

THE ABRIDGEMENT OF THE  
LEVELS OF PEOPLE  
IN THE  
**HEREAFTER**

By The Great Scholar, The Imaam  
IBNUL-QAYYIM ALJAWZIYYAH  
(Died 752 AH)

مختصر  
طبقات المؤلفين

Taken from the book:  
"The Path of the Two Migrations  
And The Door to the Two States of Bliss"

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Abridged by  
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مختصر

طبقات المؤلفين

Translated By  
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Birmingham, UK.

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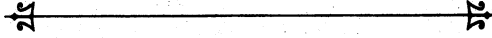
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*In the name of Allaah, the Most Merciful, the Bestower of Mercy*

## INTRODUCTION



All praise is for Allaah, we praise Him, we seek His aid, we ask for His forgiveness, we repent to Him and we seek Allaah's refuge from the evils of ourselves and the evil consequences of our actions.

Whomever Allaah guides then none can misguide him, and whomever Allaah misguides then none can guide him; and I bear witness that none has the right to be worshipped except Allaah, alone, having no partner; and I bear witness that Muhammad is His Slave and His Messenger.

To proceed: So these are the levels of the people, and their ranks in the Abode of the Hereafter, as mentioned by Ibnul-Qayyim (رحمته الله) and they are eighteen in number.

The highest level is that of the Messengers, may Allaah extol and grant them perfect peace and security: and they are of three levels, the highest of them being:

- (i) 'Those firmest in resolve' (*Oolul-'Azim*): Nooh, Ibraaheem, Moosaa, `Eesaa and Muhammad, may Allaah extol and grant them perfect peace and security, then:
- (ii) those besides them from the Messengers (*Rusul*), then:

- (iii) the Prophets (*al-Anbiyaa*), those who were not sent as Messengers to their nations; and then:
- (iv) the truest and sincerest followers of the Messengers (*as-Siddeeqoon*) – the inheritors of the Messengers, those who established what the Messengers had been sent with, in their knowledge, actions and in calling to Allaah, then:
- (v) the just *Imaams* and Rulers, then:
- (vi) those who strove and fought *Jihaad* in Allaah's cause, with their wealth and their persons, then:
- (vii) those who preferred others over themselves, treated the people with goodness and performed charitable acts, then:
- (viii) those for whom Allaah opened a door to performance of good which was restricted to themselves, such as Prayer, Charity, Fasting, *Hajj*, and so on, then:
- (ix) the level of the people of salvation, and they were those who carried out Allaah's obligations and avoided that which He prohibited, then:
- (x) the level of a people who wronged themselves and committed major sins forbidden by Allaah; however Allaah granted them sincere repentance before death. So they died upon sincere repentance, so Allaah accepted their repentance; then:
- (xi) the level of a people who combined righteous deeds and evil deeds, meeting Allaah whilst persisting upon their sins and not repentant. However their good deeds outweighed their evil

deeds: the balance of the good they did being heavier. So they are also saved and successful, then:

- (xii) a people whose good and evil deeds were equal, and they are the companions of the Heights (*al-A'raaf*) – which is a place between the Paradise and the Fire; and they will eventually enter Paradise, then:
- (xiii) the level of those who were afflicted and put to trial – we ask Allaah for well being and security, and they were Muslims whose scales were light: their evil deeds outweighed their good deeds. There are established *ahaadeeth* concerning them showing that they will enter the Fire and will be in it in accordance with their deeds; and then they will come out of it through the intercession of those who intercede and the Mercy of the Most Merciful of those who show mercy, then:
- (xiv) a people who had no acts of obedience or disobedience, nor Unbelief, nor true Faith (*Eemaan*), and they are of different types: from them are those who the true call did not reach; and from them is the insane person who did not possess intellect; and from them is the deaf person who never heard anything; and from them are the children of the *Mushriks* who died before being able to correctly discern anything. So the Scholars differ concerning them, having eight positions. The most correct of these is that they will be tested on the Day of Resurrection, and a Messenger will be sent to them there: whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire; because Allaah



does not punish anyone until the Proof is established upon him and he then turns away from it and obstinately refuses it, just as He, the Most High, said:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ ﴾

Meaning: «And We do not punish until We send a Messenger»<sup>1</sup>, then:

- (xv) the level of the Hypocrites (*al-Munaafiqoon*) who outwardly displayed *Islaam* but inwardly concealed Unbelief (*Kufr*), and they are in the lowest depth of the Fire, then:
- (xvi) the heads of Unbelief (*Kufr*), its leaders, and its callers, then:
- (xvii) the level of those Unbelievers who were blind-followers and ignorant ones, and the *Ummah* are agreed that they are Unbelievers, and lastly:
- (xviii) the level of the *Jinn*, and they were bound with duties – liable to reward or punishment in accordance with their deeds, just as Allaah, the Most High, said:

﴿ وَلِكُلِّ دَرَجَةٍ مَّا عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَلَهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿١٩﴾ ﴾

Meaning: «And for all there will be degrees in accordance with what they did, so that He may fully recompense them for their deeds, and they will not be wronged.»<sup>2</sup>

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<sup>1</sup> Sooratul *al-Israa* (17):15

<sup>2</sup> Sooratul *Ahqaaf* (46):19

So these levels, as you see, comprehend all the types of Mankind and *Jinn*: their old and their young, the Muslims and the Unbelievers, the obedient and the disobedient, their people of knowledge and their ignorant ones, the leaders from them and the subjects. The *Imaam*, the verifier, Ibnul-Qayyim mentioned them in his valuable book '*Tareequl-Hijratayn wa Baabus-Sa'aadatayn*' (Two Migrations and the Door to the Two States of Bliss) – and by 'the two Migrations' – he meant migrating towards Allaah and to His Messenger through true Faith (*Eemaan*), love, and obedience; and by 'the two states of Bliss' he meant the Bliss of this world and the Hereafter for those who were true Believers and who performed righteous and correct deeds.

So this is a marvellous classification in which he explained what is for or against each level. It includes the correct Belief (*'Aqeedah*) with regard to the Prophets, and the Messengers, and the righteous servants of Allaah – and their virtues, ranks, and the reward that He has prepared for them; and it includes the virtues of righteous and correct deeds; just as it includes the correct Belief regarding the Hypocrites (*al-Munaafiqoon*), and the Unbelievers, and those who associate others with Allaah – and what He has prepared for them from torment and humiliation.

So when I read it and felt its importance and its tremendous value and benefit, I wished to put it before the readers and to abridge it for them from that valuable book, so that they should benefit from it and derive admonition from it.

So having mentioned them in summarized form in this introduction, I will mention them in detail in what follows, mentioning along with them their proofs and what the people of knowledge said concerning them, just as *Imaam* Ibnul-Qayyim (رحمته الله) mentioned them.

And I ask Allaah, the Generous, the Lord of the Tremendous Throne; that He cause it to be of benefit to those who read it or hear it, and that He grants tremendous reward to its author, and that He gathers us along with him in the Abode where He bestows generously, along with those whom Allaah has bestowed Favour upon – the Prophets, the truest and sincerest followers of the Messengers, the Martyrs, and the Righteous.

And all praise is for Allaah, the Lord of the whole creation – abundant, pure, and blessed praise, just as our Lord loves and is pleased with, and just as befits His Majesty and tremendous Authority.

And may Allaah extol and grant peace and security to the best of His creation and of His Prophets: our Prophet Muhammad – and likewise his family, his companions, and his followers until the Day of Recompense.



## THE LEVELS OF THE PEOPLE IN THE HEREAFTER AND THESE LEVELS ARE EIGHTEEN IN NUMBER



**THE FIRST LEVEL:** And it is the highest level of all: the level of Messengership (*ar-Risaalah*).

So the noblest of the creation with Allaah and those having most particular nearness to Him are His Messengers (*Rusul*). They are the ones whom He chose from His servants: the ones out of all the creation whom He sent greetings of peace and security upon. It is just as He, the Most High, said:

﴿ وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴾

Meaning: «And peace and security be upon the Messengers.»<sup>3</sup>

And He, the Most High, said:

﴿ قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ﴾

Meaning: «All Praise is for Allaah and may peace and security be upon those servants of His that He chose.»<sup>4</sup>

Then sufficient in regard to their virtue and their nobility is that Allaah – the One Free of all imperfections and the Most High – chose them in particular to receive His Revelation (*Wahee*), and He made them trustees upon His Message, and

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<sup>3</sup> *Sooratus-Saaffaat* (37): 181

<sup>4</sup> *Sooratun-Naml* (27): 59

intermediaries in transmitting it, between Himself and His servants.

He particularised them with all the different types of honour. So amongst them are those He took as an especially beloved friend (*Khaleel*)<sup>5</sup>, and from them were some whom He spoke

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<sup>5</sup> Translator's footnote: '*Khaleel*' (intimate friend): Ibnul-Qayyim (رحمته الله) said in '*Madaarijus-Saalikeen*' (3/31), mentioning the tenth and highest level of love: «The tenth: is the level of '*al-khullah*,' which the two *khaleels* were particularised with, as is authentic from him (رحمته الله) that he said: «*Allaah took me as a 'khaleel' just as He took Ibraaheem as a 'khaleel'*.» [Muslim (no. 532)]

And he (رحمته الله) said: «If I were to have taken a '*khaleel*' from the people of the earth I would have taken Aboo Bakr as a *khaleel*, however your companion (i.e. the Prophet (ﷺ) himself) is the '*khaleel*' of the Most Merciful.» [al-Bukhaaree (no. 3656) and Muslim (no. 2383)], and the two *hadeeths* are found in the '*Saheeh*,' and they nullify the saying of those who say that '*al-Khullah*' was for Ibraaheem and '*al-Mahabbah*' (love) was for Muhammad (ﷺ) such that Ibraaheem was His '*khaleel*' and Muhammad was His '*Habeeb*'.»

Shaikhul-Islaam Ibn Taimiyyah said in '*Al-'Uboodiyah*' (pp.128-131): «'*al-Khullah*' is perfect and complete love which necessitates from the servant complete servitude to Allaah; and that the Lord, the One free of all imperfections, nurtures His servants, those He loves and who love Him, perfectly and completely... So He has informed that He loves His believing servants, and that the Believers love Him – to the extent that He said:

﴿ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

Meaning: «But those who believe are much stronger in their love of Allaah.» [Sooratul-Baqarah (2): 165]

However, '*al-Khullah*' is something special and unique. As for the saying of some people that 'Muhammad is the beloved one (*habeeb*)

directly to,<sup>6</sup> and from them were those whom He raised to a lofty position, higher than the others in level.

of Allaah, whereas Ibraaheem is the 'Khaleel' of Allaah,' thinking that love (*al-Mahabbah*) is above 'al-Khullah' – then this is a weak saying, since Muhammad is also the 'Khaleel' of Allaah – as is established in the plentiful authentic *ahaadeeth*..»

Al-Haafiz Ibn Katheer said in his *tafseer* of *aayah* 125 of *Sooratu-Nisaa*:

﴿ وَأَتَّخِذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴾

Meaning: «And Allaah took Ibraaheem as a *khaleel*...». «This is an encouragement to follow him, since he is an *Imaam* who should be closely followed, since he reached the furthest limit which is closeness to Allaah which the servants seek to reach, for he reached the level of 'Khullah' – which is the highest level of love; and this was because of his abundant obedience to his Lord..: He was called the 'khaleel' of Allaah because of the intensity of his Lord's, the Mighty and Majestic, love for him, on account of the acts of obedience he performed, doing that which He loves and is pleased with.»

<sup>6</sup> Translator's footnote: Allaah, the Most High, said:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

Meaning: «And Allaah spoke directly to Moosaa».

[*Sooratu-Nisaa* (4): 164]

And He, the Most High, said:

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ ﴾

Meaning: «And when Moosaa came to Our appointed place and His Lord spoke to him».

