

(119) How is '*Nashr As-Suhof*' (the Laying Open of the Scrolls) of mankind on the Day of Resurrection described in the Qur'an?

Allah said, (And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.") (17: 13-14)

Allah said, (And when the (written) pages (of deeds (good and bad) of every person) shall be laid open. ...) (81: 10)

Allah said, (And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Wee to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18: 49)

Allah said, (Then as for him who will be given his Record in his right hand will say: "Here! read

my Record! ﴿ (69: 19)

From this verse till (69: 37) Allah said, **﴿ None will eat except the *Khâti'ûn* (sinners, disbelievers, polytheists). ﴾ (69: 37)**

Allah said, **﴿ Then as for him who will be given his Record in his right hand, But whosoever is given his Record behind his back.﴾ (84: 7-11)**

This proves that whoever gets his book by his right hand, will get it from the front. And that whoever gets his Book by his left hand, will get it from behind his back, may Allah protect us from that.

(120) How is this evidenced in the *SUNNAH* ?

The Prophet (pbuh) said, **“Each believer will draw near to his Lord till He puts His ‘*Kanaf*’ on him (He puts him so close that no one can witness). And He will say, ‘Have you done such and such?’ He will say, ‘Yes, I have.’ And He will say, ‘Have you done such and such?’ He will say, ‘Yes, I have.’ Then Allah will say, ﴿ I have kept your secret sins on earth and today I forgive them for you. ﴾ Then the book of his good deeds will be closed. As for the unbelievers, they will be called publicly before witnesses. Allah says, and the witnesses will say, ﴿ These are the ones who lied against their Lord. ﴾” (11; 18) *When Aisha* (may**

Allah be pleased with her) asked, "O Messenger of Allah! Will lovers remember one another on the Judgment Day?" The Prophet (pbuh) said, "O Aisha! They will not do so on three occasions: at the Balance where one's good deeds will be weighty or light; at the handing of the books when one gets his or her book by the right or the left hand; and at the time when one's neck comes out of the Fire."⁽¹⁾

This is a long '*Hadeeth*' narrated by Ahmed, Abu Dawood and others.

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- (1) (Good). Narrated by *Ahmed* (6 / 110) and the uttering is his. In his relatedness there is *Bin Luhai'ah*. *Al-Haithami* said in *Al-Majma'*, "*Abu Dawood* has part of it – narrated by *Ahmed* and in his relatedness there is *Bin Luhai'ah* who is weak. The men of the *Saheeh* trusted him and the rest of his men." *Al-Zubaidi* said, after narrating the Hadeeth, "Those who related it are trusted except *Bin Luhai'ah* (*It-Haf* / 10, 473). Narrated by *Abu Dawood* (4755), and by *Al-Hakim* (4 / 578). *Al-Iraqi* said, "Narrated by *Abu Dawood* about *Al-Hassan*." Then he said, "Its relatedness is good," (*It-Haf* 10 / 473). *Al-Hakim* said, "This is an authentic Hadeeth and its relatedness is on the condition of the Two Sheikhs, except the confusion in the Hadeeth between *Al-Hassan* and *Aisha*. But the stories that say that *Alhassan* used to enter the house of *Aisha* and *Um-Salamh* when he was a boy are true." *Al-Thahabi* agreed with him. *Abu Dawood* was silent about it and *Al-Albani* said that it was weak, and *Al-Mazzi* was silent about it.

(121) What evidence supports ‘*Al-Mizan*’ (the Balance of Justice) in the Qur’an, and how is the weighing described?

Allah said, ﴿ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. ﴾ (21: 47)

Allah said, ﴿ And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayat* (proofs, evidences, verses, Lessons, signs, revelations, etc.) (7: 8-9)

Allah said, ﴿ And on the Day of Resurrection, We shall not give them any weight. ﴾ (18: 105)

(122) How is this evidenced and described in the *SUNNAH* ?

Many ‘*Hadeeths*’ describe it. Among them is the ‘*Hadeeth*’ of the card where the two ‘*Shahadas*’ (Declarations) are written and that it weighs more than 90 records of evil deeds each of which is as

long as the eye can see.⁽¹⁾ There is also the '*Hadeeth*' concerning Ibn *Mas'uod* when the Companions joked his thin legs. The Prophet (pbuh) said, **"Do you wonder at his thin legs? By the One Who has my soul in His Hand, they (his legs) are heavier in the Balance of the Judgment Day than the mount of *Uhud*."**⁽²⁾

The Prophet (pbuh) said, **"A man may be fat and bulky, but on the Day of Judgment, he will not have the weight of a wing of a mosquito in the Sight of Allah."** Then he (pbuh) said, **"Read Allah's saying, (And on the Day of Resurrection,**

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- (1) (Authentic). Narrated by *Ahmed* (2 / 213), by *Al-Tirmitheh* (2639), by *Bin Majah* (4300), by *Al-Hakim* (1 / 6) and by *Al-Baghawai* in *Sharh-Assunna* (15 / 133, 134). *Al-Tirmitheh* said, "This is a good Hadeeth, not traced in the Saheehain, but it is authentic according to *Muslim*. *Al-Thahabi* said, "Muslim did not give *Muhammad Bin Amr* as an evidence alone but by joining others to him."
- (2) (Good). Narrated by *Ahmed* (1 / 420, 421). *Sheikh Ahmed Shakir* said, "Its relatedness is correct." Narrated by *Abu Ya'la* (9 / 5310) and its relatedness is good because of *Assim Bin Bahdalah*. *Al-Haithami* said in *Al-Majma'* (9 / 289), "Narrated by *Ahmed*, by *Abu Ya'la*, by *Al-bazzar* and *Al-Tabarani* in some ways (He mentioned some of the utterances). The best way is that which includes *Assim Bin Abu Al-Nujood* who was good in Hadeeth, despite his weakness. The rest of the men of *Ahmed* and *Abu Ya'la* were the men of the Saheeh."

We shall not give them any weight. ﴾⁽¹⁾

**(123) What evidence is there for the ‘Sirat’
(the Path) in the Qur’an?**

Allah said, ﴿ There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell). ﴾ (19: 71-72)

Allah said, ﴿ On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. ﴾ (57: 12)

(124) What is the evidence and description for it in the *SUNNAH* ?

There are many ‘*Hadeeths*’ concerning this. Among them:

The Prophet (pbuh), in his ‘*Hadeeth*’ about ‘intercession’ said, “**The Bridge is brought before the two ends of Hell.**” We asked, “Oh Messenger of

(1) (Narrated by *Al-Bukhari* (4729) and *Muslim* (*Al-Janna wan-Nar* / 18).

Allah! What is the Bridge?" He (pbuh) said, "It is a bridge that passes over Hell; it is slippery; it has hooks and snatchers; and it has a flat scale with a curve, in Najd, called 'Sa'dan' (Monkey). Believing Muslims will successfully pass over it. Some will pass as fast as lightning, some as fast as the wind, some as fast as race horses. Some will pass unharmed. Others will get some scratches. Others still will fall into Hell. The last of them will be pulled over it."⁽¹⁾

Abu Sa'id (May Allah be pleased with him) said, "I was told that the Bridge is finer than a hair and sharper than a sword."⁽²⁾

(125) What evidence is there for the 'Qissas' (Just Avenging) in the Qur'an?

Allah said, ﴿ Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward. ﴾ (4:40)

Allah said, ﴿ This Day shall every person be recompensed for what he earned. This day no injustice (shall be done to anybody). Truly, Allâh

(1) Narrated by *Al-Bukhari* (7439) and *Muslim* (*Al-Iman*/302).

(2) Narrated by *Muslim* (*Al-Iman* / 3020) and by *Ahmed* (6 / 110) about *Aisha*.

is Swift in reckoning. 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. Allâh knows the fraud of the eyes, and all that the breasts conceal. And Allâh judges with truth. ﴿ (40: 17-20)

Allah said, ﴿ And it will be judged between them with truth, and they will not be wronged. ﴾ (39: 69)

(126) What is the evidence and description for it in the *SUNNAH* ?

There are many '*Hadeeths*' concerning this. Among them:

The Prophet (pbuh) said, "The first cases to be settled among the people are the cases of murder."⁽¹⁾

The Prophet (pbuh) said, "If one has wronged his brother, let him settle it now. Because on the

(1) Narrated by *Al-Bukhari* (6864) and by *Muslim* (*Al-Qasamah* / 28).

Day of Judgment nothing will be settled with money but the wronged will take from the good deeds of the one who wronged him. If the Latter has done no good deeds, the bad deeds of the wronged will be added to his.”⁽¹⁾

The Prophet (pbuh) said, “After the believers pass the Hell, they will be kept at an arch between Paradise and Hell. The wrong doings that some of them had done against others on earth are settled then. When they are cleansed and purified, they will be allowed to enter Paradise.”⁽²⁾

(127) What evidence is there for the ‘*Hawd*’ (Drinking Basin) in the Qur’an?

Allah said, ﴿ Verily, We have granted you (O Muhammad (peace be upon him)) Al-Kauthar (a river in Paradise). ﴾ (108: 1)

(128) What is the evidence and description for it in the *SUNNAH* ?

There are many ‘*Hadeeths*’ concerning this matter that are narrated successively.

(1) Narrated by *Al-Bukhari* (6534, 2449).

(2) Narrated by *Al-Bukhari* (6535).

The Prophet (pbuh) said, "I will be the first amongst you to drink at the '*Hawd*'".⁽¹⁾

The Prophet (pbuh) said, "I will be the first of you and a witness unto you (at the '*Hawd*') and, by Allah, I can see my '*Hawd*' now."⁽²⁾

The Prophet (pbuh) said, "My '*Hawd*' is as long as a distance you walk in a month. Its water is whiter than milk. Its smell is better than the musk. Its cups are like stars. Whoever drinks from it will never feel thirsty again."⁽³⁾

The Prophet (pbuh) said, "I came to a river (in Paradise). Its banks were made of hollow pearls. I asked Jibreel: 'What is this?' He said, 'This is *Al-Kauthar* (Abundance).'"⁽⁴⁾

(129) What evidence is there for the belief in Paradise and Hell in the Qur'an and the *SUNNAH* ?

Allah said, ﴿ Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who

(1) Narrated by *Al-Bukhari* (6575, 6576, 6573) and by *Muslim* (*Al-Fadha'il* / 25, 26, 32).

(2) Narrated by *Al-Bukhari* (1344, 4085).

(3) Narrated by *Al-Bukhari* (6579) and by *Muslim* (*Al-Fadha'il* / 27).

(4) Narrated by *Al-Bukhari* (4964, 6581).

believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). ﴿2: 24-25﴾

Innumerable verses give the same meaning.

In the *Saheeh*, one of the supplications of the Prophet (pbuh) is, **“Praise be to You. You are the Truth. Your Promise is the Truth. Meeting You is the Truth. What You say is the Truth. Paradise is true. Hell is true. Prophets are true. Muhammad (pbuh) is true. The Hour is true.”⁽¹⁾**

The Prophet (pbuh) said, **“Whoever bears witness that there is no god but Allah, Alone, without partner, and that Muhammad is His slave and Messenger, that Jesus is His slave and Messenger and His Word that He sent down to Mary and a Spirit from Him, that Paradise is there in truth, that Hell is there in truth, Allah will let him enter Paradise according to his deeds.”⁽²⁾** In another narration, **“Allah will let him enter any of the eight gates of Paradise he chooses.”**

(1) Narrated by *Al-Bukhari* (1120) and by *Muslim* (*Musafireen* / 199).

(2) Narrated by *Al-Bukhari* (3435) any by *Muslim* (*Al-Iman* / 46).

**(130) What is the meaning of the belief
in Paradise and Hell?**

It is to believe firmly in their existence. It is to believe that they are created and will continue to exist as Allah wills them to. It is to believe that they will never cease to exist. This includes believing in whatever the first contains of bliss and the latter of torture.

**(131) What evidence is there that they
exist now?**

Allah tells us they are prepared. He said, concerning Paradise, **(Prepared for *Al-Muttaqûn* (the pious))** (3: 133)

He said concerning Hell, **(Prepared for the disbelievers.)** (3: 131).

Allah tells us that He had put Adam and his wife Eve in Paradise before they ate from the forbidden tree. He also tells us that the unbelievers are brought in front of the Fire morning and evening.

The Prophet (pbuh) said, **“I looked at Paradise, and I saw that most of its dwellers are the poor. I looked at Hell and I found that most of its dwellers are women.”**⁽¹⁾

(1) Narrated by *Al-Bukhari* (3241, 5198).

It was mentioned above that when a person dies, he is shown his place in Paradise or Hell.⁽¹⁾

The Prophet (pbuh) said, **“Cool yourselves down through prayers. Strong heat is from the breath of Hell.”**⁽²⁾

The Prophet (pbuh) said, **“Hell complained to its Lord and said, ‘O Lord, parts of me have eaten other parts.’ Then He allowed it two breaths, one in winter and one in summer. These are the worst you feel of heat and the worst of cold.”**⁽³⁾

The Prophet (pbuh) said, **“Fever is a breath from Hell, cool it down with water.”**⁽⁴⁾

The Prophet (pbuh) said, **“When Allah created ‘Jannah’ and ‘Naar’ (Paradise and Hell), He sent Jibreel to Paradise. He said, ‘Go and look at it.’”**⁽⁵⁾

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

(2) Narrated by *Al-Bukhari* (533, 534, 535) and by *Muslim* (*Masajid* / 180, 184, 186).

(3) Narrated by *Al-Bukhari* (537, 3260) and by *Muslim* (*Masajid* / 185, 186).

(4) Narrated by *Al-Bukhari* (3261, 3262, 3263) and by *Muslim* (*Al-Salam* / 78, 79 80).

(5) (Good related and authentic for others). It was narrated by *Al-Nassa'i* (3763), by *Ahmed* (2 / 332, 334, 354), and by *Abu Dawood* (4744). *Al-Tirmidhee* was silent about it (2560), and he said, “Good authentic Hadeeth”. Narrated =

Paradise and Hell were shown to the Prophet (pbuh) where he was seated when the sun was eclipsed as they were shown to him at the night of ‘*Israa*’ (Ascension to Heaven). There are very many authentic ‘Hadeeths’ that deal with this matter.

(132) What evidence is there that they exist eternally?

Allah said, ﴿ **To dwell therein forever. That is the supreme success.** ﴾ (9: 100)

Allah said, ﴿ **Nor shall they (ever) be asked to leave it.** ﴾ (15: 48)

Allah said, ﴿ **A gift without an end.** ﴾ (11: 108)

Allah said, ﴿ **Verily, this is Our Provision which will never finish.** ﴾ (38: 54)

Allah said, ﴿ **Verily! The *Muttaqûn* (pious), will be in place of Security (Paradise). Among Gardens and Springs, Dressed in fine silk and (also) in thick silk, facing each other, So (it will be). And We shall marry them to *Hûr* (fair female) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security; They will never taste death therein except the first death (of this world).** ﴾ (44: 51-56)

= by *Al-Hakim* (1 / 27). *Al-Albani* said, “Good and authentic.” *Sheikh Ahmed Shakir* said, “Good related.”

There are other verses in which Allah tells us of the eternity of Paradise as well as the eternity of its dwellers. That it will never be cut off from them. That they will never get out from it. The same also applies to Hell.

Allah said, ﴿ **Except the way of Hell, to dwell therein forever.** ﴾ (4: 169)

Allah said, ﴿ **Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). Wherein they will abide for ever, and they will find neither a *Walî* (a protector) nor a helper.** ﴾ (33: 64-65)

Allah said, ﴿ **And whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.** ﴾ (72: 23)

Allah said, ﴿ **And they will never get out of the Fire.** ﴾ (2: 167)

Allah said, ﴿ **(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.** ﴾ (43: 75)

Allah said, ﴿ **Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.** ﴾ (35: 36)

Allah said, ﴿ **Verily whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His**

Messengers.), then surely, for him is Hell, wherein he will neither die nor live. 》 (20: 74)

There are other verses in which Allah tells us that the dwellers of Hell were created for Hell and it was created for them. They will abide there eternally. Thus they will never leave it. Allāh said, **﴿ They will never leave (Hell).﴾** Their torment will never decrease. Allah said, **﴿ (Torment) will never be lessened on them.﴾** They will not even perish therein. Allah said, **﴿ There he will neither die (to be in rest) nor live (a good living). 》 (87: 13)**

The Prophet (pbuh) said, **“The dwellers of Hell will never die therein nor will they live.”⁽¹⁾**

The Prophet (pbuh) said, **“When the people of Paradise have entered into it and the people of Hell have entered into it, death will be brought till it is put between Paradise and Hell, then it is slaughtered. Then a call will be made: ‘Oh people of Paradise! There is no death. Oh people of Hell! There is no death. The people of Paradise will become even happier and the people of Hell will become more stressed.’”⁽²⁾**

In another utterance, the Prophet (pbuh) said, **“Each will eternally stay in what they attain.”**

(1) Narrated by *Muslim (Al-Iman / 306)*.

(2) Narrated by *Al-Bukhari (4730, 6548)* and by *Muslim (Al-Jannah / 40, 43)*.

Then he (pbuh) read this verse, ﴿ **And warn them (O Muhammad (peace be upon him)) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not. ﴿ (19: 39)**

(133) What evidence is there that the believers see their Lord in the Hereafter?

Allah said, ﴿ **Some faces that Day shall be *Nâdirah*' (shining and radiant). Looking at their Lord (Allâh). ﴿ (75: 22-23)**

Allah said, ﴿ **For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He). ﴿ (10: 26)**

As for the disbelievers, Allah said, ﴿ **Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day. ﴿ (83: 15)**

If Allah disallows his enemies to see the light of their Lord, He will not disallow His allies. *Jarir Bin Abdullahi* (May Allah be pleased with him) said, "We were seated together with Allah's Messenger (pbuh) when he looked at the full moon and said, 'Most surely you will see your Lord as clearly as you see this (full moon). You will not find it difficult to see Him. Therefore, you should persist

in praying before sunrise and before sunset, if you can.”⁽¹⁾

As you can see this full moon, does not mean that Allah looks like the moon, but that they will be able to see Him as clear as they were able to see the moon. This is also clear in the Prophet’s (pbuh) **‘Hadeeth’** about Allah’s Speech through Inspiration, **“Angels flutter their wings submitting to His Speech like a chain strikes against a rock.”⁽²⁾** This is a likening of hearing by hearing, not the heard by the heard. Allah is above being likened to any of His creatures. The Prophet’s (pbuh) speech is also above being meant for likening, and he is the best knower of Allah.

Suhaib narrates that the Prophet (pbuh) said, **“The veil will be lifted and the believers will find nothing they have ever been given dearer to them than looking at their Lord.”⁽³⁾** Then he (pbuh) read the following verse, ﴿ **For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He)).** ﴾ (10: 26). In this concern, there are many clear

(1) Narrated by *Al-Bukhari* (554, 573, 4851) and by *Muslim* (*Masajid* / 211).

(2) Narrated by *Al-Bukhari* (4701).

(3) Narrated by *Muslim* (*Al-Iman* / 297, 298).

authentic ‘Hadeeths’, we mentioned (in explaining *Sullam Al-Wusool* (‘The Arriving Ladder’) 45 ‘*Hadeeths*’ narrated by more than 30 Companions. Whoever rejects this has rejected the Book and what Allah has revealed to his Messengers. Such would be among those meant in the following verse, ﴿ **Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.** ﴾ (83: 15) We ask Allah, the Almighty, His Forgiveness and health, and to grant us the bliss of looking at His Face (Amen).

