



# **A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 1**

## **The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group**

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

### **Author's Introduction**

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

I bear witness that there is no one worthy of worship except Allaah alone without any partners. The One the self sufficient whom all creatures need, He begets not, nor was He begotten. And there is none co-equal or comparable to Him. Rather to Him belongs all that is in the heavens and on the earth, everything renders submission to Him. The Originator of the heavens and the earth! When He decrees a matter He says to it "Be!" and it is. And your Lord creates what He wishes and desires and they have no choice (in the matter). Far removed is Allaah from all imperfections and He is high above that which they associate with Him. He cannot be questioned for His acts but they will be questioned.

And I bear witness that our leader and our prophet Muhammad is His slave and Messenger, who was sent with the guidance and the religion of truth, to manifest it over all other religions even though the mushrikeen may hate it.

May Allaah send His peace and blessings upon him, his family and his Companions who enjoined the truth and with it they used to do judge.

And, may Allaah send peace and blessings upon those who follow them upon goodness, those who do not deviate from his Sunnah or go beyond its

bounds and, moreover, they stick to it and they base their allegiance and enmity upon it and they defend it against any oppressors. And may Allaah's peace and blessings be upon all those who follow their path and their footsteps up until the day they are raised.

To proceed, this is a summarized book of great benefit to the reader. This book includes the basic principles of religion and the foundations of tawheed which the messengers called to and the reason for which the Books were revealed, and there is no success for any one who worships Allaah with another religion. It shows and guides to the clear white path and the manhaj of the Truth. It explains imaan (faith), its characteristics and what nullifies it totally or negates its perfection.

Each statement is supported by clear proofs such that its reality can become clear.

I restricted myself to the methodology of Ahlus-Sunnah wal-Jamaa'ah and the people of Itibaa and discarded the sayings of the people of desires and innovation, except that they are mentioned only when I intended to refute them and hurl the spears of the Sunnah against them. And many noble imams have embarked upon exposing them and they have authored refutations and rejections of these innovations in independent works. And as they say, "Something is known by its opposite and manifests itself by mere identification of a principle." and "When the sun comes out the existence of the day does not need proof." and "When the truth becomes clear and manifest then that which remains is only misguidance."

I organized it in the form of questions to alert and inform the student of knowledge, followed by answers which clarify the matter. And I called it "*A'laam As-Sunnah Al-Manshoorah li I'tiqaad At-Taaifah An-Naajiyah Al-Mansoorah*"

I ask Allaah to accept this work sincerely seeking His Lofty Face and to benefit us all with what He teaches us, and to teach us what benefits us out of His Grace and Bounty. Indeed Allaah has power over all things, and He is kind to His slaves and has all-encompassing knowledge of them. To Him is the end of all journeys, He is our protector and He is the best of protectors and the best of helpers!

**[Q. 1] What is the first and foremost obligation upon the slaves?**

[A. 1] The first obligation upon the slaves is to have recognition of the purpose for which Allaah created them; and for which He took a covenant from them and the purpose for which He sent them His Messengers and revealed His Books; and for which He created this present life, the Hereafter, Paradise and Hell-fire; and for which the Inevitable would come true; and the Event would befall; and for which the Scales are set up and the Records fly; and for which there would be either happiness or misery; and according to which the lights would be divided: **“And whoever Allaah gives not light, there will be no light for him”** (an-Noor: 40)

**[Q. 2] What is that affair for which Allaah created the creation?**

[A. 2] Allaah, the Most High, says:

**“And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i. e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.”**

(ad-Dukhaan: 38-39)

He, the Most High, says:

**“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!”** (Sad: 27)

He, the Most High, says:

**“And Allaah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.”** (al-Jathiyah: 22)

He, the Most High, says:

**“And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).”** (ad-Dhaariyat: 56-58)

**[Q. 3] What does the word 'Abd (slave/worshipper) mean?**

[A. 3] The word 'Abd' means the subdued or subjugated. This meaning encompasses all the types of creation, higher and lower, rational and reasonless, animate and inanimate, dynamic and static, apparent and

hidden, believing and disbelieving, and pious and sinning etc.. All of them are the creation of Allaah, the Mighty and Majestic. They are subjected to Him, controlled and managed by Him alone. All of them have a limit and destination and each one runs (its course) for an appointed term and does not exceed that term by an atoms worth,

**“Such is the judgment of the Mighty, the all-Knowing”** (YaaSeen: 38)

And if the intended sense is the worshipper, the one who loves Allaah, the one who is humble, then it refers only to the believing men and women who are Allaah's honourable slaves and those who are close to Him, who fear Him and have piety, they the ones who shall not fear, nor shall they grieve.

#### **[Q. 4] What is worship (Ibaadah)?**

[A. 4] Worship is a comprehensive word for all that Allaah loves and is pleased with from speech and actions, inwardly and outwardly; and freedom from all that which negates or contradicts this.

#### **[Q. 5] When is a deed an act of worship?**

[A. 5] If two aspects are present: perfect love (for Allaah) combined with perfect humility (to Him). Allaah, the Most High, says:

**“But those who believe, love Allaah more (than anything else).”**  
(al-Baqarah: 165)

And He, the Most High, said:

**“Verily those who live in awe for fear of their Lord.”** (al-Mu'minun: 57)

Allaah, the Most High, gathered these two aspects in His saying:

**“Verily, they used to hasten to good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.”** (al-Anbiyaa: 90)

#### **[Q. 6] What are the signs of a slaves love for his Lord, the Mighty and Majestic?**

[A. 6] The sign of that is that he loves what Allaah, the Most High, loves and he hates that which displeases Him, so he complies to His commands and

avoids His prohibitions, he allies himself with those who love Allaah, and shows severe enmity to His enemies. This is why love and hate for the sake of Allaah are the most firmest hand hold of imaan.<sup>1</sup>

**[Q. 7] How do the slaves come to know and realise that which Allaah loves and hates?**

[A. 7] They know and realise it through the sending of messengers by Allaah, the Most High, as well as the revelation of the books that command that which Allaah loves and is pleased with and prohibit that which He hates and dislikes. Thus, He established His irrefutable proof and showed His infinite wisdom to all mankind.

Allaah, the Most High, said:

**“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the (coming of) Messengers.”** (an-Nisaa: 165)

He, the Most High, said:

**“Say (O Muhammad (Peace be upon him) to mankind): If you (really) love Allaah then follow me, Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.”** (aal-Imraan: 31)

**[Q. 8] How many conditions of worship are there?**

[A. 8] The conditions of worship are three.

First: Sincere determination which is a condition for the existence of worship that goes with the act of worship itself.

Second: Sincerity of intention.

Third: Compatibility with the Sharee 'ah as ordained by Allaah, the Most High, and not to worship Him except by it.

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<sup>1</sup> The author (rahimahullaah) makes reference to the noble hadeeth which is reported by Imaam Ahmad in the Musnad (4/286) from the hadeeth of Baraa' bin 'Aazib (radiiallaau 'anhu) in marfoo form: “The firmest hand-hold of imaan is allegiance and enmity for the sake of Allaah and love and hate for the sake of Allaah.” And the hadeeth was mentioned by Shaikh Muhammad Naasir-ud-Deen al-Albaanee in Saheehah (rahimahullaah) (vol. 2, no. 998) and he mentioned supporting chains which strengthen it and traced it back to at-Tabaraanee (3/125) and al-Baghawee in “Sharh us-Sunnah” (3/429).

And the latter two represent the necessary conditions for the acceptance of an act of worship.

**[Q. 9] What does "Sincere determination" mean?**

[A. 9] It means to abandon lethargy and laziness, and exerting one's effort in making his words conform to his deeds.

Allaah, the Most High, says:

**“O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do.”** (as-Saff: 2-3)

**[Q. 10] What does "Sincerity of intention" mean?**

[A. 10] It means that the intention of the slave in all his speech and actions, inwardly and outwardly, should be purely for Allaah's sake.

Allaah, the Most High, says:

**“And they were not commanded except that they should worship Allaah alone making the deen purely for Him as Hunafaa.”** (al-Bayyinah: 5)

He, the Most High, says:

**“And who has (in mind) no favour from anyone to be paid back. Except to seek the Countenance of his Lord, the Most High.”** (al-Lail: 19-20)

**He, the Most High, says:**

**“We feed you seeking only Allaah's reward. We wish for no reward, nor thanks from you.”** (al-Insaan: 9)

He, the Most High, says:

**“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.”** (ash-Shuraa: 20)

And other such verses with similar meanings.

**[Q. 11] Which is the only deen that Allaah, the Most High, has ordered to be followed?**

[A. 11] It is Haneefiyah (pure Tawheed), the religion of Ibraaheem. Allaah, the Blessed, the Most High, says:

**“Truly the religion with Allaah is Islaam.”** (aal-Imraan: 19)

He, the Most High, said:

**“Do they seek other than the deen of Allaah (the true Islamic Monotheism) while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.”** (aal-Imraan: 83)

He, the Most High, said:

**“And who turns away from the religion of Ibraaheem (i.e. Islamic Monotheism) except him who befools himself?”** (al-Baqarah: 130)

He, the Most High, said:

**“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”** (aal-Imraan: 85)

He, the Most High, said:

**“Or have they partners with Allaah (false deities) who have instituted for them a deen which Allaah has not ordained?”** (ash-Shuraa: 21)

**[Q. 12] How many levels are there in the deen of Islaam?**

[A. 12] There are three levels: Islaam, Imaan and Ihsaan. And when any one of them is mentioned then each includes the meaning of the whole deen.

**[Q. 13] What is the meaning of Islaam?**

[A. 13] It means: Perfect submission and subjection to Allaah with tawheed and compliance to Him with obedience and freedom and disassociation from shirk.

Allaah, the Most High, said:

**“And who can be better in deen than one who submits himself to Allaah.”**

(an-Nisaa: 125)

He, the Most High, said:

**“And whosoever submits his face (himself) to Allaah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.”**  
(Luqman: 22)

He, the Most High, said:

**“And your Ilaah (deity worthy of worship) is One Ilaah (Allaah), so submit yourself to Him alone. And give glad tidings to the Mukhbitoon (those who obey Allaah with humility) .”** (al-Hajj: 34)

**[Q. 14] What is the proof that Islaam is used to denote the whole of the deen?**

[A. 14] He, the Most High, said:

**“Truly, the deen with Allaah is Islaam.”** (aal-Imraan: 19)

And the Prophet (sallallaahualaihi wasallam) said: *“Islaam began as a stranger and will return as a stranger just as it began.”*<sup>2</sup>

He (sallallaahualaihi wasallam) said, *“The best Islaam is belief in Allaah.”*<sup>3</sup>

**[Q. 15] What is the proof for the five pillars which occur in the definition of Islaam, with details?**

[A.15] The Prophet's (sallallaahualaihi wasallam) saying in the hadeeth in which Jibreel asked him about the deen: *“Islaam is that you testify that there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, and that you establish prayer, pay Zakah, fast in*

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<sup>2</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: “Islaam began as a stranger and will return as a stranger.” (1/130) and also by Ibn Maajah in the book of al-Fitan, Chapter: “Islaam began as a stranger.” (no. 4034) and he has an additional phrase: “So Toobaa to the strangers.”

<sup>3</sup> Part of a long hadeeth reported by Imaam Ahmed (4/114) and reported by ibn Abi Shiabah in al-Imaan. Shaikh al-Albaanee indicated to the strengthening of this hadeeth due to supporting chains. Refer to Saheehah (vol. 2, no. 551)

*Ramadaan, and perform pilgrimage to the House (the Ka'bah in Makkah), if you have the ability to do so.”<sup>4</sup>*

**His (sallallaahualaihi wasallam) saying: “Islaam is built upon five (pillars).”<sup>5</sup> So he mentioned the above except that he stated hajj before fasting in Ramadaan and both are reported in the two Saheehs.**

**[Q. 16] What is the status of the Shahaadatain in Islaam?**

[A. 16] A person cannot enter the deen until he utters the Shahaadatain. Allaah, the Most High, said:

**“The true believers are only those, who believe in (the Oneness of) Allaah and His Messenger.”** (an-Nur: 62)

And the Prophet (sallallaahualaihi wasallam) said: *“I have been ordered to fight the people until they testify that there is no one worthy of worship except Allaah and that Muhammad is His slave and Messenger....”<sup>6</sup>* And there are many other narrations.

**[Q. 17] What is the proof for the testification that there is no one worthy of worship except Allaah?**

[A. 17] The saying of Allaah, the Most High:

**“Allaah bears witness that La ilaha illa Huwa (no one has the right to be worshipped but He), and the angels, and, those having knowledge (also give this witness); (He always) maintains His**

<sup>4</sup> Part of a long hadeeth reported by Muslim in his Saheeh, in Kitaab-ul Imaan, the first chapter (1/29). And by al-Bukhaaree in his Saheeh, Kitaab ul Imaan Chapter: Jibreel’s asking about Imaan, Islaam and Ihsaan (1/18) and it is reported by Abu Dawood (4/224) and ibn Maajah (1/24) and an-Nasaaee in al-Imaan, Chapter on the description of Imaan and Islaam (no. 4991).

<sup>5</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab- ul-Imaan, Chapter: The saying of Prophet “Islaam is built upon five (pillars)” (1/8) and Muslim in Kitaab-ul-Imaan, Chapter: The saying of Prophet “Islaam is built upon five (pillars)” (1/34) and at-Tirmidhee in al-Imaan Chapter: “Islaam is built upon five (pillars)” (no. 2609) and an-Nasaaee in al-Imaan, Chapter: How many pillars is Islaam built upon? (no. 5001).

<sup>6</sup> Agreed upon. Reported by al-Bukhaaree in al-Imaan, Chapter: **“So if they repent and establish the prayer and pay the zakaah then leave their way free.”** (at-Tawbah: 5) (1/11). And Muslim in al-Imaan, Chapter: The command to fight against the people until they say “There is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah.”

**creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise”**  
(aal-Imraan: 18)

And His, the Most High's, saying:

**“So know that, Laa ilaaha illallaah (none the right to be worshipped but Allaah.”** (Muhammad: 19)

And His, the Most High's, saying:

**“And there is no Ilaah (deity worthy of worship) except Allaah”**  
(aal-Imraan: 62, Sad: 65)

And His, the Most High's, saying:

**“No son (or offspring) did Allaah beget, nor is there any Ilaah (deity worthy of worship) along with Him.”** (al-Mu'minun: 91)

And His, the Most High's, saying:

**“Say: “If there had been other aalihah (deities worthy of worship) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him.””** (al-Israa: 42)

And many other verses.

**[Q. 18] What is the meaning of the testification, “There is no one worthy of worship except Allaah” ?**

[A. 18] It means to negate the right of worship from everyone and everything except Allaah, and to affirm it for Allaah, the Mighty and Majestic, alone without any partners in His worship just as He has no partners in His Dominion.

Allaah, the Most High, said:

**“That is because Allaah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allaah - He is the Most High, the Most Great.”** (al-Hajj: 62)

**[Q. 19] What are the conditions of the testification, “There is no one worthy of worship except Allaah” which do not benefit a person who pronounces them, unless he fulfils all of them?**

[A. 19] Its conditions are seven:

First: Knowledge of its meaning, from that which affirms and negates it.

Second: To have certainty in the heart of it.

Third: Compliance with its requirements inwardly and outwardly

Fourth: Acceptance of it and not to reject any of its necessities or requirements.

Fifth: To have sincerity in it

Sixth: Truthfulness from the depth of one's heart and not only by tongue.

Seventh: To love it and its adherents, and have allegiance and enmity based upon it.

**[Q. 20] What is the proof from the Book and the Sunnah for making knowledge a condition for the Shahaadah (testification of faith)?**

[A. 20] Allaah, the Most High, said, “**Except for those who bear witness to the truth.**” (Az-Zukhruf: 86), meaning: the truth of the fact that there is no one worthy of worship except Allaah. And they know with their heart the meaning of what they say with their tongues.

The Prophet (sallallaahu 'alaihi wasallam) said, “*He who dies knowing that there is no one worthy of worship except Allaah will enter Paradise.*”<sup>7</sup>

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<sup>7</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/41) and Ahmad (1/65,69). Both report from the hadeeth of Uthmaan (radiallaau 'anhu).



## **A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 2**

### **The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group**

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#### **[Q. 21] What is the proof from the Book and the Sunnah for making certainty a condition for the Shahaadah?**

[A. 21] The saying of Allaah, the Mighty and Majestic,

**“Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful.”** (al-Hujuraat: 15)

And the saying of the Prophet (sallallaahu alaihi wasallam), *“I bear testimony to the fact that there is no one worthy of worship except Allaah, and I am His Messenger. And there is not a slave who meets Allaah without entertaining any doubt about these (two fundamentals), except that he enters Paradise.”*<sup>1</sup>

And the saying of the Prophet (sallallaahu alaihi wasallam) to Abu Hurayrah (radiallahu anhu), *“Whoever you meet behind this wall testifying to the fact that there is no one worthy of worship except Allaah having certainty about it in his heart, then give him glad tidings of Paradise.”*<sup>2</sup>

#### **[Q. 22] What is the proof from the Book and the Sunnah for making compliance a condition for the Shahaadah?**

[A. 22] Allaah, the Most High, said,

<sup>1</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/41, 42).

<sup>2</sup> Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/42, 43).

**“And whosoever submits his face (himself) to Allaah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.”**  
(Luqman: 22)

And the saying of the Prophet (sallallaahu alaihi wasallam), *“None of you is a true believer until his desire is in conformity with what I have brought.”*<sup>3</sup>

**[Q. 23] What is the proof from the Book and the Sunnah for making acceptance a condition for the Shahaadah?**

[A. 23] Allaah, the Most High, said regarding those who do not accept the Shahaadah,

**“Assemble those who did wrong, together with their companions (from the devils) and what they used to worship...”** up until His saying, **“Truly, when it was said to them, “There is no one worthy of worship except Allaah?” They puffed themselves up with pride (i.e. denied it). And (they) said, “Are we going to abandon our aalihah (deities) for the sake of a mad poet?””** (as-Saaffaat: 22-36)

**The Prophet (sallallaahu alaihi wasallam) said, “The example of guidance and knowledge with which Allaah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allaah benefited the people with it and they utilised it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).**

*The first is the example of the person who comprehends Allaah’s religion and benefits (from the knowledge) which Allaah has revealed through me and learns and then teaches it to others. (The last example is that of a) person who does not care for it and does not accept Allaah’s guidance which I have been sent with (he is like that barren land.)”*<sup>4</sup>

**[Q. 24] What is the proof from the Book and the Sunnah for making sincerity a condition for the Shahaadah?**

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<sup>3</sup> Shaikh Naasir-ud-Deen al-Albaanee said in “Dhilaal ul-Jannah bi Takhreej as-Sunnah” (p. 12) that its chain is weak. Its reporters are trustworthy except Na’eem bin Hammaad who is weak due to excessive mistakes.

<sup>4</sup> Reported by al-Bukhaaree in Kitaab ul-Ilm, Chapter: The virtues of the one who learns and teaches (1/28) and by Muslim in Kitaab ul-Fadaail, Chapter: An explanation of the example of what the Prophet (sallallaahu alaihi wasallam) was sent with from guidance and knowledge.

[A. 24] Allaah, the Most High, said,

**“Surely the religion (i.e. the worship and the obedience) is for Allaah only.”** (az-Zumar: 3)

Allaah, the Most High, said,

**“So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only.”** (az-Zumar: 2)

The Prophet (sallallaahu alaihi wasallam) said, *“The most deserving of my intercession (on the Day of Resurrection) will be the one who says, ‘There is no one worthy of worship except Allaah’, sincerely from his heart.”*<sup>5</sup>

He (sallallaahu alaihi wasallam) said, *“Allaah has forbidden the Fire for those who say, ‘There is no one worthy of worship except Allaah’, purely for His sake.”*<sup>6</sup>

**[Q. 25] What is the proof from the Book and the Sunnah for making truthfulness a condition for the Shahaadah?**

[A. 25] Allaah, the Most High, said,

**“Do people think that they will be left alone because they say, “We believe” and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those Who are liars.”**

(al-Ankabut: 1-3)

The Prophet (sallallaahu alaihi wasallam) said, *“There is no one who sincerely testifies that ‘There is no one worthy of worship except Allaah and that Muhammad is His Messenger’, except that Allaah will forbid the Fire for him.”*<sup>7</sup>

He, (sallallaahu alaihi wasallam) said to the Bedouin, whom he (sallallaahu alaihi wasallam) taught the rites of Islaam, so the Bedouin said,

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<sup>5</sup> Reported by al-Bukhaaree in Kitaab ur-Raqaa'iq (things that soften the heart), Chapter: A description of Paradise and Hellfire (7/204) and that which occurs after it. And reported by Imaam Ahmad in his Musnad (3/272).