[*Sooratu-A'raaf* (7):143]

Furthermore, He has not made any way for His servants to reach Him except by following their way, nor any means of entry into His Paradise except by following behind them.

He did not give any honour to any person except at their hands. So they (the Messengers) are the closest of the creation to Allaah, and they are the highest of the people in level with Him, and the most beloved of the people to Him, and the most honourable of the people with Him.

So in summary all of the good of this world and of the Hereafter is only acquired by the servant at their hands – through the Messengers. So through them Allaah came to be correctly known, and by means of them Allaah was worshipped and obeyed, and through them that which Allaah, the Most High, loves came about upon the earth.

Then the highest of them in level are the *Oolul-`Azim* (those firmest in resolve) from amongst them. They are the ones mentioned in the Saying of Allaah, the Most High:

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

Meaning: «He has legislated for you from the Religion that which He enjoined Nooh with, and that which was sent by Revelation to you (meaning Muhammad (ﷺ)) and that

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*Al-Haafiz* Ibn Katheer (رحمته الله) said: “This characteristic was an honour bestowed upon Moosaa عليه السلام and therefore he was entitled ‘*al-Kaleem*’ [the one spoken to (by Allaah)].

which We enjoined Ibraaheem, and Moosaa, and `Eesaa with, that you should establish the true Religion and not separate into sects within it.»<sup>7</sup>

They are the highest level of the whole of the creation and between them intercession will be passed on the Day of Resurrection until they refer it back to the last of them, and the most excellent of them: Muhammad (ﷺ).<sup>8</sup>

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<sup>7</sup> *Sooratush-Shooraa* (42): 13

<sup>8</sup> Translator's footnote: As shown by the long *hadeeth* of the Intercession (*ash-Shafaa'ah*) reported by al-Bukhaaree (no. 4712) and Muslim (no. 194) as a hadeeth of Aboo Hurairah (رضي الله عنه):

Some (cooked) meat was brought to Allaah's Messenger (ﷺ) and the meat of a forearm was presented to him, as he used to like it. He ate a morsel of it and said: 'I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allaah will gather all the people of earlier generations as well as later generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to bear or stand. Then the people will say: 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord.' Some people will say to some others: 'Go to Aadam.' So they will go to Aadam and say to him: 'You are the father of mankind; Allaah created you with His Own Hand and breathed into you the spirit which He created for you; and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Aadam will say: 'Today my Lord has become angry as He has never become before nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nooh.' So they will go to Nooh and say (to him), 'O Nooh! You were the first of the Messengers



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to the people of the earth, and Allaah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?" He will say: "Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibraaheem." They will go to Ibraaheem and say: "O Ibraaheem! You are Allaah's Messenger and His Khaleel from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?" He will say to them: "My Lord has today become angry as He has never become before nor will ever become thereafter. I had told three lies (Aboo Hayyaan (the sub-narrator) mentioned them in the hadeeth.) Myself! Myself! Myself! Go to someone else; go to Moosaa." The people will then go to Moosaa and say: "O Moosaa! You are Allaah's Messenger and Allaah gave you superiority above the others with His Message and with His direct Speech to you; (please) intercede for us with your Lord. Don't you see in what state we are?" Moosaa will say: "My Lord has today become angry as He has never become before nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to `Eesaa." So they will go to `Eesaa and say: "O `Eesaa! You are Allaah's Messenger and came about through His Word which He sent to Maryam, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?" `Eesaa will say: "My Lord has today become angry as He has never become before nor will ever become thereafter. `Eesaa will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say: 'O Muhammad! You are Allaah's Messenger and the last of the Prophets, and Allaah forgave your early and later sins. (Please) intercede for us with your Lord. Don't you see in what state we are?'" The Prophet (ﷺ) added: "Then I will go beneath Allaah's Throne and fall in prostration before my Lord. And then Allaah will guide me to

**THE SECOND LEVEL:** Those besides them from the Messengers, with their different levels of excellence; some of them having excellence over others.

**THE THIRD LEVEL:** Those who were not sent as bearers of a Message to their nations. They received Prophethood (*Nubuwwah*), but not Messengership (*Risaalah*).

They were given distinction over their nations by the fact that Allaah sent Revelation (*Wahee*) to them and by His sending Angels to them.

As for the Messengers (*Rusul*) then they were given the special distinction over them of being sent to deliver a Message to their nations, calling them to Allaah with His Revealed Laws and commands.

So they both shared in receiving Revelation and in having Angels descend to them.<sup>9</sup>

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such praises and glorification of Him as He has never guided anybody else before me.' Then it will be said, 'O Muhammad, raise your head. Ask and it will be granted; intercede, and your intercession will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord.' It will be said: 'O Muhammad! Let those of your followers who have no accounting due upon them enter through the right-hand gate of Paradise; and they will share the other gates with the people.' The Prophet further said: 'By Him in Whose Hand is my soul, the distance between every two gate-posts of Paradise is like the distance between Mecca and Busra (in Shaam).'

<sup>9</sup> Translator's footnote: Concerning the number of the Messengers (*Rusul*) and the Prophets (*al-Anbiyaa*): Aboo Umaamah (رضي الله عنه) said: A man said: "O Messenger of Allaah! Was Aadam a Prophet?" He said: 'Yes, One spoken to.' He said: "How many were there between him

**THE FOURTH LEVEL:** The inheritors of the Messengers, those who were their successors in their nations. They were the ones who established that which they had been sent with, in knowledge and in action and in calling the creation to Allaah, upon their way and upon their methodology (*minhaaj*).

This is the most excellent of the levels of the creation after Messengership and Prophethood. It is the level of the '*Siddeeqeen*.'<sup>10</sup> (the true and sincere followers of the Messengers,

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and Nooh?" He said: **Ten generations.** He said: "O Messenger of Allaah! How many Messengers were there?" He said: **Three hundred and fifteen.** [Reported by Aboo Ja'far ar-Razzaz in his '*Majlis minal Amaalee* (mss. 178/1) and declared to have a *saheeh* chain of narration by Shaikh al-Albaanee in '*As-Saheehah*' (no. 2668).]

As for the number of Prophets, then it occurs in one narration of the *hadeeth* of Aboo Umaamah (ؓ) as being 124,000 [reported by Ahmad (5/265) with a chain of narration containing `Alee ibn Yazeed al-Alhaanee who is weak], and likewise in some narrations of a *hadeeth* of Aboo Dharr. Shaikh al-Albaanee said in summary in '*As-Saheehah*' (6/1/363): "The number of Prophets mentioned in one of its chains and in three chains of the *hadeeth* of Aboo Dharr is authentic due to supports (*saheeh lighairihi*)..."

<sup>10</sup> Translator's footnote: Shaikh `Abdul-`Azeez ar-Rasheed said in '*at-Tambeehaatus-Saniyyah*': "The '*Siddeeqeen*' are those whose actions prove the truth of their sayings. So the '*Siddeeq*' is one who is extensive in truth, just as occurs in the *hadeeth*: **A man is true and truthful, and keenly adheres to being truthful until he is written down with Allaah as a '*Siddeeq*'.** [Muslim (2607/104)], or one extensive in attesting to the truth...."

Ibnul-Qayyim (ؒ) said in '*Madaarijus-Saalikeen*' (2/280-281): "The foundation of true Faith (*al-Eemaan*) is being true and truthful (*as-*

Sidq), whereas the foundation of Hypocrisy (*an-Nifaaq*) is lying/falsehood (*al-kadhib*). So falsehood and *Eemaan* do not come together except that they will fight against each other.

Furthermore He, the Perfect One, informed that on the Day of Resurrection nothing will benefit the person or secure his salvation from His punishment except for his being true and truthful. He the Most High, said:

﴿ قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٥١﴾ ﴾

Meaning: «This is a Day when the truthful will profit from their truth. There will be for them Gardens beneath which rivers flow – they will remain therein forever, Allaah is pleased with them and they are pleased with Him. That is the tremendous success.»  
[*Sooratul-Maa'idah* (5): 119]

And He, the Most High, said:

﴿ وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾ ﴾

Meaning: «Whoever comes with the truth and those who attest to it, they are the ones who are dutiful to Allaah.»  
[*Sooratur-Zumar* (39): 33]

So the person who comes with the truth is the one who is true in his affairs: in his sayings, in his actions and in his condition, for truth occurs in these three.

So truth in sayings means the tongue being upright in its sayings, just as an ear of corn is upright upon its stalk. Truth in action is that his deeds are upright upon the command and upon following correctly, just as the head is upright upon the body. Then truth in condition is that the actions of the heart and the body parts are upright upon

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sincerity (*al-Ikhlaas*), and in exerting ones full effort, and striving to the best of one's ability.

So in this way the servant comes to be from those who 'come with the truth'. Then in accordance with the completeness of these affairs and how perfectly he establishes them will be the person's degree of 'Siddeeqiyyah' (trueness and the true following of the Messengers. So therefore Aboo Bakr *as-Siddeeq* (ﷺ) was the highest pinnacle of 'Siddeeqiyyah,' and was called '*as-Siddeeq*' (the true attester and the true follower) unrestrictedly.

Then '*as-Siddeeq*' (eminently true and truthful) is greater than '*as-Sadooq*' (the true and sincere), and '*as-Sadooq*' is greater than '*as-Saadiq*' (one who is truthful).

So the highest level of truth is the level of being a '*Siddeeq*,' which is perfect sincerity and purity of worship towards the One Who sent him."

Shaikh Ibn 'Uthaymeen said in his explanation of '*al-Aqeedatul Waasitiyyah*' (1/154-155): "The explanation given for the '*Siddeeq*' is His Saying, He the Most High:

﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾

Meaning: «Whoever comes with the truth and those who attest to it.»

[*Sooratuz-Zumar* (39): 33]

And He, the Most High, said:

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

Meaning: «And those who truly believe in Allaah and His Messenger they are eminently truthful followers of the Messengers.»

[*Sooratal-Hadeed* (57): 19]

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So whoever completely establishes *Eemaan*, and *Eemaan* cannot be corrected except by trueness and true attestation and following, then he is a '*Siddeeq*'.

So trueness in belief (*'Aqeedah*) is through '*al-Ikhlaas*' (purity and sincerity), and this is the hardest thing for a person, to the extent that some of the *Salaf* said: 'I never had to strive with my soul as hard as I had to strive with it regarding '*Ikhlaas*.' So it is essential that the person is true in his intent, i.e. in his creed and belief (*'Aqeedah*) and that he makes all his worship purely and sincerely for Allaah, the Mighty and Majestic.

Then truth in speech is that he does not say except that which is a true reality, whether concerning himself or others. So he establishes the truth upon himself and upon others: his father, his mother, his brother, his sister and so on.

As for the truth in actions, then it is that his actions conform to what the Prophet (ﷺ) came with; and from truth in actions is that they spring from sincerity (*al-Ikhlaas*), so if they do not spring from sincerity they will not be true, since his deeds will be contrary to his sayings.

So therefore '*Siddeeq*' is one who is true in his creed and belief and his sincerity and purity of worship and in his sayings and his deeds.

Then the greatest of all the '*Siddeeqoon*' without restriction is Aboo Bakr (رضي الله عنه), since this *Ummah* is the greatest of all nations, and the greatest of this *Ummah* after the Prophet is Aboo Bakr (رضي الله عنه).

Also '*as-siddeeqiyyah*' is a level open to men and women. Allaah the Most High said regarding `Eesaa ibn Maryam:

﴿وَأُمُّهُ صِدِّيقَةٌ﴾

Meaning: «And his mother was one who was eminently true and truthful and attested to the truth»

[*Sooratul-Maa'idah* (5): 75].

who attested to the truth), and this is why Allaah joined them along with the Prophets.