(134) What evidence is there to support the belief in ‘Shafa’ah’ (Intercession), from whom will it be acceptable, to whom will it be granted and when will it be done?

‘*Shafa’ah*’ (Intercession) has been mentioned in numerous places in the Qur’an, and Allah tells us that it is exclusively His.

Allah said, ﴿ **Say: "To Allâh belongs all intercession.** ﴾ (39: 44)

Allah also tells us it will only be according to His Permission.

Allah said, ﴿ **Who is he that can intercede with Him except with His Permission?** ﴾ (2: 255)

Allah said, ﴿ **No intercessor (can plead with**

Him) except after His Leave.﴾ (10: 3)

Allah said, ﴿ **And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with. ﴾ (53: 26)**

Allah said, ﴿ **Intercession with Him profits not except for him whom He permits. ﴾ (34: 23)**

Allah also tells us that intercession will be granted only after His Permission and only to those who have got covenant with Him.

Allah said, ﴿ **They will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right. ﴾ (78: 38)**

Allah said, ﴿ **None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh). ﴾ (19: 87)**

It will benefit only those with whom Allah is pleased.

Allah said, ﴿ **And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. ﴾ (21:28)**

Allah said, ﴿ **On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him. ﴾ (20: 109)**

Allah is only pleased with the people who believe in His Oneness and who are devout to Him.

As for others, Allah said, ﴿ **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, ﴿ **Now we have no intercessors, Nor a close friend,** ﴾ (26: 100-101)

Allah said, ﴿ **So no intercession of intercessors will be of any use to them.** ﴾ (74: 48)

The Prophet (pbuh) told us that he was given the right to intercede. Then he told us that he would come and prostrate himself under the Throne and he would praise his Lord as He had taught him. He will not start to intercede till he is told, ‘**Raise your head and talk and you will be heard! Ask and you will be given! Intercede and your rintercession will be accepted!**’⁽¹⁾ Then he told us that he would not intercede to all the sinners among the believers at one go. He (pbuh) said, “**Allah would make a mark for me among the people and I would make them enter Paradise.**” Then he would go and prostrate himself again and Allah would make another mark for him – (till the end of the intercession ‘*Hadeeth*’).

Abu Hurairah (May Allah be pleased with him) asked the Prophet (pbuh), “**Who will be happiest with your intercession?**” The Prophet (pbuh) said,

(1) Narrated by *Al-Bukhari* (3340, 4476, 4712) and by *Muslim* (*Al-Iman* / 322, 326).

“Whoever says *LA ILAHA ILLAL-LAH* (There is no god but Allah) purely from his heart.”⁽¹⁾

(135) How many types of ‘*Shafa’ah*’ are there and which is the greatest one?

There are six kinds of ‘*Shafa’ah*’:

The first and highest of them is the one on the Day of Judgment, when Allah comes to settle cases among His slaves. It is only granted to our Prophet Muhammad (pbuh). It is the most coveted station of praise that Allah promised him.

Allah said, **﴿ It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.). ﴾** (17: 79)

When people find the trials of the Day of Judgment too hard, the waiting too long, they worry too much to bear and their sweat too choking, they will seek ‘*Sahfa’ah*’ (Intercession) that Allah may settle their cases. They would first go to Adam, then to Noah, then to Abraham, then to Moses, then to Jesus, the son of Mary. All of them would say, “I am more concerned with myself.” They would then go to our Prophet Muhammad (pbuh). He would say, “I

(1) Narrated by *Al-Bukhari* (99, 6570).

am the one to do it.”⁽¹⁾ This is explained in details in the *Saheehain* and other books.

The second ‘*Shafa’ah*’ is the supplication for opening the gates of Paradise. The first to whom it is opened is our Prophet Muhammad (pbuh). The first people to enter it is his ‘*Ummah*’ (People).

The third ‘*Shafa’ah*’ is for people consigned to Hell that they may not be taken into it (Hell).

The fourth is that for those who enter Hell among the people who believed in the Oneness of God that they get out of it. They would have been burned and turned to coal. They would be immersed in the river of life. They would then sprout back to life as a seed sprouts when immersed in water.

The fifth is that of raising the degrees of the people of Paradise.

The last three types are not for our Prophet (pbuh) only. However, he will be the foremost in them. Thereafter will be the other Prophets, the angels, the people nearest to Allah and the children who die young. Then Allah, in His Mercy, will take out of Hell people without anyone interceding for them whose number only Allah knows. They will also enter Paradise.

The sixth ‘*Shafa’ah*’ is for some of the dwellers

(1) Narrated by *Al-Bukhari* (3340) and by *Muslim* (*Al-Iman* / 322, 326).

of Hell that punishment be lessened for them. This type is only for our Prophet (pbuh) for his Uncle Abu Talib.

Sinners will continue to be thrown into Hell and it will say, **﴿ Give me more ﴾** till Allah puts His foot in it, it will then crumble and say, **﴿ Enough, enough by Your Glory. ﴾**⁽¹⁾ There will remain vacant places in Paradise for which Allah will create people to enter.

(136) Does anyone enter Paradise or escape the Fire by their deeds alone?

The Prophet (pbuh) said, **“Do what you can of good deeds and be optimistic, but know full well that none of you will enter Paradise by his deeds.”** They asked, “Not even you, O Messenger of Allah?” He said, **“not even me, unless Allah includes me in His Mercy and Bounty. The most loved deeds to Allah are the ones you most persevere with, no matter how small they are.”**⁽²⁾

(1) Narrated by *Al-Bukhari* (4848, 4849, 4850) and by *Muslim* (*Al-Jannah* / 37, 38, 39).

(2) Narrated by *Al-Bukhari* (5673) and by *Muslim* (*Al-Munafiqeen* / 71-78).

(137) How do we reconcile this ‘Hadeeth’ with the verse in which Allah said, ﴿ This is the Paradise which you have inherited for what you used to do. ﴾ (7: 43)

There is no contradiction between them. The preposition ‘for’ in the verse shows that good deeds are reasons for entering Paradise, without such good deeds a person cannot enter Paradise. For everything has to have a cause. The preposition ‘by’ in the ‘*Hadeeth*’ refers to price. That is, the price of good deeds is not Paradise. Because if a slave lives a very long life, worshipping Allah day and night, not committing any sin, the price of his deeds will not amount to 1% of the blessings that Allah bestowed on him whether overtly or covertly. How could it then be a price for his entry into Paradise?

Allah said, ﴿ And say (O Muhammad (peace be upon him)) "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!" ﴾ (23: 118)

(138) What evidence is there for the belief in ‘Qadar’(Fate, Destiny or Predestination) in its entirety?

Allah said, ﴿ And the Command of Allâh is a decree determined. ﴾ (33: 38)

Allah said, ﴿ That Allâh might accomplish a matter already ordained (in His Knowledge). ﴾ (8: 42)

Allah said, ﴿ And Allâh's Command must be fulfilled. ﴾ (33: 37)

Allah said, ﴿ No calamity befalls, but with the Leave (i.e. decision and *Qadar* (Divine Preordainments)) of Allâh, and whosoever believes in Allâh, He guides his heart (to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)) ﴾ (64: 11)

Allah said, ﴿ And what you suffered (of the disaster) on the day (of the battle of *Uhud* when) the two armies met, was by the leave of Allâh. ﴾ (3:166)

Allah said, ﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴾ (2: 156-157)

Jibreel's '*Hadeeth*' "...and to believe in *Qadar* (Fate) whether good or evil," has been mentioned above.⁽¹⁾

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

The Prophet (pbuh) said, **“Know full well, then, that whatever had befallen you, would not have missed you, and whatever had missed you, would not have befallen you.”**⁽¹⁾

The Prophet (pbuh) said, **“If something befalls you, you should not say, ‘Had I done such, the result would have been different.’ Rather you should say, ‘Allah has willed this and His Will comes to pass.’”**⁽²⁾

The Prophet (pbuh) said, **“Everything is according to Fate which is predetermined even disability or wisdom.”**⁽³⁾

(139) What are the ranks of belief in Fate?

Belief in Predestination has four levels:

The first level is the belief in Allah's comprehensive Knowledge of everything. Nothing in the heavens or the earth escapes His Knowledge. Allah knows all His creatures even before He had created them. He knows their provisions, the span of their lives, their words, their deeds and all their actions and inactions. He knows their hidden secrets

(1) (Authentic). Narrated by *Ahmed* (5 / 182, 183, 185, 189), by *Abu Dawood* (4699), by *Bin Majah* (77) and *Abu Dawood* was silent about it. *Al-Albani* said it was authentic.

(2) Narrated by *Muslim* (*Al-Qadar*/34) and by *Bin Majah* (79).

(3) Narrated by *Muslim* (*Al-Qadar* / 18).

as well as their unhidden things. He knows which of them will be among the dwellers of Paradise and which will be among the dwellers of Hell.

The second level is the belief that all these were written beforehand and that Allah had written all; that His Knowledge encompassed of what would happen. This includes the belief in the Pen and the Board (on which everything is written).

The third level is the belief in the Will of Allah that is always fulfilled, His overwhelming Power to fulfill His Will. These are ever present concerning what has come and what is to come. They have no connection concerning what has not happened and what will not happen. Whatever Allah wills will inevitably happen. Whatever He does not will, will inevitably not happen, because Allah wills it not to happen, not because He cannot make it happen.

Allah said, **﴿ Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. ﴾** (35: 44)

The fourth level is the belief that Allah is the Creator of everything. It is to believe that there is not an atom in the heavens or on earth, or in between them, except what is created by Him. He is the Creator of its movements and non-movement. Praise be to Him! There is no other creator except Him, and no other Lord except Him.

(140) What evidence is there for the first rank, i.e., the belief of Knowledge?

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. ﴾ (59: 22)

Allah said, ﴿ And that Allâh surrounds (comprehends) all things in (His) Knowledge. ﴾ (65:12)

Allah said, ﴿ The All-Knower of the Unseen, it will come to you; 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)

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

Allah said, ﴿ Allâh knows best with whom to place His Message. ﴾ (6: 124)

Allah said, ﴿ Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided. ﴾ (68: 7)

Allah said, ﴿ Does not Allâh know best those who are grateful? ﴾ (6: 53)

Allah said, ﴿ Is not Allâh Best Aware of what is in the breast of the '*Alamîn* (mankind and

jinn). ﴿ (29: 10)

Allah said, ﴿ And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know." ﴿ (2: 30)

Allah said, ﴿ And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. ﴿ (2: 216)

When the Prophet (pbuh) was asked by a man, "Are those who go to Paradise and those who go to Hell already known (to Allah)?" The Prophet (pbuh) said, "Yes, they are." The man further asked, "Why should people work (good deeds) then?" The Prophet (pbuh) said, "Each will work according to what he has been created for and what has been made easy for him."⁽¹⁾

The Prophet (pbuh) was asked about the children of the associators (disbelievers) and he (pbuh) said,

(1) Narrated by *Al-Bukhari* (6596, 7551) and by *Muslim* (*Al-Qadar* / 9).

“Allah knows better what action they had done.”⁽¹⁾

The Prophet (pbuh) said, **“Allah has created people for Paradise since they were seeds in their fathers’ loins. He has created people for Hell since they were seeds in their fathers’ loins.”⁽²⁾**

The Prophet (pbuh) said, **“A person may do the work of those who enter Paradise – as appears to people – yet he is among the people of Hell. A person may do the work of those who enter Hell, as appears to people, yet he is among the people of Paradise.”⁽³⁾**

The Prophet (pbuh) said, **“There is not a soul among you except that Allah knows its station in Paradise or Hell.”** They asked, **“Why should we work (good deeds) then? O Messenger of Allah! Should not we better depend on that?”** He (pbuh) said, **“You should work (good deeds) for each is their work made smooth for them.”⁽⁴⁾** Then he (pbuh) read the following verse, **﴿ As for him who gives (in charity) and keeps his duty to Allâh and**

(1) Narrated by *Al-Bukhari* (1383) and by *Muslim* (*AlQadar* / 27, 28).

(2) Narrated by *Muslim* (*Al-Qadar* / 31).

(3) Narrated by *Al-Bukhari* (2898, 4202, 4207) and by *Muslim* (*Al-Iman* / 179).

(4) Narrated by *Al-Bukhari* (1362, 4945, 4946) and by *Muslim* (*Al-Qadar* / 6, 7).

fears Him, And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husnâ*. We will make smooth for him the path for evil. ﴿ (92: 5-10)

(141) What evidence is there for the second rank, i.e., the belief that Fate is written down for everyone?

Allah said, ﴿ And all things We have recorded with numbers (as a record) in a Clear Book. ﴾ (36: 12)

Allah said, ﴿ Verily, it is (all) in the Book (*Al-Lauh Al-Mahfûz*). ﴾ (22:70)

In the argument between Moses and Pharaoh, Allah said, ﴿ "What about the generations of old?" ﴾ He replied, ﴿ "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets," ﴾ (20: 51-52)

Allah said, ﴿ And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*) Surely, that is easy for Allâh. ﴾ (35: 11)

The Prophet (pbuh) said, "There is not a soul

except Allah has written down its position either to Heaven or to Hell. And it is either written as happy or miserable.”⁽¹⁾

Suraga Bin Malik Bin Ja'sham asked, “O Messenger of Allah! Our religion shows us as though we have just been created. What are our deeds of this day? Are they according to what has been written down in predestination and of which the pens are already dry or are they according to the (unknown) future?” The Prophet (pbuh) said, **“They are according to what has been written down in predestination and of which the pens are already dry.”** *Suraga* further asked, “Why should we work (good) deeds then?” The Prophet (pbuh) said, **“To each their deeds will be made smooth for them.”⁽²⁾**

(142) What goes under this rank of ‘*Taqdeer*’ (Predestination)?

There are five kinds of ‘*Taqdeer*’ (Predestination) that are included here; all pertain to knowledge.

The first ‘*Taqdeer*’ is the eternal ‘*Taqdeer*’ which means that all that has been written 50,000

(1) See the previous Hadeeth.

(2) Narrated by *Muslim (Al-Qadar / 8)*.

years before the creation of the heavens and the earth, when Allah created the Pen. This is the oldest '*Taqdeer*'.

The second '*Taqdeer*' is the '*Age Taqdeer*' (on the day of taking the Covenant). It occurred when Allah made a covenant with the children of Adam, while they were still seeds. When Allah asked them, as the following verse tells us, ﴿ "Am I not your Lord?" ﴾ (7: 172)

The third '*Taqdeer*' is the '*Age Taqdeer*' when the human seed takes shape in the womb.

The fourth '*Taqdeer*' is the annual '*Taqdeer*' in *LAILATUL QADR* (the Night of Power)."

The fifth '*Taqdeer*' is the daily '*Taqdeer*'. It is the actual fulfillment of all above.

(143) What evidence is there for the Eternal '*Taqdeer*'?

Allah said, ﴿ No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence. ﴾ (57: 22)

In *Saheehain*, the Prophet (pbuh) said, "Allah had written out the destination of all creatures 50,000 years before he created the heavens and the earth." Then he (pbuh) said, "His Throne was

on water.”⁽¹⁾

The Prophet (pbuh) said, **“The first that Allah created was the Pen. He commanded it to write. The Pen said, ‘O my Lord! What should I write?’ He said, ‘Write the destinations of all things till the Hour comes to pass.’”⁽²⁾** This ‘*Hadeeth*’ is in the *Sunan*.

The Prophet (pbuh) said, **“O Abu Hurairah! The Pen is dry of what will come to pass.”⁽³⁾** This ‘*Hadeeth*’ is narrated by *Al-Bukhari* and others.

(144) What evidence is there for the first (Age *Taqdeer*) on the Day of Covenant Taking?

Allah said, **“And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): ‘Am I not your Lord?’ They said:**

(1) Narrated by *Muslim* (*Al-Qadaq* / 16), by *Ahmed* (2 / 169) and by *Al-Tirmithe* (2156).

(2) (Authentic). Narrated by *Ahmed* (5 / 317), by *Abu Dawood* (4700), by *Al-Tirmithe* (2155) and by *Bin Abu Assim* (102, 103, 104, 105). *Al-Tirmithe* said, “It is a strange *Hadeeth* from this side.” *Abu Dawood* was silent about it and *Al-Albani* said it was authentic.

(3) Narrated by *Al-Bukhari* (5076).

"Yes! We testify," ﴿ (7: 172)

***Ishaq Bin Rahawaih* narrated that a man asked, "O Prophet of Allah! Are deeds started just now or are they predestined?" The Prophet (pbuh) said, "When Allah took out the seeds of Adam from his back, He made them bear witness on themselves. Then He put them in the Palms of His Hands and said, 'These will be for Paradise and these for the Fire.' The deeds of the people of Paradise will be made smooth for them. The deeds of the people of Fire will be made smooth for them."**⁽¹⁾

In *Al-Muwatta'*, *Umar Bin Al-Khattab* was asked about the following verse, ﴿ And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." ﴿ (7: 172) Umar said that he heard the Prophet (pbuh) answering the same question saying, "Allah created Adam then He

(1) (Weak). Narrated by *Al-Baihaqi* in *Al-Asma' Wa-Sifat* (326). It was also narrated by *Al-Tabari* in his *Tafseer* (9 / 80, 81). *Al-Hafith* said in *Al-Matalib*, "A strange Hadeeth." *Al-A'athami* commented on it saying, "Traced by *Al-Bazzar*. " *Al-Buseeri* also said, "Narrated by *Ishaq* and *Al-Bazzar* with a weak relatedness." (1 / 89)

wiped his back with His Right Hand and took out his descendants and said, 'I have created these for Paradise. They will do the deeds of the people of Paradise.' Then He wiped his back and took out more descendants and said, 'I created these for the Fire, and they will do the deeds of the people of Fire.'”(1)

*Al-Tirmithe*e narrated about **Abdullah Bin Amr** (May Allah be pleased with him) who said, “The Prophet (pbuh) came out with two books in his hand and said, ‘**Do you know what these two books are?**’ We said, ‘No, Messenger of Allah, we do not know unless you tell us.’ He (pbuh) said of the book in his right hand, ‘**This is a book from the Lord of the Two Worlds. It has all the names of the people of Paradise and the names of their forefathers and their tribes. None will be added to them or taken out of them.**’ And then he said concerning the book in his left hand, ‘**This is a book**

(1) (Authentic); narated by *Ahmed* (1 / 44, 45), by *Abu Dawood* (4703, 4704), by *Al-Tirmithe*e (3075), by *Al-Hakim* (2 / 324, 325) and in *Al-Sunna* by *Bin Abu Assim* (196, 201). *Abu Dawood* was silent about it. *Al-Tirmithe*e said, “It is a good Hadeeth.” *Al-Hakim* said it was authentic and *Al-Thahabi* agreed with him. *Sheikh Al-Albani* said, after he mentioned its ways in *Al-Saheehah* (1623), “Consequently, the Hadeeth is authentic even successive in its rerlatedness of meaning.”.

from the Lord of the Two Worlds. It has all the names of the people of the Fire and the names of their forefathers and their tribes. None will be added to them or take out of them.' The Companions asked, 'Why should people work (good) deeds, then, O Messenger of Allah?' He (pbuh) said, 'Do the best you can. The one destined for Paradise will seal his life with the deeds of the People of Paradise, no matter what he had done before that. The one destined for Fire will seal his life with the deeds of the people of Fire, no matter what he had done before that.' Then the Messenger of Allah (pbuh) said, 'You are two groups, a group in Paradise and a group in Hell-Fire.'”(1)

(145) What evidence is there for the ‘Age Taqdeer’ (Predestination) occurring when the sperm begins to be created?