<sup>6</sup> Reported by al-Bukhaaree in Kitaab us-Salaat, Chapter: Places of worship in the houses (1/109) and in ar-Raqaa'iq, Chapter: The action which is done purely for the sake of Allaah.

<sup>7</sup> Reported by al-Bukhaaree in Kitaab ul-Ilm, Chapter: The one who singles out some group of people for knowledge and not others.

“By Allaah! I will not do more than this or leave anything from it.” So the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“He will be successful if he is truthful.”*<sup>8</sup>

**[Q. 26] What is the proof from the Book and the Sunnah for making love a condition for the Shahaadah?**

[A. 26] Allaah, the Most High, said,

**“O you who believe! Whoever from among you turns back from his religion (Islaam), Allaah will bring a people whom He will love and they will love Him.”** (al-Maa'idah: 54)

The Prophet (sallallaahu alaihi wasallam) said, *“Whoever has three (qualities) in him will taste the sweetness of imaan due to them: That Allaah and His Messenger become more beloved to him than anything else. That he loves a person, loving him only for the sake of Allaah. That he hates to return to disbelief just as he hates to be thrown into the Fire.”*<sup>9</sup>

**[Q. 27] What is the proof for allegiance and enmity for the sake of Allaah?**

[A. 27] Allaah, the Most High said,

**“O you who believe! Take not the Jews and the Christians as awliyaa (friends, protectors, helpers), they are but awliyaa of each other. And if any amongst you takes them (as awliyaa), then surely he is one of them...”** up until His saying, **“Verily, your Wali (Protector or Helper) is none other than Allaah, His Messenger, and the believers.”** (al-Maa'idah: 51)

Allaah, the Most High, said,

**“O you who believe! Take not as awliyaa (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Dhaalimun (wrong-doers).”** (at-Tawbah: 23)

Allaah, the Most High, said,

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<sup>8</sup> Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: Zakaat is from Islaam (1/16) and it is reported by Muslim in Kitaab ul-Imaan, Chapter: The Prayers which are one of the pillars of Islaam (1/41).

<sup>9</sup> Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: The sweetness of Imaan (1/9) and Muslim in Kitaab ul-Imaan, Chapter: An explanation of the characteristics found in the one who tastes the sweetness of Imaan (1/66).

**“You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger, even though they were their fathers or their sons or their kindred.”** (al-Mujaadilah: 22)

Allaah, the Most High, said,

**“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them.”** (al-Mumtahanah: 1)

**[Q. 28] What is the proof of the testification that Muhammad (sallallaahu alaihi wasallam) is the Messenger of Allaah?**

[A. 28] Allaah, the Most High, said,

**“Indeed Allaah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses, and purifying them (from sins by their following him), and instructing them in the Book and al-Hikmah (the wisdom and the Sunnah of the Prophet), while before that they had been in manifest error.”** (aal Imraan: 164)

Allaah, the Most High, said,

**“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers (he is) full of pity, kind, and merciful.”** (at-Tawbah: 128)

Allaah, the Most High, said,

**“Allaah knows that you are indeed His Messenger.”** (al-Munaafiqoon: 1)

**[Q. 29] What is the meaning of the testification that Muhammad (sallallaahu alaihi wasallam) is the Messenger of Allaah?**

**[A. 29] It is to have firm affirmation from the bottom of one’s heart, together in conformity with speech upon the tongue, that Muhammad is His slave and Messenger to all of mankind and the jinn, “...as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allaah by His Leave, and as a lamp spreading light.” (al-Ahzaab: 45,46)**

So it is obligatory to affirm all that he mentioned regarding the past and future, all that he declared lawful or prohibited, with compliance and

obedience to that which he ordered, and refraining and abstaining from all that he prohibited. Following his Sharee'ah, and clinging to his Sunnah in private and in public accompanied with pleasure with what he has decreed and submission to it. And knowing that obedience to him is in fact obedience to Allaah, and disobedience to him is disobedience to Allaah, as he is the Messenger sent by Allaah to convey His Message.

Allaah did not take his life until He perfected the deen through him. And he (sallallaahu alaihi wasallam) conveyed the Message in a most perfect and complete way, and that he left his nation upon a clear white plain, no one deviates from it after him, except that he is destroyed.<sup>10</sup> This topic will be discussed later, if Allaah wills.

**[Q. 30] What are the conditions of the testification that Muhammad is the Messenger of Allaah, and can the first testification (that there is no one worthy of worship except Allaah) be accepted without this one?**

[A .30] We have previously mentioned that the slave cannot enter into the deen until he declares and accepts both of these testifications, and he realises that they necessitate each other. Thus, the conditions for the first testification are the conditions deemed necessary for the second, and vice versa.

**[Q. 31] What are the proofs for prayer and zakaah?**

**[A. 31] Allaah, the Most High, said,**

“But if they repent and perform prayer, and give zakaah, then leave their way free.” **(at-Tawbah: 5)**

Allaah, the Most High, said,

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<sup>10</sup> The author (rahimahullaah) makes reference to the noble hadeeth narrated by al-Irbaad bin Saariyah (radiallahu anhu) who said, “The Messenger of Allaah (sallallaahu alaihi wasallam) gave us an intense sermon which caused the eyes to shed tears and hearts to tremble, so we said, “O Messenger of Allaah it is as if this is a farewell sermon, so what do you advise us with?” He replied, “*I have left you upon a clear white plain its night is like its day, no one deviates from it, after me, except that he is destroyed. Whoever amongst you lives long after me will see many differences so I order you with what you know from my Sunnah and the way of the Rightly-Guided Successors after me. Bite onto that with your molar teeth and beware of newly invented matters for every innovation is misguidance.*” The hadeeth is reported by Abu Dawood (4607) and at-Tirmidhee in Kitaab ul-Ilm, Chapter: That which has been reported regarding accepting the Sunnah and staying far away from innovations (2676), and Ahmad in the Musnad (4/126). And at-Tirmidhee mentioned that the hadeeth is hasan saheeh.

**“But if they repent, perform prayer and give zakaah, then they are your brethren in religion.”** (at-Tawbah: 11)

And He, the Most High, said,

**“And they were commanded not, but that they should worship Allaah, and worship none but Him Alone, and perform prayer and give zakaah.”** (al-Bayyinah: 5)

And there are many other verses.

**Q 32: What is the proof for fasting?**

[A.32] Allaah, the Most High, said,

**“O you who believe! fasting is prescribed for you as it was prescribed for those before you.”** (al-Baqarah: 183)

Allaah, the Most High, said,

**“So whoever of you sights (the crescent on the first night of) the month (of Ramadan), he must fast that month.”** (al-Baqarah: 185)

And in the hadeeth of the Bedouin who said, “Inform me of the fast that Allaah has made obligatory for me. He (sallallaahu alaihi wasallam) said, *“The month of Ramadan, and whatever you do more than this is out of your own piety.”*<sup>11</sup>

**[Q. 33] What is the proof for hajj?**

[A. 33] Allaah, the Most High, said,

**“And perform properly (i.e. according to the Sunnah), the hajj and umrah for Allaah.”** (al-Baqarah: 196)

Allaah, the Most High, said,

**“And hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses.”** (aal Imraan: 97)

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<sup>11</sup> The hadeeth is authentic and its reference has preceded in the footnote to [A.25]

The Prophet (sallallaahu'alaihi wasallam) said, *“Indeed Allaah, the Most High, has made hajj obligatory for you.”*<sup>12</sup>

And the hadeeth of Jibreel has already preceded, as has the hadeeth: *“Islaam is built upon five (pillars).”*<sup>13</sup>

And there are many other proofs.

**[Q. 34] What is the ruling pertaining to the one who denies any one of the aforementioned rites, or acknowledges them but neglects them out of arrogance and pride?**

[A. 34] He should be killed as a disbeliever (kufran), just as others like him, from those who deny the truth and the arrogant one's, such as Iblees and Firaun.

**[Q. 35] What is the ruling pertaining to one who acknowledges them, but neglects them due to some laziness or false interpretation?**

[A. 35] As for prayer, then he who delays it beyond its time in the manner described above should be asked to repent. If he repents, he should be left. But, if he does not repent, he should be killed, as a punishment.<sup>14</sup>

Allaah, the Most High, said,

**“But if they repent and perform prayer, and give zakaah, then leave their way free (i.e. don't punish them).”** (at-Tawbah: 5)

And the hadeeth: *“I have been ordered to fight against the people until they testify that there is no one worthy of worship except Allaah...”*<sup>15</sup>

<sup>12</sup> It is not found with this wording in al-Bukhaaree and Muslim. However Imaam Muslim reports a hadeeth in his saheeh from Abu Hurayrah with the wording: *“The Messenger of Allaah gave us a sermon in which he said, ‘O people verily Allaah has obligated hajj upon you, so perform hajj...’*” The hadeeth in its entirety is mentioned in Kitaab ul-Hajj, Chapter: Hajj has been obligated once in a persons lifetime (4/102). And the hadeeth is reported by Ahmad (2/508) in a similar way.

<sup>13</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: The saying of the Prophet (sallallaahu'alaihi wasallam): *“Islaam is built upon five (pillars).”* (1/7). And also by Muslim in Kitaab ul-Imaan, Chapter: The saying of the Prophet (sallallaahu'alaihi wasallam): *“Islaam is built upon five (pillars).”* (1/34, 35).

<sup>14</sup> Haddan as opposed to kufran, i.e. he is killed as a Muslim who is punished by death, as opposed to kufran in [A.34] where he is killed because he has fallen into disbelief.

<sup>15</sup> Its reference has already preceded in the footnote to [A. 16]

**As for zakaah, if the one who withholds it is not someone influential, then the ruler takes it from him by force, and makes an example out of him by taking away some of his property, due to the saying of the Prophet (sallallaahu alaihi wasallam): “And he who withholds it, we will take it along with a portion of his property as well.”<sup>16</sup>**

**But, if those who withhold it are a strong and powerful group, then the ruler should fight against them until they pay it, according to the verses and narrations mentioned previously as well as other proofs. And this was done by Abu Bakr as-Siddeeq and the Companions (radiallaahu anhum) .**

**As for fasting, then nothing has been reported regarding it. But the ruler or his representative should deal with such an individual in a way that is a clear reprimand and rebuke him and his likes.**

As for hajj, then the slave can perform it during any part of his whole life and only death causes this opportunity to be lost. And there is no specific punishment in this world for the one who abandons it.

**[Q. 36] What is Imaan?**

**[A. 36] Imaan is both speech and action. Speech of the heart and tongue and actions of the heart, tongue and limbs. It increases with obedience and decreases with disobedience and the people differ according to their level and strength of Imaan.**

**Q 37: What is the proof that Imaan comprises of speech and actions?**

[A. 37] Allaah, the Most High, said,

**“But Allaah has endeared Imaan to you and has beautified it in your hearts.”** (al-Hujuraat: 7)

Allaah, the Most High, said,

**“So believe in Allaah and His Messenger.”** (al-A'raaf: 158)

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<sup>16</sup> Part of a hadeeth reported by Abu Dawood in Kitaab uz-Zakaah, (2/101) and by Ahmad in the Musnad, refer to al-Fath ar-Rabbaanee (8/217). It has been declared hasan by Shaikh al-Albaanee in Saheeh ul-Jaami' (no. 4141) and he traced it back Ahmad in the Musnad, and an-Nasaa'ee and al-Haakim from Muaawiyah bin Qurah.

This is the meaning of the two testifications without which a slave cannot enter into the deen. And they are from the actions of the heart in terms of belief, and from the actions of the tongue in terms of speech. And the testifications cannot be of any benefit unless these two aspects are in conformity with each other.

**Allaah, the Most High, said,**

“And Allaah would never make your Imaan to be lost.” **(al-Baqarah: 143)**

**Meaning your prayers offered towards Jerusalem before the changing of the Qiblah. And all the prayers are referred to as Imaan because they include actions of the heart, the tongue and the limbs.**

The Prophet (sallallaahu alaihi wasallam) declared jihaad, praying during the night of al-Qadr, fasting during Ramadan and praying taraaweeh, and performing the five daily prayers etc, to be from Imaan.

And the Prophet (sallallaahu alaihi wasallam) was asked: “Which is the best of actions?” He replied, “*Imaan in Allaah and His Messenger.*”<sup>17</sup>

**[Q. 38] What is the proof that Imaan increases and decreases?**

[A. 38] Allaah, the Most High, said,

**“That they may grow more in Imaan along with their (present Imaan).”**

(al-Fath: 4)

Allaah, the Most High, said,

**“...and We increased them in guidance.”** (al-Kahf: 13)

**Allaah, the Most High, said,**

“And Allaah increases in guidance those who walk aright.” **(Maryam: 76)**

Allaah, the Most High, said,

**“While as for those who accept guidance, He increases their guidance.”** (Muhammad: 17)

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<sup>17</sup> Reported by al-Bukhaaree in his Saheeh in Kitaab ul-Imaan, Chapter: The one who says Imaan is actions (1/12) and by Muslim in Kitaab ul-Imaan, Chapter: Imaan in Allaah being the best of actions (1/62).

Allaah, the Most High, said,

**“...and that the believers may increase in Imaan.”** (al-Muddaththir: 31)

Allaah, the Most High, said,

**“As for those who believe, it has increased their Imaan.”** (at-Tawbah: 124)

Allaah, the Most High, said,

**“...But it (only) increased them in Imaan.”** (aal Imraan: 173)

Allaah, the Most High, said,

**“And it only added to their Imaan and to their submissiveness (to Allaah).”**  
(al-Ahzaab: 22)

And many other verses.

The Prophet (sallallaahu alaihi wasallam) said, *“If you were to remain in every circumstance the way you are when you are with me, then the Angels would shake your hands.”*<sup>18</sup>

**[Q. 39] What is the proof that Imaan varies from one person to another?**

Allaah, the Most High, said,

**“And those foremost in the life of this world will be foremost (in Paradise). These will be the nearest (to Allaah).”** (al-Waaqiah: 10-11)

Allaah, the Most High, said,

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<sup>18</sup> Reported by at-Tirmidhee in Kitaab ul-Qiyaamah (no. 2452), Chapter 20, and he said the hadeeth is hasan ghareeb by way of this chain. And it is reported through another chain from the Prophet (sallallaahu alaihi wasallam). It is reported by Muslim in Kitaab ut-Tawbah, Chapter: The excellence of continuous remembrance of and thinking about the Hereafter, with the wording, *“By Him in whose Hand is my soul, if you were to constantly remain as you are when you are with me, and always remain in Dhikr (of Allaah), verily the angels would shake your hands while you were upon your beds and while you were walking along the road. But O Handhalah, a time for this and a time for that (three times).”*

**“Then, if he (the dying person) be of the Muqarrabun (those brought near to Allaah), (there is for him) rest and provision, and a Garden of Delights. And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allaah) for those on the right Hand.”** (al-Waaqiah: 88-91)

Allaah, the Most High, said,

**“Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds.”** (Faatir: 32)

And in the hadeeth of ‘Intercession’ the Prophet (sallallaahu alaihi wasallam) said, *“Allaah will remove from the Fire the one who has in his heart Imaan equal to the weight of a dinar, and then the one who has in his heart Imaan equal to the weight of half a dinar.”*

And in another narration: *“ And Allaah will remove from the Fire the one who said, “There is no one worthy of worship except Allaah and he has in his heart Imaan equal to the weight of a barley grain, then Allaah will remove from the Fire the one who said, “There is no one worthy of worship except Allaah and he has in his heart Imaan equal to the weight of a wheat grain, and then Allaah will remove from the Fire the one who said, “ There is no one worthy of worship except Allaah and he has in heart Imaan equal to the weight of an atom.”*<sup>19</sup>

### **[Q. 40] What is the proof that Imaan includes all of the Deen in general?**

[A. 40] The Prophet (sallallaahu alaihi wasallam) said in the hadeeth of the delegation of Abdul Qays: *“I order you to have Imaan in Allaah alone”* and he (sallallaahu alaihi wasallam) asked them, *“Do you know what Imaan in Allaah alone is?”* They replied, *“Allaah and His Messenger know best.”* So the Prophet (sallallaahu alaihi wasallam) said, *“It is to testify that there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah and to establish the prayer and to give zakaah and that you give one fifth of the war-booty (as charity).”*<sup>20</sup>

<sup>19</sup> Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, “That which I have created with my own Hands.” (8 / 172,173) and by Muslim in Kitaab ul-Imaan, Chapter: The status of the people in the lowest level of Paradise (1/125).

<sup>20</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: Giving a fifth of the war booty is part of Imaan (1/19). And Muslim reported it in Kitaab ul-Imaan, Chapter: The command to have Imaan in Allaah and His Messenger and the legislations of the deen, and to supplicate for it (i.e. Imaan) (1/35).





## A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 3

### The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

#### **[Q. 41] What is the proof that imaan is defined as comprising of six pillars, when considered in detail?**

[A. 41] The saying of the Prophet (sallallaahu alaihi wasallam), when Jibreel said to him, “Inform me about imaan.” So he (sallallaahu alaihi wasallam) replied, *“That you believe in Allaah, His angels, His books, His messengers, the Last Day, and that you believe in al-qadr, its good and its bad.”*<sup>1</sup>

#### **[Q. 42] What is the proof for these pillars of imaan from the Book, collectively?**

[A. 42] Allaah, the Most High, says,

**“It is not al-birr (piety, righteousness, etc.) that you turn your faces towards east and (or) west (in prayers); but al-birr is (the quality of) the one who believes in Allaah, the Last Day, the angels, the Book, the prophets.”** (al-Baqarah: 177)

Allaah, the Most High, says,

**“Verily, We have created all things with qadar.”** (al-Qamar: 49)

And we will mention the proof for each one separately, if Allaah wills.

#### **[Q. 43] What is the meaning of imaan in Allaah?**

[A. 43] It is to have firm faith, from the bottom of one's heart in the existence of Allaah, the Most High, who has never been preceded by anyone and who will not be followed by anyone (since He is Eternal, Ever Living).

<sup>1</sup> The hadeeth of Jibreel (alayhis salaam). Reported by al-Bukhaaree from Abu Hurayrah, Kitaab ul-Imaan, Chapter: Jibreel questioning the Prophet (sallallaahu alaihi wasallam) about Islaam, Imaan and Ihsaan (1/18). Reported by Muslim from Umar ibn al-Khataab (radiallaahu anhu) in Kitaab ul-Imaan, in the first chapter (1/29).

He is the First, there is nothing before Him, and He is the Last, there is nothing after Him (since He is Eternal, Ever Living), He is the Most High, there is nothing above Him, He is the hidden there is nothing below Him. The Ever-Living, the One who sustains and protects all that exists, the Self-Sufficient, **“He begets not, nor was He begotten, and there is none equal or comparable unto Him”** (al-Ikhlaas: 3-4)

(And to have imaan in) His tawheed (oneness) is in His uluhiyyah (worship), His rububiyyah (Lordship) and His Asmaa was-Sifaat (Names and Attributes).

#### **[Q. 44] What is tahweed al-uluhiyyah?**

[A. 44] It is to single out Allaah, the Mighty and Majestic, with all types of worship, inwardly and outwardly, through speech and action. And to negate worship from everything besides Allaah, no matter who or what it is. As He, the Most High, said,

**“And your Lord has decreed that you should worship none but Him.”**

(al-Israa': 23)

Allaah, the Most High, says,

**“Worship Allaah and join none with Him (in worship).”** (an-Nisaa': 36)

Allaah, the Most High, says,

**“Verily! I am Allaah! La ilaaha illa ana (none has the right to be worshipped but I), so worship Me, and perform as-salaat for My remembrance.”** (Ta-Ha: 14)

#### **[Q. 45] What is the opposite of tahweed al-uluhiyyah?**

[A. 45] Its opposite is shirk, which is of two types:  
-Major shirk which negates tawheed in totality, and  
-Minor shirk which negates its perfection.