Allaah, the Most High, said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا ﴿٦١﴾ ﴾

Meaning: «And whoever obeys Allaah and the Messenger then they will be along with those whom Allaah has bestowed favour upon from the Prophets and their true and sincere followers (the *Siddeeqeen*), and the martyrs, and the righteous and what a fine company they are.»<sup>11</sup>

So He joined the level of the true and sincere followers to the level of Prophethood, and they are '*ar-Rabbaaniyyoon*'<sup>12</sup> (the

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Likewise 'Aa'ishah (*radi Allaahu 'anhaa*) is called '*as-Siddeeqah*' daughter of '*as-Siddeeq*'; and Allaah, the Most High, bestows favour upon whomever He wishes from his servants."

<sup>11</sup> *Sooratu-Nisaa*: (4): 69

<sup>12</sup> Translator's footnote: Allaah, the Most High, said:

﴿ كُونُوا رَبَّانِيِّينَ ﴾

Meaning: «Be you '*Rabbaaniyyoon*'».

[*Sooratu-Aal-Imraan* (3): 79]

Ibn Jareer at-Tabaree (رحمته الله) said: «The most correct saying in my view regarding the '*Rabbaaniyyoon*' is that they are the plural of '*Rabbaanee*', and that '*Rabbaanee*' is an ascription to '*Rabbaan*': one who cultivates the people. So he is the one who rectifies their affairs, cultivates them, and takes care of them...

So since the affair is as we have described, and 'Rabbaan' is what we have mentioned, and the 'Rabaanee' is the person ascribed to the characteristic I have described; and since the scholar having knowledge and understanding of the Religion and having wisdom is from those who rectify the affairs of the people by teaching them the good and calling them to that which will bring about their benefit; and likewise is the case of the wise person who is fearful and dutiful to Allaah, and likewise the one in authority over the affairs of the people who proceed upon the way of the just from those who rectify the affairs of the creation by establishing amongst them whatever rectifies their present and future lives, and does that which benefits them in their Religion and their worldly life. Therefore all of these are deserving of entering under His saying, He the Mighty and Majestic:

﴿كُونُوا رَبَّانِيِّينَ﴾

Meaning: «Be you 'Rabbaaniyyoon'».

[Sooratu-Aal-Imraan (3): 79]

So the 'Rabbaaniyyoon' are therefore the pillars of the people in understanding of the Religion, and knowledge, and in the affairs of the Religion and the world. So therefore Mujaahid said: "They are above the 'Ahbaar', since the 'Ahbaar' are the people of knowledge, whereas the 'Rabbaanee' is the person who gathers along with knowledge and understanding of the Religion, awareness of governance, administration of affairs, taking care of the affair of the subjects and whatever will rectify them in their worldly life and their religion.»

Shaikhul-Islaam Ibn Taimiyyah (رحمته الله) said in ['Majmoo'ul-Fatawaa': (1/62-63)]: «And when Ibnul-Hanafiyyah (رحمته الله) heard that Ibn `Abbaas (رضي الله عنه) had died, he said: 'Today the 'Rabbaanee' of this Ummah has died,' and this was because he used to educate them with the knowledge that Allaah gave to him.



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Ibraaheem (i.e. an-Nakhaa'ee) (رضي الله عنه) said, "Alqamah (i.e. Ibn Qays an-Nakhaa'ee, d. 92H) was from the 'Rabbaaniyyoon'." And Mujaahid said: 'They are those who cultivate the people with the simpler matters of knowledge before the more difficult ones.' So they are those who command and forbid, since 'al-ahbaar' (the learned men) includes those who inform of knowledge and report it from others and narrate it from others even if he does not command or forbid.

So this is what is related from the *Salaf* with regard to the 'Rabbaanee'. It is related from `Alee (رضي الله عنه) that he said: 'They are those who nourish the people with wisdom and cultivate them upon it.' And from Ibn `Abbaas (رضي الله عنه) that he said: 'They are the people of knowledge and understanding (*al-Fuqahaa*) – those who teach.'

I say: The ones who command and forbid are the people of knowledge and understanding who teach.

Qataadah and `Ataa' said: 'They are the people of understanding of the Religion (*al-fuqahaa*), the scholars (*al-Ulamaa*), the people of wisdom (*al-hukamaa*).'

Ibn Qutaybah said: 'Its singular is 'Rabbaanee' and they are the scholars who teach.'

Ibnul-Qayyim said in '*Miftaah Daaris-Sa'aadah*' (1/126-127) commenting upon the advice of `Alee (رضي الله عنه) to Kumayl ibn Ziyaad: "The people are of three types: a 'Rabbaanee' scholar, a student upon the path of salvation, and the rabble – those who follow anyone who calls out..."

So the 'Rabbaanee' scholar is the one whose virtue cannot be increased upon by any virtuous person, nor can anyone striving attain a station higher than it. So a person's having the characteristic of being 'Rabbaanee' includes his having all the attributes which knowledge necessitates for its people and it prevents him from every characteristic which is contrary to it. Then the meaning of

people of knowledge who nurture and teach the people with wisdom), and they are the people who are firmly grounded in knowledge (*ar-Raasikhoona fil-`Ilm*), and they are the intermediaries between the Messenger (ﷺ) and his nation. So they are his successors and his allies and his party and his own people. They are the bearers of his Religion, and they are the ones for whom it is guaranteed that they will continue to be upon the truth not being harmed by those who forsake them, nor by those who oppose them right until Allaah's affair comes to pass whilst they still remain upon that.

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'*Rabbaanee*' in the language is one having a high degree of knowledge and a lofty station in it. So this is what they take to be the meaning of His Saying, He the Most High:

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ﴾

Meaning: «**Why did not the *Rabbaaniyyoon* forbid them?!**».

[*Sooratul-Maa'idah* (5): 63]

And His Saying:

﴿كُونُوا رَبَّانِيِّينَ﴾

Meaning: «**Be you '*Rabbaaniyyoon*'**».

[*Sooratu-Aal-Imraan* (3): 79]

Ibn `Abbaas (رضي الله عنه) said: 'People of wisdom, people of understanding of the Religion,' and Aboo Razeen said: 'People of understanding of the Religion, people of knowledge,' and Aboo `Umar az-Zaahid said: 'I asked Tha'lab about this word: '*ar-Rabbaanee*', he said: I asked Ibnul A`raabee and he said: If a man is a person of knowledge and acts (upon it) and teaches it, it is said about him 'This is a '*Rabbaanee*'. So if he misses out on a single one of these qualities than we do not call him '*Rabbaanee*'.''

Allaah, the Most High, said:

﴿وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۖ أُولَٰئِكَ هُمُ الصَّٰدِقُونَ﴾

Meaning: «And those who truly believe in Allaah and His Messenger, they are the *Siddeeqoon* (the true and sincere followers who attest to the truth).»<sup>13</sup>

What is meant is that the level of the true and sincere followers who attested to the truth (*as-Siddeeqiyyah*); the level of the people of knowledge who nurture and teach the people with wisdom (*ar-Rabbaaniyyah*), those who inherited from the Prophets<sup>14</sup> and of the successors to the Messengers, this is the

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<sup>13</sup> *Sooratul-Hadeed* (57):19

<sup>14</sup> Translator's footnote: Aboo Daawood narrated in his '*Sunan*' [Book of Knowledge: Chapter (1): An encouragement upon seeking knowledge; no. 364]: "Musaddad ibn Musarhad narrated to us: `Abdullaah ibn Daawood narrated to us: I heard `Aasim ibn Rajaa' ibn Haywah narrate from Katheer ibn Qays who said: 'I was sitting with Abud-Dardaa' in the mosque of Damascus and a man came and said: 'O Abud-Dardaa', I have come to you from the city of Allaah's Messenger (ﷺ) because of a *hadeeth* which I have heard that you narrate from Allaah's Messenger (ﷺ). I did not come for any other need.' He said: 'Then I heard Allaah's Messenger (ﷺ) say: 'Whoever takes a path by which he seeks knowledge, then Allaah, the Mighty and Majestic, will cause him to be upon one of the paths leading to Paradise; and the Angels lower their wings in pleasure at the one who seeks knowledge; and as for the scholar, then the inhabitants of the heavens seek forgiveness for him, and the fish in the water; and the excellence of the scholar over the worshipper is like the excellence of the moon on the night when it is full over the rest of the stars; and the scholars are the inheritors of the Prophets. For the Prophets do not leave any *deenars* or *dirhams* as inheritance; they leave the knowledge as an inheritance: so whoever takes it takes an abundant portion.'"  
[Declared *saheeh* by *Shaikh al-Albaanee*.]

most excellent of the levels of the *Ummah* (the *Islaamic* nation).

And if they had no other excellence and no other nobility besides the fact that whichever person acts upon their teaching and whichever person acts upon direction which they gave or teaches something from that to someone else, then they will receive the same reward as them and this will continue as long as this guidance continues in the *Ummah*, throughout the ages.

As is authentic from the Prophet (ﷺ) that he said to `Alee ibn Abee Taalib (رضي الله عنه): **«By Allaah, that Allaah should guide through you a single man will be better for you than red camels.»**<sup>15</sup>

And it is authentic from him (ﷺ) that he said: **«Whoever establishes a fine precedent in Islaam, then he will receive reward the same as the reward of whoever acts upon it, nothing being reduced from their reward at all.»**<sup>16</sup>

And it is authentic from him (ﷺ) also that he said: **«When the servant dies, his deeds are cut off except for three: a continuing charity, or knowledge from which benefit is derived, or a righteous child who makes supplication for him.»**<sup>17</sup>

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<sup>15</sup> Translator's footnote: Reported by al-Bukhaaree (no. 3009) and Muslim (no. 2406) from a *hadeeth* of Sahl ibn Sa'd as-Saa'idee (رضي الله عنه).

<sup>16</sup> Translator's footnote: Reported by Muslim, an-Nasaa'ee and others from a *hadeeth* of Jareer ibn `Abdillaah (رضي الله عنه).

<sup>17</sup> Translator's footnote: Reported by al-Bukhaaree in his book '*al-Adabul-Mufrad*' and Muslim from a *hadeeth* of Aboo Hurairah (رضي الله عنه).

And it is authentic from him (ﷺ) that he said: 'Whomever Allaah wishes good for He grants him knowledge and understanding of the Religion.'<sup>18</sup>

And there occurs in the 'Sunan' from him (ﷺ) that he said: 'As for the scholar then the inhabitants of the heavens and the earth seek forgiveness for him, even the ant in its hole.'<sup>19</sup>

Then the *ahaadeeth* concerning this are many. Ibnul-Qayyim (رحمته الله) said: "We have mentioned two hundred proofs showing the virtue of knowledge and its people in a separate book," meaning his book, '*Miftaah Daaris-Sa`aadah wa Manshooru Wilaayatil-Ilm wal-Iraadah*' (The Key to the Abode of Bliss and an Exposition of the State of Knowledge and Will).

So what a high level this is, and what a tremendous virtue, and what a lofty position that a person in his life – whilst he himself is occupied with some of its occupations, and then when he has died and his body has decayed and broken into pieces in his grave – then throughout this time his record of good deeds keeps increasing and filling up with more good deeds at all times. So actions of good are being granted to him as gifts in ways in which he did not expect. That is, by Allaah, great virtue and a great booty to attain. So let those who wish to vie with each other, vie about this. And whoever wishes to envy then let them envy about this. That is the Favour of Allaah which He grants to whomever He Wishes. And Allaah is the Possessor of Tremendous Favour.

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<sup>18</sup> Translator's footnote: Reported by al-Bukhaaree and Muslim from a *hadeeth* of Mu`aawiyah (رضي الله عنه).

<sup>19</sup> Translator's footnote: Reported by at-Tirmidhee from a *hadeeth* of Aboo Umaamah (رضي الله عنه) and declared *saheeh* by Shaikh al-Albaanee.

