Wal Jamaah Is That They Fulfil the Trusts

O obeying the statement of Allah ﷻ:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

“ Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh’s Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).”

[Surah Al-Ahzab, (33):72]

Also due to the statement of Allah ﷻ in His Noble Book:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

“ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;”

[Surah Al-Mu’minun, (23):8]

Also due to the statement of Allah ﷻ in His Noble Book:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ﴿٥٨﴾

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

“Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with



justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.”

[Surah An-Nisa, (4):58]

In *Sunan At Tirmithi* and other than it, from the narration of the *Abu Huraira* رضي الله عنه, That the Prophet ﷺ said, "*Fulfill the trust for the one who entrusted you, and do not cheat the one who cheated you.*"



Clarifying That From the Way of Ahlus Sunnah Wal Jamaah Is That They Give the Rights to Those Deserving of It

In *Saheeh Al Bukhari* from the narration of Abu Juhaifah رضي الله عنه that the Prophet ﷺ, made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet ﷺ and reported the whole story. Prophet ﷺ said, "Salman is right."

In *Saheehayn* from the narration of Abdullah Ibn Amr Ibn Aas رضي الله عنه, He said, "Your wife has a right upon you, your visitor has a right upon you, your body has a right upon you."

In *Sunan Abu Dawood* and other than it from the narration of Abu Umaamah رضي الله عنه, "I heard the Messenger of Allah ﷺ say, "Indeed Allah has given the right due to everyone deserving a right, there is no will for an heir."



Clarifying From the Way of *Ahlu Sunnah Wal Jamaah* Is That They Stick to Good Manners, and Stay Away From Lowly Manners

In *Saheeh Muslim* from the narration of *Ali Ibn Abu Talib* رضي الله عنه, from the Messenger of Allah ﷺ, that when he would stand for prayer.. (he would say), *“Guide me to the best of characters for none can guide to it other than You.”*

In *Sunan At Tirmithi* from the narration of *Abu Ad-Dardaa* رضي الله عنه that the Prophet ﷺ said, *“Nothing is heavier on the believer's Scale on the Day of Judgement than good character. For indeed Allah, Most High, is angered by the shameless obscene person.”*

In the *Saheehayn* from the narration of *Ibn Abbas* رضي الله عنه he said, *“When Abu Dhar received the news of the Advent of the Prophet ﷺ he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abu Dhar and said to him. "I have seen him enjoining virtuous behaviour and saying something that is not poetry.”*

In *Musnad Al-Bazzar* from the narration of *Abu Huraira* رضي الله عنه, from the Prophet ﷺ, *“I was sent to perfect good character.”*

It is befitting for the one that wants to follow the Prophet ﷺ, that he be one who acts in accordance to knowledge and calls others, loving noble manners, being distant lowly manners, opposing it, who ever falls in to anything from that he returns and repents to Allah ﷻ.



From the Way of *Ahlus Sunnah Wal Jamaah* Is Repenting to Allah ﷻ, Calling to That, and Encouraging That

From the way of *Ahlus Sunnah Wal Jamaah* is to repent to Allah ﷻ, call to it, and encourage it. Following the statement of Allah ﷻ in His Great Book:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

“...And all of you beg Allâh to forgive you all, O believers, that you may be successful.”

[*Surah An-Nur*, (24):31]

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

“O you who believe! Turn to Allâh with sincere repentance!...”

[*Surah At-Tahrim*, (66):8]

The scholars have differed in defining a sincere repentance, they've mentioned the following statements:

1. It is a repentance that meets all the conditions for the acceptance of repentance.

Those are:

- i. Sincerity to Allah ﷻ in repentance
- ii. Regret for doing the sin
- iii. Determination to not return to the sin
- iv. Completely turning away from the sin, and not thinking about returning to it again
- v. That it take place in a time where repentance is accepted

Meaning so long as the sun has not risen from the west, or when the soul is leaving the body, which is known as *Gharghara* (when the soul reaches the



throat). This is if the sin is between the slave and his Lord, if it is a sin between the slaves then it is increased.

- vi. Seeking forgiveness from oppression, and returning the rights to its owners
- 2. The second statement, that sincere repentance, is that a person repents from that which has occurred and advises the creation regarding that, thus he combines between repentance and advice for the sake of Allah ﷻ.
- 3. That sincere repentance is, a person repents from all sins and mistakes.
- 4. Is that he does not commit a sin after repentance.

What is closest to the truth is the first statement, and it is to fulfil the conditions of repentance, which we mentioned.

Sincere repentance is obligatory from every sin, and allowed at any moment so long as the soul has not started to leave the body, or the sun has not risen from the west. In *Saheehayn*, *Abu Huraira* رضي الله عنه narrated, Allah's Messenger ﷺ said, "*The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before.'*"

In *Sunan At-Tirmithi* from the narration of *Abdullah Ibn Umar* رضي الله عنه from the Prophet ﷺ, he said, "*Indeed Allah accepts the repentance of a slave as long as (his soul does not reach his throat).*"

Allah ﷻ has legislated for us to seek forgiveness at all times and places, to take away from the slave that which occurs from him of sins, mistakes, and other than that.