#### **[Q. 46] What is major shirk?**

[A. 46] It is to set up others as partners with Allaah, and equating them with the Lord of the Worlds. As well as loving someone as one should love Allaah, and fearing someone as one should fear Allaah, or relying upon him, calling upon him, dreading him, hoping in him and having awe of him, trusting in

him, or obeying him in disobedience to Allaah, or following him in what displeases Allaah etc.

Allaah, the Most High, says,

**“Verily! Allaah forgives not setting up partners with Him, but He forgives whom He wills sins other than that, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.”**

(an-Nisaa': 48)

Allaah, the Most High, says,

**“And whoever sets up partners in worship with Allaah, has indeed strayed far away.”** (an-Nisaa': 116)

Allaah, the Most High, says,

**“Verily, whosoever sets up partners with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode.”** (al-Maa'idah: 72)

Allaah, the Most High, says,

**“...and whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.”** (al-Hajj: 4)

The Prophet (sallallaahu alaihi wasallam) said, *“The right of Allaah upon His slaves is that they should worship Him alone and not associate anything with Him, and the right of the slaves upon Allaah is that He will not punish the one who does not associate anything with Him.”*<sup>2</sup>

And with regards to expulsion from the deen, there is no difference between those who openly declare their shirk like the disbelievers of Quraysh and those who hide it, like the hypocrites who declare Islaam but hide their disbelief.

Allaah, the Most High, says,

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<sup>2</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, at the beginning of the Chapter: The sending of Muaadh bin Jabal (radiallaahu anhu) to Yemen (8/163). Reported by Muslim in Kitaab ul-Imaan, Chapter: The proof for the fact that the one who dies upon tawheed definitely enters Paradise.

**“Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. Except those who repent, do righteous good deeds, hold fast to Allaah, and purify their religion for Allaah, then they will be with the believers.”** (an-Nisaa’: 145-146)

**[Q. 47] What is minor shirk?**

[A. 47] Minor shirk is ‘ar-riyaa’ which is to beautify an action which is initially intended for Allaah, for the sake of showing off or gaining praise. Allaah, the Most High, says,

**“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** (al-Kahf: 110)

The Prophet (sallallaahu alaihi wasallam) said, *“That which I fear for you most is the minor shirk.”* Then he was asked about it, so he (sallallaahu alaihi wasallam) replied, *“ar-riyaa (showing off).”*<sup>3</sup>

Then, he (sallallaahu alaihi wasallam) explained it saying, *“A man stands in prayer, and beautifies it due what he notices somebody else looking at him.”*<sup>4</sup>

And from this shirk is swearing by other than Allaah, such as swearing by forefathers, the rivals (set up alongside Allaah), the Ka’bah, and honesty etc. The Prophet (sallallaahu alaihi wasallam) said, *“Do not swear by your fathers or mothers or the rivals (set up alongside Allaah).”*<sup>5</sup>

<sup>3</sup> The hadeeth is saheeh (authentic) and it is reported by Ahmad (5/428), al-Baghawee in “Sharh us-Sunnah” (14/324) and al-Haithamee in Majma’ uz-Zawaaid (1/108) and he said, “It is reported by Ahmad and at-Tabaraanee, and the narrators of Ahmad are those of the Saheeh (al-Bukhaaree).” And it is mentioned by Shaikh al-Albaanee in “Silsilah as-Saheehah” (no. 951) where the Shaikh stated that the chain is good.

<sup>4</sup> The hadeeth is hasan (good) and is part of a hadeeth reported by Ahmad (3/30) and Ibn Maajah (4257) and it is mentioned by Shaikh al-Albaanee in “Saheeh Targheeb wat-Tarheeb”, where the Shaikh mentioned that the hadeeth is hasan and traced it back to al-Baihaqee, as well.

<sup>5</sup> Reported by Abu Dawood in Kitaab ul-Aymaan wan-Nudhoor (oaths and vows), Chapter: The prohibition of swearing by the fathers (no. 3248). And reported by an-Nasaabee in Kitaab ul-Aymaan wan-Nudhoor, Chapter: Swearing by the mothers (7/5). And Shaikh Naasir ud-Deen al-Albaanee indicated towards the authenticity of the hadeeth in “Saheeh ul-Jaami’ ” (no. 2126) and the rest of the hadeeth is, *“...and do not swear by anyone except Allaah, and do not swear except that you are truthful.”*

He (sallallaahualaihi wasallam) said, *“Do not say, ‘By the Ka’bah’, rather say, ‘By the Lord of the Ka ‘bah’.*”<sup>6</sup>

He (sallallaahualaihi wasallam) said, *“Do not swear by anyone except Allaah.”*<sup>7</sup>

He (sallallaahualaihi wasallam) said, *“He who swears in the name of honesty is not from amongst us.”*<sup>8</sup>

He (sallallaahualaihi wasallam) said, *“He who swears by other than Allaah has committed kufr (disbelief) or shirk.”* And in another narration, *“Kufr and shirk.”*<sup>9</sup>

And from minor shirk is the saying, *“Whatever Allaah wills and you will.”* The Prophet (sallallaahualaihi wasallam) said, to the one who said that, *“Have you made me a rival (or partner) to Allaah, rather say, ‘Whatever Allaah alone wills.’”*<sup>10</sup>

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<sup>6</sup> Reported by an-Nasaaee in Kitaab ul-Aymaan wan-Nudhoor, Chapter: Swearing by the Ka’bah (7/6) (no. 3773) and reported by Ahmad in the “Musnad” (6/371,72) and al-Haakim in his “al-Mustadrak” in al-Aymaan wan-Nudhoor (4/297) where he said, “This hadeeth has a saheeh chain” and adh-Dhahabee agreed with him, and it was also authenticated by Ibn Hajar in “al-Isaabah” (4/389).

<sup>7</sup> Part of a hadeeth which is reported by Abu Dawood and an-Nasaaee, whose reference has preceded in footnote no. 5. Reported by al-Bukhaaree and Muslim from the hadeeth of Abdullaah bin Umar (radiallaahu anhu) with the wording, *“Verily Allaah forbids you from swearing by your fathers, so whoever wishes to take an oath then let him swear by Allaah, otherwise he should remain silent.”* Reported by al-Bukhaaree in Kitaab ul-Aymaan, Chapter: Do not swear by your fathers (7/221) and by Muslim in Kitaab ul-Aymaan, Chapter: The prohibition of swearing by other than Allaah, the Most High (5/80).

<sup>8</sup> Reported by Abu Dawood from Ibn Buraydah from his father, in Kitaab ul-Aymaan (3/223) and it was mentioned by Shaikh Naasir ud-Deen al-Albaanee in “Silsilah as-Saheehah” (vol. 1, no. 94). And the Shaikh quotes from al-Khataabee in “Ma’aalim us-Sunan” (4/358), who commenting upon this hadeeth said, “And maybe the reason for this prohibition is due to the fact that he ordered the taking of oaths by using Allaah’s Names and Attributes, and honesty is not one of the reported attributes of Allaah, rather it is a command from His commandments and an obligation from amongst His obligations, so it is forbidden due to what it contains of equality between honesty and Allaah’s Names and Attributes.”

<sup>9</sup> Reported by Abu Dawood in Kitaab ul-Aymaan (3/223,224) and similarly by at-Tirmidhee in Kitaab ul-Aymaan, Chapter: The prohibition of swearing by other than Allaah. (4/110) (no. 1535) and he mentioned that the hadeeth is hasan saheeh. And it is reported by al-Haakim in his “al-Mustadrak” (4/297) and he said the hadeeth is saheeh according to the conditions of the two Shaikhs (al-Bukhaaree & Muslim) and adh-Dhahabee agreed with him.

<sup>10</sup> Reported by al-Bukhaaree in “al-Adab al-Mufrad” (p. 265), Chapter: The saying of the man, *“‘Whatever Allaah wills and you will.’* (no. 784), and by Ibn Maajah (no. 213), and

And from minor shirk is the saying, “Had it not been for Allaah and you ....” and, “I have no one but Allaah and you.” and, “I ask Allaah and you.” and the likes of this.

The Prophet (sallallaahu alaihi wasallam) said, “Do not say, ‘Whatever Allaah wills and so and so wills’, rather say, ‘Whatever Allaah wills then whatever so and so wills.’”<sup>11</sup>

The people of knowledge have said that it is permissible to say, “Had it not been for Allaah then so and so...” but not, “Had it not been for Allaah and so and so ...”

**[Q. 48] What is the difference between the words ‘and’ and ‘then’ in these statements?**

[A. 48] The conjunction ‘and’ necessitates comparison and equality. So, the one who says, “Whatever Allaah wills and you will.” Has compared and equated the will of the slave with the will of Allaah. As opposed to the conjunction ‘then’ which necessitates following. So, the one who says, “Whatever Allaah wills then what you will.” affirms that the will of the slave follows on from the will of Allaah, the Most High and must occur after it.

Allaah, the Most High, says, “**But you cannot will, unless Allaah wills.**” (al-Insan: 30)

And the same applies to the rest of the above-mentioned statements.

**[Q. 49] What is tawheed ar-rububiyah?**

[A. 49] It is the affirmation that Allaah, the Most High, is the Lord of everything and the owner, the creator, the one who manages and directs the affairs of the creation. He has no partner in His Dominion, nor is He low to have a supporter, and there is no one to reject His command or criticise His judgement, there is no one to oppose Him, there is no one comparable to Him or like Him. And there is no one who can challenge Him in any of the aspects of His rububiyah and that which His Names and Attributes necessitate.

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Ahmad in his “Musnad” (1/214) and it was mentioned by Shaikh al-Albaanee in “Silsilah as-Saheehah” (no. 139).

<sup>11</sup> Reported by Abu Dawood (no. 4980) and Ahmed in his “Musnad” (5/384) and Shaikh al-Albaanee indicated towards its authenticity in “Silsilah as-Saheehah” (no. 138).

Allaah, the Most High, says, **“All praises and thanks be to Allaah, Who (Alone) created the heavens and the earth, and originated the darkness and the light.”** (al-An'aam: 1)

The verses following it, rather the whole chapter explains and clarifies this.

He, the Most High, said, **“Praise be to Allaah, Lord of the Worlds.”** (al-Faatihah: 1)

He, the Most High, said, **“Say: “Who is the Lord of the heavens and the earth?” Say: “Allaah.” Say: “Have you then taken (for worship) awliyaa' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allaah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allaah is the Creator of all things; and He is the One, the Irresistible.”** (ar-Ra'd: 16)

He, the Most High, said, **“Allaah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allaah) that do anything of that? Glory is to Him! And exalted is He above all that (evil) they associate (with Him).”** (ar-Rum: 40)

He, the Most High, said, **“This is the creation of Allaah. So show Me that which those (whom you worship) besides Him have created.”** (Luqman: 11)

He, the Most High, said, **“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.”** (at-Tur: 35-36)

He, the Most High, said, **“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?”** (Maryam: 65)

He, the Most High, said, **“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”** (ash-Shuraa: 11)

He, the Most High, said, **“And say: “All the praises and thanks are to Allaah, who has not begotten a son (or offspring), and who has no partner in (His) dominion, nor He is low to have a wali. And magnify Him with all magnificence.”** (al-Israa': 111)

He, the Most High, said, **“Say: “Call upon those whom you assert besides Allaah, they possess not even an atom’s weight either in the heavens or on the earth, nor have they any share in it either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.”** (Saba’: 22-23)

**[Q. 50] What is the opposite of tawheed ar-rububiyah?**

[A. 50] It is the belief that someone other than Allaah manages the affairs or directs any of the creation, such as bringing things in to existence, or destroying them, giving life or causing death, bringing about benefit or repelling evil or other than that from the meanings of rububiyah. And it is the belief that there is someone to challenge Him in any of the necessary aspects of His Names and Attributes, such as knowledge of the unseen, Magnificence and Pride etc.

Allaah, the Most High, says, **“Whatever of mercy, Allaah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allaah upon you! Is there any creator other than Allaah who provides for you from the sky and the earth?”** (Fatir: 2, 3)

He, the Most High, said, **“And if Allaah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favour.”** (Yunus: 107)

He, the Most High, said, **“Say: “Tell me then, the things that you invoke besides Allaah - if Allaah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His Mercy?” Say, “Sufficient for me is Allaah; in Him those who trust must put their trust.”** (az-Zumar: 38)

He, the Most High, said, **“And with Him are the keys of the unseen none knows them but He.”** (al-An’aam: 59)

He, the Most High, said, **“Say: “None in the heavens and the earth knows the ghaib (unseen) except Allaah.”** (an-Naml: 65)

He, the Most High, said, **“And they will never compass anything of His knowledge except that which He wills.”** (al-Baqarah: 255)

The Prophet (sallallaahu alaihi wasallam) said, *“Allaah, the Most High, says, ‘Glory is My lower garment and Pride is My cloak and he who contends with Me in regard to any one of them then I shall cause him to dwell in the Fire.’”*<sup>12</sup>

### **[Q. 51] What is tawheed al-Asmaa was-Sifaat?**

It is to have imaan in the Most Perfect Names and Lofty Attributes that Allaah described Himself with in His Book and that which His Messenger (sallallaahu alaihi wasallam) described him with, and conveying them as they have been reported without asking how. And Allaah, the Most High, has mentioned affirmation of His Names and Attributes along with negation of asking how they are in many places in His Book.

Such as His, the Most High, saying, **“He (Allaah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His knowledge.”** (Ta-Ha: 110)

He, the Most High, said, **“There is nothing like Him; and He is the All-Hearer, the All-Seer.”** (ash-Shuraa: 11)

He, the Most High, said, **“No vision can grasp Him, but He grasps all vision. He is al-Latif (the Most Kind), well acquainted with all things.”** (al-An’aam: 103)

**And at-Tirmidhee reported from Ubay ibn Ka’ab that the mushrikeen said to the Messenger of Allaah, when he spoke about their deities, “Tell us about the ancestors of your Lord.” So Allaah, the Most High, revealed, “Say, “He is Allaah, (the) One. Allaah the Self-Sufficient Master, Whom all creatures need.” (al-Ikhlaas: 1-2) The One who, “Begets not, nor was He begotten.” (al-Ikhlaas: 3) This is because nothing is born except that it dies and nothing dies except that it is inherited, and verily Allaah, the Most High, does not die and is not inherited, “And there is none co-equal or comparable unto Him.” (al-Ikhlaas: 4) He mentioned that there is no one like or similar to Him.**

### **Q 52: What is the proof for the Most Perfect Names (of Allaah) from the Book and the Sunnah?**

<sup>12</sup> Reported by Muslim in Kitaab ul-Birr was-Silah, Chapter: The prohibition of pride (no. 2620) and by Abu Dawood in Kitaab ul-Libaas, Chapter: That which has been reported regarding pride (no. 4090).

[A. 52] Allaah, the Mighty and Majestic, said, **“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.”** (al-A' raaf: 180)

And He, glorified be He from all that they attribute to Him, said, **“Say, “Invoke Allaah or invoke the Most Gracious (Allaah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.”** (al-Israa': 110)

And He, the Mighty and Majestic, said: **“Allaah! La ilaaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.”** (Ta-Ha: 8)

The Prophet (sallallaahu alaihi wasallam) said, *“Verily Allaah has ninety-nine Names. Whoever memorises and comprehends them will enter Paradise.”*<sup>13</sup>

And the Prophet (sallallaahu alaihi wasallam) said: *“I ask You by every Name which You have Named Yourself with or revealed in Your Book or taught any of Your creation or kept with Yourself in the knowledge of the unseen with You, that you make the Glorious Qur'aan the life of my heart.”*<sup>14</sup>

### **[Q. 53] What are some examples of the Most Perfect Names (of Allaah) from the Qur'aan?**

[A. 53] Like the saying of the Most High, **“Surely, Allaah is ever Most High, Most Great.”** (an-Nisaa': 34)

<sup>13</sup> Reported by al-Bukhaaree and Muslim with the wording, *“Verily Allaah has ninety-nine Names, one hundred except one. Whoever memorises and comprehends them will enter Paradise.”* Refer to al-Bukhaaree in Kitaab ut-Tawheed, Chapter: Verily Allaah has one hundred minus one, Names (8/169). And Muslim in, The Book of Dhikr and Duaa, using the names of Allaah, the Most High, and the virtues of the one who memorises and comprehends them (8/63) and it is reported by at-Tirmidhee with the same wording as used by the author (rahimahullaah), in The Book of Supplications (no. 3508) (5/532) and at-Tirmidhee said the hadeeth is hasan saheeh. And it is reported by Ibn Maajah with the same wording as al-Bukhaaree and Muslim (no. 3906).

<sup>14</sup> Reported by Ahmad in his Musnad (1/453), and al-Haakim (1/509) and he said the hadeeth is hasan saheeh according to the conditions of Muslim if the chain is free of irsaal. And Shaikh Naasir ud-Deen al-Albaanee (rahimahullaah) followed up the hadeeth and showed that it is free from irsaal, and confirmed what al-Haakim had said regarding the hadeeth being saheeh according to the conditions of Muslim. The Shaikh also mentioned numerous supporting chains for this hadeeth. Refer to “Silsilah as-Saheehah” (vol. 1, no. 199).

He, the Most High, said, **“Verily, Allaah is ever Most Courteous, well acquainted with all things.”** (al-Ahzaab: 34)

He, the Most High, said, **“Verily, He is All-Knowing, All-Omnipotent.”** (Fatir: 44)

He, the Most High, said, **“Truly, Allaah is ever All-Hearer, All-Seer.”** (an-Nisaa': 58)

He, the Most High, said, **“Truly, Allaah is ever Most Powerful, All-Wise.”** (an-Nisaa': 56)

He, the Most High, said, **“Verily, Allaah is Oft-Forgiving, Most Merciful.”** (an-Nisaa': 23, 106)

He, the Most High, said, **“Certainly, He is unto them full of kindness, Most Merciful”** (at-Taubah: 117)

**He, the Most High, said, “And Allaah is Rich (Free of all needs) and He is Most forbearing.” (al-Baqarah: 263)**

He, the Most High, said, **“Surely, He (Allaah) is All-Praiseworthy, All-Glorious.”** (Hud: 73)

He, the Most High, said, **“Surely, my Lord is Guardian over all things.”** (Hud, 57)

He, the Most High, said, **“Certainly, my Lord is near (to all by His knowledge), responsive.”** (Hud: 61)

He, the Most High, said, **“Surely, Allaah is ever an All-Watcher over you.”** (an-Nisaa': 1)

He, the Most High, said, **“And Allaah is ever All-Sufficient as a disposer of affairs.”** (an-Nisaa': 81)

He, the Most High, said, **“And Allaah is All Sufficient in taking account.”** (an-Nisaa': 6)

He, the Most High, said, **“And Allaah is ever All Able to do (and also an All-Witness to) everything.”** (an-Nisaa': 85)

He, the Most High, said, **“Verily! Allaah is over all things a witness.”** (al-Hajj: 17)

He, the Most High, said, **“Verily! He it is who encompasses all things”** (Fussilat: 54)

He, the Most High, said, **“Allaah! La ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One who sustains and protects all that exists.”** (al-Baqarah: 255)

He, the Most High, said, **“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.”** (al-Hadeed: 3)

He, the Most High, said,: **“He is Allaah beside whom La ilaaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allaah beside Whom La ilaaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Him (High is He) above all that they associate as partners with Him. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the most Perfect Names.”** (al-Hashr: 22-24)

**[Q. 54] What are some examples of the Most Perfect Names (of Allaah) from the Sunnah?**

[A. 54] Like his (sallallaahu alaihi wasallam) saying, *“There is no one worthy of worship except Allaah, the Mighty (al-Adheem), the Forebearing (al-Haleem). There is no one worthy of worship except Allaah, Lord of the mighty throne, there is no one worthy of worship except Allaah, Lord of the heavens and Lord of the earth and Lord of the noble throne.”*<sup>15</sup>

And his (sallallaahu alaihi wasallam), saying, *“O Ever Living, the One Who sustains and protects all that exists. O possessor of Majesty and Honour, O Originator of the heavens and earth.”*<sup>16</sup>

And his (sallallaahu alaihi wasallam), saying, *“In the name of Allaah with which nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.”*<sup>17</sup>

<sup>15</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ud-Dawaat (supplications), Chapter: The Supplication for distress. (7/154), and Muslim in Kitaab udh-Dhikr wad-Duaa, Chapter: Supplication upon distress (8/85).