So a level such as this fully deserves that a person should spend the most valuable property he has to gain it. It fully deserves that he should race to precede in it. He should spend time to attain being upon it – and that he should turn his attention to seeking it. So we ask Allaah, in Whose Hand lie the keys to every good, that He opens up for us the treasure houses of His Mercy and make us from the people of this characteristic, by His Favour and His Generosity.

**THE FIFTH LEVEL:** The just *Imaams* and just rulers: those through whom the roads are rendered safe, the worldly affairs are rectified, the weak person is aided, the oppressor is humbled, and the fearful person is rendered secure. Through them the prescribed punishments (*hudood*) are established, and corruption is repelled. They command the good and forbid the evil, and through them the judgement of the Book and the *Sunnah* is established. By means of them the fires of innovation (*bid`ah*) and misguidance are extinguished. They are the ones for whom raised sitting places of light will be erected at the Right Hand of the Most Merciful, the Mighty and Majestic, on the Day of Resurrection, and they will sit upon them.

As for the oppressive rulers they will be scorched by the heat of the sun and their sweat will reach higher and higher upon them. They will bear the weight of their tremendous wrongdoing upon their feeble backs on a Day that will be fifty thousand years long. Then each one of them will see his path either to Paradise or to the Fire.

The Prophet (ﷺ) said: **«The people of justice will be upon raised seats of light on the Day of Resurrection at the Right Hand of the Most Merciful, the Blessed and Most High, and both of His Hands are Right Hands. They are the people**

who establish justice in their judgements, and in their families, and in whatever they were placed in charge of.<sup>20</sup>

They are one of the seven categories of people whom Allaah will shade in the shade of His Throne (‘Arsh) on the Day when there will be no shade except for His shade.<sup>21</sup> Just as the rest of the people in the world lived under the shade of their justice, then they themselves will be beneath the shade of the Throne of the Most Merciful on the Day of Resurrection as a fitting reward for them. Then if they had no other virtue and nobility besides the fact that the inhabitants of the heavens and the earth and the birds in the air all pray for them, seek forgiveness for them, and make supplication for them, then that would be enough for them.

As for the oppressive rulers, then they are cursed by whoever inhabits the heavens and the earth, even by the creatures and the birds.

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<sup>20</sup> Translator’s footnote: Reported by Muslim from a *hadeeth* of ‘Abdullaah ibn ‘Amr (ﷺ).

<sup>21</sup> Translator’s footnote: Aboo Hurairah (ﷺ) narrated from the Prophet (ﷺ) said: ‘There are seven whom Allaah will shade in His shade, on the Day when there will be no shade: The just ruler; and a youth who grew up upon the worship of His Lord; and a man whose heart is attached to the mosques; and two men who love each other for Allaah’s sake – meeting upon it and separating upon it; and a man seduced by a woman of beauty and status, but he says: ‘I fear Allaah’; and a man who gives in charity, hiding it to such an extent that his left hand does not know what his right hand spends; and a man who remembers Allaah in private and his eyes shed tears.’ [Reported by al-Bukhaaree (no. 660) and Muslim (no.1031)]

So just as it is the case that Allaah extols the person who teaches good to the people, and His Angels also, then likewise the person who hides the knowledge and the guidance which Allaah sent down is cursed by Allaah, and cursed by the Angels, and cursed by whoever curses.

So what a virtue and what a level! How great and how noble: that the just ruler, the just *Imaam*, even whilst he is asleep upon his bed, is doing good, and good deeds are being written down for him. His good deeds continue increasing as long as he continues to act upon justice. A single hour from him is better than years of worship from somebody else. So how can he be compared to a ruler who deceives his subjects, and oppresses them, one for whom Allaah has prohibited Paradise and made the Fire binding.

(So with regard to the just ruler) then it is sufficient for his virtue and nobility that through him the supplication of the oppressed person is prevented (from being made).

So what a difference there is between the one who even while he sleeps the people who are wakeful are making supplication to Allaah for his benefit, and the other one, who when he sleeps his people who are awake make supplication against him.

**THE SIXTH LEVEL:** Those who fight *Jihaad* in Allaah's cause, and they are the army of Allaah, through whom He establishes His Religion and through whom He repels the harm of His enemies, through whom the homeland of *Islaam* is protected, through them the Religion is defended. They are the ones who fight against the enemies of Allaah so that all of the Religion is made purely for Allaah, and so that the Word of Allaah is uppermost. They expend their souls out of their love for



Allaah and in order to aid His Religion and to raise high His Word and to repel His enemies. They have a share in reward with all those who perform deeds whilst being defended by their swords, even when they sleep within their houses.

They receive the same reward as all the reward of those who worship Allaah as a result of their fighting *Jihaad* and as a result of their conquests, since they were the cause of that.

This is because the Legislator treats the person who is a cause of something just like the person who actually does it, with regard to reward or sinfulness. This is why the caller to guidance and the caller to misguidance each of them receive a recompense like the recompense of those who follow them because they are the cause for it. So there are many *aayahs* in the Book and many texts in the *Sunnah* which are an encouragement upon *Jihaad*, and an incitement for it, and which praise its people, and inform of the reward they have with their Lord, and the different types of honour and tremendous gifts that will be bestowed upon them. So sufficient in that regard is the Saying of Allaah, the Most High:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿٥٢﴾ ﴾

Meaning: «O you who believe, shall I guide you to a trade which will save you from a painful punishment?»<sup>22</sup>

Therefore the souls will yearn for this profitable business to which the Lord of the creation, the All-Knowing, the All-Wise, guides.

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<sup>22</sup> *Sooratus-Saff* (61): 10

So He then said:

﴿ تَوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ﴾

Meaning: «It is that you have true Faith (*Eemaan*) in Allaah and in His Messenger and that you fight *Jihaad* in the cause of Allaah with your wealth and with your persons.»<sup>23</sup>

So then it is as if the souls wished to cling to life and to remain upon it, so He then said:

﴿ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴾

Meaning: «That is better for you if only you knew.»<sup>24</sup>

Meaning: *Jihaad* is better for you than sitting back for life and to remain safe. So it is as if the souls reply to this: then what will there be for us if we take part in *Jihaad*? So He said:

﴿ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ فِي جَنَّاتٍ ﴾

Meaning: «Then He will forgive you your sins and will enter you into...»<sup>25</sup> and along with the forgiveness

﴿ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ ﴾

﴿ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴾

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<sup>23</sup> Sooratus-Saff (61): 11

<sup>24</sup> Sooratus-Saff (61): 11

<sup>25</sup> Sooratus-Saff (61): 12

«...gardens beneath which rivers flow, and He will enter you into pleasant dwellings in everlasting gardens of Paradise. That is the tremendous success.»<sup>26</sup>

So it is as if the souls said: that is in the Hereafter, then what will we receive in this world? So He said:

﴿ وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴾

Meaning: «And something else which you love: Help from Allaah and a victory close at hand, and give good tidings to the Believers.»<sup>27</sup>

So by Allaah, how sweet these wordings are! How they cling to the heart, and how greatly they attract and draw the hearts to their Lord! What a fine effect they produce on the heart of everyone who loves Allaah, and how great a richness they give to the heart! What a fine life they will enjoy when they embrace the meaning of this! So we ask Allaah to grant us from His Bounty, for indeed He is the Most Bountiful, the Most Generous.

So these three levels: the fourth, the fifth, and the sixth levels are the levels of precedence and by that I mean the levels of knowledge, justice, and *Jihaad*.

In these the Companions preceded, and by them they caught up with all the people who came before them, and they outstripped all the people who came after them, and they gained ascendancy over the people of the distant ages, and they attained the highest standing. So how perfect is the One

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<sup>26</sup> Sooratus-Saff (61): 12

<sup>27</sup> Sooratus-Saff (61): 13

Who is Alone in bestowing His Favour and Mercy upon whomever He wishes. So these are the levels of precedence which Allaah grants to whomever He Wishes from His servants.

**THE SEVENTH LEVEL:** Those who give preference to others over themselves; those who give in charity; and who benefit the people with their wealth, in accordance with their varying needs and their welfare: seeking to relieve those who are distressed, seeking to take care of the needs of those in need, seeking to satisfy the people's requirements. These people are one of the two categories about whom the Prophet (ﷺ) said: **There is to be no envy except with regard to two: A man to whom Allaah has given wisdom so that he judges in accordance with it and teaches it to the people; and a man to whom Allaah has given wealth, so he expends it upon the truth.**<sup>28</sup>

Meaning: that there should be no envy of anyone for a favour which has been bestowed upon him, nor should a person hope to have the like of it himself except regarding these two people. The reason for this is the great and general benefit that lies in these two and because their good passes on to the rest of the creation. So this one benefits the people with his knowledge and that one benefits the people with his wealth; and the affairs of the people will not be rectified except through these two categories, and the world will not be inhabited correctly except by means of them. Allaah, the Most High, said:

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<sup>28</sup> Translator's footnote: Reported by al-Bukhaaree (no. 73) and Muslim (no. 816) from a *hadeeth* of 'Abdullaah ibn Mas'ood (رضي الله عنه).

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

Meaning: «Those who spend their wealth in charity throughout the night and the day, secretly and openly, then for them is their reward with their Lord and there will be no fear upon them, nor will they grieve.»<sup>29</sup>

So He made it general to all the hours and all the different situations, and He preceded the conclusion with:

﴿ف﴾

(i.e. «then...»), to show that their spending, whenever it was performed: whether it was by night or by day; and in whatever condition: whether they did so secretly or openly, then whatever the case it was a cause of reward, however they spent.

So therefore let the servant hasten to do it. Let him hasten to spend and not wait for another time to do so, nor wait for another situation. He should not delay until the next day spending in charity which becomes due in the night, nor should he delay spending in charity to the night when it becomes due in the day. He should not wait to spend secretly when it is the time for spending openly, nor should he wait to spend openly when it is the time for spending secretly.

Whenever he spends and in whatever condition then this will be a cause for reward for him. So consider these secrets of the *Qur'aan*, for perhaps you will not come across them in many

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<sup>29</sup> *Sooratul-Baqarah* (2): 274

books of *tafseer*, and favour and bounty are from Allaah Alone, He has no partner.

So these four levels from the levels of the *Ummah* are the doers of good, those whose benefit passes on to others; and they are the scholars, the just rulers, those who strive and fight *Jihaad*, and those who spend in charity – giving their wealth to seek the Pleasure of Allaah. They are the monarchs of the Hereafter. The scrolls of their good deeds continue to increase in good and in being filled with good deeds, even whilst they lie beneath the face of the earth, and this will continue for as long as the traces they leave behind remain in the world. What a great and tremendous favour this is and what an honour; how great it is, and Allaah grants it in particular to whomever He wishes from His servants.

**THE EIGHTH LEVEL:** The person for whom Allaah opens a gate to doing some good which is restricted to the person himself, such as the Prayer, the *Hajj*, performing *Umrah*, recitation of the *Qur-aan*, Fasting, *I'tikaaf*, remembrance of Allaah, and so on. This is in addition to him performing the duties which Allaah has made binding upon him. So he strives to increase his good deeds and to fill his record. When he commits a sin, he turns in repentance (*tawbah*) to Allaah from that sin. This person is upon tremendous good, and will receive reward like that of those who work for the Hereafter, but he only gains the reward of his own deeds. When he dies his scroll of good deeds will be closed for him. So this is the level of the people who attain profit and gain with Allaah.

**THE NINTH LEVEL:** The level of the people who are saved. It is the level of the people who carry out the obligations of Allaah and who leave that which Allaah has forbidden. They

restrict themselves to that and do not add to it, nor do they reduce anything from it. They do not transgress and enter into committing that which Allaah has forbidden upon them, nor do they increase upon what Allaah has made obligatory upon them.