Allah said, ﴿ He knows you well when He created you from the earth (Adam), and when

(1) (Good). Narrated by *Ahmed* (2 / 167) and by *Al-Tirmitheh* (2141) who said, “This is a good, authentic and a stange Hadeeth.” *Sheikh Shakir* said, “Its relatedness is correct.” *Sheikh Al-Albani* said that it was of good relatedness in *Al-Saheehah* (848).

you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him, (i.e. those who are *Al-Muttaqûn* (the pious).) (53: 32)

In the *Saheehain*, the Prophet (pbuh) said, "Any one of you remains 40 days in the womb of his mother as a sperm drop. Then another 40 days as a clot of blood or a leech. Then another 40 days as a morsel of flesh. Then an angel comes to blow the soul into him and give him four commands: his provisions, his life span, his deeds, and whether he is to be happy or unhappy. By the One Who is the Only God, a person may do the deeds of the people of Paradise till there is only one arm's length between him and Paradise, but what is written in the Book will overtake him and he will do the deeds of the people of the Fire and he enters therein. A person may do the deeds of the people of the Fire till there is only one arm's length between him and the Fire, but what is written in the Book will overtake him and he will do the deeds of the people of Paradise and he enters therein."⁽¹⁾

There are many narrations for this '*Hadeeth*'

(1) Narrated by *Al-Bukhari* (3208, 3332) and by *Muslim* (*Al-Qadar* / 1).

narrated by a group of the Companions using different wording, but the meaning is the same.

(146) What evidence is there for the ‘Annual Taqdeer’ (Predestination) occurring at *LAILATUL-QADR* (The Night of Power)?

Allah said, ﴿ Therein (that night) is decreed every matter of ordainments. As a Command (or this Qur'an or the Decree of every matter) from Us. ﴾ (44: 4-5)

Ibn Abbas (May Allah be pleased with him and his father) said, “In *LAILATUL-QADR* (The night of Power) it will be written in the Mother of the Book what is to be during the year, of deaths and births, provisions and rain, even those who will perform *Hajj*. It will be said, ‘such and such will perform *Hajj*.’”

The same is said by a number of other Companions, such as, *Al-Hassan*, *Sai'id Bin Jubair*, *Muqatil* and *Abu Abdul-Rahman As-Salmi* and others.

(147) What evidence is there for the daily ‘Taqdeer’?

Allah said, ﴿ Every day He is (engaged) in some affairs (such as giving honor or to some, life

or death to some, etc.)! ﴿ (55: 29)

Ibn Abbas (May Allah be pleased with him and his father) said, "Among what Allah created is the Well Kept Board. It is created of a white pearl. Its covers are made of a red ruby. Its pen is made of light. Its writing is made of light. Allah looks into it everyday 360 looks (times). Every time He looks, He creates and provides, He gives life and causes death; He elevates in status and lowers in status, and does what He wills. This is the explanation of the above verse."⁽¹⁾

All these '**Taqdeers**' (Predestinations) are details of the first '**Taqdeer**' or the Eternal '**Taqdeer**', which Allah ordered the Pen to write when He first created it. This was the interpretation of Ibn Umar and Ibn Abbas (May Allah be pleased with them and their fathers) of the following verse, **﴿ We were recording what you used to do (i.e. Our angels used to record your deeds). ﴾ (45: 29)**⁽²⁾

All these stem from the Knowledge of Allah which is one of His Attributes.

(1) (Weak). Narrated by *Al-Hakim* (2 / 474) who said, "Its relatedness is authentic but it is not traced." *Al-Thahabi* also said, "The name of Abu Hamzah is stable. He is weak."

(2) (Authentic). Narrated by *Al-Hakim* (2 / 454) and by *Bin Jareer* (25 / 94, 95). *Al-Hakim* said, "This is an authentic Hadeeth in its relatedness. It was not traced." *Al-Thahabi* agreed with him.

(148) What does the overtaking of fate mean in terms of happiness or unhappiness of a person?

All the revealed Books and the Prophetic traditions agree that Predestination does not mean prevention of good labor. It does not mean that one should make it one's lot without work. On the contrary, it means that one should be extra careful in laboring in good deeds. Therefore, when the Prophet (pbuh) told his Companions the facts of Predestination, its fulfillment and the dryness of the Pen, some of them asked, "Should not we then depend on the Books detailing our predestination and leave working good deeds?" The Prophet (pbuh) said, **"No, you should not. Each will have their way made smooth for them."** Then he recited the following verse, **﴿ As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husnâ*. We will make smooth for him the path of ease (goodness). ﴾** (92: 5-7)

Allah made these destinies and made the causes that lead to them. Such destinies and such causes Allah made in His Wisdom. He made smooth to each of His creatures what He has created them for in this world and in the Hereafter. So each of these creatures is made ready for the tasks and roles that a creature is to play. If a person knew that the

consequences of his after life were connected with the causes that lead to them, he or she would be even keener to carry them out, to achieve them, and to do more to earn his living and his worldly affairs. The Companions achieved such deep understanding of this, that upon hearing the '*Hadeeth*' of '*Qadar*' (Destiny) each of them would say, "It means I will have to work even harder than before (in doing good deeds)"

The Prophet (pbuh) said, **"Be keen on what is good for you. Seek support from Allah and do not fail – in doing good deeds."**⁽¹⁾

When asked about a medicine for curing and about precaution against evil, whether such things stop some of what Allah destined, the Prophet (pbuh) said, **"Such are part of what Allah destined."**⁽²⁾ This means that Allah destined good and evil and the causes that lead up to either of them.

(1) Narrated by *Muslim* (*Al-Qadar* /34) and by *Bin Majah* (79).

(2) (Good). Narrated by *Ahmed* (3 / 421), by *Al-Tirmitheh* (2065) and by *Bin Majah* (3437). Imam *Al-Tirmitheh* said, "This is a good authentic Hadeeth." Narrated by *Al-Hakim* (4 / 199) about *Hakim Bin Huzam* and he said, "This is a correct related Hadeeth. It was not traced." *Al-Thahabi* agreed with him. Also narrated by *Bin Habban* with good relatedness about *Ka'b Bin Malik*. *Sheikh Al-Albani* gave many ways and narrations of the Hadeeth, then he said, "Consequently, I hope that this Hadeeth will arrive to the rank of good."

(149) What evidence is there for the third rank, i.e., the belief in the Will of Allah?

Allah said, ﴿ But you cannot will, unless Allâh wills. ﴾ (76: 30)

Allah said, ﴿ And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allâh will!" ﴾ (18: 23-24)

Allah said, ﴿ Allâh sends astray whom He wills and He guides on the Straight Path whom He wills. ﴾ (6: 39)

Allah said, ﴿ And had Allâh willed, He could have made you (all) one nation. ﴾ (16: 93)

Allah said, ﴿ If Allâh had willed, they would not have fought against one another. ﴾ (2: 253)

Allah said, ﴿ But if it had been Allâh's Will, He Himself could certainly have punished them (without you). ﴾ (47: 4)

Allah said, ﴿ (He is the) Doer of whatsoever He intends (or wills). ﴾ (85: 16)

Allah said, ﴿ Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is! ﴾ (36: 82)

Allah said, ﴿ Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is. ﴾ (16: 40)

Allah said, ﴿ And whomsoever Allâh wills to guide, He opens his breast to Islâm; and

whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. ﴿6: 125﴾

Innumerable verses can be cited to the same effect.

The Prophet (pbuh) said, “The hearts of all slaves are like one heart between the Fingers of Allah. He turns them whichever way He wills.”⁽¹⁾

When they slept in the valley, the Prophet (pbuh) said, “Allah has taken your souls when He so willed and sent them back to you when He so willed.”⁽²⁾

The Prophet (pbuh) said, “Intercede – for people – and you will be rewarded. Allah will bring to pass of that which is uttered by His Messenger as He wills.”⁽³⁾

The Prophet (pbuh) said, “Do not say, ‘What Allah wills and what such and such person wills’, rather say, ‘What Allah Alone wills.’”

The Prophet (pbuh) said, “Whomever Allah wills to prosper, He makes him learn more in religion.”⁽⁴⁾

(1) Narrated by *Muslim (Al-Qadar / 17)*.

(2) Narrated by *Al-Bukhari (595, 1471)*.

(3) Narrated by *Al-Bukhari (1432)* and by *Muslim (Al-Birr Wa-Silah / 145)*.

(4) Narrated by *Al-Bukhari (71, 3116, 7321)* and by *Muslim (Al-Imarah / 175)*.

The Prophet (pbuh) said, “When Allah wills to descend mercy on a people, He takes up its Messenger before it. When Allah wills to descend wrath on a people, He punishes it when its Messenger is still alive.”⁽¹⁾

Other innumerable ‘*Hadeeths*’ are there concerning Allah’s Will and Wish.

(150) Allah has told us, in His Book, through His Messenger, and by what we know of His Attributes, that He loves the benefactors, the pious and the patient. He is pleased with those who believed and of good deeds. He dislikes the disbelievers, the oppressors, and He does not like disbelief or corruption for His slaves, though all this is according to His Will and Wish. If He willed there could not exist, in His Kingdom, what He does not like. How do we answer this question, “How does Allah will and wish what He does not accept or like ?

Allah’s Will, in the texts, is of two meanings:

First: The Will of Destiny which is not accompanied by love and acceptance. It includes

(1) Narrated by *Muslim (Al-Fadha’il 24)*.

faith and disbelief, obedience and rebellion, what is accepted, what is loved and what is hated and their opposites. This Will is one from which there is no escape.

Allah said, ﴿ **And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.** ﴾ (6: 125)

Allah said, ﴿ **Beware!" And whomsoever Allâh wants to put in *Al-Fitnah* (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy).** ﴾ (5: 41)

Second: The Will of Religious Law, concerned with what Allah accepts and loves. Upon this one Allah has made His commands and prohibitions.

Allah said, ﴿ **Allâh intends for you ease, and He does not want to make things difficult for you.** ﴾ (2: 185)

Allah said, ﴿ **Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.** ﴾ (4: 26)

This Will cannot be followed except by those willed to follow it in the first meaning of 'Will'.

Thus, the obedient believer has two wills working for him, the Will of Destiny and the Will of Religious Law. The Will of Destiny is the only one working in the case of a rebellious disbeliever. Allah has called His slaves to please Him and guided those He willed to do so, i.e., to please Him.

Allah said, ﴿ **Allâh calls to the home of peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.** ﴾ (10: 25)

Thus the call to please Allah is made general to everyone, but the guidance to please Him, is only given to the chosen ones.

Allah said, ﴿ **Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.** ﴾ (53: 30)

(151) What evidence is there for the fourth rank in the belief in Fate, i.e., the rank of creation?

Allah said, ﴿ **Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.** ﴾ (39: 62)

Allah said, ﴿ **Is there any creator other than**

Allâh who provides for you from the sky (rain) and the earth? ﴾ (35: 3)

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, ﴿ **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 ? ﴾” (30: 40)**

Allah said, ﴿ **"While Allâh has created you and what you make!" ﴾ (37: 96)**

Allah said, ﴿ **By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. ﴾ (91: 7-8)**

Allah said, ﴿ **Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray,- then those! They are the losers. ﴾ (7: 178)**

Allah said, ﴿ **But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (peace be upon him)) hateful to you. ﴾ (49: 7)**

Al-Bukhari narrates a '*Hadeeth*' about the creation of the deeds of the slaves about *Huthaifa* (May Allah be pleased with him), who gives its

relatedness to the Prophet (pbuh), saying, **“Allah creates every tradesman and his trade.”**⁽¹⁾

The Prophet (pbuh) said, **“Oh, my Lord! Give my soul its fear of You. Purify it. You are the Best One to purify it. Surely, You are its Ally and Protector.”**⁽²⁾

(152) What is the meaning of the ‘Hadeeth’, “All good is in Your Hands. Evil does not belong to You”,⁽³⁾ bearing in mind that Allah is the Creator of everything?

That means that what Allah does is always purely good. It is purely good because it is attributed to Him and it emanates from Him. Allah’s doing has no evil because He is a Just Judge. All His deeds are wise and just. He puts things where they belong as they are known to Him, Glory is His. Whatever evil there is in the Destiny is attributed to the creatures themselves. Such evil leads them to dire consequences as a result of what they earn. Final justice is meted out to them.

Allah said, **﴿ And whatever of misfortune befalls you, it is because of what your hands have**

(1) Narrated by *Al-Bukhari* (73).

(2) Narrated by *Muslim* (*Al-Thikr* / 73).

(3) Narrated by *Muslim* (*Musafireen* / 201).

earned. And He pardons much. (See the Qur'an verse 35:45). ﴾ (42: 30)

Allah said, ﴿ We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers). ﴾ (43: 76)

Allah said, ﴿ Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves. ﴾ (10: 44)

(153) Do the slaves have power or will for the actions that belong to them?

Yes, they do. Slaves have power to do what they want. They do have a will. Their deeds are attributed to them. For such they have been given the responsibility. For such they will be rewarded or punished. Allah has only placed upon them what is in their power to achieve. Allah has proved this to them in the Qur'an and through the **SUNNAH**. However, they can only do what Allah gives the power to do, and they cannot will until Allah has willed. They cannot carry out any deed unless He makes them doers of those deeds as detailed above in the verses concerning the Will, the Wish and the Creation. As they have not created themselves, they have not created their deeds. Their power, their will and their deeds are subservient to His Power, His Will and His Deeds. He is their Creator as well as the Creator of their power, their will and their deeds.

Their power, their will and their deeds are not necessarily the same as His Power, His Will and His Deeds, as they are not the same as Him. Their deeds – created by Allah – are done by them, are suited to them and belong to them in reality. Such deeds emanate from the deeds of Allah done by Him, suited to Him, attributed to Him in reality. Allah initiates deeds in real fact and the slave is caused to do the deeds in real fact. Allah guides in real fact and the slave is guided in real fact. For such, each of the two verbs is attributed to the one who does them. Allah guides, but the slave is guided.

Allah said, ﴿ **And he whom Allāh guides, he is led aright;** ﴾ (17: 97)

Thus, guiding is attributed to Allah in real fact and receiving guidance is attributed to the slave in real fact. As the guide is not the same as the guided, guidance is not the same as the followed guidance. Thus, Allah misguides those who prefer misguidance in real fact. Such a slave will be misguided in real fact. Such are all Allah's deeds with His slaves. Those who attribute both, the initiation of deeds as well as the followed deeds to the slave are disbelievers. Those who attribute both, the initiation of deeds to the Creator and the followed deeds to the slave are real believers.

(154) How do you answer this question: “Is it not possible in Allah’s Infinite Power to make all His slaves believers, guided, obedient, especially that He legally likes that of them?”

Of course it is possible for Him.

Allah said, ﴿ **If Allâh had willed, He would have made you one nation** ﴾ (5: 48)

Allah said, ﴿ **And had your Lord willed, those on earth would have believed, all of them together.** ﴾ (10: 99)

However, what He has done to them is according to His Wisdom and the prerogative of His Lordship and Godhead as well as the prerogative of His Names and Attributes. If one asks: “Why should there be among His slaves those who obey and those who disobey?” This will be like those who ask: “Why is it among His Names are the One Who harms and the One Who gives benefit; the one Who gives and the One Who denies (giving); the One Who raises in rank and the One Who lowers in rank; the One Who blesses and the One Who avenges, and so on. His Actions are the consequences of His Names and Attributes. Objections raised against His Actions are objections against His Names and Attributes, more deadly still, they are objections against His Lordship and Godhead.

Allah said, ﴿ **Glorified is Allâh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned.** ﴾ (21: 22-23)

(155) What is the rank of the belief in Fate in relation to religion?

Belief in Destiny is the system of belief in One God. Likewise, belief in the causes that lead to good and avoid harm is the system of '**Shari'ah**' (the Islamic Law). The system of religion cannot be regulated and be straight, except for the one who believes in Destiny and follows the Islamic Law.

The Prophet (pbuh) confirmed the belief in '**Qadar**' (Destiny). When someone asked the Prophet (pbuh): "Should not we then give up work depending on our '**Qadar**' (Predestination)?" The Prophet said, "**Work! Each has his way made smooth for him.**"

Whoever denies '**Qadar**', claiming it is opposed to the Islamic Law, has denied that Allah has Knowledge and Power, and has made the creature independent in his actions, and thus, is able to create them. Then he has made other creators besides Allah or he has made all creatures creators. And he who confirms '**Qadar**', but says, it is unjust, claiming it

does not give the slave any power to choose, according to which he will be judged, claiming that Allah has put a burden on His slaves greater than they can bear, claiming that such a burden was like asking a blind person to put dots on the letters of the Qur'an, the claims of this person are tantamount to accusing Allah of injustice. The first to make such an accusation was *Iblees* (Satan) as is mentioned in the following verse:

Allah said, ﴿ *(Iblīs)* said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. ﴾ (7: 16)

True believers, on the other hand, believe in '*Qadar*' (Predestination) whether good or bad, because Allah is the Creator of it all. They follow the Islamic Law in its commands to do or not to do. They take its judgment on them in private and in public. They believe that guidance and misguidance are both in the Hand of Allah. He guides whomever He likes with His Bounty, and misguides whomever He likes according to His Justice. He knows best where to place His Bounty and where to place His Justice.

Allah said, ﴿ Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance. ﴾ (53: 30)

True believers know that such is the High Wisdom of Allah and the Absolute Proof. They know that reward and punishment are based on following or not following the Islamic Law, and is not based on '*Qadar*'. They only give each other patience during afflictions by remembering '*Qadar*'. If they are guided to good things, they know whom to thank as mentioned in the following verse:

Allah said, ﴿ **And they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us!"** ﴾ (7: 43)

The believer would not say as the rebellious *Qaroon* says in the Qur'an, ﴿ **He said: "This has been given to me only because of the knowledge I possess."** ﴾ (28: 78)

If the believers commit an evil act, they say, as our two parents, Adam and Eve, said, as mentioned in the following verse: ﴿ **They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."** ﴾ (7: 23)

They would not say what the evil Satan said as mentioned in the following verse: ﴿ **(Iblîs (Satan)) said: "O my Lord! Because you misled me..."** ﴾ (15: 39)

If they are faced with affliction, they say what is

mentioned in the following verse: ﴿ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴾ (2: 156)

They would not say what the disbelievers say, as mentioned in the following verse: ﴿ And who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do. ﴾ (3: 156)

(156) How many are the branches of 'Iman' (Faith)?

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 and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfill their covenant when they make it,

and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (the pious). ﴿ (2: 177)

The Prophet (pbuh) said, “‘*Iman*’ (Faith) has more than sixty – in another version of the ‘*Hadeeth*’ more than seventy – branches. The highest is saying *LA ILAHA ILLAL-LAH* (There is no god but Allah), and the lowest branch is removing harm from the road. Bashfulness is a branch of Faith.”⁽¹⁾

(157) How have scholars explained these branches?

The Group of ‘*Hadeeth*’ interpreters numerated these branches, and then classified them in many classifications. They excelled in that and benefited others. However, knowing their number is not a condition of Faith. It is enough to believe in them as a whole. They do not deviate from the Qur’an and the *SUNNAH*. A slave should follow their commands, avoid their prohibitions and believe their news, and he has completed the branches of Faith. What the scholars have enumerated is all truly a

(1) Narrated by *Al-Bukhari* (9) and by *Muslim* (*Al-Iman* / 57, 58).

matter of faith. However, assurance that it is what the Prophet (pbuh) meant by the above '*Hadeeth*,' needs investigation.

(158) Give a summary of what the scholars enumerated.

Al-Hafith summarized what *Ibn Habban* mentioned saying, "Such branches are of three kinds: deeds of the heart, deeds of the tongue and deeds of the body."