<sup>16</sup> Part of a hadeeth reported by Imaam Ahmad in his “Musnad” from Anas bin Maalik (3/120, 158, 245) and reported by al-Haakim in his “al-Mustadrak” in Kitaab ud-Duaa (1/504) and he said the hadeeth is saheeh according to the conditions of Muslim, although he didn’t report it, and adh-Dhahabee agreed with him.

And his (sallallaahualaihi wasallam), saying, *“O Allaah knower of the unseen and the evident, maker of the heavens and the earth Lord of everything and its Possessor...”*<sup>18</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah Lord of the seven heavens and Lord of the magnificent throne, our Lord and the Lord of everything, splitter of the grain and the date-stone, revealer of the Tauraat and the Injeel and the Qur’aan. I seek refuge in You from the evil of everything that You shall seize by the fore-lock. You are the first and nothing has come before You and You are the last and nothing will come after You, You are the Most High and nothing is higher than You and You are the most near and nothing is more nearer than You...”*<sup>19</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah all praise be to You, You are the light of the heavens and the earth and all that they contain. Praise be to You, You are the Sustainer of the heavens and the earth and all that they contain...”*<sup>20</sup>

And his (sallallaahualaihi wasallam), saying, *“O Allaah I ask you, witnessing that You are Allaah, there is none worthy of worship except You, the Only, the Self Sufficient who was not begotten and begets not and none is equal to him.”*<sup>21</sup>

*“O turner of the Hearts...”*<sup>22</sup>

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<sup>17</sup> Reported by Ibn Maajah (no. 3915) and authenticated by al-Haakim (1/514) and reported by at-Tirmidhee (5/465) (no. 3388), Chapter: That which been reported regarding supplication in the morning. And he (at-Tirmidhee) declared it hasan saheeh and it was mentioned by al-Baghawee in “Sharh us-Sunnah” and he said the hadeeth is hasan (5/113).

<sup>18</sup> Reported by at-Tirmidhee in Kitaab ud-Dawaat, Chapter: That which has been reported regarding supplication in the morning and evening. And it is part of a long hadeeth (5/467) (no. 3392) and he said this hadeeth is hasan saheeh.

<sup>19</sup> Reported by Muslim in Kitaab ud-Dhikr wa Duaa, Chapter: What to say upon sleeping and napping. (8/78,79) and reported by at-Tirmidhee (no. 3481) and he said the hadeeth is hasan. And it was mentioned by ibn Maajah, Chapter: What one should supplicate with when he goes to bed (no. 3919).

<sup>20</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, Chapter: What one should say when he wakes up during the night in order to pray (5/481) (no. 3418) and he said the hadeeth is hasan saheeh.

<sup>21</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, Chapter: A collection of supplications from the Prophet (sallallaahualaihi wasallam) (5/515) (no.3475) and he said the hadeeth is hasan ghareeb.

<sup>22</sup> Reported by at-Tirmidhee in Kitaab ud-Da’waat, (5/538) (no. 3522) and he said the hadeeth is hasan. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The One Who

And there are many other narrations.

**[Q. 55] How many meanings do the Most Perfect Names of Allaah denote?**

[A. 55] They are of three types:

- The meaning of the Essence, with which the Names agree and are in conformity to.
- Indication of Attributes derived from the Names directly, through that which they imply.
- Indication of Attributes which are not derived from the Names directly, but through that which they necessitate.

**[Q. 56] What are some examples of this?**

[A. 56] An example of this is His, the Most Highs' Names, 'ar-Rahmaan and ar-Raheem' (the Most Compassionate, the Most Merciful) denotes the Essence of Allaah, the Mighty and Majestic. And they denote an Attribute 'Mercy', which is derived directly from them through implication. And other Attributes which are not derived directly from these Names but through that which they necessitate like 'Life' and 'Supreme Power', and so on with all the other Names.

And that is unlike the creation since a person may be named Hakeem (wise) and yet he is ignorant, and Hakam (just) and yet he is an oppressor, and 'Azeez (mighty) and yet he is humiliated, and Shareef (distinguished) and yet he is vulgar, and Kareem (noble) and yet he is evil, and Saalih (righteous) and yet he is wicked, or Saeed (happy) and yet he is miserable, or Asad (Lion), Handhalah (sour) , or Alqamah (bitter) and yet he is not like that.

So far removed is Allaah from all imperfections, and all glory and praise is due to Him and He is just as He has described Himself and high above that which His creation describe Him with.

**[Q. 57] How many types of meanings are there for the Most Perfect Names by way of implication?**

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turns the hearts, (8/168) with the wording "No, by the One Who turns the hearts." and ibn Maajah in "al-Muqadimah" (no. 187) with the wording, "O establisher of the hearts, establish our hearts upon your deen." And reported by Ahmed (4/182).

**[A. 57] They are of four types:**

- **The First:** The Proper Name which includes and implies all the meanings of the Most Perfect Names, and it is Allaah. And due to this all the Names are mentioned as attributes of the Name Allaah, such as His, the Most High's, saying, "**He is Allaah, the Creator, the Inventor of all things, the Bestower of forms.**" (al-Hashr: 24) etc. And the Name Allaah is never mentioned after other Names.

- **The Second:** That which includes and implies an Attribute of the Essence of Allaah, the Mighty and Majestic. Such as His, the Most High's, Name 'as-Samee' (the All-Hearing) which implies His extensive hearing, encompassing all sounds whether secret or open. And His Name 'al-Baseer' (the All-Seeing) which implies His penetrating sight, encompassing all visible objects small or big. And His Name 'al-'Aleem' (the All-Knowing) which implies His all encompassing knowledge which, "**Not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth.**" (Saba': 3). And His Name 'al-Qadeer' (the All-Powerful, All-Able) which implies His power and ability over all things, to bring into existence or to annihilate whatever He wills.

- **The Third:** That which includes and implies an Attribute of action for Allaah, such as 'al-Khaaliq' (the Creator), 'ar-Raaziq' (the Provider), 'al-Baaree' (the Originator), and 'al-Musawwir' (the Supreme Fashioner) and other than that.

- **The Fourth:** That which includes and implies removal of all blemishes and defects for Allaah, the Most High, and glorifying Him from all imperfections, such as 'al-Qudoos' (the Revered) and 'as-Salaam' (the Bestower of Peace).

**[Q. 58] How many types of the Most Perfect Names are there, with regard to their attribution to Allaah, the Might and Majestic?**

[A. 58] Amongst them are those which are attributed to Allaah by themselves or along with other Names, And they include and imply the Attribute of perfection in every sense and in all cases. Such as 'al-Hay al-Qayyoom' (the Ever-Living, the One who Sustains), 'al-Ahad as-Samad' (the One, the Self Sufficient) and other than that.

And amongst them are those which are not attributed to Allaah unless they are accompanied by their opposite, and which may, when mentioned alone give the impression of deficiency for Allaah, such as 'ad-Daar an-Naafi' (the One who brings about harm, the One who brings about benefit), 'al-Khaafidh ar-Raafi' (the One who lowers, the One who raises), 'al-Mu'tee al-

Maani' (the One who gives, the One who withholds), 'al-Mu'izz al-Mudhill' (the One who honours, the One who humiliates) and the likes of that. So it is not permissible to attribute to Allaah 'ad-Daar' nor 'al-Khaafidh' nor 'al-Maani' nor 'al-Mudhill', by themselves without their opposite. And they are never attributed to Allaah in the Revelation, the Book nor the Sunnah.

And from that is His, the Most High's, Name 'al-Muntaqim' (the One who exacts retribution) which is not attributed to Him in the Quraan unless it is attached or related to something, such as His, the Most High's, saying, **"Verily, We shall exact retribution from the mujrimun (criminals)."** (as-Sajdah: 22) or by attaching the word 'Dhu' (able) to the attribute which is derived from it, such as His, the Most High's, saying, **"..and Allaah is All-Mighty, All-Able of Retribution."** (aal-Imraan: 4)

**[Q. 59] As has preceded Allaah's Attributes are divided into two: Attributes of Essence and Attributes of Actions, what are some examples of the Attributes of the Essence (of Allaah) from the Qur'aan?**

[A. 59] Like His, the Most High, saying, **"Nay, both His Hands are widely outstretched."** (al-Maa'idah: 64)

**And He, the Most High, said, "Everything will perish save His Face." (al-Qasas: 88)**

He, the Most High, said, **"And the Face of your Lord full of Majesty and Honour will remain forever."** (ar-Rahmaan: 27)

He, the Most High, said, **"In order that you may be brought up under My Eye."** (Taa Haa: 39)

He, the Most High, said, **"How clearly He sees, and hears (everything)!"** (al-Kahf: 26)

He, the Most High, said, **"Verily I am with you both, hearing and seeing."** (Taa Haa: 46)

He, the Most High, said, **"(He knows what happens to them in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge."** (Taa Haa: 110)

He, the Most High, said, **"And Allaah spoke to Musaa (directly) ."** (an-Nisaa': 164)

He, the Most High, said, **"And when your Lord called Musaa (saying): "Go to the people who are dhalimun."** (ash-Shua'raa: 10)

He, the Most High, said, **“And their Lord called out to them (saying): “Did I not forbid you that tree.””** (al-A’raaf: 22)

He, the Most High, said, **“And the Day (Allaah) will call to them, and say: “What answer gave you to the Messengers?””** (al-Qasas: 65)

**[Q. 60] What are some examples of the Attributes of the Essence (of Allaah) from the Sunnah?**

[A. 60] They are the likes of his (sallallaahualaihi wasallam) saying, *“His hijaab is light if He removed it, the splendour and majesty of His Face would burn what His sight reaches of His creation.”*<sup>23</sup>

And his (sallallaahualaihi wasallam) saying, *“Allaah’s Hand is full, and (its fullness) is not decreased by the continuous spending, day and night. Have you not seen what He has spent since the creation of the heavens and the earth? Yet all of that has not decreased what is in His Hand. And His Throne is over the water and in His other Hand is the abundance or the Grasp and He raises and lowers (whomever He wills).”*<sup>24</sup>

And his (sallallaahualaihi wasallam) saying, in the hadeeth regarding the Dajjaal, *“Verily Allaah is not hidden from you, indeed Allaah is not one-eyed.”*<sup>25</sup> And he pointed with his hand to his eye.

And in the hadeeth of Istikhaarah, *“O Allaah, I seek the counsel of Your Knowledge and I seek the help of Your Omnipotence and I beseech You for Your Magnificent grace. Surely You are Capable and I am not. You know and I do not, and you are the Knower of the unseen...”*<sup>26</sup>

<sup>23</sup> Reported by Muslim in Kitaab ul-Imaan, Chapter: Regarding his (sallallaahualaihi wasallam) saying, “Verily Allaah does not sleep and his saying, “His hijaab is light” (1/111) and Ahmad in the Musnad (4/395) and Ibn Maajah in “al-Muqadimah” (no. 183) .

<sup>24</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: And His Throne is upon the water (8/175) and by Muslim in Kitaab uz-Zakaah, Chapter: The encouragement to spend (3/ 77,78).

<sup>25</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: Allaah saying, **“In order that you may be brought up under my Eye”** (Taa-Haa: 39) and His, the Mighty and Majestic, saying **“Floating under Our Eyes”** (al-Qamar: 14) (8/172) and by Muslim in Kitaab ul-Fitan, Chapter: The mention of Dajjaal and his detailed and general characteristics. (8/194)

<sup>26</sup> Reported by al-Bukhaaree in Kitaab ud-Da’waat, Chapter: The supplication to be made during Istikhaarah (7/162) and reported by at-Tirmidhee in Kitaab us-Salaah (2/345) (no. 480) and he said the hadeeth is hasan saheeh. Reported by Ahmad in the Musnad (3/344) and Ibn Maajah, Chapter: That which has been reported regarding Salaat-ul-Istikhaarah (no. 1379) (2/251).

And his (sallallaahualaihi wasallam) saying, *“You are not calling a deaf or an absent one, rather the One who is All-Hearing, All-Seeing, the One who is near (by His Knowledge and Supervision).”*<sup>27</sup>

And his (sallallaahualaihi wasallam) saying, *“When Allaah wishes to reveal a commandment He Speaks with revelation.”*<sup>28</sup>

And in the hadeeth regarding the Resurrection, *“Allaah, the Most High, will say, ‘O Adam!’ So he will reply, ‘At your service.’”*<sup>29</sup>

And the narrations about Allaah speaking to His slaves when they stand before Him and His speaking to the people of Paradise and other than that are too many to be enumerated.

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<sup>27</sup> Reported by Muslim in Kitaab udh-Dhikr wad-Duaa, Chapter: The recommendation to lower the voice during supplication (8/73). And reported by Ahmad in the Musnad (4/418).

<sup>28</sup> Its chain is weak due to Naeem bin Hammaad. Reported by Ibn Khuzaymah in Kitaab ut-Tawheed (p. 90) and al-Baihaqee in “al-Asmaa” (p. 203) and Ibn Abi Aasim in Kitaab us-Sunnah where Shaikh al-Albaanee indicated the weakness of the hadeeth and traced it back to its origin. Refer to Kitaab us-Sunnah (vol. 1, p. 227) (no. 515).

<sup>29</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ur-Raqaiiq, Chapter: His, the Mighty and Majestic, saying, **“Verily the earthquake of the Hour is a terrible thing”** (al-Hajj: 2) (7/196). And by Muslim in Kitaab ul-Imaan, Chapter: His saying, “Allaah will say to Aadam remove from the Fire, for every thousand, nine hundred and ninety nine.”



## **A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 4**

### **The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group**

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

#### **[Q. 61] What are some examples of the Attributes of Actions from the Qur'aan?**

**[A. 61] Almighty Allaah says,** “Then He rose over (Istawaa) towards the heaven.” **(al-Baqarah: 29)**

**He, the Most High, said,** “Do they then wait for anything other than that Allaah should come to them.” **(al-Baqarah: 210)**

**He, the Most High, said,** “They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right Hand.” **(az-Zumar: 67)**

He, the Most High, said, **“What prevents you from prostrating yourself to one whom I have created with both My Hands.”** (Saad: 75)

He, the Most High, said, **“And We wrote for him on the Tablets the lesson to be drawn from all things.”** (al-Aa'raaf: 145)

He, the Most High, said, **“So when his Lord appeared to the mountain, He made it collapse to dust.”** (al-Aa'raaf: 143)

He, the Most High, said, **“Verily, Allaah does what He wills.”** (al-Hajj: 18)

#### **[Q. 62] What are some examples of the Attributes of Actions from the Sunnah?**

[A.62] The Prophet (sallallaahualaihi wasallam) said, *“Our Lord descends every night to the lowest heaven, when the last third of the night remains...”*<sup>1</sup>

The Prophet (sallallaahualaihi wasallam) said in the hadeeth regarding intercession, *“So Allaah will come to them in His appearance which they recognise, and say, “I am your Lord.” So they will say, “You are our Lord...”*<sup>2</sup>

And what we mean here by the Attribute of Action is the coming of Allaah not His appearance, so understand well!

**He (sallallaahualaihi wasallam) said, “On the Day of Resurrection, Allaah will grasp the whole earth with His Hand, and all the heavens in His Right, and then He will say, “I am the King...”**<sup>3</sup>

**He (sallallaahualaihi wasallam) said, “When Allaah completed the creation, He wrote with His Hand for Himself, “Verily My Mercy has preceded My Anger.”**<sup>4</sup>

And in the hadeeth regarding the dispute between Aadam and Musaa, *“So Aadam said, “O Musaa Allaah favoured you with His Speech and He wrote the Turaat for you by His own Hand.”*<sup>5</sup>

**So His, the Most High’s, Speech and Hand are Attributes of His Essence, and His Speaking is an Attribute of His Essence and of Action simultaneously, and His writing the Turaat is an Attribute of Action.**

<sup>1</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Kusooif, Chapter: Supplications and prayer during the last part of the night (2/47) (Eng. Trans. no. 1145, 6321). And Muslim in Kitaab Salaat ul-Musaafireen, Chapter: The recommendation to supplicate in the last part of the night and the answer of the duaa’ at that time (2/175).

<sup>2</sup> Part of a long hadeeth which is agreed upon. Reported by al-Bukhaaree in Kitaab ur-Riqaaq, Chapter: The path on the bridge over hellfire (7/205) (Eng. Trans. no. 6573, 7437) and Muslim in Kitaab ul-Imaan, Chapter: Knowledge of the way in which the believers will see Allaah (1/112,113).

<sup>3</sup> Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah “That which I have created with my own Hands” (8/173) (Eng. Trans. no. 4812, 6519).

<sup>4</sup> Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, “And Allaah Himself admonishes you.” (8/171) (Eng. Trans. no. 3194, 7422) and Muslim in Kitaab ut-Tawbah, Chapter: The expansive Mercy of Allaah, the Most High, and the fact that it has preceded His anger.” (8/95) and reported by at-Tirmidhee (5/549) (no. 3543): Chapter: “Allaah has divided Mercy into 100 parts.”

<sup>5</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Qadr, Chapter: The dispute between Aadam and Musaa (7/214) (Eng. Trans. no. 6614, 3409, 4736) and similarly Muslim in Kitaab ul-Qadr, Chapter: The dispute between Aadam and Musaa (alayhumaa assalaam).

**He, (sallallaahualaihi wasallam), said, “Allaah, the Exalted and Glorious, extends out His Hand during the night so that the evil doers of the day can repent and He extends His Hand during the day so that evil doers of the night can repent.”<sup>6</sup>**

**And there are many other examples.**

**[Q. 63] Can Names be derived from all the Attributes of Actions or are the Names of Allaah tawqeefiyyah?**

**[A. 63] No, rather the Names of Allaah, the Most High, are all tawqeefiyyah. He is not named except by the Names He gave to Himself in His Book or that which His Messenger (sallallaahualaihi wasallam) named Him with.**

**And every Action that Allaah applied to Himself comprises Praise and Perfection. However Allaah did not describe Himself unrestrictedly with all of them and His Names are not derived from all of them.**

**However amongst them are those which Allaah has described Himself with unrestrictedly, such as His, the Most High’s, saying, “Allaah is He who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection).” (ar-Rum: 40) and He has named Himself the Creator (al-Khaaliq), the Sustainer (ar-Raaziq), the One who gives life (al-Muhyee), the One who brings about death (al-Mumeet), the Manager of the affairs (al-Mudabbir).**

And amongst them are Actions which Allaah has applied to Himself by way of recompense and reciprocity in the context of Praise and Perfection for Him, such as His, the Most High’s, saying, **“Verily, the hypocrites seek to deceive Allaah, but it is He who deceives them.”** (an-Nisaa’: 142)

He, the Most High, said, **“And they (disbelievers) plotted (to kill ‘Isaa) and Allaah plotted too. And Allaah is the best of those who plot.”** (aal-Imraan: 54)

He, the Most High, said, **“They have forgotten Allaah, so He has forgotten them.”** (at-Tawbah: 67)

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<sup>6</sup> Reported by Muslim in Kitaab ut-Tawbah, Chapter: The acceptance of repentance from sins even if they are committed frequently (8/100) and reported by Ahmad in the Musnad (4/395).

It is not permissible to apply them in other than the context mentioned in the verses. So it is not to be said that Allaah plots, deceives and mocks or the like of this. And similarly it is not said that He is a plotter, a deceiver or a mocker. And this would not be said by a Muslim nor a person with intellect. For Allaah, the Mighty and Majestic, did not describe Himself with plotting, and deception except by way of recompense for those who did that without right.

It is well known that recompensing these things (plotting, deception etc.) with justice is good when done by the creation, so what about when it is done by the All-Knowing, All-Just, and All-Wise Creator!

**[Q. 64] What does His Name, “the Most High” denote, and what does it contain of meaning along with Names such as adh-Dhaahir, al-Qaahir, al-Muta’aalee?**

**[A. 64] His Name, “the Most High” denotes the Attribute derived from it which is the affirmation of Highness for Him, the Mighty and Majestic, in all its meanings.**

**His Highness and His being above His Throne (fawqiyah), His Highness and His being above all His creation, separate from them, Ever-Watchful over them, with Knowledge of everything they do. His Knowledge encompasses everything and none of their secrets are hidden to Him.**

**And the Highness of His Power, such that there is none to overpower Him, or differ with him, or oppose Him, or prevent Him. Rather everything submits to His Majesty, subjugated under His Might, humbled under His Pride, under His Control and Power, and there is no escape for anyone from His Grasp.**

And the Highness of Essence, such that all Attributes of Perfection are affirmed for Him and all deficiencies are negated from Him, the Mighty and Majestic, the Blessed, the Most High.