So such a person is from the people who will succeed, as guaranteed by Allaah's Messenger (ﷺ) to the person whom he told about the duties of *Islaam*. So he said: "By Allaah, I will not add to that nor will I reduce anything from it." So he (ﷺ) said: **«He has succeeded if he has spoken the truth.»**<sup>30</sup>

So the companions of this level have a guarantee from Allaah that their evil deeds will be wiped away as long as they carry out what He has made obligatory upon them, and they keep away from major sins which He has forbidden. Allaah, the Most High, said:

﴿ إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴾

Meaning: «If you keep away from the major sins which we have forbidden you from, then We will wipe away from you your evil deeds and We will enter you into Paradise in a noble manner.»<sup>31</sup>

It is also authentic from him (ﷺ) that he said: «The five daily Prayers, and the *Jumu`ah* to the next *Jumu`ah*, and

<sup>30</sup> Translator's footnote: Reported by al-Bukhaaree (no. 46) and Muslim (no. 11) from *ahaadeeth* of Talhah ibn `Ubaydillaah (رضي الله عنه).

<sup>31</sup> *Sooratum-Nisaa*: (4): 31

**Ramadaan to the next Ramadaan, wipe away whatever came between them, as long as the major sins are avoided.**<sup>32</sup>

So the wiping away of the lesser sins occurs through two reasons:

1. Because of good deeds which wipe away the bad deeds.
2. Avoidance of the major sins (*al-Kabaa'ir*)

And Allaah, the One free of all defects and the Most High, mentions this in His Book. So He, the Most High, said:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

Meaning: «And establish the Prayer at the two ends of the day and throughout the hours of the night. Indeed good deeds wipe away evil deeds.»<sup>33</sup>

**THE TENTH LEVEL:** The level of the people who wronged themselves and committed major sins, doing that which Allaah has forbidden. However, Allaah granted them sincere repentance before death. So they died having repented with a correct repentance. These people will be saved from the punishment of Allaah: either certainly, in the view of some people; or this is what is to be hoped and expected, in the view of others. So they are entrusted to Allaah's Wish and Will (*Mashee'ah*). However, the texts of the Book and the *Sunnah* prove that these people will indeed be saved, this is a promise given to them by Allaah, and Allaah does not break His Promise.

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<sup>32</sup> Translator's footnote: Reported by Muslim (no. 233/16) from a *hadeeth* of Aboo Hurairah (رضي الله عنه).

<sup>33</sup> *Soorah Hood* (11): 114



**THE ELEVENTH LEVEL:** The level of a people who mixed righteous deeds with evil deeds. They performed good deeds, but they committed major sins, and they met Allaah persisting upon the major sins; not having repented from them. However, their good deeds outweigh and overcome their evil deeds. So when their good deeds are weighed against their evil deeds, their good deeds are heavier. Then these people are also saved and successful. He the Most High said:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا ﴾

﴿ بَعَايَتِنَا يَظْلِمُونَ ﴾

Meaning: «And on that Day the weighing will be true, so whoever's scale of good deeds outweighs then he will be from the successful; and whoever's scale of good deeds is lighter then they are the ones who will lose themselves because of their wrongfully denying Our signs.»<sup>34</sup>

Hudhayfah and `Abdullaah Ibn Mas`ood and other Companions said: "On the Day of Resurrection the people will be raised in three categories: So whoever's good deeds outweigh his evil deeds, even by a single one, will enter Paradise; and whoever's evil deeds outweigh his good deeds, even by a single one, then he will enter the Fire. And whoever's evil deeds and good deeds are equal then he will be from the people of the Heights (*al-A'raaf*)."

<sup>34</sup> Sooratul-A'raaf (7): 8-9

Then this weighing will occur after the Retribution (*al-Qisaas*); after those he oppressed have taken their due from his good deeds. So if anything from them remains, then he is weighed along with his evil deeds.

**THE TWELFTH LEVEL:** A people whose good deeds and evil deeds are equal. Their good deeds are balanced against their evil deeds, and they are equal in weight. So their good deeds prevent them from entering into the Fire and their evil deeds prevent them from entering into Paradise. So they are the people of *al-A'raaf* (The Heights), and *al-A'raaf* is the plural of *'urf* which means a high place, and it is a wall between Paradise and the Fire. The people of the Heights will be upon it. Hudhayfah and `Abdullaah ibn `Abbaas said: "They are a people whose good and evil deeds are the same. So their evil deeds cause them to fall short of Paradise, whereas their good deeds put them beyond the Fire. So they stay there until Allaah decrees what He wishes regarding them. Then He will enter them into Paradise through His Mercy." He the Most High said:

﴿ وَيَبْنِيهَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ ۗ وَتَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِمَ عَلَيْكُمْ ۗ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٦﴾ ۗ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٧﴾ ﴾

Meaning: «And between them there will be a barrier, and upon the Heights will be men who will recognize both the people of the Paradise and the Fire by their marks. They will call out to the inhabitants of Paradise: Greetings of peace and security be upon you; they themselves will not yet have entered it, but they will hope to; and when their eyes are turned to the inhabitants of the Fire they will say: O our Lord do not place us with the wrongdoing people.»<sup>35</sup>

So these levels are the people of Paradise those who will not be touched by the Fire.

**THE THIRTEENTH LEVEL:** The level of people who were put to trial and afflicted, and we seek Allaah's refuge from it. However, in the end they will be pardoned and receive good. They are a people who are Muslims, but their scale of good deeds is too light and their evil deeds outweigh. Their evil deeds therefore overcome their good deeds. So about this level the sayings of the people vary. So the people spoke a great deal concerning it, and took separate positions, and held contrary sayings. So one group declared them to be Unbelievers and held that they are certainly destined to remain forever in the Fire. This is the position of the majority of the *Khawaarij*.<sup>36</sup>

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<sup>35</sup> *Sooratul-A'raaf* (7): 46-47

<sup>36</sup> Translator's footnote: *Shaikh* Ibn `Uthaymeen said in '*Sharh Lum`atil-i'tiqaad*' (p.114): "The *Khawaarij* are those who rebelled (*Kharajoo*) and fought against `Alee ibn Abee Taalib because of the Arbitration. Their position is that they free themselves from `Uthmaan and `Alee; and hold rebellion against the ruler if he acts contrary to the *Sunnah*; and to declare one who commits a major sin to be an Unbeliever (*takfeer*), and that he will remain forever in the Fire; and they are many sects."

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Ibn Abee Awfaa (رضي الله عنه) said: Allaah's Messenger (ﷺ) said: 'The *Khawaarij* are the dogs of the Fire.' [Reported by Ibn Maajah (no. 173) and declared *saheeh* by *Shaikh* al-Albaanee.]

From Ibn `Umar (رضي الله عنه) that Allaah's Messenger (ﷺ) said: 'A group will appear who will recite the *Qur'aan* and it will not go beyond their throats. Whenever a group of them appears, it should be cut off.' Ibn `Umar said: I heard Allaah's Messenger (ﷺ) saying: 'Whenever a group of them appears, it should be cut off.' more than twenty times, '...until the *Dajjaal* comes out from their ranks.' [Reported by Ibn Maajah (no. 174) and declared *hasan* by *Shaikh* al-Albaanee in '*as-Saheehah*' (no. 2455)]

Al-Bukhaaree mentions in a chapter heading in his '*Saheeh*' (Book of Obliging the Apostates... Chapter 6: Killing the *Khawaarij* and the Apostates After Establishing the Proofs Upon Them): "And Ibn `Umar used to regard them (i.e. the *Khawaarij*) as being the worst of Allaah's creation, and he said: 'They took *aayahs* sent down concerning the Unbelievers and applied them upon the believers.'"

*Shaikh* al-Albaanee (رحمته الله) said in his '*Abridgement of al-Bukhaaree*' (4/239): "At-Tabaree brings it with a *saheeh* chain of narration from him in the *musnad* of `Alee from '*Tahdheebul-Aathaar*'."

Al-Khallaal reported in his '*as-Sunan*' (1/145): "Harb ibn Ismaa`eel al-Kirmaanee related to me that Abu `Abdillaah (i.e. *Imaam* Ahmad) said: 'The *Khawaarij* are an evil people, I do not know any people upon the earth worse than them,' and he said 'The *ahaadeeth* concerning them are authentic from the Prophet (ﷺ) through ten routes of transmission.'"

*Imaam* al-Barbahaaree in '*Sharhus-Sunnah*' (no. 34): "Whoever revolts against a ruler (*imaam*) from the rulers of the Muslims than he is a '*Khaarijee*'. He has split the unity of the Muslims and contradicted the narrations and dies a death like that of the state of ignorance."

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Ibn Hazm said in '*al-Fisal fil-Milal wan-Nihal*' (2/113): "Whoever agrees with the *Khawaarij* in rejection of the arbitration (i.e. between `Alee and Mu`aawiyah (رضي الله عنه)), and in declaring those guilty of major sins to be Unbelievers, and upon the saying that oppressive rulers are to be rebelled against, and that those guilty of major sins will remain forever in the Fire, and that rulership (i.e. of the whole *Ummah*) is permissible for other than the *Quraish*, than he is a *Khaarijee*, even if he disagrees with them in some other affairs wherein the Muslims have differed; but if he disagrees with them in what we have mentioned than he will not be a *Khaarijee*.

*Shaikhul-Islaam* Ibn Taimiyyah said: "The first innovations like the innovations of the *Khawaarij*, came about because of their faulty understanding of the *Qur'aan*. They did not intend to oppose it; however they understood from it that which it did not indicate. So they thought that it necessitates that those who commit sins are declared to be Unbelievers. They thought that since the Believer (*Mu'min*) is the righteous person who avoids sins, then whoever is not righteous and does not avoid sin must therefore be an Unbeliever who will remain forever in the Fire. Then they said that `Uthmaan and `Alee and whoever allied themselves with them were not Believers since they judged by other than what Allaah sent down!

So the innovations had two initial assumptions: firstly: that whoever goes against the *Qur'aan*, by his action or by a mistaken opinion is an Unbeliever; and secondly: that `Uthmaan and `Alee and whoever allied themselves to them fell into that category.

So therefore it is obligatory to guard oneself from declaring Muslims to be Unbelievers because of their committing sins and evil acts, because this was the first innovation which appeared in *Islaam*. So they (i.e. the *Khawaarij*) declared the Muslims who committed them (i.e. sins) to be Unbelievers, and they declared it lawful to shed their blood and to seize their property.

Indeed they even declared to be Unbelievers those who were better in condition than them i.e. the person who commits a major sin and does not repent from it – even if his good deeds are plentiful enough to drown it out.

Then another group declared that they will remain forever in the Fire, however they did not apply the title of *Kufr* (Unbelief) to them. Rather, they called them Hypocrites (*Munaafiqoon*).

Another group state that they are in a station between the station of the Unbelievers and that of the Believers. So they divide the people into three categories: Believers, Unbelievers, and a category who are neither Believers nor Unbelievers, but rather between the two. Then they declared that they will remain forever in the Fire. So this is the saying of the people of *I'tizaaal* (i.e. the *Mu'tazilah*).<sup>37</sup>

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Then there are authentic *ahaadeeth* established from the Prophet (ﷺ) rebuking them and commanding that they be fought against. *Imaam* Ahmad ibn Hanbal (رحمته الله) said: 'There are *ahaadeeth* concerning them authentic through ten routes of transmission.' This is why Muslim reports these *ahaadeeth* in his 'Saheeh' and al-Bukhaaree reported some of them..." [*al-Furqaan baynal-Haqq wal-Baatil*: 'Majmoo'atur-Rasaa'ilil Kubraa' (1/22-23)]

<sup>37</sup> Translator's footnote: Shaikh ibn 'Uthaymeen said in his '*Sharh Lum`atil-I'tiqaad*' (p.115): "The *Mu'tazilah* are the followers of Waasil ibn Ataa' who withdrew (*i'tazalah*) from the gathering of al-Hasan al-Basree, and declared that the sinful person is in the station between the two stations (*manzila bayna manzilatayn*) being neither a Believer or an Unbeliever; and he is destined to remain forever in the Fire. He was followed upon this view by `Amr ibn `Ubayd. Then their position regarding the attributes (of Allaah) is to negate them (*at-Ta'teel*) like the *Jahmiyyah*. As regards the Pre-Decree (*al-Qadar*), they are *Qadariyyah*: they deny that Allaah's Ordainment and Pre-Decree are connected to the actions of the servants. Then with

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regard to the person guilty of major sin, than they hold that he is destined to remain in the Fire forever, and that he has exited from *Eemaan* and is in a station between the two stations of *Eemaan* and *Kufr* – so in these two principles they are upon: the opposite view of that of the *Jahmiyyah*.”

