

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

By
Sheikh Hafiz bin Ahmed Al Hakami

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

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INTRODUCTION

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

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

﴿ And Your Lord creates whatsoever He

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(3) What does ‘Abd’ (a slave) mean?

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

(4) What is ‘*Ibadah*’ (Worship)?

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

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

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

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

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

Both components are combined in the following verse:

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

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

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

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

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

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

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

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

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

They are three:

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

Second: ‘Faithful Intention’.

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

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

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

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

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

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

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

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

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

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

There are many other verses denoting the same meaning.

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

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

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

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

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

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

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

There are many other verses to the same effect.

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

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

(13) What is the meaning of Islam?

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

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

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

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

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

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

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

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

There are other evidences that give the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

Messenger.”⁽¹⁾

Many other evidences can be given to the same effect.

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

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

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

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

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

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

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

There are many other verses that give this meaning.

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

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

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

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

There are seven conditions:

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

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

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

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

Fifth: Faith and devotion to it.

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

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

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

Allah said, ﴿ **And those whom they invoke**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

what has been revealed to me.”⁽¹⁾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

See also (60: 1-13)

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

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

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

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

There are many other verses that give the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

- (32) What evidence supports
'*Sawm*' (Fasting)?

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

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

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

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

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

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

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

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

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

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

(2) *Op Cit.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(36) What is '*Iman*' (Faith)?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Many other verses give the same meaning.

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

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

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

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

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

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

Hand. ﴿ (56: 88-91)

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

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

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

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

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

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

**(41) What evidence supports "that
'*Iman*' (Faith) is defined by the
six pillars," when detailed?**

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

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

whether good or evil.”⁽¹⁾

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

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

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

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

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

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

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

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

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

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

(44) What is 'Tawheed' (Oneness) of 'Iloohiyyah' (Godhead)?

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

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

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

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

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

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

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

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

(46) What is the Major '*Shirk*'?

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

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

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

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

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

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

Many other verses are there that mean the same thing.

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

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

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

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

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

Other verses give the same meaning.

(47) What is the Minor '*Shirk*'?

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

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

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

you is the Minor ‘*Shirk*’.”⁽¹⁾

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

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- (1) Authentic Hadeeth. Narrated by *Ahmed* (5 / 428, 429), by *Al-Baghawi* in *Sharh Al-Sunna* (14 / 324) about *Amr Bin Abu Amr*, about *Assim Bin Amr Bin Qatadah* about *Mahmoud Bin Labeed* who said, ‘The Prophet (pbuh) said this Hadeeth.’ This is a good relatedness, because all the narrators are of trust. They are the men of the Two Sheikhs except *Mahmoud Bin Ladeed* who was of the men of Muslim alone. *Al-Hafith* said, “He was a small Companion and all his narrations were about the Companions. (This information was given by *Sheikh Al-Albani* in *Saheehah* 951.)
- (2) (A good Hadeeth. The part that *Al-Hakami* gave as a proof ‘is true also to others’ or we say the text is true). The Hadeeth was narrated by *Bin Majah* (4204) with good relatedness. Imam *Boossiri* said about the relatedness of *Bin Majah*, “This is a good relatedness. However, *Katheer Bin Zaid* and *Rabee’ Bin Abdul-Rahman* are disputed.” The Hadeeth was narrated by Imam *Ahmed* about the Hadeeth of *Abu Sa’eed* and *Al-Baihaqi*. It was narrated by *Ahmed Bin Munai’* who reminded *Katheer* of an increase in the beginning of the Hadeeth (as was mentioned in *Zawa’id Al-Masaneed Al-Ashr*).
I said, “*Katheer Bin Zaid* is truthful but makes mistakes.” *Rabee’* is accepted, as *Al-Hafith* said, i.e., when in tracing. He was traced especially in the part used as evidence in =

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

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

The Prophet (pbuh) said, **"Do not say: 'By the 'Ka'bah', but say, 'By the Lord of the 'Ka'bah'".**⁽²⁾

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

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

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

Allah.”⁽¹⁾

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

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

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

(1) See No. (3)

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

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

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

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

The Prophet (pbuh) said, **"Never say: 'What Allah wills and what so and so wills,' but say, 'What Allah wills then what so and so wills.'"**⁽¹⁾

The scholars said, "It is permissible to say, 'Except for Allah *then* so and so.'" However, it is not permissible to say, 'Except for Allah *and* so and so.'