And all these meanings of Highness are necessary and one meaning cannot be separated from another.

**[Q. 65] What is the proof for the Highness of fawqiyah (above the Throne and creation) from the Qur’aan?**

[A. 65] The clear proofs for it are too many to be counted or enumerated. Amongst them are the above mentioned Names and what they contain from meaning, and amongst them His saying, **“The Most Gracious (Allaah)**

**rose over (Istawaa) the (Mighty) Throne (in a manner that suits His Majesty).**" (Taa Haa: 5), in seven places in the Qur'aan.

Amongst them is His saying, **"Do you feel secure that He, who is over the heaven (Allaah).**" (al-Mulk: 16-17)

He, the Most High, said, **"They fear their Lord above them."** (an-Nahl: 50)

He, the Most High, said, **"To Him ascend (all) the goodly words, and the righteous deeds exalt it."** (Faatir: 10)

He, the Most High, said, **"The angels and the Ruh (Jibreel) ascend to Him."**  
(al-Ma'aarij: 4)

He, the Most High, said, **"He manages and regulates (every) affair from the heavens to the earth."** (as-Sajdah: 5)

He, the Most High, said, **"And (remember) when Allaah said, "O 'Isaa, I will take you and raise you to Myself."** (aal-Imraan: 55)

And many other verses.

### **Q 66: What is the proof for that (fawqiyyah) from the Sunnah?**

[A. 66] The proofs from the Sunnah are too many to be counted. Amongst them is his (sallallaahu alaihi wasallam) saying, in the hadeeth of al-Aw'aal, *"And the Throne is above that, and Allaah is above the Throne, and He has full Knowledge of what you are upon."*<sup>7</sup>

And his saying to Sa'ad, during the incident of Bani Quraidhah, *"You have judged them with the judgement of the King above the seven heavens."*<sup>8</sup>

<sup>7</sup> Weak. Reported by Ahmad in the Musnad (1/206) and Ibn Maajah in al-Muqaddimah (no. 181). Shaikh Naasir ud-Deen al-Albaanee mentioned in his checking of the ahadeeth in Sharh Aqeedatut-Tahawiyyah, that this hadeeth has a weak chain and he referred its checking back to his book Dhalaal ul-Jannah. Refer to Sharh Aqeedatut-Tahawiyyah (p. 277) Maktabah al-Islaamee print. And Shaikh Ahmad Shaakir (rahimahullaah) mentioned that its chain is very weak due to Yahyaa bin 'Alaa ar-Raazee al-Bajalee. Refer to Ahmad Shaakir's checking of the Musnad (no. 1770).

<sup>8</sup> Reported by al-Bukhaaree in Kitaab ul-Maghaazee, Chapter: His Departure to Bani Quraidhah (5/50) and by Muslim in Kitaab ul-Jihaad, Chapter: The permissibility to fight the one who breaks the covenant and the permissibility of bringing down a fortified people by the judgement of a just person suitable for giving rulings. And reported by Ahmad in the Musnad (3/22).

And all these references mention the hadeeth without the additional phrase *"above the seven heavens"* And Shaikh al-Albaanee indicated that this addition has been reported solely by Muhammad bin Saaleh an-Nahaar and he said, "And the like of him is not accepted when he reports on his own." And he (Shaikh al-Albaanee)

And his (sallallaahualaihi wasallam) asking the slave girl, *“Where is Allaah?”* She replied, *“Above the heavens.”* He said (to her master), *“Free her for verily she is a believer.”*<sup>9</sup>

**Amongst the proofs are the narrations regarding the ascension of the Prophet (sallallaahualaihi wasallam) to heavens.**

And his (sallallaahualaihi wasallam) saying in the hadeeth regarding the angels coming in succession by night and day, *“Those who have stayed the night with you ascend (to the heaven) and He asks them, though He knows best about them.”*<sup>10</sup>

And his (sallallaahualaihi wasallam) saying, *“He who sincerely gives in charity a date from his honest earned wealth ...for nothing ascends to Allaah except good.”*<sup>11</sup>

And his (sallallaahualaihi wasallam) saying, in the hadeeth regarding revelation, *“Whenever Allaah decrees a matter above the heavens, the angels beat their wings in submission and humility due to His Speech, as if it is a chain dragged over rock.”*<sup>12</sup>

And there are many other proofs. And all of the above have been affirmed by all the creation except the Jahmiyyah.<sup>13</sup>

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also said, “And regarding the affirmation of Allaah being above His creation there are many authentic narrations which are not in need of the this one.”

From amongst these authentic narrations is that which has been reported by al-Bukhaaree (rahimahullaah) from Zaynab (radiiallaahu anhaa) that she used to boast to the wives of the Prophet (sallallaahualaihi wasallam) “It is your families who have married you off, while I was married off by the One who is above the seven heavens.” in Kitaab ut-Tawheed, Chapter: And His Throne is upon water and He is the Lord of the Mighty Thorne (8/176).

<sup>9</sup> Reported by Muslim in Kitaab ul-Masaajid, Chapter: The prohibition of speaking in the prayer and the abrogation of its permissibility (2/71).

<sup>10</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, the Most High, “The angles and the Ruh ascend to Him.” (8/177) (Eng. Trans. no. 555, 3223) and Muslim in Kitaab ul-Masaajid, Chapter: The virtue of the morning (Fajr) and ‘Asr prayer and the preservation of them (2/113).

<sup>11</sup> Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: His saying, “To him ascend the goodly words” (8/178) (Eng. Trans. no. 7430, 1410) and reported by Muslim in Kitaab uz-Zakaat, Chapter: The acceptance of charity from good earnings and its growing (in value with Allaah).

<sup>12</sup> Part of a long hadeeth reported by al-Bukhaaree in Kitaab ut-Tafseer, Chapter: The tafseer of Surah al-Hijr (5/221) (Eng. Trans. no. 4701, 4800) and by at-Tirmidhee in his tafseer of Surah Sabaa’ (5/362) (no. 3223). And Ibn Maajah in al-Muqaddimah (no. 182) and the hadeeth is reported by Abu Hurayrah.

<sup>13</sup> They are the followers of Jahm bin Safwaan who became known for negating and denying the Attributes of Allaah. He took that from al-Ja’d bin Dirham who was sacrificed by Khaalid al-Qasree on the Day of Sacrifice. Jahm was alone in believing that Paradise and Hellfire would come to an end, and that imaan was only affirmation in the heart and that a person if forced into doing actions and the attribution of actions to

**[Q. 67] What did the Imaams of the deen from the Salaf as-Saaleh say regarding the issue of al-Istiwaah?**

[A. 67] Their unanimous saying, may Allaah have mercy upon them, was, "Istiwaah is known and how it occurs is beyond understanding, having faith in it is obligatory, and asking about it is an innovation. And the Message came from Allaah and it was upon the Messenger to convey it and upon us to affirm it and submit to it."

**And they said the like of this about all the verses and narrations regarding the Names and Attributes:**

**"We believe in it, the whole of it (clear and unclear verses) are from our Lord." (aal-Imraan: 7)**

**"We believe in Allaah, and bear witness that we are Muslims." (aal-Imraan: 52)**

**[Q. 68] What is the proof for the Highness of Power from the Qur'aan?**

[A. 68] There are many proofs, amongst them is His, the Most High's, saying, **"And He is the Irresistible, (Supreme) above His slaves."** (al-An'aam: 18, 61) which includes the highness of Power and fawqiyah.

**And His, the Most High's, saying, "But Glory is to Him! He is Allaah, the One, the Irresistible." (az-Zumar: 4)**

And His, the Most High's, saying, **"Whose is the kingdom this Day? It is Allaah's the One, the Irresistible."** (Ghaafir: 16)

And His, the Most High's, saying, **"Say, "I am only a warner and there is no lord except Allaah the One, the Irresistible."** (Saad: 65)

And His, the Most High's, saying, **"There is not a moving (living) creature but He has the grasp of its forelock."** (Hud: 56)

And His, the Most High's, saying, **"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them). But you will never be able**

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him is only metaphorical. He was killed by Saalim bin Ahwaz in Marw during the later part of the rule of Bane Umayyah.

**to pass them, except with authority (from Allaah).”** (ar-Rahmaan: 33)

And there are many other proofs.

**[Q. 69] What is the proof for that from the Sunnah?**

[A. 69] There are many proofs from the Sunnah, amongst them is his (sallallaahualaihi wasallam) saying, *“I seek refuge with You from the evil of everything You seize by the forelock.”*<sup>14</sup>

His (sallallaahualaihi wasallam) saying, *“O Allaah! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is in Your Hand, Your Ruling is Effective regarding me, and Your Judgment is Just pertaining to me.”*<sup>15</sup>

**And his (sallallaahualaihi wasallam) saying, “Verily You judge and You are not judged, verily there is no humiliation for the one You have allegiance with, there is no honour for the one You have enmity with.”**<sup>16</sup>

And there are many other proofs.

**[Q. 70] What is the proof for the Highness of the Essence of Allaah and what is obligatory to negate for Allaah, the Mighty and Majestic?**

[A. 70] Know that the Highness of the Essence of Allaah is denoted by His Name, al-Quddoos, as-Salaam, al-Kabeer, al-Muta’aal and what they contain of meaning and necessitate of perfection of His Attributes and the Characteristics of His Majesty.

<sup>14</sup> Reported by Muslim in Kitaab udh-Dhikr, Chapter: What to say upon sleeping and lying down (8/79) and Ibn Maajah, Chapter: What a person supplicates with when he goes to his bed (no. 3919).

<sup>15</sup> Reported by Ahmad in his Musnad (1/ 391, 452) and by al-Haakim in Kitaab ud-Duaa (1/509) and he said that the hadeeth is saheeh according to the conditions of Muslim, if it is free of the Irsaal of Abdur Rahmaan bin Abdullaah about whom there is a difference of opinion regarding whether he heard from his father or not as mentioned by adh-Dhahabee. The hadeeth was mentioned by al-Haithamee in Majmaa’ uz-Zawaa'id (10/139) and he referenced it back to Ahmad, al-Bazzaar, and Abu Ya’laa and he said the narrators of Ahmad and Abu Ya’laa are the narrators of the saheeh except Abu Salmah al-Juhanee who was relied upon by Ibn Hibbaan. And Shaikh Ahmad Shaakir mentioned the authenticity of this hadeeth in (no. 3712) and (no. 4318).

<sup>16</sup> Reported by an-Nasaaee, Chapter: Duaa in Witr (3/248) and at-Tirmidhee, Chapter: That which has been reported regarding Qunoot in Witr (2/328), and he said the hadeeth is hasan saheeh. It was also reported by Ibn Maajah, Chapter: That which has been reported regarding Qunoot in Witr (no. 1167). The hadeeth was authenticated by ibn Khuzaimah (no. 1095) and by Shaikh al-Albaanee (rahimahullaah).

So He is the Most High in His Oneness, that there should be any dominion or part of it for other than Him. Or that there should be a helper to Him or a partner to Him or an intercessor with Him without His permission, or that there should be someone to protect Him.

And He is the Most High in Greatness, Pride, Sovereignty and Omnipotence, High above from having an opposer or a conqueror nor is He low to have a wali or a helper.

And He is the Most High in His Self-Sufficiency from taking a wife, a son, a father, an equal or a partner.

And He is the Most High in His Perfection, His Life, Supremacy and His Power, free from death, or slumber or sleep or tiredness or exhaustion.

And He is the Most High in His Perfect Knowledge, free from ignorance and forgetfulness and free from an atoms weight of heedlessness about His Knowledge of the earth or the heavens.

And He is the Most High in His Perfect Wisdom and Praise, free from creating anything for mere amusement, and free from leaving the creation without command or prohibition or without resurrection or recompense.

And He is the Most High in His Perfect Justice, free from oppressing anyone, even an atoms weight, or to treat anything unjustly with regard to its reward.

And He is the Most High in His perfect richness, free from needing sustenance or provision or free from needing anything from anyone else.

And He is the Most High in all that He described Himself with and all that His Messenger described Him with, free from ta'teel and tamtheel.

And far removed is He from all imperfections and all Praise is due to Him, the Mighty and Majestic, the Blessed and the Most High and purified and sanctified is He from all that negates His uluhiyyah and rububiyyah and His Names and Attributes, the Most High, **“His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”** (ar-Rum: 27)

And the texts of revelation from the Book and Sunnah regarding this issue are well known and understood, and are many and famous.

**[Q. 71] What is the meaning of his (sallallaahu alaihi wasallam) saying regarding the Perfect Names. “Whoever comprehends and enumerates them enters Paradise.”?**

[A. 71] It is explained by different meanings. Amongst them is to memorise them and call upon Allaah with them and praising Him with them.

Amongst them are those Names which are permissible to be taken as examples to follow, such as al-Kareem and al-Kabeer, so that the slave accustoms himself to achieve some degree of the connotation of such Names in a way that befits him.

**As for those Names which are specific to Him, the Most High, such as al-Jabbaar and al-Adheem, then it is upon the slave to affirm them and submit to them and not to adorn himself with any of those Attributes.**

Amongst them are those Names which contain a promise, such as al-Ghafoor, ash-Shakoor, al-'Afoo (the Forgiving), ar-Ra'oof (the Ever Compassionate), al-Haleem (the All-Forbearing), al-Jawaad (the All-Kind) and al-Kareem, so one should have hope and desire.

Amongst them are those Names which contain a threat, such as the Mighty, the Exacter of retribution, the One who is Severe in punishment, the One who is Swift in reckoning, so one should have fear and awe.

**Amongst the meanings is the testification of the slave to the Names and to give them their full right in terms of recognition and worship. Like the one who testifies to the Highness of Allaah with regard to His creation, and His being above them, and his Istiwaa above His Throne separate from His creation, along with Him encompassing them with Knowledge and Supreme Power and other than that. And worship of Him with that which this Attribute necessitates such that his heart becomes directly sustained by Him. The slave turns towards Him, bowed and standing before Him, the standing of a humiliated slave in front of the Mighty King, so he feels that speech and actions rise up to Him and are presented before Him, so he fears that any of that may disgrace and dishonour him therein.**

And he witnesses the revelation of the Command and Divine orders in all the corners of the world, all the time, with different types of management and direction of the affairs, such as causing death, giving life, honouring and humiliation, lowering and raising, giving and withholding and inflicting and removing agonies, and alternating the days (good and bad) between the people. And other forms of direction and management in the Dominion, which only He controls. So His orders are executed in His Dominion as He Wishes, **“He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One**

**Day, the space whereof is a thousand years of your reckoning.”**  
(as-Sajdah: 5)

So, whosoever fulfils the obligations due to that which he witnesses from recognition and worship, finds sufficiency and richness in his Lord. As does the one who witnesses His comprehensive Knowledge, His Hearing, His Sight, His Life and His Self-Sufficiency and other than that. And none are granted this witness and testification except the foremost (as-saabiqoon) and those brought near (al-muqarraboon).

### **[Q. 72] What contradicts tawheed al-asmaa was-sifaat?**

[A. 72] Its opposite is ilhaad (heresy) in the Names, Attributes and verses of Allaah. And ilhaad is of three types:

The first: The heresy of the mushrikeen who twisted the Names of Allaah and attributed these twisted names to their idols. So they added to some names and shortened others. They derived al-Laah from al-Ilaah, and al-Uzzah from al-'Azeez, and al-Manaat from al-Mannaan.

**The second: The heresy of the Mushabbihah who enter into discussion about how the Attributes of Allaah, the Most High, are. And they liken His Attributes to the attributes of the creation. And it is the opposite of the heresy of the mushrikeen, since those mushrikeen equated the creation with the Lord of the worlds, while these mushabbihah made Him resemble the created bodies, the Most High, the One far removed from all imperfections.**

The third: The heresy of negation of the Mu'atilah, and they are of two types:

**A group who affirmed the words of His, the Most High's, Names but negated from Him that which they indicate from the Perfect Attributes. So they said Rahman and Raheem without mercy, 'Aleem without knowledge, Samee' without hearing, Baseer without sight, Qadeer without power. And similarly they dismissed the rest.**

And other group who clearly and totally negated the Names and that which they indicate, and described Him with outright nothingness, the One who has no Name or Attribute.

Far removed is Allaah, the Most High, from all imperfections and all that the transgressors, the deniers and heretics say about him.

**“Lord of the heavens and earth and all that is between them. So worship him alone and be constant and patient in His worship. Do you know of any who is similar to Him?”** (Maryam: 65)

**“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”** (ash-Shuraa: 11)

**“He knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.”** (Taa Haa: 110)

**[Q. 73] Are all the types of tawheed inseparable, such that whatever nullifies one of them nullifies all?**

[A. 73] Yes, they are inseparable. Whoever commits shirk in any one of them then is a mushrikeen in all the rest. An example of that is supplication to other than Allaah and asking someone for that which only Allaah is able to do. So his supplication is in and of itself worship, rather it is the core of worship, and directing worship to other than Allaah is shirk in uluhiyyah. And his asking for his needs, and the obtainment of good and the repulsion of evil, while believing that the one he is asking is capable of fulfilling his requests, is shirk in rububiyyah, since he believed that the one he was calling upon is a partner with Allaah in disposing the affairs in His Dominion. Then he did not call upon someone besides Allaah except with the belief that the one he called upon can hear from near and far, in any time and any place, and this is shirk in al-asmaa was-sifaat, since he affirmed for the one he called upon a hearing all-encompassing and the ability to hear all the sounds irrespective of distance. So this necessitates shirk in uluhiyyah, rububiyyah and asmaa was-sifaat.

**[Q. 74] What is the proof from the Book and Sunnah for belief in the angels?**

**[A. 74] The proofs from the Book are many.**

Amongst them is they saying of the Most High, **“And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.”** (ash-Shuraa: 5)

And the saying of the Most High, **“Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.”** (al-Aa'raaf: 206)

And the saying of the Most High, **“Whoever is an enemy to Allaah, His angels, His messengers, Jibreel and Mikaeel, then verily, Allaah is an enemy to the disbelievers.”** (al-Baqarah: 98)

And the proof for believing in the angles from the Sunnah has preceded in the hadeeth of Jibreel and others. And it is reported in Saheeh Muslim that Allaah created them from light<sup>17</sup>, and narrations regarding them are many.

**[Q. 75] What does believing in the angels mean?**

[A. 75] It is to have firm affirmation in their existence and to believe that they are from among the subjugated and worshipping creatures of Allaah, **“They (the angels) are but honoured slaves. They speak not until He has spoken, and they act on His Command.”** (al-Ambiyaa: 26-27)

**“Who disobey not, the Commands they receive from Allaah, but do that which they are commanded.”** (at-Tahreem: 6)

**“(The angels) are not too proud to worship Him, nor are they weary (of His worship). They glorify His Praises night and day, (and) they never slacken (to do so).”** (al-Ambiyaa: 19-20)

**[Q. 76] Mention some of their types with regard to that which Allaah created them for and entrusted them with.**

[A. 76] With regards to that they are of many types:

**Amongst them is the one who is entrusted with conveying revelation to the messengers, and he is the trustworthy Ruh, Jibreel (alayhis salaam).**

Amongst them is the one entrusted with rain and he is Mikaeel.

Amongst them is the one entrusted with the Horn and he is Israafeel.

Amongst them is the one entrusted with seizing the souls and he is the Angel of Death and his helpers.

Amongst them are those entrusted with (recording) the actions of the slaves. They are the Kiraam al-Kaatiboon (honourable writers who write the deeds down).

<sup>17</sup> The hadeeth is reported in Saheeh Muslim in Kitaab uz-Zuhd, Chapter: Regarding miscellaneous narrations (8/226) and the wording of the hadeeth is *“The angels were created from light and the jinn were created from smokeless flame of a fire and Aadam was created from that which has been described to you.”* And it is also reported by Imaam Ahmad (6/153, 168)

**Amongst them are those entrusted with guarding the creatures from the front and behind. They are the angels in succession.**

Amongst them are those entrusted with Paradise and its blessings. They are Ridwaan and his assistants.