Deeds of the heart are beliefs and intentions and are of twenty-four types. Belief in Allah includes belief in His Being, His Attributes and His Oneness, as mentioned in the following verse:

Allah said, **(There is nothing like Him; and He is the All-Hearer, the All-Seer.)** (42: 11). And belief of the occurrence of things lower than Him, belief in His angels, His books and His Messengers, belief in '*Qadar*', whether good or bad, belief in the Last Day, which includes the questioning in the grave, resurrection and judgment and the scales, the *SIRAT* (the Bridge passing over Hell), Paradise and Fire, love of Allah, loving and hating others for the Sake of Allah, love of the Prophet (pbuh), belief in the necessity for glorifying him, this includes praying for him, following his tradition, devotion and faithfulness which include leaving double faces

and hypocrisy, '**Tawbah**' (Repentance), fear, hope, gratitude, loyalty, patience, accepting '**Qadar**', dependence on Allah, mercy, modesty, which includes respect for the elders and mercy for the younger, leaving arrogance and self-liking, leaving of envy, hatred and anger.

Deeds of the Tongue include seven kinds. Pronouncing the '**Shahada**hs', reading the Qur'an, learning and teaching the knowledge of '**Shari'ah**' (Islamic Jurisprudence), supplication and remembrance that include asking for forgiveness, and avoiding vain useless talk.

Deeds of the body include 38 kinds. They are of three main types: One is concerned with one's relation with oneself and of 15 branches. These include: purity of the body and thoughts, feeding the poor, generosity to the guest, fasting Ramadhan and other days, '**I'tikaf**' (retreat to the mosques for some time), seeking the Night of Power, performing **Hajj** and '**Umrah**', circling the **KA'BA** and so on; running away to protect one's religion (faith). This includes migrating from the town which associates others with Allah, fulfilling one's promise, investigating faith, fulfilling '**Kaffarat**' (deeds of atonement for wrong acts committed).

The second is concerned with one's relation with one's dependents and of 6 kinds, including seeking marriage, providing for children, being good to one's parents and avoiding to disobey them, raising children and visiting one's kin, obeying superiors and being gentle with the slaves.

The third is concerned with one's relation with people in general and it is of 17 kinds. Taking leadership with justice and following the group, obedience to the governor, reconciling people, which includes fighting the *Khawarijj* (a deviated sect) and wrong doers, assisting in good deeds, enjoining the good and prohibiting the evil, performing '*Hudood*' (Islamic Capital Punishments), *Jihad* (fighting for the Cause of Allah) and protecting the borders of the Muslim State, keeping the trust (including the five prayers), payment of a debt and generosity to the neighbor, dealing well with people, which includes collecting money in a '*Halal*' (Lawful) way and spending it justly, avoiding extravagance and over spending, answering one's greeting and asking mercy for the one who sneezes, stopping harm that may affect people, avoiding idle gossip and removing harm from the road. These are 69 kinds. They can be counted 77 if some of the subtitles are treated as titles. Allah knows best.

**(159) What evidence is there for the ‘Ihsan’
(Doing Good) in the Qur’an and the
SUNNAH ?**

There is much evidence concerning this:

Allah said, ﴿ And do good. Truly, Allâh loves *Al-Muhsinûn* (the good-doers). ﴾ (2: 195)

Allah said, ﴿ Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers). ﴾ (16: 128)

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)

Allah said, ﴿ For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allâh (glorified and exalted be He)). ﴾ (10: 26)

Allah said, ﴿ **Is there any reward for good other than good?** ﴾ (55: 60)

The Prophet (pbuh) said, “Allah likes ‘*Ihsan*’ (doing things well) in everything.”⁽¹⁾

The Prophet (pbuh) said, “It is best for a slave that he dies when he worships Allah and has sincere relations with his master.”⁽²⁾

(160) What is ‘*Ihsan*’ (Doing Good) in worship?

The Prophet (pbuh) explained in the ‘*Hadeeth*’ of Jibreel’s question when Jibreel said to him (pbuh), “Tell me what ‘*Ihsan*’ is.” The Prophet (pbuh) said, “It is that you should worship Allah as though you can see Him. And if you cannot see Him, He can surely see you.”⁽³⁾

The Prophet (pbuh) has explained that ‘*Ihsan*’ has two different levels. The higher is worshipping Allah as though you can see Him, which is the level of watching, that is, the slave should act as if he sees Allah in his heart and that the heart should be filled with the light of faith, and the inner eye should be

(1) Narrated by *Muslim* (*Al-Sayd* / 57).

(2) Narrated by *Al-Bukhari* (2549) and by *Muslim* (46).

(3) Narrated by *Al-Bukhari* (50, 4777).

filled with the sight of gratitude till the unseen is as clear as the seen. This is the real level of '*Ihsan*'. The second is the level of being watched. It is that a slave should act putting in mind that Allah is watching him and is near him. If a slave can bring such feeling to his deeds, and he acts accordingly, he will be faithfully devoted to Allah. Bringing such thoughts into deeds will prohibit him from looking to another besides Allah in his deeds. The people in both of the above levels are different, owing to the power of the inner sight.

(161) What is the opposite of '*Iman*' (Faith)?

The opposite of '*Iman*' (Faith) is **KUFR** (Disbelief). It is a stem that is subdivided, just as faith is also a stem that is subdivided. You have learned from the above that the origin of faith is obligatory belief that necessitates direction by obedience. The origin of **KUFR** (Disbelief) is denial and obstinacy that necessitates disobedience and arrogance. All forms of obedience are branches of '*Iman*'. All sins and disobedience are branches of **KUFR**. If you come to understand this, you will know that **KUFR** is of two major types. The first is Grosser KUFR that takes a person out of the fold of '*Iman*' totally. Such is the **KUFR** of belief that is the work of the heart and its deeds or one of them.

The second is the Minor **KUFR** that negates the perfection of faith but does not disqualify it as a whole. Such is the actions of **KUFR** that do not contradict the words of the heart or the deeds of the heart and do not need to.

(162) Clarify how doctrinal disbelief totally negates faith, giving details of how such disbelief can be removed!

We explained that faith is by word and deed, the utterance of the heart and the tongue and the deeds of the heart, the tongue and the rest of the organs of the body. The word of the heart is to believe. The word of the tongue is to utter the words of Islam. The deeds of the heart are the intention and the devotion. The deeds of the rest of the organs of the body are to obey all commands. If the word and deed of the heart, the word of the tongue and the deeds of the rest of the organs of the body, all these four, are missing, '**Iman**' (Faith) is totally missing. If the belief in the heart is missing, the rest is useless. Belief in the heart is a condition for the rest to be useful. Such is the case of one who disbelieves in the Names and Attributes of Allah, or in anything Allah sent with His Messengers or mentioned in His Books. If the deeds of the heart are missing, while the belief is there, the people of **SUNNAH** are

unanimous that faith is missing in such case. That belief alone is not enough without the deeds of the heart. Such deeds are the love and obedience to Allah. Such was the case of *Iblees* (Satan), Pharaoh and his people, the Jews and the associators who believed that the Messengers (peace be upon them) were truthful and confirmed such belief in private as well as in public. They used to say about the Messenger (pbuh), **“He is not a liar. But we shall not follow him neither shall we believe in him.”**

(163) How many are the types of Major *KUFR* that make a person a non-Muslim?

We have mentioned above that there are four types: disbelief of ‘*Jahl*’ (Ignorance) and belying, disbelief of ‘*Juhood*’ (Denial or Ingratitude), disbelief of ‘*Inad*’ (Obstinacy) and ‘*Istikbar*’ (Arrogance) and disbelief of ‘*Nifaq*’ (Hypocrisy).

(164) What is the disbelief of ignorance and belying?

It is the disbelief that is inwardly and outwardly. Such was the *KUFR* of most of Quraish people and the nations that preceded them.

Concerning them, Allah said, ﴿ **Those who deny**

the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell). ﴿ (40: 70)

Allah said, ﴿ and turn away from the foolish (i.e. don't punish them). ﴾ (7: 199)

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?" ﴾ (27: 83-84)

Allah said, ﴿ Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). ﴾ (10: 39)

(165) What is the disbelief of ‘Juhood’ (Denial or Ingratitude)?

It is the outcome of not revealing the truth, and refusing to follow it in appearance while knowing it inwardly. Such was the **KUFR** (disbelief) of Pharaoh and his people of what Prophet Moses brought. It is also the disbelief of the Jews in Prophet Muhammad (pbuh).

Allah said the following verse concerning the disbelief of Pharaoh and his people, ﴿ **And they belied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof (i.e. those (*Ayât*) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism).** ﴾ (27: 14)

Allah said the following verse concerning the Jews, ﴿ **Then when there came to them that which they had recognized, they disbelieved in it.** ﴾ (2:89)

Allah said, ﴿ **But verily, a party of them conceal the truth while they know it - (i.e. the qualities of Muhammad (peace be upon him) which are written in the Taurât (Torah) and the Injeel (Gospel)).** ﴾ (2: 146)

(166) What is the disbelief of 'Inad' (Obstinacy) and 'Istikbar' (Arrogance)?

It is the **KUFR** that comes after knowing what the right way is and testifying to it. Such was the **KUFR** of **Iblees** (Satan) about whom Allah revealed the following verse, ﴿ **he refused and was proud and was one of the disbelievers (disobedient to Allâh).** ﴾ (2: 34)

Satan could not reject the command of Allah to prostrate or deny it. However, he objected to it, questioned the command and questioned Allah's Justice. He said what Allah revealed to us in the following verse, ﴿ **He said: "Shall I prostrate to one whom You created from clay?"** ﴾ (17: 61)

Allah said, ﴿ **(Iblîs (Satan)) said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."** ﴾ (15: 33)

Allah said, ﴿ **Iblîs said: "I am better than him (Adam), You created me from fire, and him You created from clay."** ﴾ (7: 12)

(167) What is the disbelief of 'Nifaq' (Hypocrisy)?

It is when the heart does not believe and act though the person performs the outward obedience

to the Islamic Law, just showing people. Such was the *KUFR* of Ibn Salul and his party.

Allah said, ﴿ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." Verily! They are the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (peace be upon him) *Al-Ansâr* and *Al-Muhajirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtin* (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allâh mocks at them and gives them increase in their wrongdoings to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not

guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things. ﴿2: 8-20﴾

(168) What is the disbelief of action (the Minor Disbelief) that does not make a person non-Muslim?

It is any kind of sin the lawmaker calls *KUFR*, while the one who commits it retains his or her status as a believer.

The Prophet (pbuh) said, “When I am gone, do not turn ‘*Kafirs*’ (Disbelievers) fighting one

another.”⁽¹⁾

The Prophet (pbuh) said, “Abusing a Muslim is ‘*Fisq*’ (Rebellion) and fighting one is *KUFR* (Disbelief).”⁽²⁾

Thus, the Prophet (pbuh) called the Muslims who fight one another ‘*Kafirs*’ (Disbelievers) and the one who does such a ‘*Kafir*’ though Allah calls them as believers.

Allah said, ﴿ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy. ﴾ (49: 9-10)

Thus Allah confirms that they are faithful and that they are brothers in faith.

Allah said, ﴿ But if the killer is forgiven by the

(1) Narrated by *Al-Bukhari* (121) and by *Muslim* (*Al-Iman* / 118, 120).

(2) Narrated by *Al-Bukhari* (48, 6044) and by *Muslim* (*Al-Iman* / 116).

brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money, to the heir should be made in fairness. ﴿2: 178﴾

Thus Allah confirms that they are brothers in Islam and does not deny them that.

The Prophet (pbuh) said, **“And adulterer does not commit adultery while he is a believer. A thief does not steal while he is a believer. A person does not drink alcohol while he is a believer. Repentance is open yet;”** in another version **“and a killer does not kill while he is a believer.”⁽¹⁾**

In the *Saheehain*, *Abu Dharr* narrates that the Prophet (pbuh) said, **“Any slave who says *LA ILAHA ILLAL-LAH* (There is no god but Allah) and dies confirming that, will enter Paradise.”** I asked, “Even if he commits adultery and even if he steals?” He (pbuh) said, **“Even if he commits adultery and even if he steals.”** I repeated the question and he (pbuh) repeated the answer three times and on the fourth time added, **“in spite of Abu Dharr.”⁽²⁾**

The Prophet (pbuh) shows that the adulterer, the

(1) Narrated by *Al-Bukhari* (2475, 5578) and by *Muslim* (*Al-Iman* / 100, 105).

(2) Narrated by *Al-Bukhari* (5827) and by *Muslim* (*Al-Iman* / 154).

thief, the wine drinker, and the killer are not denied absolute faith if they do believe in the Oneness of Allah. If he wanted that, he would not have told that he who died believing in the declaration "There is no god but Allah" would enter Paradise. He refers to such people as having incomplete faith. A slave becomes '**Kafir**' in committing these sins if he or she thinks they are lawful, which means, he or she disbelieves in the Book and the Messenger. He or she is a '**Kafir**' in such beliefs even though he or she may not commit them. Allah (Glory to Him) knows best.

(169) If it is said, "Prostrating to a '**Sanam**' (Idol) disrespecting the Holy Qur'an, abusing the Prophet (pbuh), mocking religion and such acts of **KUFR** are **KUFR** by action (as they seem) yet they dismiss a person who does them out of Islam," and you, however, described **KUFR** by action as the Minor **KUFR**, how can that be compatible?

These four, and such like, are only like **KUFR** by action in as much as they are actually done by bodily organs outwardly as appears to people. However, they can only be done when the work of the heart is gone, such as intention, devotion, love and

obedience with nothing of them left. Therefore, it may outwardly seem **KUFR** of action but it necessitates **KUFR** of belief or doctrinal **KUFR** only a hypocrite, or an obstinate person can do such act. Were the hypocrites attacked in the battle of Tabuk except because they uttered blasphemy?

Allah said, ﴿ **But really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad (peace be upon him)) which they were unable to carry out.** ﴾ (9:74)

Even though, when they were asked why they uttered that they answered, as Allah says in the following verse, ﴿ **"We were only talking idly and joking."** ﴾ (9:65)

Allah said, ﴿ **Say: "Was it at Allâh (glorified and exalted be He), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?" Make no excuse; you disbelieved after you had believed.** ﴾ (9: 65-66)

We did not define the Minor **KUFR** as the **KUFR** of action *per se*, but that which is purely an act that does not change beliefs and does not contradict the words and deeds of the heart.

(170) How many are the divisions of ‘Zulm’ (Injustice), of ‘Fisq’ (Rebellion) and of ‘Nifaa’ (Hypocrisy)?

Each of the above is divided into two types: ‘Grosser’ which is **KUFR** (Disbelief), and ‘Minor’ which is less than that.

(171) Give examples for both the Major and the Minor ‘Zulm’ (Injustice).

The example of Grosser ‘Zulm’ (Injustice) is what Allah mentioned in the following verses:

Allah said, ﴿ "And invoke not besides Allâh, any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers)." ﴾ (10: 106)

Allah said, ﴿ Verily joining others in worship with Allâh is a great *Zûlm* (wrong) indeed. ﴾ (31: 13)

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. And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers. ﴾ (5: 72)

The example of the Minor ‘Zulm’ (Injustice) is what Allah mentioned in the following verses,

concerning divorce:

Allah said, ﴿ And fear Allâh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. ﴾ (65: 1)

Allah said, ﴿ But do not take them back to hurt them, and whoever does that, then he has wronged himself. ﴾ (2:231)

(172) Give examples for both the Major and the Minor '*Fisq*' (Rebellion).

The example of the Grosser '*Fisq*' (rebellion) is what Allah mentioned in the following verses:

Allah said, ﴿ Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh). ﴾ (9: 67)

Allah said, ﴿ Except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. ﴾ (18: 50)

Allah said, ﴿ and We saved him from the town (folk) who practiced *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient

to Allâh). ﴿ (21: 74)

The example of the Minor '*Fisq*' (Rebellion) is what Allah said of libel mongers.

Allah said, ﴿ and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh). ﴿ (24: 4)

Allah said, ﴿ O you who believe! If a *Fâsiq* (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. ﴿ (49: 6)

It is said that the above verse was revealed concerning *Al-Walid Bin Uqbah* who lied to the Prophet (pbuh).

(173) Give examples of both the Major and Minor '*Nifaq*' (Hypocrisy).

The example of the Grosser '*Nifaq*' is mentioned above in the first verses of *Al-Baqara SURA* (The Cow Chapter), and also in the following verses:

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

Allah said, ﴿ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴿ (4: 145)

Allah said, ﴿ When the hypocrites come to you

(O Muhammad (peace be upon him)) they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed. ﴿﴾ (63: 1)

The example of the Minor '*Nifaq*' is what the Prophet (pbuh) mentioned.

The Prophet (pbuh) said, "There are three things that denote a '*Munafiq*' (Hypocrite): If he talks, he will tell lies. If he promises, he will break his promise. And if he is trusted, he will betray the trust."⁽¹⁾

The Prophet said, "There are four things, which, if they are together in a person, he will be a '*Munafiq*' (Hypocrite)," and the above '*Hadeeth*' was recited."⁽²⁾

(174) What is the ruling about sorcery and sorcerers?

We know that sorcery and magic exist; we know their effects which coincide with the Destiny that Allah wrote out for the universe.

(1) Narrated by *Al-Bukhari* (2682, 2749) and by *Muslim* (*Al-Iman* / 107, 108).

(2) Narrated by *Al-Bukhari* (2459, 3178) and by *Muslim* (*Al-Iman* / 106).

Allah said, ﴿ And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. ﴾ (2: 102)

The effects of magic are documented in '*Hadeeth Saheeh*' (Authentic '*Hadeeth*'). As for the magician or sorcerer, however, if his magic is of the kind received from devils, as mentioned in the following verse, he is a '*Kafir*' (Disbeliever).

Allah said, ﴿ but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. ﴾ (2: 102)

(175) What is the Islamic '*Hadd*' (Punishment) for a magician?

The Prophet (pbuh) said, "The punishment for

a magician is to kill him by the sword.”⁽¹⁾

Imam Malik and **Imam Shafi'i** said: “A magician is to be killed if his magic involves **KUFR** (disbelief). If his acts do not involve **KUFR**, he is not to be killed.”

Many narrators confirm the killing of a magician. Among them are: **Umar Bin Al-Khattab**, his son **Abdullah**, his daughter **Hafsah**, **Uthman Bin Affan**, **Jundub Bin Abdullah**, **Jundub Bin Ka'ab**, **Qais Bin Sa'd**, **Umar Bin Abdul-Aziz**, **Abu Hanifa**, and others, (May Allah have mercy on them.)

(1) (Weak in relatedness, but authentic if partly related) Narrated by *Al-Tirmithe* (1460), by *Al-Dar Qutni* (3 / 114), by *Al-Hakim* (4 / 360), by *Al-Baihaqi* (8 / 136) and by *Al-Tabarani* in *Al-Kabeer* (1665). *Al-Hakim* said that it was authentic and *Al-Thahabi* agreed with him. *Al-Aabadi* commenting on *Al-Dar Qutni* saying, “This Hadeeth was traced by *Al-Hakim* and *Al-Tirmithe* and one of the relaters was *Isma'il Bin Muslim Al-Makki*. *Al-Hafith* said about him in *Al-Taqreeb*, ‘He was a scholar but weak in Hadeeth.’ *Al-Tirmithe* said, ‘We do not know this Hadeeth successively related except from this side.’ *Isma'il Bin Muslim Al-Makki* says that the Hadeeth is weak, so does *Isma'il Bin Muslim Al-Abdi Al-Basri*. *Waqee'* said, ‘He is truthful and he narrates about *Al-Hassan*. *Jundub* says the Hadeeth is not successively related. *Al-Baihaqi* said, ‘*Isma'il Bin Muslim* is weak.’ *Al-Hafith Bin Hajar* and *Sheikh Al-Albani* say the Hadeeth is weak.”