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

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

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

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

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

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

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

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

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

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

(6: 1)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are many other verses that mean the same.

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

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

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

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

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

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

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

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

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

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

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

belong the Best Names..) (20: 8)

Other verses stress the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Allah said, ﴿ Verily! He it is Who is

surrounding all things!. ﴿ (41: 54)

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

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

Other verses are there to give the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

below You.”⁽¹⁾

The Prophet (pbuh) said, **“O Allah! Praise be to You. You are the Light of the heavens and the earth and what is within them. Praise be to You. You are the Sustainer of the heavens and the earth and what is within them.”⁽²⁾**

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

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

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

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

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

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

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

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

Three types:

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

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

(56) Give examples.

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

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

They are four divisions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Examples are found in the following verses:

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

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

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

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

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

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

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

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

directly. ﴿ (4: 164)

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

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

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

There are many other verses giving the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Examples are in the following verse:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This was mentioned seven times in the Qur'an.

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

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

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

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

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

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

Many other verses give the same meaning.

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

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

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

you do.”⁽¹⁾

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are many evidences; among them are the following:

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

(Which includes the elevation of overwhelming power and highness)

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

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

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

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

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

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

Other verses give the same meaning.

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

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

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

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

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

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

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

Other **‘Hadeeths’** give the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The evidences from the Qur'an are numerous:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The evidences are quite numerous:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

O Messenger of Allah?" He (pbuh) said, **"the Book of Allah, 'the Qur'an'."**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Allah said, ﴿ And the Word of your Lord has

(1) It has been noted before.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

As for the General:

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

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

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

As for the Detailed:

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

Him (Islâmic Monotheism). ﴿ (23: 23)

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

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

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

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

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

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

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

Other verses give the same meaning.

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

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

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

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

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

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

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

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

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

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

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

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

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

(94) Who are the Messengers of firm resolution?

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

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

The second verse is (42: 13):

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

(95) Who is the first Messenger?

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

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

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

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

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

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

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

(97) Who is the Last Messenger?

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

(98) What evidence supports this?

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

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

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

In his '*Hadeeth*' about the Liar, the Prophet

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

(2) Narrated by *Al-Bukhari* (3706, 4416), by *Muslim* (*Fada'il Al-Sahabah* / 131), by *Ahmed* (1 / 182, 184, 3 / 32) and by *Al-Tirmithe* (3724, 3731).

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

There are many more texts proving the same.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are many more verses proving the same.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(107) What evidence supports the belief in Death?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are many more texts proving the same.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(110) What evidence supports the belief in Resurrection?

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

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

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

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

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

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

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

creation!".) (36: 77-79)

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

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

There are many more texts proving the same.

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

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

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

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

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

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

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

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

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

There are many more texts proving the same.

In the *Saheehain*, it is narrated about Abu

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

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

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

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

Allah said, ﴿ And (remember) the Day on

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

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

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

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

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

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

There are many verses describing '*Hashr*'. Among them are the following:

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

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

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

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

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

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

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

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

There are many more texts proving the same.

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

The Prophet (pbuh) said, **“People will be gathered together in three ways: The first are the Willing and the Fearing. The second are two on a**

camel, three on a camel, four on a camel and ten on a camel. The third group will be gathered by the Fire going with them at noon, in the morning and at night.”⁽¹⁾

It was narrated by Anas Bin Malik (May Allah be pleased with him) that a man said, “O Prophet of Allah! How can an unbeliever be gathered on his face?” The Prophet (pbuh) said, **“Is not He Who made him able to walk on two legs on earth be able to make him move on his face on Judgment Day?”⁽²⁾**

He also said, **“You will be gathered bare-footed, naked, uncircumcised. Allah said, ﴿ As We began the first creation, We shall repeat it. ﴾ (21: 104). The first human to be clothed on that Day will be Abraham.”⁽³⁾** Aisha (May Allah be pleased with her) said, “O Prophet of Allah! Will men and women be looking at each other?” He (pbuh) said, **“The calamity will be too much for them to pay attention to that.”⁽⁴⁾**

(1) Narrated by *Al-Bukhari* (6522) and by *Muslim* (*Al-Janna* / 59).

(2) Narrated by *Al-Bukhari* (6523) and by *Muslim* (*Al-Munafiqeen* / 54).