*Imaam* Ibnul-Qayyim said in the original work '*Tareequl Hijratayn*' (p. 630): "...a group hold that they (i.e. those guilty of major sin) are in a station in between the station of the Unbelievers and the Believers. So they put the creation into three categories: Believers, Unbelievers, and a category who are neither Believers nor Unbelievers, but rather between the two. Then they declare that they will remain forever in the Fire, and this is the view of the people of *I'tizaaal*. So this is one of the five principles which are the fundamentals of their *madhab*, and they are:

1. *Tawheed* (i.e. their version of *tawheed*) which involves denying the attributes of the Creator and His Perfect characteristics and absolute negation (*ta'teel*); and
2. *al-'Adl* (justice) which involves denying that Allaah's ability is all-embracing, and stating that He does not have the power over the actions of the animals, rather they are outside His Sovereignty, Creation and Ability; and that He wills things which do not occur, and things occur which He did not will. So He is not able to guide one who is astray, nor to misguide one who is guided, nor to make a person who prays pray, nor to make one who remembers Him remember Him, nor to make the person who performs *tawaaf* perform *tawaaf*. High exalted is Allaah above their lies and their *shirk*; and
3. *al-Manzilah bayna manzilatayn* (the station between the two stations): which involves stating that the Fire is binding for the Muslim who strives greatly upon obedience to his Lord, who expends his whole life in the worship and obedience of Him, but dies persisting upon a single major sin. Highly is Allaah above what they ascribe to Him in that regard and Exalted is He above this fabrication;

So these are three sects who declare that this class of people will remain forever in the Fire.

Then the *Murji'ah*,<sup>38</sup> with their varying views, said: It is not known what Allaah will do with them. It is possible that

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4. *al-Amr bil-Ma'roofi wan-Nahee 'anil Munkar* (commanding the good and forbidding the evil) which involves rebelling and taking up the sword against tyrant rulers, and abandoning obedience to them, and separating from the united body of the Muslims; and
  5. the fifth principle is *an-Nubuwwah* (Prophethood) even though they do not give it its due. Rather they infringe it to the extreme in many ways..."

<sup>38</sup> Translator's footnote: *Shaikhul-Islaam* Ibn Taimiyyah said in his book '*al-Eemaan*' (p.182) "*The Murji'ah* are those who say that *Eemaan* is affirmation of the heart and speech of the tongue, and that actions are not from it," and he said (p.184): "*The Murji'ah* are of three categories:

1. those who say that *Eemaan* is just what is in the heart. Then some of them enter within that the actions of the heart, and they comprise the majority of the sects of the *Murji'ah*, just as Abul-Hasan al-Ash'aree mentioned their sayings in his book and he mentioned many sects of them which are too many to mention..., and from them are those who do not enter them (i.e. actions of the heart) into *Eemaan*, such as *Jahm* and those who followed him such as *as-Saalihee*..., and the second saying is:
2. those who say: it (i.e. *Eemaan*) is just the saying of the tongue, and this is not known from anyone prior to the *Karraamiyyah*, and:
3. thirdly: (that *Eemaan* is) affirmation of the heart and speech of the tongue, and this is what is well known from the jurists and worshippers from amongst them; and they (all) err from a number of angles..."



Allaah will punish them all, and it is possible that He will pardon them all, or that He will punish some and pardon others. However, they state that none of them will remain in the Fire forever. So in their view they are left simply to Allaah's Will and Wish (*Mashee'ah*): it is not known what will be done with them. Rather their affair is just left to Allaah and His Judgement. So this was the saying of many of the people of rhetorical theology (*al-Mutakallimeen*), and of the jurists, and the *Soofees*, and others. Whereas the saying of the Companions, the *Taabi'een*, and the *Imaams* of *Hadeeth* is that.

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*Shaikh* Ibn 'Uthaymeen said in '*Sharh Lum'atil-i'tiqaad*': "The *Murji'ah*, and they are those who hold the saying that actions are deferred (*irjaa'*) from *Eemaan*, i.e. that it is put back from it. So in their view actions are not from *Eemaan*, and *Eemaan* is just affirmation of the heart.

So in their view a sinner is a Believer who is perfect in his *Eemaan*, no matter what sins he commits, and no matter what he leaves from the acts of obedience. Then if we were to pass judgement of unbelief upon a person who has left some of the prescribed duties, then this would be because his heart is not affirming, not because of his abandoning that action; and this is the position of the *Jahmiyyah*, and it is directly opposite to the position of the *Khawaarij*."

*Imaam* al-Barbahaaree said in '*Sharhus-Sunnah*' (no. 161): "Whoever says that *Eemaan* comprises saying and actions and that it increases and decreases, then he has left '*Irjaa'*' totally, the first of it and the last of it."

Anas (رضي الله عنه) said: Allaah's Messenger (ﷺ) said: <There are two groups from my *Ummah* who will not come and drink from the Lake (*al-Hawd*), nor will they enter Paradise: The *Qadariyyah* and the *Murji'ah*.> [Reported by at-Tabaraanee in '*al-Awsat*' (no. 4353) and declared to have a good chain of narration by *Shaikh* al-Albaanee in '*as-Saheehah*' (no. 2748).]

those whose evil deeds outweigh even by a single one will enter the Fire. So they are the category of people about whom the authentic *ahaadeeth* are established from Allaah's Messenger (ﷺ) that they will enter the Fire, and will be within it in accordance with their deeds. So some of them will be in the Fire up to their ankles, others will be in the Fire half-way up their shins, and some of them will be in the Fire up to their knees. They will remain within it in accordance with their deeds, and will then be taken out of it, and they will sprout afresh at the rivers of Paradise. The inhabitants of Paradise will pour water upon them so that their bodies will sprout and grow, and then they will enter into Paradise.<sup>39</sup>

They are the level of people who will come out from the Fire through the intercession of those who intercede.<sup>40</sup>

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<sup>39</sup> Translator's footnote: From Aboo Sa`eed al-Khudree (رضي الله عنه): from the Prophet (ﷺ) that he said: 'The people of Paradise will enter Paradise, and the people of the Fire will enter the Fire. Then Allaah, the Most High, will say: 'Take out (from the Fire) whoever has the weight of a mustard seed of *Eemaan* (true Faith).' So they will be taken out from it, and they will have been burned black. Then they will be put into the River of Life... and they will sprout like the sprouting of seeds upon the bank of a flood channel. Do you not see that it sprouts yellow and twisted? [Reported by al-Bukhaaree (no. 22)]

<sup>40</sup> Translator's footnote: *Shaikh* Muhammad ibn Saalih al-Uthaymeen (رحمته الله) said [*Fataawal-Aqeedah* (pp. 523-524)]: "*Ash-Shafaa'ah* (Intercession) is derived from '*ash-Shaf*' ('even'), which is the opposite of 'odd', and it means to make that which is odd even. So for example, that you make one into two, three into four, and so on. This is the usage in the language. As for the technical meaning, then it is: 'Mediating on behalf of someone to bring some benefit or repel some harm'; meaning that the person who intercedes comes between the one he intercedes with and the one he intercedes for, in

order to bring some benefit to the person he intercedes for or to repel some harm from him.

Then intercession is of two types:

The first type: Established and correct intercession. This is that which Allaah, the Most High, affirmed in His Book and that which His Messenger (ﷺ) affirmed, and it will not be except for the people of *Tawheed* and *Ikhlâas* (those who make all their worship exclusively and purely for Allaah), since Aboo Hurairah (رضي الله عنه) said: "O Messenger of Allaah! Who will be the people most fortunate in attaining your intercession?" So he (ﷺ) said: **«Whoever says: 'None has the right to be worshipped except Allaah,' purely and sincerely from his heart.»** [al-Bukhaaree (no. 99)]

Then this intercession has three conditions:

- The first condition: That Allaah is pleased with the one who is to intercede.
- The second condition: That Allaah is pleased with the one on whose behalf the intercession is to be done.
- The third condition: That Allaah, the Most High, gives permission for the one who is interceding to intercede.

These conditions occur collectively in His Saying, He the Most High:

﴿ وَكَرَّمِن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ

لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٦﴾

Meaning: «There are many Angels in the heavens whose intercession will not benefit except after Allaah has given permission with regard to whom He wills and is pleased with.»

[Sooratur-Najm (53): 26]

And distinctly in His Saying:

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ ﴿٤٢﴾

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Meaning: «Who (i.e. none) can intercede with Him except with His Permission»

[Sooratul-Baqarah (2): 255]

And His Saying:

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾

Meaning: «On that Day no intercession will benefit except for those whom Allaah has given permission to and whose words He is pleased with.»

[Soorah Taa Haa (20): 109]

And His Saying:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرَادَ﴾

Meaning: «And they cannot intercede except for those He is pleased with.»

[Sooratum-Anbiyaa (21): 28]

So these conditions are essential for attainment of Intercession....

The second type: Futile intercession which will not benefit its people...”

Shaikh `Abdul-`Azeez Ibn Baaz (رحمته) said in his notes to ‘al-`Aqeedatul-Waasitiyyah’ [‘at-Tanbeehaatul-Lateefaf’ p.73]: “The intercession (Shafaa’aat) which will occur on the Day of resurrection are six intercessions which are well known from the textual evidences. From them are three which are particular to the Prophet (ﷺ) and they are:

1. The Greater Intercession, for the people upon the place of standing, so that judgement is carried out for them;
2. Intercession for the people of Paradise, for them to enter into Paradise;

3. His (ﷺ) interceding for the punishment to be reduced for his uncle Aboo Taalib, so that he is placed in a shallow part of the Fire [al-Bukhaaree (no. 3885): and Muslim (no. 209) from Aboo Sa'eed]. So this intercession is particular to the Prophet (ﷺ) with regard to his uncle Aboo Taalib.

As for the other Unbelievers besides him then there will be no intercession for them, in accordance with His Saying, He the Most High:

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

Meaning: «So no intercession of those who intercede will benefit them.»

[Sooratul-Muddaththir (74): 48]

- 4-5. His interceding for those who deserve the Fire that they should not enter it, and for those who have entered it that they should be taken out of it;
6. His interceding for the raising of the ranks of the people of Paradise. So this last intercession is general to the Prophet (ﷺ) and to others besides him from the Prophets, the righteous people, the Angels, and those who die as children – from the children of the Muslims.

Then all of them apply in particular to the people of *Tawheed*. As for the Unbelievers, then they will remain forever in the Fire of Hell and will not taste death therein, just as He the Perfect and Most High, said:

﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا﴾

Meaning: «They will not be terminated and caused to die»

[Soorah Faatir (35): 36]

They are the ones concerning whom Allaah will keep commanding the chief of those who will intercede to bring them out of the Fire because of their *Eemaan* (true Faith).

The Prophet (ﷺ) informed that they will remain within it in accordance with their deeds, in accordance with His Saying, He the Most High:

﴿ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴾

Meaning: «As a recompense for what they used to do»,<sup>41</sup> and His Saying, He the Most High:

﴿ وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴾

Meaning: «And you will not be requited except in accordance with the deeds which you used to do»,<sup>42</sup> and His saying, He the Most High:

﴿ ثُمَّ نُوفِّئُ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴾

And the *ayahs* like it.