(176) What is ‘*Nashrah*’ (Unraveling of Sorcery) and what is its ruling?

‘*Nashrah*’ means the act of unraveling magic done against someone. If it is done through another act of magic, it is a deed of the devil. If it is done through ‘*Ruqyah*’ (supplicating to Allah to remove it) or other lawful supplications, it is permissible.

(177) What is the lawful ‘*Ruqyah*’ (Supplication to Allah to remove or prevent a harm or to make things smooth for a person if they are of benefit to him)?

Lawful ‘*Ruqyah*’ must be purely taken from the Qur’an or/and **SUNNAH**. It must be uttered in Arabic. Both the one making and the one receiving it must believe that it will only take effect with Allah’s permission. Jibreel made a ‘*Ruqyah*’ for the Prophet (pbuh).⁽¹⁾ The Prophet (pbuh) made a ‘*Ruqyah*’ for many of his Companions. He (pbuh) allowed and even ordered them to do it. He (pbuh) even allowed them to get paid for it. All that is found in the ***Saheehain***.

(1) Narrated by *Muslim (Al-Salam / 39, 40)*.

(178) What are the impermissible ‘*Ruqyahs*’?

Unlawful ‘*Ruqyah*’ is that not taken from the Qur’an or the **SUNNAH**. It is not uttered in Arabic. It is the work of the devil. It is made to please the devil, as is done by imposters, liars and deceiving people. It is also done by those who read old books of magic, such as *Shams Al-Ma’arif* (the Sun of Knowledge), and it is introduced by the enemies of Islam who have nothing whatsoever to do with Islam, nor is it of the Islamic science, neither is it in its shadow as we exposed in *Sharh As-Silm* (Explanation of Peace)

(179) What is the ruling for things people hang on their bodies or keep in their homes like amulets, icons, hairs, threads, sea-shells, and the like worn for the purpose of protecting the bearer from magic?

The Prophet (pbuh) said, “Whoever hangs anything (on his body to protect himself from evil), will be left alone to it.”⁽¹⁾

(1) (Good) Narrated by *Ahmed* (4 / 130, 311), by *Al-Tirmithe* (2072), by *Al-Hakim* (4 / 216) and by *Abdul-Razzaq* (11 / 17 / 1972) about *Al-Hassan*. *Sheikh Al-Albani* said that it =

In some of his travels, the Prophet (pbuh) ordered all such things to be cut off and removed.⁽¹⁾ He (pbuh) said, “Evil ‘*Ruqyah*’ and ‘*Tamimah*’ (Amulet) are acts of ‘*Shirk*’ (associating gods with Allah).”⁽²⁾

The Prophet (pbuh) said, “Whoever hangs a ‘*Tamimah*’ (Amulet), may Allah not grant him completeness, and whoever hangs a sea-shell, may Allah not grant him success.”⁽³⁾ In another

= was good in the *Saheeh* by *Al-Tirmitheh* (1691). *Sheikh Al-Banna* in *Al-Fath Al-Rabbani* (17 / 188) said, “The degree of this Hadeeth is not less than good because it has evidences that confirm it.”

- (1) Narrated by *Al-Bukhari* (3005), by *Muslim* (*Al-Libass* / 105), by *Ahmed* (5 / 216) and by *Abu Dawood* (2552).
- (2) (Authentic) Narrated by *Ahmed* (1 / 381), by *Abu Dawood* (3883), by *Bin Majah* (3530) and by *Al-Baghawi* in *Sharh Al-Sunna* (12 / 156, 157). *Imam Abu Dawood* was silent about it. *Al-Albani* said it was authentic. *Sheikh Ahmed Shakir* said it was of good relatedness. Narrated by *Al-Hakim* (4 / 217, 218) and he said that it was correctly related according to the two *Sheikhs* but they did not trace it. *Al-Thahabi* agreed with him.
- (3) (Good) Narrated by *Ahmed* (4 / 154) and by *Al-Hakim* (4 / 216) and said it was authentic. *Al-Thahabi* agreed with him. *Al-Haithami* said in *Al-Majma'* (5 / 103), “Narrated by *Abu Ya'la* and by *Al-Tabarani* and their narrators are trustworthy.” Within the narrators is *Khalid Bin Ubaid Al-Ma'afiri*. *Al-Hafith* said about it in *Al-Ta'jeel*, “The narrators of this Hadeeth are trustworthy (262). *Al-Munthiree* said that its relatedness was good.

version: **“Whoever hangs a ‘Tamimah’ (Amulet) has committed an act of associating others with Allah.”**⁽¹⁾

Speaking to one who had a yellow bracelet round his wrist the Prophet (pbuh) said, **“What is that for?”** The man said, **“To ward off weakness.”** The Prophet (pbuh) said, **“Remove it! It can only make you weaker. If you die wearing it, you will never prosper.”**⁽²⁾

Huthaifah (May Allah be pleased with him) cut a string off the wrist of someone and recited, ﴿ **And most of them believe not in Allāh except that they attribute partners unto Him (i.e. they are Mushrikūn i.e. polytheists).** ﴾ (12: 106)

Sai'id Bin Jubair (May Allah be pleased with him) said, **“He who cuts off a ‘Tamimah’ (Amulet) from someone, is equal to one who has freed a**

(1) (Authentic) Narrated by *Ahmed* (4 / 156) and by *Al-Hakim* (4 / 219). *Al-Haithami* said, “Narrated by *Ahmed* and *Al-Tabarani*, and *Ahmed's* men are trustworthy (5 / 103).” *Al-Munthiree* said in *Al-Targheeb*, “*Ahmed's* narrators are trustworthy.” *Sheikh Al-Albani* said it was authentic. *Al-Hakim* said the same (*Saheehah* / 492).

(2) (In general it is good) Narrated by *Ahmed* (4 / 445), by *Bin Majah* (3531) and by *Bin Habbab* (1410). *Al-Booseeri* said that the relatedness of *Bin Majah* is good. *Al-Hakim* said the Hadeeth was correct, and *Al-Thahabi* agreed with him. *Sheikh Al-Albani* said that it was weak in (*Al-Da'ifah* (1029). It seems that the Hadeeth is good.

slave.”⁽¹⁾ This saying is considered as an authentic ‘*Hadeeth*’.

(180) What is the ruling for what is hanged if it were from the Qur’an?

Some narrate that it is permissible. Most of them, however, prohibit it. Among the prohibitors are *Abdullah Bin Uqaim*, *Abdullah Bin Amr*, and *Abdullah Bin Mas’ud*, as well as others (May Allah be pleased with them all). Prohibition is more acceptable because the prohibition to hang anything is more general and because there is nothing mentioned that allows it. It is also disallowed to protect the Qur’an from demeaning. The person carrying it may not be spiritually pure. Prohibition is also so as to stop make it a step to hang other things and to stop people believing in other things having the power besides Allah, thus turning the hearts

(1) (Weak) Narrated by *Bin Abu Shaibah* (7 / 375), No. (3524). In its narrators is *Al-Layth Bin Abu Salim Bin Zanim*. *Al-Hafith* said in his *Al-Taqreeb*, “Truthful but very confused. His Hadeeth was not distinguished therefore it was neglected.” This is assured by what *Bin Abu Shaibah* said about *Jareer* who said about *Al-Layth*, “He was very confused.” *Bin Habban* said, “He was confused in his last years.” I said, “Muslim’s narration about him was connected with *Abu Ishaq Al-Shaibani*.”

away from Him, especially at this time.

**(181) What is the ruling for ‘*Kuhhan*’
(Friends of the Devil)?**

‘*Kuhans*’ are evil powers. They are allies of the devil. Devils inspire them, as Allah tells us in the following verse:

Allah said, ﴿ **And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind).** ﴾ (6: 121)

They descend to them and throw to them what they hear (in the sky) adding a hundred lies to each word they hear as Allah tells us in the following verse:

Allah said, ﴿ **Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.** ﴾ (26: 221-223)

In an inspiration ‘*Hadeeth*’, the Prophet (pbuh) said, “A listening (devil) would hear it. Those listening devils stand in tiers one above the other. Each would throw the word to the one under him till it is thrown onto the tongue of a ‘*Kahin*’. An arrow of fire may burn the devil before he throws the word heard, or he may throw it before the

arrow reaches him. In the latter case, he will add a hundred lies to it.”⁽¹⁾

Of the same genre is the drawing on earth (that is called ‘dividing by sand’), so is the use of seashells, stones and the like.

(182) What is the ruling for the one who believes a ‘Kahin’?

Allah said, ﴿ Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh. ﴾ (27: 65)

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

Allah said, ﴿ Or that the *Ghaib* (unseen - here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down? ﴾ (68: 47)

Allah said, ﴿ Is with him the knowledge of the Unseen so that he sees? ﴾ (53: 35)

Allah said, ﴿ Allâh knows but you do not know. ﴾ (2: 216)

The Prophet (pbuh) said, “Whoever comes to a diviner (*Kahin*) and he believes in what he says,

(1) Saheeh *Al-Bukhari*, *Kitab Al-Tafseer*, *Tafseer Surat Saba'* (4800).

has disbelieved in what was revealed to Muhammad (pbuh).”(1)

The Prophet (pbuh) said, “Whoever comes to a ‘*Kahin*’ (diviner) and asks him something and then believes his answer, will have his prayers rejected for forty days.”(2)

**(183) What is the ruling for ‘*Tanjeem*’
(Divination by Stars or Astrology?)**

Allah said, ﴿ It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. ﴾ (6: 97)

Allah said, ﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtin* (devils). ﴾ (67: 5)

Allah said, ﴿ And the stars are subjected by His Command. ﴾ (16: 12)

(1) (Authentic) Narrated by *Ahmed* (2 / 429), by *Al-Baihaqi* (8 / 135) and by *Al-Hakim* (1 / 8), who said that this Hadeeth was authentic according to them all about *Bin Sireen* but was not traced. *Al-Albani* said it was authentic (*Saheeh Al-Jami*’ 5815). *Sheikh Shakir* said that its relatedness was correct.

(2) Narrated by *Muslim* (*Al-Salam* / 125) and by *Ahmed* (4 / 68, 5 / 380).

The Prophet (pbuh) said, **“He who takes a handful of stars (astrology), has taken a handful of magic. It grows larger the more he adds to it.”**⁽¹⁾

The Prophet (pbuh) said, **“I fear three things for you my ‘Umma’ (World – Wide Islamic Community); believing in stars, disbelieving in Destiny, and injustice of the religious leaders.”**⁽²⁾

Bin Abbas (May Allah be pleased with him and his father) said, concerning people who divine using the alphabet and the stars, **“I do not see for those who do such, an excuse before Allah.”**⁽³⁾

(1) (Authentic) Narrated by *Ahmed* (1 / 227, 311), by *Abu Dawood* (3905), by *Bin Majah* (3726) and by *Al-Baihaqi* (8 / 138). Imam *Abu Dawood* was silent about it. *Al-Albani* said it was authentic. *Sheikh Shakir* said that its relatedness was correct.

(2) (Weak but can be made good) A number of the Companions narrated its likeness, but all have weakness. *Sheikh Al-Albani* explained that in his *Saheeh* (1127). He was preceded by *Al-Hafith Al-Haithami* in *Al-Majma'* (7 / 203). He said about *Abu Umamah*, “Allah’s Messenger said, ‘I fear for my Umma in its last days believing in stars, disbelieving in Destiny and injustice of the ruler.’” Narrated by *Al-Tabarani*, and one of the narrators is *Layth Bin Abu Salim* who is linient, but the other narrators are trustworthy. *Al-Albani* said that the Hadeeth had many evidences that raise it to the degree of the authentic.

(3) (Authentic) Narrated by *Al-Baihaqi* (8 / 139), by *Abdul-Razzaq* (11/ 19805), by *Bin Abu Shaibah* (8 / 414) and in =

***Qatadah* said, “Allah created the stars for three reasons: to decorate the sky, as fire arrows against devils, and as guiding signs for travelers. Whoever uses them for anything else, has mistaken his way, lost his shares and burdened himself with that of which he has no knowledge.”⁽¹⁾**

(184) What is the ruling for attributing rain to ‘*Anwa*’ (Seasons)?

Allah said, ﴿ And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)! ﴾ (56: 82)

The Prophet (pbuh) said, “There are four bad customs that date to Pre-Islamic Period that will not be left: taking pride in tribe, casting doubt in lineage, believing that rain comes because of the seasons and hiring women to cry over the dead.”⁽²⁾

The Prophet (pbuh) said, “Allah said, ‘There are believers and disbelievers amongst My slaves. Those who say, ‘We have got rain by the Mercy

= *Al-Durr-Al-Manthoor* (3 / 35). Its relateness is correct and its narrators are trustworthy.

(1) Imam *Al-Sayyooti* included it in his bokk *Al-Durr-Al-Manthoor* (3 / 43).

(2) Narrated by *Muslim* (*Al-Jana'iz* / 29).

of Allah' are believers in Me and disbelievers in stars. Those who say, 'We have got rain by such and such season' are disbelievers in Me and believers in stars.'”(1)

(185) What is the ruling for '*Tiyarah*' (Evil Omen) and how is it removed?

Allah said, ﴿ Be informed! Verily, their evil omens are with Allāh. ﴾ (7:131)

The Prophet (pbuh) said, “There are no such things as '*Adwaa*' (Catching Disease), '*Tiyarah*' (Evil Omen), '*Haamah*' (a Fearful Snake) or Safar (a month in the Islamic calendar).” (2)

The Prophet (pbuh) said, “*Tiyarah* (Evil Omen) is '*Shirk*' (associating others with Allah).”

Bin Mas'ud said, “Every one of us would take evil omens, but Allah removes them by our depending on Him (and not heeding such omens).” (3)

(1) Narrated by *Al-Bukhari* (846, 1038) and by *Muslim* (*Al-Iman* / 125).

(2) Narrated by *Al-Bukhari* (5707) and by *Muslim* (*Al-Salam* / 101, 102, 103).

(3) (Authentic) Narrated by *Ahmed* (1 / 389, 438, 440), by *Al-Bukhari* in *Al-Adab* (909), by *Abu Dawood* (3910), by *Al-Tirmithe* (1614), by *Bin Majah* (3538), by *Al-Hakim* (1 / 17 / 18), by *Al-Baihaqi* (8 / 139) and by *Al-Baghawi* in *Sharh Al-Sunna* (12 / 177, 178). *Al-Tirmithe* said that it =

The Prophet (pbuh) said, **“*Tiyarah* (Evil Omen) is the one that would affect your decisions to go or not to go.”**⁽¹⁾

Ahmed narrated about *Abdullah Bin Amr* that the Prophet (pbuh) said, **“Whoever stops doing his work because of ‘*Tiyarah*’, has committed ‘*Shirk*’ (associating others with Allah).”** They said, “What is the ‘*Kaffarah*’ (Atonement) of such?” He (pbuh)

= was a good authentic *Hadeeth*. *Abu Dawood* was silent about it. *Al-Hafith Al-Iraqi* said it was authentic. *Al-Hakim* said that its relatedness was correct and the narrators were trustworthy. *Al-Thahabi* agreed with him. *Al-Albani* said, “It is as he said.” I said, “It is to all of them successively narrated but *Imam Al-Tirmithe* said, ‘I have heard *Muhammad Bin Isma’il* saying (*Sulaiman Bin Harb* said, ‘This *Hadeeth* is (No one of us except take good or bad omen, but Allah removes that by putting the trust in Him).’” He said, “To me this is the speech of *Bin Mas’oud*.”

- (1) (Weak) Narrated by *Ahmed* (1 / 213). *Sheikh Ahmed Shakir* said, “Its relatedness is weak because its successiveness is cut off.” *Bin Allathah* (He is *Muhammad Bin Abdullah Bin Allathah Al-Qadi*) mentioned, “*Al-Bukhari* said in *Al-Kabeer*, ‘He is trustworthy, makes errors but *Bin Ma’in* trusted him. *Al-Azdi* and others exaggerated his weakness and accused him of lying.” *Sheikh Shakir* believes that what *Al-Bukhari* said, “His memorization is to be reconsidered” is right. *Maslamh Al-Jahani* has some ignorance. *Al-Bukhari* wrote his biography but he did not trace him. He is late to see *Al-Fadl Bin Abbas*.

said, "By saying: 'O my Lord! There is no good save what comes from You. And there is no bird except Your birds. There is no god but You.'"⁽¹⁾ The Prophet (pbuh) said, "The best of it is taking good omen and never turning a believer back (of what he intended to do). If one of you sees what he dislikes, let him say, 'O my Lord! Only You are the One Who brings good. Only you are the One Who wards off evil. There is no power or strength except with You.'"⁽²⁾

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- (1) (Authentic) Narrated by *Ahmed* (2 / 220) and *Bin Al-Sinni* (293). *Sheikh Ahmed Shakir* said, "Its relatedness is true." *Al-Haithami* (5 / 105) said, "It was narrated by *Ahmed* and *Al-Tabarani*; one of the narrators is *Bin Luhai'ah*, whose *Hadeeth* is good, but he has weakness. The rest of the narrators are trustworthy." *Al-Albani* said that it was authentic in *Al-Saheehah* (1065). He said, "The weakness in the *Hadeeth* of *Bin Luhai'ah* is in other narrations not in the narration of *Al-Abadilah* about him. Otherwise their speech about him is true, as scholars have traced in his biography. One of them is *Abdullah Bin Wahab*. He narrated about him as I have seen. It is in *Bin Al-Sunni's Sanad*.
- (2) (Weak) narrated by *Abu Dawood* (3919), by *Al-Baihaqi* (8 / 139) and by *Bin Al-Sunni* (294). *Abu Dawood* was silent about it. *Al-Albani* said that it was weak because of *Urwah Bin Aamir* whether he has companionship or not. *Abul-Qassim Al-Dimashqi* said, "He had no true companionship." *Al-Bukhari* and others mentioned that he had heard from *Bin Al-Abbas*, thus the *Hadeeth* is blank.

(186) What is the ruling for the evil eye?

The Prophet (pbuh) said, **“Evil eye is true.”**⁽¹⁾
The Prophet (pbuh) saw a slave girl with a discolored part of her face and he (pbuh) said, **“Give her ‘Ruqyah’; she has been given an evil eye.”**⁽²⁾

Aisha (May Allah be pleased with her) said, “The Prophet (pbuh) ordered that ‘**Ruqyas**’ should be used to ward off evil eye.”⁽³⁾

The Prophet (pbuh) said, **“Ruqyah should only be used against an evil eye or a fever.”**⁽⁴⁾

There are many ‘**Hadeeths**’ concerning this. Evil eye will have no effect except by Allah’s leave. It also explains the evil look in the eyes mentioned in the following verse: ﴿ **And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur’ân).** ﴾ (68: 51)

(1) Narrated by *Al-Bukhari* (5740, 5944) and by *Muslim* (*Al-Salam* / 41, 42).

(2) Narrated by *Al-Bukhari* (5739) and by *Muslim* (*Al-Salam* / 59).

(3) Narrated by *Al-Bukhari* (5738) and by *Muslim* (*Al-Salam* / 55, 56).

(4) Narrated by *Al-Bukhari* (5705) and by *Muslim* (*Al-Iman* / 374).

(187) How many are the divisions of sins?