For Indeed Sins Lead to Afflictions

As Allah ﷻ says:

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾

“Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.”

[*Surah Al-Mutaffifin*, (83):14]

In *Saheeh Al Bukhari* from the narration of *Abu Hurairah* ؓ, I heard Messenger of Allah ﷺ saying, "By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day." *Al-Agharr al-Muzani* ؓ, who was one amongst the companions, reported that Allah's Messenger ﷺ said, "There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day." It comes in *Saheeh Muslim* from the narration of *Abdullah Ibn Umar* ؓ, Allah's Messenger ﷺ said, "O people, repent to Allah, for I verily repent to Him one hundred times a day."

He who wants safety for himself then let him hold on to the way of *Ahlus Sunnah Wal Jamaah*, and hold on to the beliefs of *Ahlus Sunnah Wal Jamaah* outwardly, inwardly, in his private moments, in his open affairs, whilst being a resident or travelling; for it is the religion that does not grow out or change, the religion which Allah ﷻ sent down upon Muhammad ﷺ.

Allah ﷻ said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٣﴾



“...Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way. But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.”

[*Surah Al-Ma'idah*, (5):3]

That is religion is that is far away from extremism and negligence.

Far from belittling the graves, as it is also far away from building on them, travelling to them, exonerating them, or worshipping it, or invoking it other than Allah ﷻ, or circulating it instead of doing the circulation that Allah ﷻ has legislated in the sacred House of Allah, the Masjid of the *Ka'bah*, nor do *Ahlus Sunnah* vow to the graves, slaughter for it, and other than that from the prohibited affairs, and polytheistic affairs that take a slave out of the fold of Islam.

- [The Beliefs of Ahlus Sunnah] in the Chapter of the Companions of the Prophet ﷺ

They are far from having extremism towards them, worshipping them other than Allah ﷻ, as they are also far from neglecting them of their rights, belittling them, criticizing them, declaring them to be disbelievers, cursing them, or insulting them. Rather they are the middle path, they love them, due to Allah ﷻ commanding loving them, and because Allah ﷻ and His Messenger loved them. Also due to the noble manners that they were distinct with, noble characteristics, being distinct in the monotheism of Allah ﷻ and supporting and aiding the religion of Allah ﷻ. They do not mention them except with good, he who mentions them without good is not on the right path, from the likes of the *Rafidah*, *Khawarij*, *Mu'tazilah*, *Nawaasib*, and those who tread their path and follow them.

- Ahlus-Sunnah Are the Middle Path in Regards to the Muslim Rulers

They are not extreme in regards to them, whereas he makes one of them to be of the status of *Abu Bakr As-Sideeq*, or *Umar Ibn Al Khattab* ؓ. But they do not neglect them. They do not rebel against them with the sword, or fighting, or revolt against them, or try to get revenge from them, rather they believe that which has come in the book and the affirmed Sunnah from the Prophet ﷺ. As has come in



Saheehayn from the narration of *Abdullah Ibn Umar* رضي الله عنه, The Prophet ﷺ said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey."

- Also *Ahlus Sunnah Wal Jamaah* They Are the Middle Path in Regards to the Names and Attributes of Allah ﷻ, and Other Than These Chapters From the Chapters of *Aqeedah*, and *Tawheed*

They tread upon that which the speech of our Lord and the authentic reported speech of our Prophet ﷺ necessitate. We ask Allah ﷻ to guide us to the most upright and best path, and to distance and protect us from evil manners, deeds, statements, desires and illnesses. Allah's help is sought, upon Him is our trust, and All Praise is to Allah the Lord of the creation.

The correct beliefs are taken from the Book and the Sunnah and that which the pious predecessors had agreement upon. The summary of this chapter is that the correct beliefs of the Muslim is taken from the book and the Sunnah, and that which the pious predecessors of this nation, may Allah ﷻ be pleased with them, agreed upon. If a person tries to encompass everything, it may miss him, because that which is connected to the actions of the heart, limbs and statement of the tongue is very much. But in that which has preceded, is that which is obligatory that a Muslim must be upon in regards to his belief in Allah ﷻ and the rest of the belief system. The condition of a Muslim will be upright if he believes that which the speech of our Lord indicates upon since it.

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).”

[*Surah Al-Fussilat*, (41):42]

And in that which has been authentically reported from the speech of our Prophet Muhammad ﷺ since it is revelation from Allah ﷻ as Allah ﷻ says:



إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى ﴿٤﴾

“It is only a Revelation revealed.”

[Surah An-Najm, (53):3]

Also in that which our rightly guided predecessors, may Allah ﷻ be pleased with them agreed upon due to the statement of Allah ﷻ:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ ۖ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

“So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.”

[Surah Al-Baqarah, (2):137]

Allah ﷻ says:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ ۚ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!”

[Surah An-Nisa, (4):115]

Allah ﷻ Is the Grantor of Success.



اعرف عقيدتك

KNOW YOUR BELIEFS

Written By:

Ash-Shaykh Abu Muhammad

Abdul Hameed Az-Zu'akari

Translated By:

Majid Jawed Al Afghanee