Amongst them are those entrusted with the Hell-Fire and its torment. They are Maalik and his assistants.

Amongst them are those entrusted with the trial and torment of the grave. They are Munkar and Nakeer.

Amongst them are those who carry the Throne of Allaah the Almighty.

Those charged with nutfahs (mixed drops of male and female sexual discharge) in the wombs and writing the destiny of every human being.

Those who enter al-Bait al-Ma'mur (the house over the heavens parallel to the Kaa'bah at Mecca, continuously visited by the angels).

Those charged with watching and visiting the sessions of the remembrance of Allaah, the Almighty.

Those who are ranked in rows standing and they never ever have rest.

Those who are ranked in rows in ruku' kneeling down and they never ever raise their heads.

And others than that which have been mentioned above, **“And none can know the hosts of your Lord but He. And this is nothing else than a (warning) reminder to mankind.”** (al-Muddaththir: 31)

And the texts for these types from the Book and the Sunnah are well known.

### **[Q. 77] What is the proof for believing in the revealed books?**

[A. 77] There are many proofs, amongst them is the saying of the Most High, **“O you who believe! Believe in Allaah, and His Messenger, and the Book (the Qur'aan) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).”** (an-Nisaa': 136)

And His saying, **“Say, “We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa'eel, Ishaq, Ya'qoob, and to al-Asbaat (the offspring of the**

**twelve sons of Ya'qoob), and that which has been given to Musaa and 'Isaa, and that which has been given to the prophets from their Lord. We make no distinction between any of them.”** (al-Baqarah: 136)

And sufficient proof for that is His, the Most High's, saying, **“And say, “I believe in whatsoever Allaah has sent down of the Book (all the Holy books, this Qur'aan and the books of the old from the Tauraat, or the Injeel or the Pages of Ibraaheem.”**” (ash-Shuraa: 15)

**[Q. 78] Are all the revealed scriptures mentioned in the Qur'aan?**

[A. 78] Amongst those which Allaah has mentioned in the Qur'aan are, the Qur'aan itself, the Tauraat, the Injeel, the Zabur (Psalms), the Suhuf (Pages) of Ibraaheem and Musaa.

And He mentioned the rest generally, in His saying, **“Allaah! none has the right to be worshipped but He, the Ever Living, the One who Sustains and Protects all that exists. It is He Who has sent down the Book (the Qur'aan) to you with truth, confirming what came before it. And He sent down the Tauraat and the Injeel, aforetime.”** (aal-Imraan: 2-4)

He, the Most High, said, **“And to Dawood We gave the Zabur (Psalms).”** (an-Nisaa': 163)

He, the Most High, said, **“Or is He not informed with what is in the Pages (Scripture) of Musaa, and of Ibraaheem who fulfilled all that (Allaah ordered him to do or convey).”** (an-Najm: 36-37)

He, the Most High, said, **“Indeed We have sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.”** (al-Hadeed: 25)

So whatever Allaah has mentioned in detail then it is obligatory for us to believe in those scriptures in detail. And whatever He has mentioned in general then it is obligatory for us to believe in them in general. And we say about them that which Allaah and His Messenger have ordered, **“Say: I believe in whatsoever Allaah has sent down of the Book [all the holy books]”** (ash-Shuraa: 15)

**[Q. 79] What does having imaan in the books of Allaah mean?**

[A. 79] It means to have firm affirmation that all of them all revealed by Allaah, the Mighty and Majestic, and that they are the Speech of Allaah, in a real manner.

Amongst them are those which He, the Most High, spoke from behind a hijab without an intermediary angel as a messenger.

Amongst them are those which have been conveyed by an angel as a messenger, to a messenger from mankind.

Amongst them are those which Allaah has written with His own Hand as He, the Most High, said, **“It is not given to any human being that Allaah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His Leave.”** (ash-Shuraa: 51)

And He, the Most High, said to Musaa, **“I have chosen you above men by My Messages, and by My speaking (to you).”** (al-Aa'raaf: 144)

**“And Allaah spoke to Musaa directly.”** (an-Nisaa: 164)

He, the Most High, said regarding the Tauraat, **“And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things.”** (al-Aa'raaf: 145)

And regarding 'Isaa, He said, **“And We gave him the Injeel.”** (al-Maa'idah: 46)

And He, the Most High said, **“And We gave Dawood the Zabur.”** (an-Nisaa': 163)

And He, the Most High, said regarding the Qur'aan, **“But Allaah bears witness to that which He has sent down (the Qur'aan) unto you; He has sent it down with His knowledge, and the angels bear witness. And Allaah is All-Sufficient as a Witness.”** (an-Nisaa': 166)

And He, the Most High, said regarding it, **“And (it is) a Qur'aan which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.”** (al-Israa': 106)

And He, the Most High said, **“And truly, this (the Qur'aan) is a revelation from the Lord of the worlds. Which the trustworthy Ruh (Jibreel) has brought down. Upon your heart that you may be (one) of the warners. In the plain Arabic language.”** (ash-Shua'raa: 192-195)

And He, the Most High, said regarding the Qur'aan, **“Verily, those who disbelieved in the Reminder (i.e. the Qur'aan) when it came to them (shall receive the punishment). And verily, it is an honourable well fortified respected Book. Falsehood cannot come to it from before or behind it. (it is) sent down by the All Wise, Worthy of all praise.”** (Fussilat: 41-42)

**[Q. 80] What is the position of the Glorious Qur'aan among the earlier divine books?**

[A. 80] And He, the Most High, said regarding the Qur'aan, **“And We have sent down to you the Book (this Qur'aan) in truth, confirming the Scripture that came before it and muhaymin (trustworthy in highness and a witness) over it (old Scriptures).”** (al-Maa'idah: 48)

He, the Most High, said, **“And this Qur'aan is not such as could ever be produced by other than Allaah but it is a confirmation of (the revelation) which was before it [i.e. the Tauraat, and the Injeel], and a full explanation of the Book (i.e. e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the worlds.”** (Yunus: 37)

He, the Most High, said, **“It (the Qur'aan) is not a forged statement but a confirmation of (Allaah's existing books) which were before it [i.e. the Tauraat, the Injeel and other Scriptures of Allaah] and a detailed explanation of everything and a guide and a mercy for the people who believe.”** (Yusuf: 111)

The mufasssireen (those specialised in the explanation of the Qur'aan) have said, 'It is trustworthy in highness and a witness over that which came before it from the books and it affirms them, meaning that it testifies to the truth which they contain. So it negates the changes, and tempering in them and it abrogates or affirms that which is in them and thus all adherents to the previous books, who have not turned back on their heels, submit to it, as He, the Most High, said,

**“Those to whom We gave the Scripture [i.e. the Tauraat and the Injeel] before it, they believe in it (the Qur'aan). And when it is recited to them, they say, “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allaah in Islam as Muslims.” (al-Qasas: 52-53)”** ‘



## A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 5

### The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

#### **[Q. 81] What is the obligation upon the whole ummah with regard to abiding by the Qur'aan?**

[A. 81] It is to follow it outwardly and inwardly, to cling to it and to fulfil its rights.

Allaah, the Most High, said, **“And this is a blessed Book (the Qur'aan) which We have sent down, so follow it and fear Allaah.”** (al-An'aam: 155)

He, the Most High, said, **“Follow what has been sent down unto you from your Lord (the Qur'aan and the Sunnah), and follow not any awliyaa besides (Allaah).”** (al-Aa'raaf: 3)

He, the Most High, said, **“And as to those who hold fast to the Book and establish the prayer, certainly We shall never waste the reward of those who do righteous deeds.”** (al-Aa'raaf: 170)

And this verse is general and refers to the whole Book, and there are many verses regarding this.

And the Prophet (sallallaahu alaihi wasallam) ordered the people to stick to the Book of Allaah, he said, *“So stick to the Book of Allaah and hold fast to it.”*<sup>1</sup>

<sup>1</sup> Part of a long hadeeth reported by Muslim in Kitaab Fadaail us-Sahaabah, Chapter: The virtues of Alee ibn Abee Taalib (radiallaahu anhu) (no. 2408) and Ahmad (4/367, 371) and it is reported by ad-Daarimee in his “Sunan” (2/432) in Fadaail ul-Qur'aan. And all the hadeeth are reported by way of Zayd bin Arqam (radiallaahu anhu). The beginning of the hadeeth is *“To proceed: O you people, I am a human being I am about to receive a messenger (angel of death) from my Lord and I leave amongst you two weighty things. The first of them is the Book of Allaah, in it is guidance and light so stick to the Book of Allaah and hold fast to it.”*

And in the hadeeth reported by 'Alee in marfoo' form, "Surely, there will be trials." I said, "What is the way out from them, O Messenger of Allaah?" He said, "The Book of Allaah."<sup>2</sup> and he mentioned the hadeeth.

**Q 82: What is the meaning of clinging to the Book and fulfilling its rights?**

[A. 82] It means to memorize and recite it during the night and day, to contemplate over its verses, to declare lawful what it declares lawful and to declare unlawful what it declares unlawful, to comply to its commands and to avoid its prohibitions, to derive lessons from its parables, to take admonition in its narratives, to act on its clear verses and to submit to its unclear verses, to refrain at its boundaries, to defend it from the distortion of the extremists and the falsehood of the liars, and to be sincere to it in every sense of the word and to call to it with insight.

**[Q. 83] What is the ruling regarding the one who claims that the Qur'aan is created?**

[A. 83] The Qur'aan is the real Speech of Allaah, the Mighty and Majestic, its words and its meaning. His Speech is not letters without meaning nor meaning without letters. Allaah Spoke with it (the Qur'aan) verbally and revealed it to His Prophet as revelation, and the believers truly believed in it. So even though it is written by the hands, recited by the tongue, preserved by the hearts, heard by the ears, and seen by the eyes, then all that does not mean that it is not the Speech of Allaah.

Indeed, the hands, ink, pens, and papers are all created, while what is written down with them or on them is not. Moreover, tongues and voices are created, while what is recited thereof is not. The hearts are created, while what is preserved within them is not. And the ears are created, while what is heard is not.

He, the Most High, said, "**That (this) is indeed an honourable recitation (the Noble Qur'aan). In a Book well guarded (with Allaah in the heaven i.e. al-Lawh al-Mahfuz).**" (al-Waaqi'ah: 77-78)

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<sup>2</sup> Weak. Reported by ad-Daarimee in his "Sunan" (2/434) in Kitaab Fadaail ul-Qur'aan and by at-Tirmidhee (5/172) Chapter: That which has been reported regarding the virtues of the Qur'aan. And he said, "This hadeeth is not known to us except through this chain and its chain is unknown and regarding al-Haarith there is some speech." And Imaam al-Albaanee (rahimahullaah) reported it in "Da'eef ul-Jami'" no. 2080 and he said that the hadeeth is very weak. Shaikh Ahmad Shaakir (rahimahullaah) said that the chain is very weak due to al-Haarith al-A'awar.

He, the Most High, said, **“Nay, but they, the clear aayaat are preserved in the breasts of those who have been given knowledge. And none but the Dhaalimun (polytheists and wrongdoers) deny Our aayaat.”** (al-‘Ankabut: 49)

He, the Most High, said, **“And recite what has been revealed to you of the Book (the Qur’aan) of your Lord. None can change His Words.”** (al-Kahf: 27)

He, the Most High, said, **“And if anyone of the mushrikun seeks your protection, then grant him protection so that he may hear the Word of Allaah (the Qur’aan).”** (at-Tawbah: 6)

Ibn Mas’ood (radiallaahu anhu) said, “Be constant in looking into the Qur’aan.”

Whoever says the Qur’aan or a part of the Qur’aan is created then he is a disbeliever due to major kufr which expels him from Islaam in totality. This is because the Qur’aan is the Speech of Allaah, the Most High, it originated from Him and will return to Him, and His Speech is one of His Attributes. So whoever says some of Allaah’s Attributes are created then he is a disbeliever, an apostate and he is presented with the choice of returning to Islaam. If he returns then fine, otherwise he is killed as a disbeliever and none of the rulings applicable to the Muslims are applicable to him.<sup>3</sup>

### **[Q. 84] Is the Attribute of Speech related to Allaah’s Essence or His Actions?**

[A. 84] With regard to associating Speech to the Essence of Allaah, the Most High, and describing Him with it, then it is from the Attributes of His Essence, like His, the Most High’s, Knowledge. Rather Speech is from His Knowledge and He sent His Speech down with His Knowledge, and He is the most Knowledgeable of what He sends down.

With regard to Him Speaking by His Will and Wish, then His Speech is from the Attributes of Action. As the Prophet (sallallaahu alaihi wasallam) said, *“When Allaah Wishes to reveal a matter He speaks with revelation.”*<sup>4</sup>

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<sup>3</sup> This is taken from the speech of Imaam Ahmad, Imaam Maalik, Imaam Shaafi’ee, Ibn Khuzaimah and other Imaams from the Salaf us-Saaleh. Refer to the book “al-Ma’aarij al-Qabool” of the author (rahimahullaah) vol. 1, p. 188-203.

<sup>4</sup> Weak. Its chain is weak due to Na’eem bin Hamaad. Reported by Ibn Khuzaimah in “Kitaab ut-Tawheed” (p. 90) and al-Baihaqee in “al-Asmaa” (p. 203) and Ibn Abi Aasim in “Kitaab us-Sunnah” where Imaam al-Albaanee indicated the weakness of the hadeeth and traced it back to its origin. Refer to “Kitaab us-Sunnah” (vol. 1, p. 227) (no. 515).

And due to this the Salaf us-Saaleh have said regarding the Attribute of Speech that it is an Attribute of the Essence and Actions simultaneously. Allaah, glorified be He, the Most High, from all that they attribute to Him, does not cease and has never ceased to be described with the Attribute of Speech at all. And His Speaking and Addressing occurs by His Will and Wish. So He Speaks if He Wishes, when He Wishes and how He Wishes with Speech which is heard by who He Wishes. And His Speech is His Attribute which has no limit or end.

**“Say: “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” (al-Kahf: 109)**

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

**“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.” (al-An'aam: 115)**

**[Q. 85] Who are the Waaqifah, and what is the ruling pertaining to them?**

[A. 85] The Waaqifah are those who say regarding the Qur'aan, “We do not say it is the Speech of Allaah, nor do we say that it is created.”

Imaam Ahmad bin Hanbal said, “Whoever amongst them is well versed then he is a Jahmee. And whoever is not well versed, then he is ignorant, and proofs and clear evidences are established against him. If he repents and believes that it is the Speech of Allaah, the Most High, not created, then good. Otherwise he is worse than the Jahmiyyah.”<sup>5</sup>

**[Q. 86] What is the ruling upon the one who says, “My recitation of the Qur'aan is created.” ?**

[A. 86] It is not permissible to affirm or deny such a statement, since the term recitation denotes a meaning which is shared between “recitation” which is an action of the slave and “the recited” which is the Qur'aan.

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<sup>5</sup> Refer of “Kitaab us-Sunnah” of Abdullah bin Imaam Ahmad bin Hanbal, 1/179.

So if it is said the recitation is created, then it includes the second meaning [i.e. that the recited (the Qur'aan) is also created], and this is the saying of the Jahmiyyah.

And if it is said that the recitation is not created then it includes the first meaning [i.e. that the action of the slave is not created], and this is from the innovations of the ittihaadiyyah.

And thus the Salaf us-Saaleh have said, "Whoever says my recitation of the Qur'aan is created then he is a Jahmee, and whoever says it is not created, then he is an innovator."<sup>6</sup>

### **[Q. 87] What is the proof for having imaan in the messengers?**

[A. 87] There are many proofs from the Book and the Sunnah, amongst them is His, the Most High's, saying,

**"Verily, those who disbelieve in Allaah and His messengers and wish to make distinction between Allaah and His messengers (by believing in Allaah and disbelieving in His messengers) saying, "We believe in some but reject others", and wish to adopt a way in between, they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allaah and His messengers and make no distinction between any of them (messengers), We shall give them their rewards; and Allaah is Ever Oft-Forgiving, Most Merciful."** (an-Nisaa': 150-152)

The Prophet (sallallaahu alaihi wasallam) said, "*I believe in Allaah and His Messengers.*"<sup>7</sup>

### **[Q. 88] What is the meaning of having imaan in the messengers?**

[A. 88] It is the firm belief that Allaah, the Most High, sent a messenger to every nation who called them to the worship of Allaah alone and to disbelieve in everything that is worshipped besides Him. And to believe that all of them are truthful and confirm that which came before them, pious and rightly guided, honourable and respected, fearing Allaah and trustworthy, guiding others and themselves guided, supported with clear proofs and

<sup>6</sup> Refer to "Kitaab us-Sunnah" of Abdullah bin Imaam Ahmad bin Hanbal, 1/164,165.

<sup>7</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Adab, Chapter: The saying of one man to another man 'Ikhsaa' [a term of rebuke meaning: stop talking and go away with shame and humiliation] (8/113) (Eng. Trans. No. 1354, 6173). And reported by Muslim in Kitaab ul-Fitan, Chapter: A mention of ibn Siyaad (8/192) and it is part of a long hadeeth.

amazing verses from their Lord, and that they conveyed all that which Allaah sent them with, and they did not hide or change or add to or delete even a letter from it.

**“Then are the messengers charged with anything but to convey clearly the Message?”** (an-Nahl: 35)

And that they were on the clear truth. And that Allaah took Ibraaheem as a khaleel, and took Muhammad as a khaleel, and Spoke directly to Musaa, and raised Idrees to a lofty status, and that 'Isaa is the slave of Allaah and His Messenger and His Word which He pronounced upon Maryam and a soul from the souls He created. And that Allaah exalted some above others and raised some to lofty stations.

**[Q. 89] Were the calls of messengers unified and in agreement with each other, with regard to that which they ordered and that which they prohibited?**

[A. 89] Their call, from the first to the last of them, was unified and in agreement with regard to the foundations and principles of worship, which is tawheed – to single out Allaah alone with all types of worship from belief, speech and action and to disbelieve in all that is worshipped besides Him.

As for the obligatory deeds of worship, for example prayer and fasting, then they were ordained for some but not others, and some things were prohibited for some but were permissible for others by way of test and trial from Allaah,

**“That He might try you, which of you is the best in deeds.”**  
(Surah Hud: 7)

**[Q. 90] What is the proof that their calls were unified and in agreement with each other, with regard to the foundations of worship mentioned above?**

[A. 90] The proofs for that from the Book are of two types, general and specific:

As for the general:

His, the Most High's, saying, **“And verily, We have sent among every nation a messenger (proclaiming), “Worship Allaah (alone), shun the taaghut (everything worshipped besides Allaah, while it is pleased with it.)”** (an-Nahl: 36)

And His, the Most High's, saying, **“And We did not send any messenger before you but We revealed to him (saying), ‘La ilaaha illa Ana [none has the right to be worshipped but I], so worship Me (alone and none else).’ ”** (al-Ambiyaa: 25)

And His, the Most High's, saying, **“And ask those of Our messengers whom We sent before you, ‘Did We ever appoint aalihah (deities) to be worshipped besides the Most Gracious?’ ”** (az-Zukhruf: 45)

As for the specific:

His, the Most High's, saying, **“And indeed We sent Nuh to his people, and he said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Mu'minun: 23)

His, the Most High's, saying, **“And to (the people of) Thamud (We sent) their brother Saaleh. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 73)

His, the Most High's, saying, **“And to (the people of) ‘Aad (We sent) their brother Hud. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 65 & Hud: 50)

His, the Most High's, saying, **“And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 85 & Hud: 84)

His, the Most High's, saying, **“And (remember) when Ibraaheem said to his father and his people, ‘Verily, I am innocent of what you worship. Except Him Who created me; and verily He will guide me.’ ”** (az-Zukhruf: 26-27)

His, the Most High's, saying, **“Your Ilaah (deity worthy of worship) is only Allaah, La ilaaha illa Huwa (none has the right to be worshipped but He), He has full knowledge of all things.”** (Taa Haa: 98)

And the Maseeh ('Isaa ibn Maryam) said, **“ ‘O Children of Israel, worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allaah, then Allah has forbidden Paradise for him, and the Fire will be his abode.”** (al-Maa'idah: 72)

His, the Most High's, saying, **“Say, ‘I am only a warner and there is no Ilaah (deity worthy of worship) except Allaah, the One, the Irresistible.’ ”** (Saad: 65)

**[Q. 91] What is the proof for differences among their legislations in matters of halaal and haraam?**

[A. 91] His, the Most High's, saying, **“To each among you, We have prescribed Shir’ah wa Minhaaj (a law and a clear way). If Allaah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.”** (al-Maa'idah: 48)

Ibn Abbaas (radiallaahu anhu) said, “Shir’ah wa Minhaaj” means a path and a clear way.” And the like of this was said by Mujaahid, 'Krimah, al-Hasan al-Basri, Qataadah, ad-Dahhaak, as-Sadyi, and Abu Ishaq as-Suba'ee.<sup>8</sup>

And as occurs in Saheeh al-Bukhaaree, the Prophet (sallallaahu alaihi wasallam) said, *“We, the prophets are paternal brothers, our deen is one.”*<sup>9</sup> Meaning at-tawheed which Allaah sent every messenger with and which He sent in every book. But as for the legislations, they are different pertaining to the orders and prohibitions, the permissible and prohibited, **“That He might try you, which of you is the best in deeds.”** (Hud: 7)

**[Q. 92] Has Allaah mentioned all the messengers in the Qur'aan?**

[A.92] Allaah has mentioned to us about them that which is sufficient and contains a lesson and admonition, then He, the Most High, said, **“And messengers We have mentioned to you before, and messengers We have not mentioned to you.”** (an-Nisaa': 164)

So we believe in all of them in a detailed manner where detail has been given and in a general manner where they have been mentioned generally.