Sins are divided into two types: '*Sagha'ir*' (Minor Sins) and '*Kaba'ir*' or '*Mubiqat*' (Major or Deadly Sins).

(188) How are evil acts remitted?

Allah said, ﴿ **If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).** ﴾ (4: 31)

Allah said, ﴿ **Verily, the good deeds remove the evil deeds (i.e. small sins).** ﴾ (11: 114)

Allah, thus, tells us that minor Sins are removed by avoiding major ones. The same is also mentioned in this '*Hadeeth*'. The Prophet (pbuh) said, "**Follow a bad deed with a good one and the good deed will remove the bad one.**"⁽¹⁾

The authentic '*Hadeeths*' also tell us that performing ablution properly, walking to the

(1) (Good) Narrated by *Ahmed* (5 / 153, 158, 177, 228), by *Al-Tirmitheh* (1978) and by *Al-Hakim* (1 / 54) about *Abu Tharr*. *Imam Al-Tirmitheh* said, "This is a good authentic Hadeeth." *Al-Hakim* said, "This is an authentic Hadeeth on the condition of the Two Sheikhs; they did not trace it. *Al-Thahabi* agreed with him. Narrated by *Ahmed* (5 / 236) about *Mu'aath Bin Jabal*. *Al-Albani* said that it was good.

mosque, the five prayers, **Jum'ah** prayer to Jum'ah prayer, Ramadhan to Ramadhan, night prayers in **Ramadhan**, night prayers in the Night of Power, fasting the tenth day of month Muharram and other good deeds are ways of removing bad deeds and minor Sins. However, most '**Hadeeths**' put a condition for that, i.e., avoiding the Grave Sins. Avoiding Grave Sins is then a condition for removing Minor Sins and bad deeds whether good deeds are done or not.

(189) What are the Deadly or Major Sins?

They are defined as: any sin that deserves punishment by '**Hadd**' (Islamic Capital Punishment). They are defined as: any sin mentioned (in the Qur'an) followed by damnation, Allah's anger, Hell or Fire or any other punishment.

They are defined as: any sin that gives the feeling that the one doing it does not care for religion and does not fear Allah. They are given other definitions as well. In many '**Hadeeths**', many sins of varying degrees are termed Major Sins. Some of them are Grave '**KUFR**' (Disbelief) like: polytheism and sorcery. Others are Major, such as killing without a valid reason, deserting battle, taking usury, taking the wealth of the orphan, false witness, false witness against unsuspecting believing

women, drinking alcohol, disobeying parents, among others.

Bin Abbas (May Allah be pleased with him and his father) said, "Such Major Sins are nearer to seventy than to seven."⁽¹⁾ Whoever investigates sins, termed as '**Kaba'ir**', will find them more than seventy. If one investigates all the sins followed by punishment or dire threats in the Qur'an and **SUNNAH**, whether followed by damnation, Allah's wrath, punishment, war or other things that fall under threats, one will find them very many.

(190) How are Deadly Sins as well as Minor Sins expiated?

They are expiated by true repentance.

Allah said, **﴿ O you who believe! Turn to Allāh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise). ﴾** (66: 8)

The phrase 'In the hope' when it is related to your Lord is sure to happen.

(1) (Authentic) Narrated by *Abdul-Razzaq* (10 / 19702) and By *Al-Tabari* in his *Tafseer* (5 / 27). *AlHafith* mentioned it in his *Al-Fath* as evidence. *Fath Al-Bari* (12 / 183) was silent about it, but its relatedness is correct.

Allah said, ﴿ Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds. ﴾ (25: 70)

Allah said, ﴿ And those who, when they have committed *Fahishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise). ﴾ (3: 135-136)

The Prophet (pbuh) said, "Allah is happier with the repentance of His slave than a man who ventured into a desert. He had his animal carrying his food and water. He slept and woke up to find his animal gone. He got too hot and thirsty. He said let me return to my original place where I was sleeping. He returned and slept a little and then woke up and found that his animal was back. Allah is happier with the return and repentance of one of His slaves than that man with the return of his animal which had his food and water."⁽¹⁾

(1) Narrated by *Al-Bukhari* (6308) and by *Muslim (Al-Tawbah / 3)*.

(191) What is the ‘Tawbah Nasooḥ’ (Sincere Repentance)?

It is sincere repentance that fulfils three conditions: giving up the sin, regretting having ever committed it, and sincerely deciding never to commit it again. If the sin involves having done injustice to someone, the repentant should ask the person being wronged to forgive him if possible, otherwise it will be demanded of him on the Day of Judgment.

The Prophet (pbuh) said, **“Whoever has done injustice to his brother, let him settle with his brother, before the day when money will not count for anything. When matters will not be settled thus: If the wrongdoer has good deeds, they will be given to the wronged. And if the wrongdoer has no good deeds, the bad deeds of the wronged will be added to the latter’s”**⁽¹⁾

(192) When is the door of ‘Tawbah’ (Repentance) closed against any person?

Allah said, **﴿ Allâh accepts only the repentance of those who do evil in ignorance and foolishness**

(1) Quoted before.

and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise. ﴿ (4: 17)

The Companions of the Prophet (pbuh) agree that every act of disobedience to Allah is an act of '**Jahalah**' (Ignorance) whether done intentionally or otherwise. Whatever sin done before death is very near.

The Prophet (pbuh) said, **"Allah will always accept repentance from a slave unless the latter is in his death throes."**⁽¹⁾

This is mentioned in many '**Hadeeths**'. Thus repentance is not acceptable when a person is in the throes of death.

Allah said, ﴿ **When there was no longer time for escape. ﴿ (38: 3)** And in the verse that follows.

Allah said, ﴿ **And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" ﴿ (4: 18)**

(1) (Good) Narrated by *Ahmed* (2 / 132, 153), by *Altirmithe* (3537) *Bin Majah* (4253), by *Al-Hakim* (4 / 257) and by *Bin Habban* (2 / 628) with good relatedness. *Al-Tirmithe* said, "This is a good strange Hadeeth." *Al-Hakim* said that it was authentic, and *Al-Thahabi* agreed with him. *Al-Albani* said it was good.

**(193) When is the door of ‘Tawbah’
(Repentance) closed for all people?**

Allah said, ﴿ **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)

The Prophet (pbuh) said, **“The hour will not come until the sun will rise from where it sets. When this comes to pass and people see it, they will all believe in Allah. But then those who have not believed before will not benefit from their belief then,”**⁽¹⁾ then he (pbuh) recited the above verse.

Many **‘Hadeeths’** giving the same meaning, were narrated by the Companions in the famous **‘Hadeeth’** Books. Safwan Bin Assal said that the Prophet (pbuh) said, **“Allah has opened a door before sunset, its width is seventy years. It is open for repentance. It will not be closed until the sun rises from where it sets.”**⁽²⁾

(1) Narrated by *Al-Bukhari* (4636) and by *Muslim* (*Al-Iman* / 248).

(2) (Good) Narrated by *Ahmed* (4 / 240), by *Al-Tirmitheh* (3536), and by *Bin Majah* (4070). *Al-Tirmitheh* said, “This is an authentic good Hadeeth.” *Al-Albani* said it was good.

(194) What is the ruling for a monotheist who dies having persisted in doing Major Sins?

Allah said, ﴿ And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. ﴾ (21: 47)

Allah said, ﴿ And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). ﴾ (7: 8-9)

Allah said, ﴿ On the Day when every person will be confronted with all the good he has done, and all the evil he has done. ﴾ (3: 30)

Allah said, ﴿ (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly. ﴾ (16: 111)

Allah said, ﴿ And be afraid of the Day when

you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly. ﴿2: 281﴾

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) There are many other verses that give the same meaning.

The Prophet (pbuh) said, **“Whoever will have his account discussed – on the Day of Judgment – will be punished.”**⁽¹⁾ *Aisha* (May Allah be pleased with her) asked, “Does not Allah say, ‘Soon will his account be taken by an easy reckoning?’” He (pbuh) said, **“True. But this applies to the display (of accounts); still whoever will have his account discussed will be punished.”**

As has been explained earlier, we have mentioned texts about the ‘Gathering of People’, the cases of situation, the balance, the spreading of accounts, exposition, reckoning, ‘*Sirat*’ (the Path over Hell), intercessions, etc. People will have different ranks, good or bad, on the Day of Judgment, according to their obedience or disobedience to their Lord. Some will be faster to

(1) It was quoted above.

good places; some will be slower; still others will have wronged themselves. Then you should know that what the Qur'an and the **SUNNAH** confirm and what the first interpreters and scholars of Islam believed is that the disobeyers of monotheism people are of three ranks.

The first are those who have done more good than bad deeds. Those will enter Paradise and Fire will never touch them.

The second are the people who have equal numbers of good and bad deeds. Their bad deeds stopped them from entering Paradise. And their good deeds stopped them from entering Fire. Those are the people who stay in between, the people of ***Al-A'araaf*** (Purgatory), whom Allah mentioned that they would stand between Paradise and Hell for as long as Allah wills them to stand. Then they will be allowed to enter Paradise. As Allah told us in the following verse, when the people of Paradise have entered it and the people of Fire have entered it, they call one another:

Allah said, ﴿ **And between them will be a barrier screen and on *Al-A'râf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black**

faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrongdoers)." And the men on Al-A'râf (the wall) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?" Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve." ﴿7:46-49﴾

The third are people who meet Allah having persisted in doing Major Sins, though they have the basis of monotheism and faith. Their bad deeds were more than the good ones. Those will enter the Fire reaching up to the heels. Some will have the Fire reach half way to their shins. Some will have the Fire all over their bodies except where there are the traces of prostration – on their faces and bodies – such group is

The people Allah will allow our Prophet Muhammad (pbuh), other Prophets, allies and

angels, and honored people of ‘intercession’ to intercede for their sake. Allah will mark out a group and they will take them out of Hell. Then He will mark another group and they will take them out of Hell, and so on. They will take out whoever had the weight of a dinar of good in their hearts; then whoever had the weight of half a dinar of good in their hearts; then whoever had the weight of a grain of barely of good in their hearts; till they take out of Hell whoever had the weight of an atom or less of good. Finally, the intercessors say: ‘Our Lord! We have left no one with any good in it. Nobody of those who die believing in the Oneness of Allah will stay permanently in Hell, no matter what they do. However, the greater the faith and the Minor the sin, the Minor the punishment in Hell, the shorter the stay therein, and the faster in getting out of it will be, and vice versa.

The Prophet (pbuh) said, “**Whoever says *LA ILAHA ILLAL-LAH* ‘There is no god but Allah’ will benefit from it on a day no matter what has happened to him before that.**”⁽¹⁾

Such is the rank of those whose understanding failed them and those whose footsteps were not

(1) (Authentic) Narrated by *Al-Baihaqi* in *Shu'ab Al-Iman* (1 / 56) and by *Abu Na'im* (5 / 46). *Sheikh Al-Albani* said that it was authentic in *Al-Saheehah* (1932).

firmly on the truth; those who differed greatly in truth.

Allah said, ﴿ Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path. ﴾ (2: 213)

(195) Do ‘Hadds’ expiate people’s sins?

The Prophet (pbuh), surrounded by a group of his Companions, said, **“Give me allegiance that you do not associate aught with Allah, that you do not steal, that you should not commit adultery or fornication, and that you should not kill your children, that you should not make up lies and pose them as the truth, that you should not disobey one commanding you to do good, whoever fulfils this allegiance will be rewarded by Allah. Whoever does some of the above sins and got his punishment in this world, his sins are expiated. Whoever does some of the above sins and Allah does not punish him in this world, his case will be in God’s Hands; if He so wills, He will forgive him and if He so wills, He will punish him.”** (He (pbuh) meant any sin other than polytheism)⁽¹⁾

(1) Narrated by *Al-Bukhari* (4894, 6784) and by *Muslim* (*Al-Hudood* / 41).

Ubadah said, “We gave him our allegiance”

(196) How do we combine the ‘*Hadeeth*’: ‘His case is with Allah, if so He wills, He punishes him, and if He so wills, He forgives him,’⁽¹⁾ and the fact stated above: ‘If a person’s evil acts are more than his good ones, he will enter the Fire?’

There is no contradiction between them. Whoever Allah wills to forgive will give him an easy reckoning. The Prophet (pbuh) explains this as ‘*Ard*’ (Exposition) and said in its description: “Each one of you will draw near – meaning the believers – to his Lord till He puts His ‘*Kanaf*’ (Wing) on him, i.e., 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⁾

Those who will enter the Fire for their sins will be the ones who will be questioned during their reckoning.

(1) Noted before.

(2) Noted above.

The Prophet (pbuh) said, **“Whoever is questioned during his reckoning will be punished.”**

(197) What is the Straight Path Allah commanded us to follow and prohibited us from following any other?

It is the religion of Islam that Allah sent with His Messengers and revealed in His Books. Allah accepts no religion but Islam. No one shall be saved except those who follow it. Whoever takes another path will go astray.

Allah said, ﴿ **"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ﴿ (6: 153)**

The Prophet (pbuh) drew a line on the sand and said, **“This is the Straight Path of Allah.”**⁽¹⁾ Then he drew more lines to its right and left and said, “These are the diverse roads leading astray. Not a

(1) (Good) Narrated by *Ahmed* (1 / 435, 465), by *Al-Hakim* (2 / 318), by *Bin Habban* (1741, 1742), by *Al-Baghawi* in *Sharh Al-Sunna* (1/196, 197) and by *Bin Abu Assim* (17). *Al-Hakim* said, “Its relatedness is true.” *Al-Thahabi* agreed with him. *Sheikh Al-Albani* said it was good. Its relatedness is good according to *Bin Habban*.

way amongst them but has a devil that calls people to stray on it.” Then he (pbuh) read the verse:

Allah said, ﴿ **"And verily, this (i.e. Allāh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. ۞ (6: 153)**

The Prophet (pbuh) said, “Allah gives us the parable of a Straight Path with walls on both sides. Those walls have open doors with closed curtains. On the entrance to the path a caller is saying: ‘O people! Enter you all the Straight Path and do not go astray!’ Another caller calls from above the ‘*Sirat*’. When a person tries to raise one of the closed curtains, the other caller above the Straight Path will say, ‘Woe unto you! Do not raise it! Because if you raised it, you would enter through.’ The Straight Path is Islam. The two walls are the prohibitions Allah set on mankind. The open doors are the doors that lead to committing what Allah prohibited. The caller at the entrance to the Straight Path is the Book of Allah. The caller above the Straight Path is the inner preacher in the heart of every Muslim.”⁽¹⁾

(1) (Authentic) Narrated by *Ahmed* (4 / 182, 183), by *Al-Tirmithe* (2859), by *Al-Hakim* (1 / 37), by *Al-Tahawi* in *Mushkil Al-Aathaar* (3 / 53, 36) and by *Bin Abu Assim* =

(198) How can a person reach the Straight Path safely and not to deviate from it?

This can only happen when one adheres to the Qur'an and **SUNNAH**. Thus one would achieve true '**Tawheed**' (Monotheism) to Allah and true following of the Prophet (pbuh).

Allah said, ﴿ **And whoso obey Allâh and the Messenger (Muhammad (peace be upon him)) then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like *Abu Bakr As-Siddiq* (may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions are! ﴾ (4: 69) 'Those on whom is the Grace of Allah', mentioned in the above verse, are those mentioned in the First **SURA** (Chapter) of the Qur'an, to whom the Straight Path attached.**

Allah said, ﴿ **You (Alone) we worship, and You (Alone) we ask for help (for each and everything).**

= (18, 19) about the Hadeeth of *Al-Nuwwas Bin Sam'aan*. *Al-Hakim* said, "This is an authentic Hadeeth according to Muslim. I do not see any problem with it, but they did not trace it." *Al-Thahabi* agreed with him. *Al-Albani* said that it was authentic.

Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). ﴿1: 5-7﴾

There is no greater grace for a slave than to be guided to this Straight Path, guiding him away from other roads that would lead him to loss.

The Prophet (pbuh) said, **“I have left you on the white path; its night is as clear as its day. Whoever leaves it will perish.”⁽¹⁾**

(199) What is the opposite of *SUNNAH*?

The opposite of *SUNNAH* is ‘*Bid’ah*’ (Innovation) that is to make, as law, what Allah has not permitted to be made a law. It is what the Prophet (pbuh) referred to saying, **“Whoever adds to our religion is to be rejected.”⁽²⁾**

The Prophet (pbuh) said, **“Follow my *SUNNAH* and the *SUNNAH* of the well guided Caliphs after me. Take firm hold of it with hands and teeth.**

(1) (Authentic) Narrated by *Ahmed* (4 / 126), by *Bin Majah* (43), by *Al-Hakim* (1 / 96) and by *Bin Abu Assim* (48, 49). *Al-Albani* said that it was authentic.

(2) Narrated by *Al-Bukhari* (2697) and by *Muslim* (*Al-Aqdiyah* / 17).

Beware of innovations, for every innovation in religion is ‘Dhalalah’ (an act of going astray).”(1)

The Prophet (pbuh) referred to its happening saying **“My Ummah will be divided into seventy three sects all of which will be thrown into Hell except one.”(2)** He (pbuh) him specified this sect saying, **“They are those who follow the way I and my Companions follow.”**

Allah cleansed the Prophet (pbuh) of the people of **‘Bid’ah’** in the following verse:

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- (1) (Authentic) Narrated by *Ahmed* (4 / 126, 127), by *Al-Tirmithe* (2676), who said it was good Hadeeth, by *Abu Dawood* (4607), by *Bin Majah* (42), by *Al-Hakim* (1 / 95, 96, 97) and by *Bin Abu Assim*. *Al-Bazzar* said, “It is true authentic Hadeeth.” *Bin Abdul-Birr* said, “It is a true Hadeeth.” *Al-Hakim* said, “It is authentic and it has no problem.” *Al-Thahabi* agreed with him. *Al-Dhiyaa’ Al-Maqdisi* said it was authentic. *Al-Albani* said that it was authentic in *Bin Majah’s Saheeh*.
- (2) (Its relatedness is good but it is authentic to others) Narrated by *Al-Tirmithe* (2641) and by *Al-Hakim* (1 / 128, 129) about *Bin Umar’s* Hadeeth. *Imam Al-Tirmithe* said, “This is a strange explanatory Hadeeth. We do not know it as it is except from this side.” *Al-Albani* said that it was good.” Narrated by *Abu Dawood* (4596), by *Al-Tirmithe* (2640) and by *Bin Majah* (3991) about *Abu Hurairah’s* Hadeeth till the latter’s saying (*Firqah*). *Al-Tirmithe* said, “*Abu Hurairah’s* Hadeeth is good and authentic.” *Abu Dawood* was silent about it. *Al-Albani* said it was good and authentic.

Allah said, ﴿ Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (peace be upon him)) have no concern in them in the least. Their affair is only with Allâh. ﴾ (6: 159)

(200) How is '*Bid'ah*' (Innovation), as a violator of religion, subdivided?

It is divided into two types: One that makes a person a '*Kafir*' (Unbeliever) and one that does not.

(201) What are the innovations that deem their doer a non-Muslim?

They are many. They are whatever denied of what is known to be necessarily part of religion, because this entails disbelief in the Qur'an and what Allah sent with His Messengers, such as the innovation *Jahamiyah* sect who denied the Attributes of Allah and said that the Qur'an was created or that the Attributes were created, denying that *Abraham* was a close friend of Allah, or that Allah spoke to *Moses*. The *Qadariyyah* sect also denied Allah's Knowledge, His deeds and His Destiny. Also there is the innovation of those who say that Allah looks like His creatures. On the one hand, some of the above had the prior intention of

destroying the basis of Islam and planting the seeds of doubt in its people. Such are sure '**Kafirs**'. They are foreign to Islam and are its worst enemies. On the other hand, some are confused and do not know. Those are only pronounced '**Kafirs**' after confronting them at a trial and evidence is brought against them.