(3) Narrated by *Al-Bukhari* (6524, 6525, 6526) and by *Muslim* (*Al-Janna* / 57, 58).

(4) Narrated by *Al-Bukhari* (6527) and by *Muslim* (*Al-Janna* / 56).

(115) How is the ‘*Mawqif*’ (The Position of Gathering) of mankind on the Day of Resurrection described in the Qur’an?

Allah said, ﴿ Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). ﴾ (14: 42-43)

Allah said, ﴿ The Day that *Ar-Rûh* (Jibrîl (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. ﴾ (78: 38)

Allah said, ﴿ And warn them (O Muhammad (peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to. ﴾ (40: 18)

Allah said, ﴿ In a Day the measure whereof is

fifty thousand years. ﴿ (70: 4)

Allah said, **﴿ We shall attend to you, O you two classes (jinn and men)! ﴾ (55: 31)**

There are many more texts proving the same.

(116) How is the ‘*Mawqif*’ (The Position of Gathering) of mankind on the Day of Resurrection described in the *SUNNAH*?

There are many ‘*Hadeeths*’ on this, among which are:

The Prophet (pbuh) said, “Allah said, **﴿ The Day when (all) mankind will stand before the Lord of the ‘*Alamîn* (mankind, jinn and all that exists)? ﴾ (83: 6) One will stand up, his sweat drenching him up to his ears.”⁽¹⁾**

The Prophet (pbuh) said, “**People will sweat on the Judgment Day till their sweat will go seventy arms deep down into the ground and drench them up to their ears.”⁽²⁾**

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

(1) Narrated by *Al-Bukhari* (6531, 4939) and by *Muslim* (*Al-Janna* 60).

(2) Narrated by *Al-Bukhari* (6532) and by *Muslim* (*Al-Janna* / 61).

(117) How is 'Ard' (The Exposition and Reckoning of Mankind before their Lord) on the Day of Resurrection described in the Qur'an?

Allah said, ﴿ That Day shall you be brought to Judgment, not a secret of you will be hidden. ﴾ (69: 18)

Allah said, ﴿ And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. ﴾ (18: 48)

Allah said, ﴿ And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (and driven to the place of reckoning), Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).﴾ (27: 83-85)

Allah said, ﴿ That Day mankind will proceed

in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.) (99: 6-8)

Allah said, (So, by your Lord (O Muhammad (peace be upon him)) We shall certainly call all of them to account. For all that they used to do.) (15: 92-93)

Allah said, ("But stop them, verily they are to be questioned.) (37: 24)

(118) How are they described in the *Sunnah*?

There are many '*Hadeeths*' concerning this; among them:

The Prophet (pbuh) said, "Whoever is questioned during the reckoning will be punished." *Aisha* (May Allah be pleased with her) said, "Does not Allah say, (Soon will his account be taken by an easy reckoning?) (48: 8) He (pbuh) said, "That is the 'Ard' (Exposition) of people before Allah."⁽¹⁾

The Prophet (pbuh) said, "The '*Kafir*' (Unbeliever) will be brought on the Judgment

(1) Narrated by *Al-Bukhari* (6536, 6537) and by *Muslim* (*Al-Janna* / 79, 80).

Day. He will be told: If you had an earthful of gold, would you have ransomed yourself? He would say, 'Yes, I would.' He will be further asked, 'You were asked to do much less than that when you were in the back of Adam, not to associate with Allah, but you refused except to be an associator.'”(1)

The Prophet (pbuh) said, “Each of you will be spoken to by his Lord, without an interpreter. You would then look to the right and the left and see nothing but your past deeds, and you would look ahead and see nothing but the Fire. Protect yourselves from the Fire even by giving half of a date (in charity), or even by saying a good word.” The Prophet (pbuh) said, “Each one of you will draw near – meaning the believers – to his Lord till He puts His ‘*Kanaf*’ on him (puts him so close that no one can witness). And He will say, ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ And He will say, ‘Have you done such and such (sins)?’ He will say, ‘Yes, I have.’ Then Allah will say, ‘I have kept your sins secret on earth and today I forgive them for you.’”(2)

(1) Narrated by *Al-Bukhari* (1413, 1417) and by *Muslim* (*Al-Zakat* / 67).

(2) Narrated by *Al-Bukhari* (2441, 4685) and by *Muslim* (*Al-Tawba* / 52).