**[Q. 93] How many of them have been named in the Qur'aan?**

<sup>8</sup> Refer to the saying of Ibn Abbaas and the Imaams of tafseer in “Jami' ul-Bayaan” of at-Tabaree.

<sup>9</sup>Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Ambiyaa, Chapter: The saying of Allaah **“And mention in the Book the story of Maryam when she withdrew in seclusion from her family.”** (4/138) (Eng. Trans. No. 3443). And reported by Muslim in Kitaab ul-Fadaail, Chapter: The virtues of 'Isaa (alaihi salaam) (7/96).

[A. 93] Those that have been mentioned are: Adam, Nuh, Idrees, Hud, Saaleh, Ibraaheem, Ismaa'eel, Ishaq, Ya'qoob, Yusuf, Lut, Shu'ayb, Yunus, Musaa, Haarun, Ilyaa, Zakariyyah, Yahyaa, al-Yasa', Dhul-Kifl, Dawood, Sulaymaan, Ayyoob, and He mentioned the Asbaat in total, 'Isaa, and Muhammad (sallallaahu alaihi wasallam), may the peace and blessings of Allaah be upon them all.

**[Q. 94] Who are the "Ulul-'Azam" (those of firm determination) from amongst the messengers?**

[A. 94] They are five, whom Allaah, the Mighty and Majestic, has mentioned individually in two places in His Book.

The first: in Surah al-Ahzaab. He, the Most High, said,

**"And (remember) when We took from the prophets their covenant, and from you and from Nuh, Ibraaheem, Musaa, and 'Isaa the son of Maryam. We took from them a strong covenant."** (al-Ahzaab: 7)

The second: in Surah ash-Shuraa. He, the Most High, said,

**"He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibraaheem, Musaa and 'Isaa saying you should establish the religion, and make no divisions in it."** (ash-Shuraa: 13)

**[Q. 94b] Who was the first messenger?**

[A. 94b] The first messenger after the occurrence of disagreements and differences (regarding the worship of Allaah alone) was Nuh (alayhis salaam).

He, the Most High, said, **"Verily, We have sent the revelation to you as We sent the revelation to Nuh and the prophets after him."** (an-Nisaa': 163)

He, the Most High, said, **"The people of Nuh and the Confederates after them denied (their messengers) before these."** (Ghaafir: 5)

**[Q. 95] When did the disagreement and differing occur?**

[A. 95] Ibn 'Abbaas (radiallaahu anhumaa) said, "Between Nuh and Aadam there were ten generations of people, all upon the true religion (of pure tawheed) and then the people differed<sup>10</sup>, **"And Allaah sent prophets with glad tidings and warnings."**" (al-Baqarah: 213)

### **[Q. 96] Who is the last (seal) of the prophets?**

[A. 96] The seal of the prophets is Muhammad (sallallaahualaihi wasallam).

### **[Q. 97] What is the proof for that?**

[A. 97] Allaah, the Most High, said, **"Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (seal) of the prophets."** (al-Ahzaab: 40)

The Prophet (sallallaahualaihi wasallam) said, *"There will come after me thirty liars, each one of them claiming that he is a prophet, while I am the last (seal) of the prophets and there is no prophet after me."*<sup>11</sup>

And in the Saheeh, his (sallallaahualaihi wasallam) saying to Alee (radiallaahu anhu), *"Are you not pleased that you should be in the same position with relation to me as Haarun was in relation to Musaa, except that there is no prophet after me."*<sup>12</sup>

And in the hadeeth regarding ad-Dajjaal in his (sallallaahualaihi wasallam) saying, *"And I am the last (seal) of the prophets and there is no prophet after me."*<sup>13</sup>

<sup>10</sup> Refer to the statement of Ibn Abbaas in "Jami' ul-Bayaan" and "Dur al-Manthoor" (1/582) and it is also mentioned by al-Bazaar. It is reported by al-Haakim (2/546-547) and he said, "This narration is saheeh according to the conditions of al-Bukhaaree, even though he did not report it." And adh-Dhahabee agreed with him. And Imaam al-Albaanee mentions it in "Tahdheer us-Saajid".

<sup>11</sup> It is part of a hadeeth reported by at-Tirmidhee in Kitaab ul-Fitan, Chapter: The hour will not be established until the liars emerge (no.2219). And Abu Dawood in Kitaab ul-Fitan, Chapter: Mention of the tribulations and their signs (no. 4252) and Ahmad (5/278). At-Tirmidhee said the hadeeth is hasan saheeh and all of them report the hadeeth by way of ath-Thawbaan (radiallaahu anhu). And it was authenticated by Imaam al-Albaanee (rahimahullaah).

<sup>12</sup> Reported by al-Bukhaaree in Kitaab ul-Maghaazee, Chapter: The battle of Tabuk, (5/129) (Eng. Trans. No. 3706, 4416). And Muslim in Kitaab Fadaail ul-Sahaabah, Chapter: The virtues of Alee bin Abi Taalib, (7/120). And Ahmad (1/182-184, 3/32) and at-Tirmidhee (no. 3724, 3731).

<sup>13</sup> Reported by at-Tirmidhee in Kitaab ul-Fitan, Chapter: The hour will not be established until the liars emerge (4/498) (no.2219). And Abu Dawood in Kitaab ul-Malaahim,

**[Q. 98] What did Allaah give only to our Prophet Muhammad (sallallaahualaihi wasallam), and not to any of the other prophets?**

[A. 98] He (sallallaahualaihi wasallam) had many specific characteristics. Amongst them is his (sallallaahualaihi wasallam) being the last (seal) of the prophets as we have mentioned.

Amongst them is his (sallallaahualaihi wasallam) being chief of the Children of Adam as He explained in His, the Most High's, saying **"Those messengers, We preferred some of them to others; to some of them Allaah spoke (directly); others He raised to degrees (of honour)."** (al-Baqarah: 253)

He (sallallaahualaihi wasallam) said, *"I am the chief of the Children of Adam, and that is not a boast."*<sup>14</sup>

Amongst them is his (sallallaahualaihi wasallam) being sent to all the people, the jinn and the mankind. He, the Most High, said, **"O mankind, verily I am sent to you all as the Messenger of Allaah."** (al-Aa'raaf: 158)

He, the Most High, said, **"And We have not sent you except as a giver of glad tidings and a warner to all mankind."** (Saba': 28)

He (sallallaahualaihi wasallam) said, *"I have been given five which no one before me was given: I have been aided by terror (in the hearts of the enemies by which they are overwhelmed) from a distance (which one takes) one month to cover; the whole earth has been made a masjid and means of purification for me, so whenever and wherever the prayer comes upon someone from my ummah them let him pray; and the war booty has been made lawful for me and it was not permissible for anyone before me; and I have been given the intercession; and a prophet used to be sent only to his people, while I have been sent to all the people."*<sup>15</sup>

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Chapter: A mention of ibn Siyaad, (no. 4333) and Ahmad in the Musnad (5/278). At-Tirmidhee said the hadeeth is hasan saheeh.

<sup>14</sup> Saheeh. Reported by at-Tirmidhee in Kitaab ut-Tafseer (no. 3148) and Ibn Maajah in the Kitaab of Shafa'ah (Intercession) (no. 4363) and Ahmad in the Musnad (3/2). And at-Tirmidhee said the hadeeth is hasan saheeh. It is also reported by Abu Ya'laa (7/4305) and Ibn Hibbaan (2127) and the hadeeth was authenticated by Imaam al-Albaanee (rahimahullaah).

<sup>15</sup> Agreed upon. Reported by al-Bukhaaree in Kitaab us-Salaat, Chapter: The whole earth has been made a praying place and a means of purification for me (1/113) (Eng. Trans. no.

He (sallallaahualaihi wasallam) said, *“By Him in whose Hand is my soul, there is no one from this ummah, Jew or a Christian, who hears about me then dies without believing in what I have been sent with, except that he enters the Fire.”*<sup>16</sup>

### **[Q. 99] What are the miracles of the prophets?**

[A. 99] Miracles are unusual occurrences, attached with a challenge which cannot be defeated. They can either be perceptible, witnessed by the sight and hearing, such as the she-camel coming out from the rock, the transformation of the staff into a snake, and the speech of inanimate objects, etc.

Or they can be miracles in meaning perceived by insight, such as the miracle of the Qur’aan. And our Prophet (sallallaahualaihi wasallam) had been given all of that. And there is no miracle that was given to a prophet except that he (sallallaahualaihi wasallam) was granted greater than it. So amongst the perceptible miracles were the splitting of the moon<sup>17</sup>, the crying of the date-palm trunk<sup>18</sup>, the flowing of water between his noble fingers<sup>19</sup>, speaking of

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438, 3122). And reported by Muslim in Kitaab ul-Masaajid and the places of prayer, the first chapter (2/63).

<sup>16</sup> Reported by Muslim in Kitaab ul-Imaan, Chapter: The obligation to believe in the messengership of our Prophet Muhammad to all the people (1/93). And reported by Ahmad in the Musnad (2/317).

<sup>17</sup> The event of the splitting of the moon is reported by al-Bukhaaree in the tafseer of Surah **“The Hour has approached”** (6/52). And by Muslim in Kitaab Sifaat ul-Munaafiqeen (the attributes of the hypocrites), Chapter: The splitting of the moon, no. 2802 and both narrations are from the hadeeth of Anas bin Maalik (radiallaahu anhu), “That the people of Makkah asked the Messenger of Allaah to show them a sign, so he showed them the splitting of the moon.”

<sup>18</sup> The story of the crying date-palm trunk is reported by al-Bukhaaree in Kitaab ul-Manaaqib, Chapter: The signs of prophethood in Islaam (4/173). And an-Nasaaee in Kitaab ul-Jumu’ah, Chapter: The standing of the imaam during the khutbah (no. 1396) and both of them are reported from the hadeeth of Jaabir bin Abdullaah (radiallaahu anhumaa) who said, “There used to be a date-palm trunk at the front of the masjid of the Prophet, which he used to stand next to during his khutbah. So when the pulpit was set up we heard the date-palm trunk crying like a child until the Prophet came down and placed his hand on it.” And in another narration, “Until the Prophet came down and embraced it while it continued to moan like a child being quietened until it becomes silent after it is comforted.”

<sup>19</sup> The story of the flowing of water between his (sallallaahualaihi wasallam) noble fingers is reported by al-Bukhaaree in Kitaab ul-Manaaqib ((Eng. Trans. no. 3567), Chapter: The signs of Prophethood in Islaam (4/169). And by Muslim in Kitaab ul-Fadaail, Chapter: Regarding the miracles of the Prophets (no. 2279) and both of them are from the hadeeth

the (poisoned) lamb<sup>20</sup>, and the glorification by the food<sup>21</sup> and other miracles which have been narrated in numerous authentic reports. And like the miracles of the other prophets, they ended with the prophets period of time ended and only their mention remains, except the everlasting miracles of this Qur'aan, which do not come to an end and, **“Falsehood cannot come to it from before it or behind it. (it is) sent down by the All-Wise, worthy of all Praise.”** (Fussilat: 42)

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of Jaabir bin 'Abdullaah, “The people became thirsty on the day of Hudaibiyah and the Prophet (sallallaahu alaihi wasallam) had in front of him a pot, so he made wudu from it and the people rushed towards him. Then the Prophet (sallallaahu alaihi wasallam) said, “What is the matter with you?” The people said, “O Messenger of Allaah, we do not have any water to drink or to make wudu except from that which is in your pot.” So the Prophet (sallallaahu alaihi wasallam) placed his hand in the pot and made water to flow between his fingers like springs, so we drank and made wudu.” So I (Saalim bin Abi al-Ja'd, the sub-narrator) said to Jaabir, “How many were you on that day?” He said, “If we were a hundred thousand it would have been enough for us but we were fifteen hundred.” And this is the wording of al-Bukhaaree.

<sup>20</sup> The occurrence of the speaking of the poisoned lamb which was given to the Prophet (sallallaahu alaihi wasallam) as a gift by a Jewess from the people of Khaibar is reported by al-Bukhaaree, Muslim and Abu Dawood. The narration of Abu Dawood contains the saying of the Jewess after the Prophet called her and she asked him about who informed him, he (sallallaahu alaihi wasallam) said, “This shoulder of lamb that is in my hand informed me...” Refer to al-Bukhaaree in Kitaab ul-Hibah (Gifts), Chapter: The acceptance of gifts from the mushrikeen (2/141) and Muslim in Kitaab us-Salaam, Chapter: Poison (no. 2190) and Abu Dawood in Kitaab ud-Diyaat (no. 4510)

<sup>21</sup> The miracles of the speaking of the food is reported by al-Bukhaaree in Kitaab ul-Manaaqib, Chapter: The signs of Prophethood in al-Islaam (4/171) and at-Tirmidhee in Kitaab ul-Maanqib, Chapter 14, (no. 3637) and both report from the hadeeth of Abdullaah bin Masood (radiiallahu anhu) which is a long hadeeth containing “And I saw water flowing from between the fingers of the Messenger (sallallaahu alaihi wasallam) and we used to hear the tasbeeh of the food while he was eating it.”



## A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 6

### The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

#### **[Q. 101] What is the proof for the miraculous nature of the Qur'aan?**

[A. 101] The proof for this is the fact that it was revealed over a period of more than twenty years, challenging the most eloquent and clearest (in speech) of all mankind, saying, "Let them then produce a recital like unto it (the Qur'aan) if they are truthful." (at-Tur: 34)

**"Say, "Bring you then ten forged surahs (chapters) like unto it.""** (Hud: 13)

**"Say, "Bring then a surah (chapter) like unto it.""** (Yunus: 38)

So they could not do it despite their severe keenness in refuting it with all possible means, even though the Qur'aan's letters and words were from their own language which they would compete in and take pride in. Then their incapability of challenging its miraculous nature was declared therein, "Say, "If the mankind and the Jinn were together to produce the like of this Qur'aan, they could not produce the like thereof, even if they helped one another." (al-Israa': 88)

He, (sallallaahu alaihi wasallam) said, *"There was not a prophet except that he was given miracles because of which people believed, but what I have been given, is revelation which Allaah has revealed to me. So I hope that my followers will outnumber the followers of the other prophets on the Day of Judgement."*<sup>1</sup>

And people have written from various aspects, about the miraculous nature of the Qur'aan, from the viewpoint of its wordings, meanings, past and

<sup>1</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Virtues of the Qur'aan, Chapter: How revelation was sent down (6/96) (Eng. Trans. no. 4981). And Muslim in Kitaab ul-Imaan, Chapter: The obligation for all the people to have faith in the messengership of Muhammad (sallallaahu alaihi wasallam)(1/92).

present reports of the unseen, but whatever they reached (from effort and analysis) is similar to what a sparrow takes with its beak from the ocean.

**[Q. 102] What is the proof for imaan in the Last Day?**

[A. 102] Allaah, the Most High, said, “Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our aayaat. Those, their abode will be the Fire, because of what they used to earn.” (Yunus: 7-8)

He, the Most High, said, **“Verily, that which you are promised is surely true. And verily, the Recompense is sure to happen.”** (adh-Dhaariyaat: 5-6)

He, the Most High, said, **“Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it.”** (Ghaafir: 59)

And other similar verses.

**[Q. 103] What is the meaning of imaan in the Last Day and what does it include?**

[A. 103] It is to have firm affirmation that it will take place without any doubt, and to act upon the requirements of this. Included in imaan in the Last Day is imaan in the signs and portents of the Hour which will occur before the Last Day without any doubt; imaan in death and that which occurs after it from the trial and punishment of the grave or its blessings; the blowing of the horn; the coming out of all the creation from their graves; the terrors and gravities of the Standing on that Day; the details of the Gathering Place; the spreading out of the Records (of deeds); the setting of the Scales; the Bridge over Hell-Fire; the Pond; the Intercession; the Paradise and its blessings, the greatest of which is looking at the Face of Allaah, the Mighty and Majestic; and the Hell-Fire and its punishment, the most severe of which is the inhabitants being screened from their Lord, the Mighty and Majestic.

**[Q. 104] Does anyone know when the Last Hour will be?**

[A. 104] The coming of the Hour is from the unseen matters, the knowledge of which Allaah has hidden. He, the Most High, says, **“Verily Allaah, with Him (alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in**

**what land he will die. Verily Allaah is All-Knower, All-Aware (of things.”** (Luqmaan: 34)

He, the Most High, says, **“They ask you about the Hour (Day of Resurrection), “When will be its appointed time?” Say, “The knowledge thereof is with my Lord (alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say, “The knowledge thereof is with Allaah (alone), but most of mankind know not.””** (al-Aa’raaf: 187-188)

He, the Most High, says, **“They ask you about the Hour, when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?”** (an-Naazi’aat: 42-44)

And when Jibreel said to the Prophet (sallallaahualaihi wasallam), “So inform me about the Hour.” He (sallallaahualaihi wasallam), said, *“The one questioned has no more knowledge than the questioner.”* And he (sallallaahualaihi wasallam) mentioned its signs, and in another narration, *“The Hour is one of the five which no one except Allaah, the Most High, knows.”*<sup>2</sup> And he recited the previous verse.

### **[Q. 105] What are some examples of the signs of the Last Hour from the Book?**

[A. 105] His, the Most High’s, saying, **“Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good through his Faith.”** (al-An’aam: 158)

His, the Most High’s, saying, **“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our aayaat.”** (an-Naml: 82)

His, the Most High’s, saying, **“Until, when Ya’jooj and Ma’jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw**

<sup>2</sup> Part of a long hadeeth reported by al-Bukhaaree in the Book of Imaan, Chapter: Jibreel’s asking about Imaan, Islaam and Ihsaan (1/18), and reported by Muslim in Kitaab ul-Imaan, the first chapter (1/29).

**near. Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say), "Woe to us! We were indeed heedless of this, nay, but we were dhaalimoon.""** (al-Ambiyaa: 96-97)

His, the Most High's, saying, **"Then wait you for the Day when the sky will bring forth a visible smoke."** (ad-Dukhaan: 10)

His, the Most High's, saying, **"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing."** (al-Hajj: 1)

And many other verses.

### **[Q. 106] What are some examples of the signs of the Last Hour from the Sunnah?**

[A. 106] Its examples are the narrations regarding the rising of the sun from the west, the (emergence of the) Beast, trials and tribulations such as the Dajjaal, the descent of Isaa, the emergence of Ya'jooj and Ma'jooj, the smoke, the wind which will take the souls of all the believers, the fire that will appear, and the eclipses. And other than that.

### **[Q. 107] What is the proof for having faith in death?**

[A. 107] Allaah the Most High, said, **"Say, The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."**  
(as-Sajdah: 11)

He, the Most High, said, **"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full."**  
(aal-Imraan: 185)

He, the Most High, said to His Prophet (sallallaahu alaihi wasallam), **"Verily you will die, and verily they (too) will die."** (az-Zumar: 30)

He, the Most High, said, **"And We granted not to any human being immortality before you, then if you die, would they live forever?"** (al-Ambiyaa: 34)

He, the Most High, said, **"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever."**

(ar-Rahmaan: 26-27)

He, the Most High, said, **“Everything will perish save His Face.”**  
(al-Qasas: 88)

He, the Most High, said, **“And put your trust in the Ever-Living One who dies not.”** (al-Furqaan: 58)

And other such verses.