(202) What is the '*Bid'a*' that does not deem its doer a non-Muslim?

It is the one that does not entail disbelief in the Qur'an or in what Allah sent His Messngers with, such as the innovation of Marwani sect. The Virtuous Companions denied their innovation but did not call them '**Kafirs**' for saying it, or undo the hand of allegiance for it. An example of such is delaying some prayers till the end of their proper time, making the '**Khutbah**' (Sermon) before the prayer of **Eid**, sitting for the same '**Khutbah**' during **Jum'ah** and other prayers, abusing some of the Prophet's (pbuh) Companions on the '**Mimbar**' (Pulpit), etc. They did such acts not because they believe them to be Islamically legal, but out of their own wrong interpretations, personal wishes and worldly reasons.

(203) How is 'Bid'a' (Innovation in religion), according to the way it is practised, divided?

It is divided into two types: 'innovation in worship' and 'innovation in dealings'.

(204) How is 'Bid'a' (Innovation) in worship subdivided?

It is subdivided into two kinds: the first is worshipping Allah in a way He did not prescribe. As what some of the ignorant people, among the *Sufi* sect, do by worshipping Allah through singing, using music and dancing. About those, Allah mentioned the following verse:

Allah said, ﴿ **Their *Salât* (prayer) at the House (of Allâh, i.e. the *Ka'bah* at Makkah) was nothing but whistling and clapping of hands.** ﴾ (8: 35)

The second is worshipping Allah in a way He prescribed but not in the correct way. Praying bare headed when in *Ihram* is lawful, but praying bare headed when not in *Ihram* with the intention of this being an act of worship is an example of the second type. Likewise, is performing any act of worship in the wrong way to which it is prescribed, like praying at prohibited times, fasting the day of doubt or fasting during *Eid*.

(205) How many are the cases of 'Bid'a' in the 'worship' in which it occurs?

It has two cases. In the first, it annuls the whole act, like adding a '**Rak'a** to **Fajr** (Dawn) prayer or a fourth to **Maghrib** (Evening) prayer or a fifth to a four-'**Rak'a**' prayer. The same applies to reducing the number of prescribed '**Rak'as**'

In the second case, it annuls the innovation only but the whole act in which it occurs remains accepted. Such as the one who washes more than three times during ablution, one's ablution is still valid, but the Prophet (pbuh) said, "**He who adds has done bad, has transgressed and has done wrong.**"⁽¹⁾

(1) (Good) Narrated by *Al-Nassa'i* (1 / 88), by *Bin Majah* (422) and by *Al-Baihaqi*. *Al-Hafith Al-Zulai'i* said in *Nasb Al-Rayah*, "*Shaeikh Taqiyyu-din* said in *Al-Imam*, "This Hadeth is taken into consideration by those who say that the Hadeeth of *Amr Bin Shu'aib* about his father about his grandfather is true because of the truthfulness of relating this Hadeeth to *Amr* (1 / 2)." *Al-Hafith Bin Hajar* mentioned in *Al-Talkhees*, (1/ 83) the correctness of the ways of Hadeeths about *Amr Bin Shu'aib* about his father about his grandfather according to *Al-Nassa'i*, *Bin Khuzaimah*, *Bin Majah* and *Abu Dawood*. *Al-Albani* said that its relatedness according to *Al-Nassa'i*, *Bin Majah* and *Abu Dawood* is good, except increasing the utterance (or decrease); because this is a denied increase.

(206) What are the ‘innovations in religion’ in dealings with people?

They are to make a condition that does not agree with the Qur'an and the *SUNNAH*; like making a condition of alliance with a former slave for one other than the one who set him free. This is shown in the story of Burairah when her people set a condition of different alliance. The Prophet (pbuh) thanked Allah and said, **“There are some people who set conditions not in the Qur'an. Any condition not in agreement with the Qur'an is null and void. Even if they be a hundred conditions, the judgment of Allah is better and the conditions Allah sets are more secure. Why do some of you say: ‘You set the slave free and I will be the ally.’ Alliance is for the one who gives the freedom.”**⁽¹⁾ Likewise, any condition that allows what is prohibited or prohibits what is allowed is null and void.

(207) What is our duty concerning the Companions of the Prophet (pbuh) and the members of his household?

We should be loyal to them in heart and word.

(1) Narrated by *Al-Bukhari* (456, 1493, 2155) and by *Muslim* (*Al-Itq* / 5, 14).

We should spread their good deeds. We should not go into their bad deeds and the disputes they had among themselves. We should refer to them with respect as Allah referred to their similitude in the *Turah* (the Bible), the *Injil* (the Gospel) and the Qur'an, and as it is recorded in the authentic '*Hadeeths*' of their virtues.

Allah said, ﴿ **Muhammad (peace be upon him) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad (peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).**﴾ (48: 29)

Allah said, ﴿ **And those who believed, and**

emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise). ﴿ (8: 74)

Allah said, ﴿ And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. ﴿ (9: 100)

Allah said, ﴿ Allâh has forgiven the Prophet (peace be upon him), the *Muhajirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansar* (Muslims of Al-Madinah) who followed him (Muhammad (peace be upon him)) in the time of distress (Tabûk expedition). ﴿ (9:117)

Allah said, ﴿ (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad (peace be upon him))

Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of *Banî An-Nadîr*), and give them (emigrants) preference over themselves even though they were in need of that. ﴿ (59: 8-9)

We know and believe that Allah looked at the people who fought in the battle of *Badr* and said: **“Do whatever you want, I have forgiven you all.”**⁽¹⁾ The people who fought in the battle of *Badr* were three hundred and ten. **“No one of those who swore allegiance under the Tree will enter the Fire.”**⁽²⁾ Allah is well pleased with them and they with Him. Those were numbered 1400, and in another account 1500.

Allah said, **﴿ Indeed, Allâh was pleased with the believers when they gave their *Bai'ah* (pledge) to you (O Muhammad (peace be upon him)) under the tree: He knew what was in their hearts. ﴾ (48:18)**

(1) Narrated by *Al-Bukhari* (3007, 3081, 3983) and by *Muslim* (*Fadha'il Al-Sahabah* / 161).

(2) Narrated by *Muslim* (*Fadha'il Al-Sahabah* / 163), by *Abu Dawood* (4653) and by *Al-Tirmitheh* (3860).

We believe that theirs was the best century of this ‘*Ummah*’ (Nation) and this ‘*Ummah*’ is the best ‘*Ummah*’ ever to live. We believe that if one of those who came after them spent the weight of the *Uhud* Mountain in gold, would never be an equal or even half an equal to any of them. We also believe that they were not faultless. They could commit mistakes. However, we know they did their very best. The one of them who judged correctly would have double good wages, and the one who erred would get one good wage according to his good hard work and his error was forgiven. They had virtues and good deeds that would far outweigh their bad deeds, if any should have occurred. Can a little dirty water affect the cleanness of the ocean? May Allah be pleased with them and may He please them. The same applies to the wives and the members of the Prophet’s (pbuh) household whom Allah purified. We disown any who has felt in his heart or uttered any bad thing about the Companions of the Prophet of Allah (pbuh) or the members of his household or to any one of them. We take Allah as our witness that we love them and support them and fight for them as far as we can in accordance to the Prophet’s (pbuh) will. The Prophet (pbuh) said, **“Do not abuse my**

Companions.”⁽¹⁾

The Prophet (pbuh) said, “Allah, Allah, for my Companions!”⁽²⁾

The Prophet (pbuh) said, “I leave two heavy things among you. The first is the Book of Allah. Hold on Allah’s Book and adhere to it!”⁽³⁾ Then he said, “Then, the members of my household; I remind you of Allah concerning them.”

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- (1) Narrated by *Al-Bukhari* (3673), by *Muslim* (*Fadha'il Al-Sahabah* / 221, 222), by *Ahmed* (3 / 11, 54), by *Abu Dawwod* (4658), by *Al-Tirmithe* (3861) and *Bin Majah* (161).
- (2) (Weak in its relatedness) Narrated by *Ahmed* (5 / 54, 57), by *Al-Tirmithe* (3862), by *Bin Habban* (16 / 7256), by *Bin Abu Assim* (992) and by *Abu Na'im* (8 / 287). *Al-Tirmithe* said, “This is a strange Hadeeth. We do not know it except from this side. (In some of his other editions, ‘A strange good Hadeeth.’ One of its narrators is *Abdul-Rahman Bin Ziyad*, it is also said, *Abdullah Bin Abdul-Rahman*.” No one certified him except *Bin Habban*, and no one narrated about him except *Ubaidul-lah Bin Ra'itah*. *Al-Bukhari* and *Bin Abu Hatim* mentioned him, but they neither mentioned any criticism against him nor any alteration. *Al-Thahabi* said that he did not know. *Yahya Bin Mu'in* said that he did not know him. *Al-Hafith*, in His *Al-Taqreeb*, said about him,, “Accepted,” I said that will be when there is a follow up which is not found here.
- (3) Narrated by *Muslim* (*Fadha'il Al-Sahabah* / 36).

(208) Who is the best of the Companions in general?

The best among them are the First of the Immigrants, then those who fought the battle of Badr; those who fought the battle of Uhud, those who gave the allegiance of *Radwan* and finally those who came after.

Allah said, ﴿ **Those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward).** ﴾ (57: 10)

(209) Who is the best of the Companions ‘in detail’?

Abdullah Bin Umar (May Allah be pleased with him and his father) said, “At the time of the Prophet (pbuh), we used to find no peer to Abu Bakr among the Companions, then Umar then Uthman. After them we did not say who was better among the others.”⁽¹⁾

The Prophet (pbuh) said to Abu Bakr in the cave, **“What do you think (would happen) to two**

(1) Narrated by *Al-Bukhari* (3655, 3697).

people Allah is their third?”⁽¹⁾

He (pbuh) said, **“If I were to take a close friend from my ‘Ummah’ (Nation), I would take Abu Bakr. However, he is my brother and my Companion.”⁽²⁾**

He (pbuh) said, **“Allah sent me to you and you said, ‘You lied.’ Abu Bakr said, ‘You told the truth.’ He consoled me with his own self and his money – leave my Companions to me.”⁽³⁾** He repeated that twice.

The Prophet (pbuh) said, **“O Bin Al-Khattab! By Him Who has my soul in His Hands, whenever *Satan* meets you walking on a road, he changes to another.”⁽⁴⁾**

The Prophet (pbuh) said, **“There were preachers for ‘Ummahs’ (Nations) that preceded you. If there is a preacher for my ‘Ummah’ (Nation), such a person will be Umar.”⁽⁵⁾**

When talking about the wolf and the cow that talks; he (pbuh) said, **“I believe in this, Abu Bakr**

(1) Narrated by *Al-Bukhari* (3653, 3922).

(2) Narrated by *Al-Bukhari* (3656) and by *Muslim* (*Fadha'il Al-Sahabah* /3).

(3) Narrated by *Al-Bukhari* (3661, 4640).

(4) Narrated by *Al-Bukhari* (3294) and by *Muslim* (*Fadha'il Al-Sahabah* /22).

(5) Narrated by *Al-Bukhari* (3669, 3689) and by *Muslim* (*Fadha'il Al-Sahabah* / 23).

believes in this and Umar believes in this.”⁽¹⁾

When Uthman went to Makka at the *Radwan* Vote of allegiance, the Prophet put his right hand and said, **“This is – on behalf of – the hand of Uthman.”** He stroke his hand with it and said, **“This is for Uthman.”⁽²⁾**

He (pbuh) said, **“He who digs the well of Romah will enter Paradise.”⁽³⁾** Uthman did.

He (pbuh) said, **“Whoever finances the *Usrah* – hard time – army will enter Paradise.”⁽⁴⁾** Uthman financed it.

He (pbuh) said about Uthman, **“Should not I get bashful of the one of whom the angels get bashful?”⁽⁵⁾**

The Prophet (pbuh) said to Ali, **“You are of me and I am of you.”⁽⁶⁾**

He (pbuh) also said of Ali, **“He loves Allah and His Prophet and Allah and His Prophet love him.”⁽⁷⁾**

(1) Narrated by *Al-Bukhari* (2324, 3471), by *Muslim* (*Fadha'il Al-Sahabah* / 13), by *Ahmed* (2 / 245, 246) and by *Al-Tirmitheh* (3677, 3695).

(2) Narrated by *Al-Bukhari* (3698, 4066).

(3) Narrated by *Al-Bukhari* (2778).

(4) Narrated by *Al-Bukhari* (2778).

(5) Narrated by *Muslim* (*Fadha'il Al-Sahabah* / 26).

(6) Narrated by *Al-Bukhari* (2699, 4251).

(7) Narrated by *Al-Bukhari* (2975, 3009) and by *Muslim* (*Al-Jihad* 132) and in (*Fadha'il Al-Sahabah* / 32, 33, 34).

He (pbuh) said, **"Whoever I protect, Ali protects."**⁽¹⁾

He (pbuh) said to Ali, **"Would not you like to be with me as Aaron was with Moses. Only there is no Prophet after me."**⁽²⁾

The Prophet (pbuh) also said, **"Ten are in Paradise: the Prophet is in Paradise. Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talha is in Paradise. Al-Zubair Bin Al-Awwam is in Paradise. Sa'd Bin Malik is in Paradise. Abdul-Rahman Bin Auf is in Paradise."** *Sa'eed Bin Zaid* said, **"I could**

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- (1) (Authentic) Narrated by *Ahmed* (4 / 368, 370, 372) and by *Al-Tirmitheh* (3731) who said, "This is a good authentic Hadeeth." Narrated by *Al-Hakim* (3 / 109, 110), by *Bin Abu Assim* in *Al-Sunna* (1365, 1367), By *Bin Habbab* (2205 / *Mawarid*) and by *Al-Tabarani* (3068). *Al-Haithami* said in *Al-Majma'* (9 / 104), "Narrated by *Ahmed* and his men, the men of the Saheeh except *Fitr Bin Khalifah* who is trustworthy." *Al-Hakim* said, "Authentic on the condition of the two Sheikhs." *Al-Thahabi* was silent about it. *Al-Albani* mentioned that the Hadeeth came from many ways about ten of the Companions, all of these ways were between the authentic and the good. Then he said at the end of his research, "The Hadeeth of the Biography is an authentic Hadeeth on its two conditions. The first is successively connected with the Prophet (pbuh)," (*Saheeh* / 1750).
- (2) Narrated by *Al-Bukhari* (3706, 4416) and by *Muslim* (*Fadha'il Al-Sahabah* / 30, 31).

have been named the tenth,” (meaning himself)⁽¹⁾

The Prophet (pbuh) said “The most merciful in my ‘*Ummah*’ (Nation) to my ‘*Ummah*’ is Abu Bakr; the hardest in matters of religion is Umar; the most bashful is Uthman. The one who knows best the religious commandments of the allowed and prohibited is Mu’ath Bin Jabal. The one who recites Qur’an the best is Ubay. The one who knows best about matters of worship is Zaid Bin Thabit. Every ‘*Ummah*’ has a keeper of secrets. The keeper of this *Ummah* is *Abu Ubaidah Bin Al-Jarrah*.”⁽²⁾

He (pbuh) said of Al-Hassan and Al-Hussain – his two grandsons --, “**They are the princes of the**

(1) (Authentic) Narrated by *Abu Dawwod* (4649), by *Al-Tirmithe* (3757), by *Bin Majah* (134) and by *Bin Abu Assim* (1428) about the Hadeeth of *Sa'id Bin Zaid*. *Al-Tirmithe* said that it was good authentic Hadeeth. *Al-Albani* said it was authentic Hadeeth. Narrated by *Ahmed* (1 / 193), by *Al-Tirmithe* (3747) about the Hadeeth of *Abdul-Rahman Bib Auf*. *Sheikh Shakir* said that its relatedness was correct.

(2) (Authentic) Narrated by *Ahmed* (3 / 184, 281), by *Al-Tirmithe* (3790, 3791), by *Bin Majah* (154), by *Al-Hakim* (3 / 422), in *Mushkil Al-Aathar* (1 / 351) and by *Abu Na'im* (3 / 122). *Al-Hakim* said, “This is an authentic relatedness on the condition of the two Sheikhs, but they did not trace it.” *Al-Thahabi* agreed with him. *Al-Albani* said it was authentic. *Al-Tirmithe* said it was strange good Hadeeth at first; then he said it was good authentic Hadeeth.

youth of Paradise,”⁽¹⁾ and then he said, “The two *Raihanas* (sweet basils) of Paradise.”⁽²⁾

He (pbuh) said, “O my Lord! I love them. Please love them.”⁽³⁾

He (pbuh) said of Al-Hassan, “This grandson of mine is a leader. Allah will cause him to make peace between two great groups of Muslims.”⁽⁴⁾ And this became true. And of their mother – his daughter – he said, “She is the best among the women of Paradise.”⁽⁵⁾

Most Companions had many virtues and strong points in which they surpassed others. Some were

(1) (Authentic) Narrated by *Al-Tirmithe* (3768), by *Ahmed* (3 / 62, 64, 80) and by *Al-Hakim* (3 / 167) about *Abu Sa'id Al-Khudri*. *Al-Tirmithe* said, “This is good authentic Hadeeth.” *Al-Hakim* said, “This Hadeeth has been authentic from many sources, and I wonder why they did not trace it.” *Al-Thahabi* traced it and said, “The judgment about him is linient.” *Al-Hafith* said about him in *Al-Taqreeb*, “He is truthful but bad in memorization.” I said, “The Hadeeth has been narrated by ten of the Companions, among them is *Abu Sa'id*; *Al-Albani* mentioned it in its ways in *Al-Saheehah* (796).” He said, “There is no doubt that the Hadeeth is authentic, even it is succssiive as *Al-Mannawi* Narrated it.”

(2) Narrated by *Al-Bukhari* (3753, 5994).

(3) Narrated by *Al-Bukhari* (3747).

(4) Narrated by *Al-Bukhari* (2774).

(5) Narrated by *Al-Bukhari* (3624, 3286).

common to most Companions and some were peculiar to certain Companions. It is not necessary that when one of them had a virtue or a strong point in which he surpassed other Companions that such a person was better than them in all virtues – except the first Caliphs. As for the first three the above '**Hadeeth**' mentions their strengths. As for Ali, all the **SUNNAH** people agree that he was -- after them – the best person on earth.

(210) How long has the Caliphate continued after the Prophet (pbuh)?

Abu Dawood and others narrated through *Sa'id Bin Jumhan*, through Safinah who said that the Prophet (pbuh) said, **"The Caliphate after Prophethood will be thirty years. Then Allah will give command to whomever He wills."**⁽¹⁾

(1) (Authentic) Narrated by *Ahmed* (5 / 220, 221), by *Abu Dawood* (4646, 4647), by *Al-Tirmithe* (2226), by *Al-Hakim* (3 / 71, 145), by *Al-Tahawi* (4 / 363), by *Bin Habban* (6904) and by *Bin Abu Assim* (1181). *Al-Tirmithe* said, "This is a good Hadeeth." *Al-Albani* said, after narrating the Hadeeth and its ways and evidences, "As a result, this Hadeeth is good through Sa'id Bin Jamhan. It is authentic by these two evidences especially that it was strengthened by those who were mentioned before and whose names are: Imam Ahmed, *Al-Tirmithe*,

That came to pass with the duration of the Caliphahte of *Abu Bakr, Umar, Uthman* and *Ali* (May Allah be pleased with them all). *Abu Bakr* ruled for two years and three months. *Umar* ruled for ten years and six months. *Uthman* ruled for twelve years. *Ali* ruled for four years and nine months. They make thirty with the six months vote of allegiance for *Hassan Bin Ali*, the grandson of the Prophet (pbuh). The first king in Islam was *Mu'awiyah* (May Allah be pleased with him) and he was the best of them. After him came many kings till *Umar Bin Abdul-Aziz* (May Allah be pleased with him) came. The *SUNNAH* people considered him a fifth Caliph as he acted the way the first Caliphs did.