As for those who enter it from the sinful people who were upon *Tawheed*, then they will not remain forever in it. Rather, they will come out of it after they have been cleansed and purified.

It is established in the 'Saheeh' [al-Bukhaaree (no. 22) and Muslim (no. 182)] from the Prophet (ﷺ) that the sinner will die in it and will then be brought out of it and will be like charcoal. Then they will sprout and grow in (the River of Life) just as a seed sprouts on the bank of a flood channel."

<sup>41</sup> Sooratul-Waaqi'ah (56): 24

<sup>42</sup> Soorah YaaSeen (36): 54

Meaning: «Then every soul will be recompensed in accordance with what it has earned, and they will not be wronged.»<sup>43</sup>

Then this occurs many times over in texts of the Book and the *Sunnah* proving what was stated by the best of the *Imaams*<sup>44</sup> and those most knowledgeable from them of Allaah, and of His Book, and of the rulings relating to the two abodes (i.e. this world and the Hereafter).

**THE FOURTEENTH LEVEL:** A people having neither obedience nor disobedience, and having neither Unbelief nor true Faith (*Eemaan*); and they are of different types.

So from them are those whom the true call did not reach at all and who did not hear it being related. Also from them is the insane person who could not grasp anything requiring intellect and could not discern. Also from them is the deaf person who never heard anything. And also from them are the children of the *Mushriks*: those who died before being able to discern anything.

So the *Ummah* has differed greatly regarding the like of this level, and they have spoken a great deal about the matter of the children of the *Mushriks*...

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<sup>43</sup> *Sooratul-Baqarah* (2): 281

<sup>44</sup> Translator's footnote: [The original work '*Tareequl-Hijratayn*' has '*Afdalul-Ummah*' (the best of the *Ummah*) in place of '*Afdalul-A'immah*' (the best of the *Imaams*).]

As for the children of the Muslims then *Imaam* Ahmad said: 'No one differs concerning them.' (i.e. that they will be in Paradise).

However Ibn `Abdul-Barr related from a group that they withheld with regard to them and stated that all children fall under (the ruling of Allaah's) Will and Wish (*Mashee-ah*). As for the children of the *Mushriks*, then the people have eight sayings with regard to them:

Firstly: To withhold regarding them and to refrain from asserting that they will be in Paradise or that they will be in the Fire. Rather, knowledge of them is entrusted to Allaah, the Most High, and what is said regarding them is what the Prophet (ﷺ) said as occurs in the authentic *hadeeth* which is agreed upon: **«Allaah knows best what they would have done»**.<sup>45</sup>

Secondly: That they will be in the Fire. This was held by a group of the people of theological rhetoric (*al-Mutakallimoon*) and of the people of *tafseer*.

Thirdly: That they will be in Paradise. This was the saying of a group of the people of *tafseer*, the people of theological rhetoric, and others.<sup>46</sup>

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<sup>45</sup> Translator's footnote: [al-Bukhaaree (no. 1384) and Muslim (2659) from a *hadeeth* of Aboo Hurayrah (رضي الله عنه) and al-Bukhaaree (no. 6597) and Muslim (no. 2660) from a *hadeeth* of Ibn `Abbaas (رضي الله عنه)].

<sup>46</sup> Translator's footnote: Ibnul-Qayyim (رحمته الله) adds in '*Tareequl-Hijratayn*' that they use as evidence the *hadeeth* of Samurah ibn Jundub (رضي الله عنه) reporting a dream of the Prophet (ﷺ) where he saw the children who died upon the *Fitrah* being said: **«And the children of the *Mushriks*»** [al-Bukhaaree (no. 7047)]



Fourthly: That they will be in a station between the two stations: between Paradise and the Fire. This was the saying of a group of the people of *tafseer*.

Fifthly: That they are under the Wish and Will (*Mashee'ah*) of Allaah, the Most High: if He wishes He will punish them and if He wishes He will forgive them.<sup>47</sup>

Sixthly: That they will be servants for the people of Paradise and slaves for them: just like their servants and slaves in the world...

Seventhly: That they have the same ruling as their fathers in this world and the Hereafter and are not separated from them in their ruling in the abode...

Eighthly: And it is what is most correct: That they will be tried on the open plain of the Resurrection; and that a Messenger will be sent to them there and to everyone whom the true call did not reach. Then whoever obeys the Messenger will enter Paradise, and whoever disobeys him will enter the Fire. With this (saying) all of the evidences are harmonised.<sup>48</sup>

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<sup>47</sup> Translator's footnote: Ibnul-Qayyim (رحمته) adds in '*Tareequl-Hijratayn*' that this is the saying of those who hold: "There will be no judgement concerning them except that of pure Wish and Will." This is the saying of the *Jabariyyah*: those who negate (Allaah's) Wisdom and purpose; it is around Ibraaheem ('*alayhi salaam*) in Paradise. The people asked: 'What about the children of the *Mushriks*?' He (رحمته) the saying of many of those who (over) affirm Pre-Decree, and others.

<sup>48</sup> Translator's footnote: Ibnul-Qayyim (رحمته) mentions in '*Tareequl-Hijratayn*' that this is supported by the authentic *ahaadeeth*, among them the *hadeeth*: **Four (people) will be brought on the Day of Resurrection: the child, the mentally retarded person, the one**

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who died in the period between Messengers, and the senile old person. Each one will state his plea. So the Lord, the Blessed and Most High, will say to a part of the Fire: 'Come forward.' So He will say to them: 'I sent Messengers to My servants, from amongst themselves, and I am a Messenger for Myself to you. Enter this!' So those upon whom wretchedness was written will say: 'O my Lord! How can we enter it when we previously fled from it?' He said: And whoever had it written for him that he was to be from the fortunate will proceed (into it) and will rush into it. He said: So He, the Blessed and Most High, will say (i.e. to the first group): 'You would have been more severe in denying and disobeying my Messengers.' So He will enter those into Paradise and these into the Fire.' [From *ahaadeeth* of Anas ibn Maalik reported by Aboo Ya'laa and al-Bazzaar; and Aboo Sa'eed al-Khudree reported by al-Baghawee in '*Hadeeth Ibnul-Ja'd*'; and Mu'aadh reported by at-Tabaraanee. *Shaikh* al-Albaanee declared that these narrations and others strengthen each other: '*as-Saheehah*' (no. 2468)].

*Shaikhul-Islaam* Ibn Taimiyyah said [*'Majmoo'ul-Fataawaa'* (4/246-247)]: "So therefore when Allaah's Messenger (ﷺ) was asked about those who die young from the children of the Mushriks, he said: **«Allaah knows what deeds they would have done»**, meaning: Allaah knows those who would have been Believers from them and those who would have been Unbelievers had they attained adulthood. Then there occurs in a *hadeeth* whose chain of narrations is passable, from Aboo Hurairah (رضي الله عنه) from the Prophet (ﷺ) that he said: **«On the Day of Resurrection Allaah will test them and send a messenger to them on the plain of the Resurrection. So whoever obeys him will enter Paradise and whoever disobeys him will enter the Fire.»**

So whatever Allaah, the Perfect, knew about them will be made manifest, and He will recompense them on this basis of what was manifested from the knowledge: which is their *Eemaan* or Unbelief; not on the basis of (His) Knowledge alone.

**THE FIFTEENTH LEVEL:** The level of the heretic apostates (*zanaadiqah*). They are those who put on an outward show of *Islaam* and of following the Messenger, but they inwardly concealed Unbelief (*Kufr*) and enmity towards Allaah and His Messenger. They are the Hypocrites (*al-Munaafiqoon*), and they are the ones who will be in the lowest depths of the Fire. He, the Most High, said:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴾

Meaning: «The Hypocrites will be in the lowest depths of the Fire, and you will not find any helper for them.»<sup>49</sup>

So what is intended is that this level is the most wretched of the wretched ones. So therefore, they will be mocked in the Hereafter. They will be given light enabling them to reach the middle of the bridge (over Hell) (*as-Siraat*). Then Allaah will extinguish their light and say to them:

﴿ اَرْجِعُوا وَّرَاءَكُمْ فَالْتَمِسُوا نُورًا ﴾

Meaning: «Go back and seek for light».<sup>50</sup>

So this will result in the greatest regret and distress, and we seek Allaah's refuge from His Anger and Punishment.

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So this is the best that has been said concerning the children of the *Mushriks*, and all of the *ahaadeeth* are to be understood in the light of it."

<sup>49</sup> *Sooratum-Nisaa* (4): 145

<sup>50</sup> *Sooratul-Hadeed* (57): 13

## FROM THE CHARACTERISTICS OF THE HYPOCRITES



Then whoever considers the blameworthy characteristics with which Allaah described the Hypocrites in the *Quraan* will know that they indeed deserve the lowest depth of the Fire. So He describes them as trying to outwit Him and to outwit His servants. He describes their hearts as being diseased: and it is the disease of misgivings and doubts. He also described them as causing corruption upon the earth and mocking His Religion and His servants; and being guilty of transgression; and of taking misguidance in exchange for guidance, and of being deaf, dumb and blind, and in confusion; and laziness upon worship of Him, and being guilty of fornication, and remembering Him little; and wavering – which means their fluctuating between the Believers and the Unbelievers, so that they are neither fully with these nor with those; and of swearing false and baseless oaths in His name, the Most High. He also described them with extreme cowardice, and with an absence of understanding of the Religion and a lack of knowledge, and with miserliness; and with an absence of true Faith in Allaah and the Last Day; and with their hating that Allaah's command is made manifest; and that they are grieved when the Believers attain good and victory, and that they become overjoyed when trials and tribulations befall them, and they avidly await the Muslims being struck by setbacks.

They also accuse them of what is not found in them, and they cast aspersions upon those who give in charity. He also described them as being slaves to this world; and that if they are given something from it they are pleased, and if they are

prevented from that then become vexed. Also that they trouble Allaah's Messenger (ﷺ) and criticise him, and that they seek to please the creation and do not seek to please the Lord of the creation, and that they mock the Believers. He also informed that they are the impure dregs, and the impure dregs of every category are that which is most foul and impure. So they are the foulest, most polluted, and the most despicable of the descendants of Aadam.

He, the One free of all imperfections, also described them as mocking Him, and His signs, and His Messengers; and that they command evil and that they forbid the good, and that they hold their hands back from spending in a manner pleasing to Him. He also described them as abandoning remembering Him, and that they ally themselves to the Unbelievers and abandon the Believers; and that Satan has overcome them and caused them to forget remembrance of Allaah: so they do not remember Him except a little. Also that they are the party of Satan, and that they have friendship and affection for those who oppose Allaah and His Messenger, and that they say with their tongues that which is not in their hearts.

Also from their characteristics are what Allaah's Messenger (ﷺ) described them with: lying when speaking, betraying their trust, breaking their agreement, behaving shamelessly when disputing, breaking their promises, delaying the Prayer to the end of its time and then rushing its performance – doing it quickly and hastily, and leaving off praying it with the Congregation, and that the hardest of Prayers upon them are the Dawn Prayer and the *'Ishaa'* prayer.

Also from their characteristics is that their actions give the lie to their sayings and their inner state gives the lie to their outward state and their secrets contradict what they display.

Also from their characteristics is that when there is a dispute if you call them to accept the judgement of the Book and the *Sunnah* they refuse that and turn away from it, and they call you to refer for judgement to those they have set up besides Allaah:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ  
يَصُدُّونَ عَنْكَ صُدُودًا ﴾

Meaning: «And when it is said to them: come to the judgement which Allaah sent down in His Book and to the Messenger – for him to judge between us, then you will see the Hypocrites turning away from you.»<sup>51</sup>

Also from their characteristics is their opposing that which the Messenger (ﷺ) brought with the intellect and opinions of men, and from their characteristics are hiding the truth and seeking to dupe its people.