(211) What is the evidence for the Caliphate of those four, in general?

The evidence for this is profuse. One is the designation of its duration of thirty years that came to be the duration of their rule. Another is their preeminence on other Companions and the preeminence of each of them over the others according to their succession in ruling the Muslim '*Ummah*'. Also what Abu Dawood and others

= *Bin Jareer Al-Tabari, Bin Abu Assim, Bin Habban, Al-Hakim, Bin Taymiyah, Al-Thahabi* and *Al-Askalani*. (*Saheeha* 460).

19.	What conditions must be present in the “ <i>Shahadah</i> ” (Declaration) which do not Benefit the one who utters them except when they are there in it ?	19
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of Allah. I saw a pair of scales descending from the sky. You and Abu Bakr were weighed and you were heavier. Then Abu Bakr and Umar were weighed and Abu Bakr was heavier. Then Umar and Uthman were weighed and Umar was heavier. Then the scales were raised up.”⁽¹⁾

The Prophet (pbuh) said, **“Tonight, a pious man saw Abu Bakr was weighed with the Prophet of Allah, and Umar was weighed with Abu Bakr and Uthman was weighed with Umar.”**⁽²⁾ Both ‘*Hadeeths*’ are in the *Sunan*.

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- (1) (Authentic) Narrated by *Abu Dawood* (4634), by *Al-Tirmitheh* (2287) and by *Al-Hakim* (3 / 70, 71). *Al-Tirmitheh* said, “This is a good authentic Hadeeth.” *Imam Abu Dawood* was silent about it. *Al-Hakim* said, “This is an authentic Hadeeth on the condition of the two Sheikhs, but they did not trace it.” *Al-Thahabi* also said, “*Ash’ath* is a trustworthy, but they did not take him as an evidence.” *Al-Albani* said that it was authentic.
- (2) (Its relatedness is weak) Narrated by *Ahmed* (3 / 355), by *Abu Dawood* (4636), by *Bin Abu Assim* (1134) and by *Al-Hakim* (3 / 71, 72). *Al-Thahabi* agreed with him and said it was authentic. In its narrators is *Amr Bin Aban* about whom *Al-Hafith* said, “Accepted.” Only *Bin Habban* certified him. *Al-Hafith* said in *Al-Tahtheeb*, “*Bin Habban* said, ‘He narrated about Jabir and I do not know if he heard from him.’” *Al-Munthiree* said, “Therefor e the relatedness is cut because *Al-Zuhri* did not hear from *Jabir*. *Al-Albani* said it was weak.

(213) What evidence is there for the Caliphate of *Abu Bakr* and *Umar*, in general?

There is much evidence concerning that. In the *Saheeh* the Prophet (pbuh) said, “While I was sleeping, I saw in a dream that I was on a well that had a bucket. I drew a good account of its water. Then, Abu Bakr came and took a bucket or two and his taking was weak; may Allah forgive his weakness. Then, Umar came and I have not seen one draw as Umar. Then people came with their camels.”⁽¹⁾

(214) What evidence is there for the Caliphate of *Abu Bakr* (May Allah be pleased with him) and his precedence in it?

There is very much evidence concerning this. Some have been mentioned above. In the *Saheeh* of *Al-Bukhari* and *Muslim* a woman came to the Prophet (pbuh). He (pbuh) told her to come later. She asked him what she should do in case she did not find him (meaning if she found he had died). He (pbuh) said, “If you do not find me, go to Abu

(1) Narrated by *Al-Bukhari* (3633, 3676, 3682) and by *Muslim* (*Fadha'il Al-Sahabah*/ 17, 19).

Bakr.”⁽¹⁾

On his deathbed, the Prophet (pbuh) said to *Aisha*. “Send for your father and brother to write a letter. I fear lest an imposter or anyone entertaining hope in leadership should say, ‘I have more right to it.’ Yet Allah and the believers want no one but *Abu Bakr*.”⁽²⁾

The Prophet (pbuh), during his illness, said the same when he forwarded *Abu Bakr* to lead the Muslims in Prayer. All the Companions, *Muhajireen* (Immigrants) and *Ansaar* (Supporters), agreed to give him their oath and allegiance.

(215) What evidence is there for the precedence of *Umar* in the Caliphate after *Abu Bakr* (May Allah be pleased with them)?

The Prophet (pbuh) said, “I do not know how long I will stay with you. So, take example of those who will come after me;”⁽³⁾ and he pointed to

(1) Narrated by *Al-Bukhari* (3659, 7220, 7360) and by *Muslim* (*Fadha'il Al-Sahabah* / 10).

(2) Narrated by *Al-Bukhari* (5666, 7317) and by *Muslim* (*Fadha'il Al-Sahabah* / 11).

(3) (Authentic) Narrated by *Ahmed* (5 / 382), by *Al-Tirmitheh* (3662, 3663), by *Bin Majah* (97), by *Bin Abu Assim* (1148, 1149), by *Al-Hakim* (3 / 75) and by *Al-Tahawi* (2/83, 84). =

Abu Bakr and **Umar** (May Allah be pleased with them).

In the **Hadeeth** of the 'Trial' that wavered as the waves of the sea, **Huthaifah** (May Allah be pleased with him) said to **Umar**, "Between you and **Fitnah** (Trial) is a closed door." **Umar** (May Allah be pleased with him) asked, "Will it be opened or will it be broken?" He said, "It will be broken." **Umar** (May Allah be pleased with him) said, "Then it will never be closed again."

The door was **Umar**. His breaking was his being killed. The sword was never put down in the '**Ummah**' after his death.⁽¹⁾ The whole '**Ummah**' was in agreement that he was rightly the Caliph after **Abu Bakr** (May Allah be pleased with him)

(216) What evidence is there for the precedence of Uthman in the Caliphate after Abu Bakr and Umar (May Allah be pleased with them)?

There is much evidence concerning this. **Ka'b**

= *Al-Hakim* said that it was authentic and *Al-Thahabi* agreed with him. *Al-Tirmithe* said, "This is a good *Hadeeth*." *Al-Albani* said it was authentic.

(1) Narrated by *Al-Bukhari* (525, 1435, 1895), by *Muslim* (*Al-Iman* / 231) and by *Ahmed* (5 / 386, 401).

Bin Ujaz said, "The Prophet (pbuh) mentioned a 'Trial' that was soon to come." A man covering his face passed and the Prophet (pbuh) pointed to him and said, **"That man will be on the Right Path -- during that Trial."** **Ka'b** said, "I jumped and took the man by his hands. It was **Uthman**." I said, "Is this the man, O Prophet of Allah?" He (pbuh) said, **"He is the man."** (Narrated by **Bin Majah** and **Tirmithe** about **Murrah Bin Ka'b**, and said it was authentic '**Hadeeth**',⁽¹⁾

The Prophet (pbuh) said, **"O Uthman! When Allah gives you the baton of leadership, one day, and the hypocrites want you to leave it, do not leave it."**⁽²⁾ He repeated it three times.

The people of **Shoora** (Counsel) were the first to give him their oath of allegiance then the rest of the people. The first to give him his oath of allegiance

(1) (Authentic) Narrated by **Ahmed** (4 / 235, 236, 242), by **Al-Tirmithe** (3705) and by **Bin Abu Assim** (1294) and by **Bin Majah** (111). **Al-Albani** said it was authentic.

(2) (Authentic) Narrated by **Ahmed** (6 / 75, 86, 87), by **Al-Tirmithe** (3705) and by **Bin Majah** (112). **Al-Hakim** said, "Authentic, highly related, but not traced." **Al-Thahabi** also said, "How is it authentic and it is centered round **Faraj Bin Fudhalah**?" **Al-Albani** said it was authentic and commented on what **Al-Thahabi** said by saying, "It was traced," and he pointed out how he said it was authentic. See **Thilal Al-Jannah fi Takhreej Al-Sunna** (1172)

was *Ali* (May Allah be pleased with him) immediately after *Abdul-Rahman Bin Auf* (May Allah be pleased with him).

(217) What evidence is there for the precedence of *Ali* in the Caliphate after *Abu Bakr*, *Umar* and *Uthman* (May Allah be pleased with them all)?

There is much evidence concerning this.

The Prophet (pbuh) said, “**Woe is unto *Ammar*. The aggressors will kill him. He will be calling them to Paradise and they will be calling him to the Fire.**”⁽¹⁾

Ammar was with *Ali* (R).⁽²⁾ The people of *Shaam* (now Syria) killed him while he was calling them to be loyal to the rightful *Imam Ali*. (R) The ‘*Hadeeth*’ is in *Al-Saheeh*.

The Prophet (pbuh) said, “**A group will walk out – against Islam – at a time of dispute among people. The group nearest to the truth will kill them.**”⁽³⁾

Khawarij (a deviated sect) walked out against

(1) Narrated by *Al-Bukhari* (447, 2812) and by *Muslim* (*Al-Fitan* / 70, 72, 73).

(2) (R) Means (May Allah be pleased with him).

(3) Narrated by *Muslim* (*Al-Zakat* / 149, 150, 151) .

Muslims and **Ali** (R) killed them on the battle of **Nahrawaan**. He had more right to the succession of leadership by the consensus of the people of **SUNNAH**.

(218) What is the duty towards the leaders?

The duty is to give them advice by assisting them with justice, obeying them, enjoining them of righteousness, praying behind them, fighting with them, paying them **ZAKAT**, being patient with them even though they might be unjust at times, and not fighting against them unless they show clear signs of ‘**Kufr**’, not to praise them falsely, and pray for them that Allah may grant them guidance.

(219) What is the evidence for that?

There is much evidence concerning this.

Allah said, ﴿ **O you who believe! Obey Allâh and obey the Messenger (Muhammad (peace be upon him)) and those of you (Muslims) who are in authority.** ﴾ (4: 59)

The Prophet (pbuh) said, “**Listen and obey even if a slave is your leader.**”⁽¹⁾

The Prophet (pbuh) said, “**He who finds**

(1) Narrated by *Al-Bukhari* (693, 696, 7142).

something he does not like in his leader should be patient. He who walks out of the group – of Muslims – by a hand span and then dies, he dies as a person in *Jahiliyyah* (The Pre-Islamic Period).”⁽¹⁾

***Ubadah Bin Assamit* (R) said, “The Prophet (pbuh) called us and we gave him our oath of allegiance that we should listen and obey whether we like or dislike, whether in poverty or richness, that we should not dispute people who are more fit to the things than ourselves, ‘unless you see clear signs of ‘*Kufr*’ of which you have clear evidence.”⁽²⁾**

The Prophet (pbuh) said, “If a black slave is made your leader to lead you according to the Qur’an, listen to him and obey him.”⁽³⁾

The Prophet (pbuh) said, “A Muslim must listen and obey whether he likes or dislikes, unless he is ordered to disobey Allah and the Prophet. If he is ordered of such, he should not listen nor obey.”⁽⁴⁾

(1) Narrated by *Al-Bukhari* (7053, 7054, 7143) and by *Muslim* (*Al-Fitan* / 55, 56).

(2) Narrated by *Al-Bukhari* 7052) and by *Muslim* (*Al-Imarah* / 41,42).

(3) Narrated by *Muslim* (*Al-Imarah*/ 37) and by *Ahmed* (4 / 70).

(4) Narrated by *Al-Bukhari* (1724, 2955) and by *Muslim* (*Al-Imarah* / 38).

The Prophet (pbuh) said, **“Obedience is only in ‘Ma’rouf’ (doing good).”**⁽¹⁾

The Prophet (pbuh) said, **“Even if you are beaten on the back and your money is taken from you, you must still listen and obey.”**⁽²⁾

The Prophet (pbuh) said, **“He who disobeys – a leader – will meet Allah on the Day of Judgment with no plea for him. He, who dies without giving his oath of allegiance, dies as a person in *Jahiliyyah* (Pre-Islamic Period).”**⁽³⁾

The Prophet (pbuh) said, **“He, who wants to scatter this *Ummah* (Nation) when it is united, strike him with the sword, no matter who he was.”**⁽⁴⁾

The Prophet (pbuh) said, **“There will be leaders. Some you will know, and some you will deny. He who knows is absolved, and he who denies is safe.”** They asked, “Should not we fight them?” He (pbuh) said, **“No, you should not, so long as they perform prayers.”**⁽⁵⁾

There are also other Hadeeths, all in the *Saheeh*.

(1) Narrated by *Al-Bukhari* (4340, 7257) and by *Muslim* (*Al-Imarah* / 39, 40).

(2) Narrated by *Muslim* (*Al-Imarah* / 52).

(3) Narrated by *Muslim* (*Al-Imarah* / 58).

(4) Narrated by *Muslim* (*Al-Imarah* / 59, 60)

(5) Narrated by *Muslim* (*Al-Imarah* / 62,63,64)

(220) Who should take the duty of enjoining good and forbidding evil? And what are the ranks thereof?

Allah said, ﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾ (3: 104)

The Prophet (pbuh) said, "Whoever of you sees what is wrong should change it by his hand. If he cannot, then he should change it by his tongue. And if he cannot, then he should change it by his heart. This is the least to be expected of a faithful."⁽¹⁾

There are innumerable verses and *Hadeeths* in this respect. They all clearly show that it is an obligation on all that may see, to enjoin good and forbid evil. Such obligation is not cancelled unless another *Muslim* does it for him, each according to his means. The more a person can do this, and the more is his knowledge, the more is he obligated to fulfill it. When a calamity befalls sinners, the only people to be saved are those who forbid the sins. (We wrote a separate book on this subject.)

(1) Narrated by *Muslim* (*Al-Iman* / 78, 79)

(221) What is the ruling for *Karamat* (Miracles) of *Awliya'* (The Friends of Allah)?

Such *Karamat* (Miracles) are true. It is that some miracle is achieved at their hands, which they do not do by themselves, and is not in way of challenge. Allah may cause the miracle to happen through them even though they might not know of it. The stories of the Companions of the Cave, the Companions of the Rock,⁽¹⁾ *Jurajj* – the Monk⁽²⁾ – are well known. All are miracles for their Prophets. Such *Karamat* are greater and more numerous in this *Ummah* (Nation) because of the greatness of the miracles of its Prophet (pbuh) and his high status with Allah. Such as what occurred to *Abu Bakr* during the battles of *Riddah* (Dissention).⁽³⁾ Also the call *Umar* (R) made to *Sariyah*, while the former was on the pulpit in *Madinah*. The Latter heard his call while in a battle in *Shaam* (Syria).⁽⁴⁾ *Umar's* letter to the

(1) Narrated by *Muslim* (*Al-Thikr* / 100) and by *Al-Bukhari* in *Al-Adab* (5974).

(2) Narrated by *Al-Bukhari* (3436, 2482) and by *Muslim* (*Al-Birr* / 7, 8).

(3) See *Tareekh Al-Islam* by *Al-Thahabi* (3 / 20, 25).

(4) (Good) Narrated by *Abu Na'im* in *Dala'il Al-Nubuwwah* (2 / 740), by *Bin Katheer* in *Al-Bidayah* (7 / 131) and by *Bin Hajar* in *Al-Issabah* (3/52, 53). *Al-Hafith* and *Bin Hajar* =

Nile which made it overflow again.⁽¹⁾ The Miracle of *Alaa' Bin Al-Hadramy's* horses, which he rode over the sea, while fighting the Romans, is also known. The prayer, which *Abu Muslim Al-Kholani* performed in a fire kindled by *Al-Aswad Al-Ansi*, is also one of these miracles. There are many more *Karamat* that occurred to many of them during the life of the Prophet (pbuh) and during the reign of the Companions and those who followed them in good deeds. These *Karamat* continue to this day and they will continue till the Day of Judgment. All these *Karamat* are miracles for our Prophet (pbuh) because the people of *Karamat* only got them through following him (pbuh). If a miracle may occur to one who does not follow the Prophet (pbuh), it is a *Fitnah* (Trial) and not a *Karama*. Those people who have such trials are not the Friends of Allah but the friends of *Satan*.

= said that its relatedness was good. *Al-Sakhawi* quoted it from him in *Al-Maqaasid* (1333)

- (1) (Its relatedness is weak) Narrated by *Bin Katheer* in *Al-Tafseer* (3 / 464). One of the narrators is *Bin Luhai'ah* who is disputed. *Al-Hafith* said about him in *Al-Taqreeb*, "He is truthful of the seventh degree. He was confused after his books were burned."

(222) Who are the *Awliya'* (The Friends of Allah)?

They are those who believe in Allah, fear Him and follow the Prophet (pbuh)

Allah said, ﴿ No doubt! Verily, the *Auliya'* of Allâh (i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve. ﴾ (10- 62)

Allah said, ﴿ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ﴾ (10: 63)

Allah said, ﴿ Allâh is the *Walî* (Protector or Guardian) of those who believe. He brings them out from darkness into light. ﴾ (2: 257)

Allah said, ﴿ 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). And whosoever takes Allâh, His Messenger, and

those who have believed, as Protectors, then the party of Allâh will be the victorious. ﴿ (5: 55-56)

The Prophet (pbuh) said, "Those children of *Abu Fulan* (such and such person) are not my *Awliya'*. My *Awliya'* are those who fear Allah."⁽¹⁾

Al-Hassan (R) said, "Some people claimed to love Allah. Allah tried them with the following verse:

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. ﴾ (3: 31)

Al-Shafi'i (R) said, "If you see a man walking on water, or fly in the air, do not believe it. Do not be fooled by him. First, find out if he is a follower of the Prophet (pbuh)."

(1) Narrated by *Muslim* (*Al-Iman* / 366). All of them are in the same meaning.

(223) Who is the band alluded to in the Hadeeth, “A band of my people will remain steadfast to the truth. They will not be harmed by those who oppose them, till the command of Allah comes to pass?”⁽¹⁾

This band is the one who will be saved of the seventy-three sects. The Prophet (pbuh) singled it out of those sects. The Prophet (pbuh) said, **“All of them are in Hell except one. It is the *Jama’ah* (the *Sunnah* Group).**

In another Hadeeth he (pbuh) said, **“They are those who act in the same way as I and my Companions did.”**

We ask Allah to make us among them, not to change our hearts once He has guided us, and to grant us mercy from Him; He is the One, Who grants freely.

Allah said, **﴿ Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks are to Allâh, Lord of the ‘*Alamîn* (mankind, jinn and all that exists). ﴾ (37: 180-182)**

(1) Narrated by *Al-Bukhari* (3116, 3640, 3641) and by *Muslim* (*Al-Iman* / 247).

The author (May Allah have mercy on him and his parents) says,

“I completed the manuscript, Monday morning, the first of *Shaban*, 1365 of *Hegira* of Prophet *Muhammad* (Allah’s Prayers and Peace be upon him, his family, his Companions, his followers and the followers of his followers in good deeds till the Day of Judgment.

I completed revising it Sunday morning, the fourteenth of the same month.

May Allah make all our efforts pure for the Sake of His Countenance.

Amen

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وَكَايَةُ الْمُطَوِّعَاتِ فِي الْحَجِّ الْعَلِيِّ
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