So in summary, their affair is that they are in relation to the Muslims like counterfeit currency which is accepted by most people because of their lack of insight into the true coinage. So nothing is more harmful to the religions then this type of people, and the harm caused to the Muslims by them is greater then the harm they suffer at the hands of the open Unbelievers. So the open Unbelievers with their Unbelief are less harmful, and will be above them in the levels of the Fire. So both groups share in Unbelief, and in enmity towards Allaah and His Messenger (ﷺ), however the Hypocrites add

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<sup>51</sup> Sooratum-Nisaa (4): 61

to this lying and Hypocrisy, which is why He, the Most High, said regarding them:

﴿ هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ ﴾

Meaning: «They are the enemy, so beware of them!»<sup>52</sup>

So it is fully befitting that the people of this level should be placed where Allaah will place them in the abode of humiliation, and that they should be put in the lowest of the levels of the people of obstinate rejection of the truth and of Unbelief.

So the more true Faith (*Eemaan*) a servant has and the greater his awareness (of his Lord), then the greater his fear will be of being from the people of this level. Therefore, those who were the chiefs and the first and foremost ones of this *Ummah* feared greatly lest they should be from them. So `Umar ibn al-Khattaab said: "O Hudhayfah! I implore you, by Allaah, to tell me: Did Allaah's Messenger (ﷺ) name me amongst those people?" So he replied: "No, and I will not declare anyone righteous after you."<sup>53</sup>

Also Ibn Abee Mulaykah said: "I reached thirty of the Companions of Allaah's Messenger (ﷺ) and each one of them feared becoming a hypocrite. Not a single of them said

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<sup>52</sup> Sooratul-Munaafiqoon (63): 4

<sup>53</sup> Translator's footnote: [Reported al-Bazaar (1/391: 'Kashful-Astaar'), and declared *hasan* by Shaikh Muqbil, 'Al-Jaami'us-Saheeh mimmaa laisa fis-Saheehayn' (4/32-33).]

that he was upon the level of *Eemaan* of Jibreel and Meekaa'eel."<sup>54</sup>

**THE SIXTEENTH LEVEL:** The heads of Unbelief and its leaders and callers: those who disbelieved and hindered the servants of Allaah from true Faith in Allaah and from entering into His Religion with hope and fear. So their punishment will be multiplied. They will receive a double punishment: a punishment for their Unbelief and a punishment for blocking people from entering into true Faith. Allaah, the Most High, said:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا

كَانُوا يُفْسِدُونَ﴾

Meaning: «Those who disbelieved and hindered others from Allaah's path, for them We will increase torment upon their torment because of their spreading corruption upon the earth.»<sup>55</sup>

So Allaah's Wisdom and His Justice is confirmed upon giving the caller to misguidance the same as the sins of whoever followed him and whoever answered him. So there is no doubt that the punishment of this person will be multiplied in accordance with how many people followed him and went astray on account of him.<sup>56</sup>

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<sup>54</sup> Translator's footnote: [Mentioned by al-Bukhaaree in a chapter heading: the Book of *Eemaan*: Chapter 36: 'The Fear Of A Believer That His Deeds Should Be Annulled Whilst He is Not Aware.']

<sup>55</sup> *Sooratun-Nahl* (16): 88

<sup>56</sup> Translator's footnote: Aboo Hurairah (رضي الله عنه) that Allaah's Messenger (ﷺ) said: «Whoever calls to guidance will receive the rewards of



**THE SEVENTEENTH LEVEL:** The level of those who were blind-followers and ignorant ones from the Unbelievers and those who followed (the heads upon Unbelief). Those who say:

﴿ إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴾

Meaning: «We found our forefathers upon a religion and we followed in their footsteps.»<sup>57</sup>

So the *Ummah* is agreed that this level are Unbelievers even though they were ignorant people who were blindly following their leaders and heads. So those who were followed upon their Unbelief will free themselves on the Day of Resurrection from those who followed them. Any connection between them will be broken, and their blind-following of them will not benefit them at all. He, the Most High, said:

﴿ إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ

الْأَسْبَابُ ﴾

Meaning: «When those who were followed disassociate themselves from those who followed them, and they see the punishment, and all ties between them will cut.»<sup>58</sup>

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those who followed him, nothing being reduced from their rewards; and whoever calls to misguidance will have upon him sins like the sins of all those who followed him, nothing being reduced from their sins.» [Reported by Muslim no. 2674]

<sup>57</sup> Soorah az-Zukhruf (43): 23

<sup>58</sup> Sooratul-Baqarah (2): 166

**THE EIGHTEENTH LEVEL:** The level of the *Jinn*; and the Muslims are agreed that they comprise Muslims and Unbelievers, righteous and the sinners. He, the Most High, said informing about them:

﴿ وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ﴾

Meaning: «And from us there are those who are righteous and others who are not so; we are groups upon different ways.»<sup>59</sup>

Mujaahid said: "Meaning: Muslims and Unbelievers."

Then there is agreement of the Muslims that the Unbelievers from the *Jinn* will be in the Fire; and this is proven by the *Qur'aan* in a number of places, such as His Saying:

﴿ وَلَيَكُنَّ حَقَّ الْقَوْلِ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴾

Meaning: «However the Saying from Me is binding upon them: that I will fill Hell-Fire with *jinn* and mankind together.»<sup>60</sup>

And the Most High, said:

﴿ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ﴾

Meaning: «And We have certainly created for the Hell-Fire many of the *jinn* and mankind.»<sup>61</sup>

<sup>59</sup> Sooratul-Jinn (72): 11

<sup>60</sup> Sooratus-Sajdah (32): 13

<sup>61</sup> Sooratal-A'raaf (7): 179

So in summary, this is a matter known by necessity from the Religion of *Islaam*, and it necessitates that the *jinn* are bound with the revealed laws of the Prophets and with the obligation to follow them.

Furthermore, there is consensus (*ijmaa'*) of the Muslims that Muhammad (ﷺ) was sent to the *jinn* and mankind and that it is obligatory upon the *jinn* to obey him – just as it is obligatory upon mankind.

As for the ruling of the Believers (i.e. the believing *jinn*) in the abode of the Hereafter, then the majority of the *Salaf* and the later people held that they will be in Paradise. Al-Bukhaaree brings a chapter heading in his '*Saheeh*' saying: 'Chapter: The Reward and Punishment for the *Jinn* in Accordance with His Saying, He the Most High:

﴿يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي﴾

Meaning: «O assembly of *jinn* and mankind! Did there not come to you Messengers from Me, reciting My clear signs to you?!»<sup>62,63</sup>

So these are the positions of the people regarding the rulings relating to them in the Hereafter. As for the rulings concerning them in this world, then the people disagree about whether they are duty-bound by the commands and prohibitions or not. What is correct, and it is what the great majority of the people of *Islaam* are upon, is that they are

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<sup>62</sup> Sooratul-An`aam (6): 130

<sup>63</sup> Translator's footnote: [al-Bukhaaree: The Book of the Beginning of Creation (chapter 12)].

bound by the commands and prohibitions and the *Islaamic* Legislation. The proofs for this in the *Qur'aan* and the *Sunnah* are more than can be enumerated. So from that which shows that they are bound by the duties of the Religion is His Saying, He, the Most High:

﴿ وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٦٤﴾ ﴾

Meaning: «And remember when We sent to you a group of the *jinn*, listening to the *Qur'aan*. So when they attended it they said: 'Listen in silence', and when it was finished they went back to their people as warners.»<sup>64</sup> along with *ayaahs* 30-32.

So this proves from many angles that they were bound by the duties of the Religion:

1. That Allaah, the One free of all imperfections and the Most High, sent them to His Messenger for them to listen to the *Qur'aan*, in order that they should believe in it and comply with its commands and withhold from whatever it prohibits.
2. That they went back to their people as warners. So warning means to inform of something to fear if/its causes are fulfilled. So it is therefore known that they warned them of the Fire if they were to disobey the Messenger (ﷺ).

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<sup>64</sup> Sooratal-Ahqaaf (46): 29

3. They informed that they heard the *Qur'aan*, comprehended it, and understood it. So this shows that they were able to acquire the knowledge through which the proof is established, and that they were able to comply with what is contained in it. Then being bound by the duties of the Religion requires only knowledge and ability.
4. They said to their people (*aaayah* 31):

﴿يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ﴾

Meaning: «O our people respond to Allaah's caller and believe in him.»

So this is a clear statement that they were bound by the duties of the Religion; and were commanded to respond to the Messenger – which means to believe in whatever he informs of and to obey him in whatever he commands.

5. They said (*aaayah* 31):

﴿يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ﴾

Meaning: «And that He may forgive you your sins».

So forgiveness is only applicable to sins, which is to disobey the commands.

6. They said (aayah 31):

﴿وَيُخْرِجُكُمْ مِّنْ عَذَابِ أَلِيمٍ﴾

Meaning: «And that He may save you from a painful punishment».

So this shows that whoever amongst them does not respond to Allaah's caller will not be saved by Him from the painful punishment. So this clearly shows that the *Islaamic* Legislation applies to them.

7. They said (aayah 32):

﴿وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ﴾

Meaning: «And whoever does not respond to Allaah's caller cannot escape His Lord on earth, and there will not be anyone to protect him from Allaah».

So this is a severe threat for those who fail to respond to Allaah's caller.

It is also authentic that Allaah's Messenger (ﷺ) recited the *Qur'aan* to them and that they asked him to allow provision for them and for their animals. So he appointed for them every bone upon which Allaah's Name has been mentioned, and the dung of camels as fodder for their animals, and he forbade us

using either of these two to clean ourselves with after using the toilet.<sup>65</sup>

Then if we only had His Saying, He, the Most High:

﴿ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴾

Meaning: «And We do not punish until We have sent a Messenger to establish the proof upon the people and to remove their excuse»,<sup>66</sup> along with His informing that He will punish the Unbelievers from the *jinn*, then this itself will be sufficient as a proof that they are duty-bound to follow the Messengers.

So when it is known that they are bound with duties of the revealed Laws sent to the Prophets, and that they are required to act in accordance with them, and that they are going to be raised and gathered for reward and punishment, then it is therefore known that the righteous amongst them will be in Paradise, just as their evil-doers will be in the Fire.

So when it is established that they are divided into Muslims and Unbelievers, righteous and non-righteous – as was mentioned in *Sooratul-Jinn*, then their levels in the Hereafter

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<sup>65</sup> [Reported by Ahmad, Muslim (no. 450) and others from Ibn Mas`ood (رضي الله عنه). Then the attendance of the *jinn* and their listening to the Prophet (ﷺ) is something which occurred a number of times. So they listened to him when Revelation began; and they listened to him in a date palm grove when he was returning from *at-Taa'if* after its people had rejected him and assaulted him. They also heard him, spoke to him, and made requests to him on other occasions... and Allaah knows best.]

<sup>66</sup> *Sooratul-Israa* (17): 15

will be like the levels of mankind which have preceded; except for the fact that there is no Messenger amongst them, rather there were warners amongst them.

So the most excellent of their levels is that of the righteous ones, and if they had a level more excellent than it, they would have mentioned it. So the *Qur'aan* shows that they are divided into three categories: the righteous ones, those less than that, and Unbelievers. As for mankind, then they have in addition to them the level of Messengership and Prophethood, and the level of those foremost in drawing closer to Allaah, and Allaah knows best.

So this is the limit reached by the enumeration of the levels of those bound with the duties of the Religion in the abode of the Hereafter, and they are eighteen levels. Each of the levels has a highest grade, a lowest grade, and that which lies in between; and the people will be of different grades with Allaah, and Allaah, the Most High, will gather like with like, and will gather together those who are equals and will join them upon the same level, and all praise is for Allaah, the Lord of the whole of the creation, and may He extol Muhammad and his true followers and his Companions and grant them peace and security.

The abridgement from the book '*Tareequl-Hijratayn wa Baabis-Sa`aadatayn*' [pp. 453-566] is completed.