And there are many other narrations as well. And death is something that is witnessed by everyone such that no one is ignorant of it and there is no doubt or uncertainty in it, only stubbornness and pride (regarding it).

And only the sincere worshippers of Allaah act in accordance to its requirements. And we believe that whoever dies through any cause or is killed, then this is his appointed term from which nothing could be decreased.

He, the Most High said, **“Each runs its course for a term appointed.”**  
(ar-Ra'd: 2)

He, the Most High said, **“So when their appointed term comes, neither can they delay it nor can they advance it an hour (or a moment).”** (al-Aa'raaf: 34)

**[Q. 108] What is the proof for the trial and punishment of the grave and its blessing from the Book?**

[A. 108] Allaah, the Most High, says, **“No! It is but a word that he speaks; and behind them is barzakh (a barrier) until the Day when they will be resurrected.”** (al-Mu'minoon: 100)

He, the Most High said, **“So Allaah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels), “Cause Fir'aun's people to enter the severest torment!”** (Ghaafir: 45-46)

He, the Most High said, **“Allaah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.”** (Ibraaheem: 27)

He, the Most High said, **“And if you could but see when the dhaalimoon (mushrikoon and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying), “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth.””** (al-An'aam: 93)

He, the Most High said, **“We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.”** (at-Tawbah: 101)

And many other verses

### **[Q. 109] What is the proof for that from the Sunnah?**

[A. 109] The number of authentic narrations regarding that reach the level of tawaatir.

Amongst them is the hadeeth of Anas (radiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said, *“When the slave is laid in his grave and his companions leave (the burying place) and he even hears their foot steps, two angels come to him and make him sit and they ask him, “What did you used to say about this man, Muhammad?” As for the believer, then he will say, “I bear witness that he is the slave of Allaah and His Messenger.” Then it will be said to him, “Look at your place in the Hell-Fire. Allaah has replaced it with a place in Paradise.” So he will see both of the two the places.”* And Qataadah said, *“It was mentioned to us that this grave is made spacious for him.”*, then he returned to the hadeeth, *“As for a hypocrite and disbeliever, then he will say, “I do not know, I used to say whatever the people said.” Then it will be said to him, “Neither did you know nor did you take the guidance by reciting the Qur’aan.” Then he will be hit with an iron hammer, and he will give out a scream that will be heard by whatever approaches him except human beings and Jinns.”*<sup>3</sup>

And the hadeeth of Abdullah bin Umar (radiallaahu anhumaa) that the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-Fire, he is shown his place therein. Then it is said to*

<sup>3</sup> Agreed upon. Reported by al-Bukhaaree in The Book of Funerals, Chapter: That which has been reported regarding punishment in the grave (2/102) (Eng. Trans. no. 1374), and by Muslim in The Book of Paradise and a description of its blessings, Chapter: The showing to the one who is dead his place in Paradise and Hell-Fire and the affirmation of the punishment of the grave (8/161).

him, *“This is your place until Allaah resurrects you on the Day of Resurrection.”*<sup>4</sup>

And the hadeeth of the two graves which contains the wording, *“Verily those two are being punished”*<sup>5</sup>

And the hadeeth of Abu AyooB (radiallaahu anhu) who said, “The Prophet (sallallaahualaihi wasallam) went out after sunset and heard a voice, so he said, *“The Jews are being punished in the graves.”*<sup>6</sup>

And the hadeeth of Asmaa (radiallaahu anhaa) that, “The Prophet (sallallaahualaihi wasallam) stood to deliver a sermon and he mentioned the tribulation of the grave in which a man is put to trial. So when he mentioned that the Muslims began to cry.”<sup>7</sup>

And Aaishah (radiallaahu anhaa) said, “I never saw the Messenger of Allaah (sallallaahualaihi wasallam) pray a prayer except that he sought refuge from the punishment of the grave.”<sup>8</sup>

And in the story of the eclipse he (sallallaahualaihi wasallam) ordered them to seek refuge from the punishment of the grave.<sup>9</sup>

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<sup>4</sup> Agreed upon. Reported by al-Bukhaaree in The Book of Funerals, Chapter: The one who is dead is shown (his place) morning and evening (2/103) (Eng. Trans. no. 1379), and Muslim in The Book of Paradise, its description and blessings, Chapter: The showing to the one who is dead his place in Paradise and Hell-Fire and the affirmation of the punishment of the grave (8/160).

<sup>5</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Funerals, Chapter: The punishment of the grave due to backbiting and urine (spilling on ones clothes) (2/103) (Eng. Trans. no. 216,1378), and Muslim in the Book of Purification, Chapter: The proof for the impurity of urine and the obligation to rid oneself of it (1/166). And the complete hadeeth is, *“Verily those two are being punished, not for a great thing to avoid, but one of them used to spread false tales to cause discord between people, and the other never saved himself from being soiled with urine.”*

<sup>6</sup> Reported by al-Bukhaaree, in the Book of Funerals, Chapter: Seeking refuge from punishment in the grave (2/102) (Eng. Trans. no. 1375), and Muslim in the Book of the description of Paradise and Hell-Fire, Chapter: He is shown his place in Paradise and Hell-Fire (no. 2969) and both of them are from the hadeeth of Abu AyooB al-Ansaaree (radiallaahu anhu).

<sup>7</sup> Reported by al-Bukhaaree in the Book of Funerals, Chapter: That which has been reported regarding the punishment of the grave (2/102) (Eng. Trans. no. 1373).

<sup>8</sup> Reported by al-Bukhaaree in the Book of Funerals, Chapter: That which has been reported regarding the punishment of the grave (2/102) (Eng. Trans. no. 1372), and Muslim in the Book of Masaajid, Chapter: The recommendation of seeking refuge from the punishment of the grave (2/92).

And all these narrations are in the Saheeh and we have mentioned around sixty narrations all from established routes from numerous Companions in our explanation of “Sulum”,<sup>10</sup> so refer to it.

**[Q. 110] What is the proof for the resurrection from the graves?**

[A. 110] The saying of Allaah, the Most High, **“O mankind! If you are in doubt about the resurrection, then verily We have created you from dust, then from a nutfah, then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make (it) clear to you (i. e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach age of full strength. And among you there is he who dies (young) and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life) and it swells and puts forth every lovely kind (of growth). That is because Allaah, He is the Truth, and it is He who gives life to the dead, and it is He who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allaah will resurrect those who are in the graves.”** (al-Hajj: 5-7)

And His, the Most High's, saying, **“And He it is who originates the creation, then He will repeat it (after it has been perished) and this is easier for Him.”** (ar-Room: 27)

And His, the Most High's, saying, **“As We began the first creation, We shall repeat it. (It is) a promise binding upon is. Truly, We shall do it.”** (al-Ambiyaa: 104)

And His, the Most High's, saying, **“And man (the disbeliever) says, “When I am dead, shall I then be raised up alive?” Does not man remember that We created him before, while he was nothing.”** (Maryam: 66-67)

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<sup>9</sup> The story of the eclipse is mentioned in a long hadeeth reported by al-Bukhaaree in the Book of Eclipses, Chapter: Praying the eclipse prayer in the masjid (2/92).

<sup>10</sup> TN: The author refers to his book ‘Ma’aarij al-Qabool fee Sharh Sulum al-Wusool’, a valuable book explaining the fundamentals of the Islamic creed, published many times by different publishers.

And His, the Most High's, saying, **“Does not man see that We have created him from nutfah, yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says, “Who will give life to these bones after they are rotten and have become dust?” Say, “He will give life to them who created them for the first time!”** (Yaa Seen: 77-79) and up to the end of the Surah.

And His, the Most High's, saying, **“Do they not see that Allaah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.”** (al-Ahqaaf: 33) up to the end of the surah.

And His, the Most High's, saying, **“And among His signs (in this is), that you see the earth barren but when We send down water (rain) to it, it is stified to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.”** (Fussilat: 39)

And many times Allaah sets forth the parable of His giving life to the earth such that it becomes enriched with plantation after its death through being dry, barren and lifeless.

And the Prophet (sallallaahu alaihi wasallam) set forth a similar parable in the long hadeeth of al-Uqaylee wherein he said, *“And by the One who created you, He will not leave on the face of the earth, a place where someone who is murdered falls dead, nor a place where someone is buried, except that his grave will open up, until (the earth) brings together the pieces of his body starting from his head, so he will sit straight, your Lord will say to him, “What is the matter with you?” This is because (of his false claim that he would not be resurrected), (and it will be said to him, “How long were you in the grave?”) He will say, “My Lord yesterday and today.” As if he believes he had recently been alive with his family. So I said, “O Messenger of Allaah, how will he gather us after the winds and wastage and wild animals have destroyed us?” He said, “I shall inform you of an example of that, from amongst the Bounties of Allaah. When you see the earth dry with drought, you think it will never regain life, then Allaah sends the rain and it takes only a few days before you will see all of it turn into a marshy area. And by the One who created you! He is more able to gather you than the water is able to bring back the plants of the earth to life. So you will emerge from the earth from your burial grounds.”*<sup>11</sup>

<sup>11</sup> The hadeeth of al-Uqaylee is part of a long hadeeth reported by Imaam Ahmad in his Musnad (4/13,14). And it was mentioned by al-Haithamee in Majmaa' uz-Zawaa'id (10/141-143) and he said, “It is reported by Abdullaah and at-Tabaraanee in a similar

**[Q. 111] What is the ruling regarding the one who denies the resurrection?**

[A. 111] He is a disbeliever in Allaah, the Mighty and Majestic, His books and His messengers. Allaah, the Most High, said, **“And those who disbelieve say, “When we have become dust, we and our fathers, shall we really be brought forth (again)?”** (an-Naml: 67)

He, the Most High, said, **“And if you wonder (at these mushrikoon who deny your message and have taken besides Allaah others for worship who can neither harm nor benefit), then wondrous is their saying, “When we are dust, shall we indeed then be (raised) in a new creation?”** They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.” (ar-Ra’d: 5)

He, the Most High, said, **“The disbelievers pretend that they will never be resurrected. Say, “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did and that is easy for Allaah.”**” (at-Taghaabun: 7)

And in the two Saheeh’s from Abu Hurayrah (radiallaahu anhu) that the Prophet (sallallaahu alaihi wasallam) said, *“Allaah, the Most High said, “The son of Aadam lies against Me, yet he has no right to do so, and he abuses Me, while he has no right to do so. As for his lie against Me, it is his saying that I will not recreate him as I Created him the first time; and to recreate him is easier for me than the first creation. As for his abusing Me it is his saying that Allaah has begotten a son while I am the Self-Sufficient Master whom all creatures need. I beget not nor was I begotten and there is none like or comparable unto Me.”*<sup>12</sup>

**[Q. 112] What is the proof for the blowing of the Horn and how many times is it blown?**

[A. 112] Allaah, the Most High, said, **“And the Horn will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills. Then it will be**

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manner, and one of the chains of Abdullaah is fully connected and its reporters are trustworthy, the chain of at-Tabaraanee is mursal from Aasim bin Laqeet.”

<sup>12</sup> Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The Tafseer of the Surah, **“Say, Allaah is the One.”** (6/90) (Eng. Trans. no. 4974), and by an-Nasaaee in the Book of Funerals, Chapter: The souls of the believers (no. 2078).

**blown a second time, and behold they will be standing, looking on (waiting).”** (az-Zumar: 68)

So in this verse He mentioned the two blowings, the first for the swooning and the second for the resurrection.

And He, the Most High, says, **“And (remember) the Day on which the Horn will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allaah will (exempt).”** (an-Naml: 87)

So there are those who interpreted the terror in this verse to mean swooning, which is the first blowing mentioned in the verse of az-Zumar. This interpretation is supported by the narration of Muslim, which contains, *“Then the Horn would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side.”* And he (sallallaahu alaihi wasallam) continued, *“And the first one to hear that the Horn would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allaah would send rain which would be like dew (or shadow, the sub-narrator Shu’bah is in doubt) and there would grow out of it the bodies of the people. Then the second Horn would be blown and they would stand up and begin to look around.”*<sup>13</sup>

And those who interpreted the terror by other than swooning mentioned that it is a third blowing which precedes the first two blowings, and this is supported by the long hadeeth of the Horn, in which three blowings are mentioned: the blowing of terror, the blowing of swooning, and the blowing of raising before the Lord of the worlds.

### **[Q. 113] What is the description of ‘The Gathering’ from the Book?**

[A. 113] There are numerous verses describing this aspect. Amongst them His, the Most High’s, saying, **“And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time.”** (al-An’aam: 94)

His, the Most High’s, saying, **“And we shall gather them all together so as to leave not one of them behind.”** (al-Kahf: 47)

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<sup>13</sup> A long hadeeth reported by Muslim in his Saheeh in the book of Tribulations, Chapter: The emergence of Dajjaal and his staying on the earth, and the descent of ‘Isaa and his killing of the Dajjaal, and the disappearance of the people of goodness and faith and the remembrance of the most evil of people and their worship of idols, and the blowing of the Horn, and the resurrection from the graves (8/201).

His, the Most High's, saying, **“The Day We shall gather the muttaqoon unto the Most Gracious, like a delegation. And We shall drive the mujrimoon (mushrikoon and disbelievers) to Hell, in a thirsty state.”** (Maryam: 85-86)

Allaah the Almighty says, **“And you (all) will be in three groups. So those on the right hand (i.e. those who will be given their records in their right hands), how (fortunate) will be those on the right hand! And those on the left hand (i.e. those who will be given their Record in their left hands), how (unfortunate) will be those on the left hand! And those foremost, will be foremost (in Paradise).”** (al-Waaqi'ah: 7-10)

His, the Most High's, saying, **“On that Day mankind will follow strictly (the voice of) Allaah's caller, no crookedness (that is without going to the right or left of that voice) will they show him. And all voices will be humbled for the Most Gracious and nothing shall you hear but the low voice of their footsteps.”** (Taa Haa: 108), Meaning the movement of the feet to the Gathering place like the hoofs of camels.

His, the Most High's, saying, **“And he whom Allaah guides, he is led aright but he whom He sends astray, for such you will find no awliyaa (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces.”** (al-Israa': 97)

And there are many other verses.

### **[Q. 114] What is its description from the Sunnah?**

[A. 114] The Prophet (sallallaahu alaihi wasallam) said, *“The people will be assembled in three categories. (The first will be of) those will wish or hope for (Paradise), and will have fear of (punishment). (The second batch will be those who will gather) riding two on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.”*<sup>14</sup>

<sup>14</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: A description of the Gathering (7/194) (Eng. Trans. no. 6522), and by Muslim in the Book of Paradise and the description of its blessings, Chapter: The destruction of the dunyaa and the Gathering on the Day of Judgement (8/157).

And from Anas ibn Maalik (radiallaahu anhu) that a man said, "O Prophet of Allaah, how will the disbeliever be gathered on his face?" He (sallallaahualaihi wasallam) said, "*Is the one who made him walk on two legs in the dunyaa not able to make him walk on his face on the Day of Resurrection.*"<sup>15</sup>

He (sallallaahualaihi wasallam) said, "*You will be gathered (on the Day of Judgment), bare footed, naked and uncircumcised.*" He then recited, "*As We began the first creation, We shall repeat it. A Promise We have undertaken. Truly we shall do it. [al-Ambiyaa :104]*" He (sallallaahualaihi wasallam) added, "*The first to be clothed on the Day of Judgement will be Ibraaheem.*"<sup>16</sup>

Aaishah (radiallaahu anhaa) said about that, "O Messenger of Allaah, will the male and the female be together (on that Day) looking at each another?" So he said, "*The matter will be too serious for them to pay attention to that.*"<sup>17</sup>

### **[Q. 115] What is the description of 'The Standing' from the Book?**

[A. 115] Allaah, the Most High, says, "**Consider not that Allaah is unaware of that which the dhaalimoon (mushrikoon and wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).**" (Ibraaheem: 42-43)

He, the Most High, said, "**The Day that ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.**" (an-Naba': 38)

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<sup>15</sup> Agreed upon. Reported by al-Bukhaaree in the tafseer of Surah al-Furqaan, Chapter: Those who will be gathered into the Hell-Fire-Fire on their faces (5/14), and by Muslim in the Book of the descriptions of the Day of Judgement and Paradise and Hell-Fire, Chapter: The disbeliever will be gathered on his face (8/135).

<sup>16</sup> Agreed upon. Reported by al-Bukhaaree in the Book of the Prophets, Chapter: Allaah took Ibraaheem as a close companion (4/110) (Eng. Trans. no. 3349), and by Muslim in the Book of Paradise and the description of its blessings, Chapter: The destruction of the dunyaa and the Gathering on the Day of Judgement (8/157).

<sup>17</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: A description of the Gathering (7/194), and by Muslim in the same as the previous reference. The wording is that of al-Bukhaaree.

He, the Most High, said, **“And warn them of the Day that is drawing near (i. e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the dhaalimoon (mushrikoon and wrong-doers), who could be given heed to.”** (Ghaafir: 18)

He, the Most High, said, **“The angels and the Ruh (Jibreel) ascend to Him in a Day the measure whereof is fifty thousand years.”** (al-Ma'aarij: 4)

He, the Most High, said, **“We shall attend to you, O you two classes (Jinn and men)!”** (ar-Rahmaan: 31)

### **[Q. 116] What is the description of ‘The Standing’ from the Sunnah?**

[A. 116] There are many narrations regarding this, amongst them that which is reported by Ibn Umar from the Prophet (sallallaahu alaihi wasallam) regarding the verse, “The Day when (all) mankind will stand before the Lord of the ‘aalameen?” (al-Mutaffifeen: 6) that he (sallallaahu alaihi wasallam) said, *“One of them stands in his sweat (and it covers him) to half of his ears.”*<sup>18</sup>

And the hadeeth of Abu Hurayrah (radiiallaahu anhu) that the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“The people will sweat on the Day of Judgement such that their sweat goes into the earth seventy cubits and it will cover them until it reaches their ears.”*<sup>19</sup>

And these are in the Saheeh and there are other narrations.

### **[Q. 117] What is the description of ‘The Display and Reckoning’ from the Book?**

[A. 117] He, the Most High, said, **“That Day shall you be brought to Judgement, not a secret of you will be hidden.”** (al-Haaqqah: 18)

<sup>18</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The tafseer of, “Woe to the Mutaffifeen (those who deal in fraud)” (5/81) (Eng. Trans. no. 4938), and Muslim in the Book of Paradise and the description of its blessings, Chapter: Regarding the description of the Day of Judgement (8/157).

<sup>19</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The saying of Allaah, **“Do they not think that they will be resurrected (for reckoning), on a Great Day?”** (7/197) (Eng. Trans. no. 6532), and by Muslim in the Book of Paradise and the description of the Day of Judgement (no. 2863).

He, the Most High, said, **“And they will be set before your Lord in rows, (and Allaah will say), “Now indeed, you have come to Us as We created you the first time.”** (al-Kahf: 48)

He, the Most High, said, **“And (remember) the Day when We shall gather out of every nation a troop of those who denied Our aayaat and (then) they (all) shall be set in array. Till, when they come, (before their Lord at the place of reckoning), He will say, “Did you deny My aayaat, whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?” And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak.”** (an-Naml: 83-85)

He, the Most High, said, **“That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the eight of an atom (or a small ant) shall see it.”** (az-Zalzalah: 6-8)

He, the Most High, said, **“So, by your Lord, We shall certainly call all of them to account. For all that they used to do.”** (al-Hijr: 92-93)

He, the Most High, said, **“But stop them, verily they are to be questioned.”**  
(as-Saffat: 24)

And there are many other verses.

### **[Q. 118] What is the description of ‘The Display and Reckoning’ from the Sunnah?**

[A. 118] There are many narrations regarding it. Amongst them is his (sallallaahu alaihi wasallam) saying, *“Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished.”* Aaishah (radiiallaahu anhaa) said, *“Doesn’t Allaah, the Most High, say, “He surely will receive an easy reckoning. (al-Inshiqaaq: 8)””* He (sallallaahu alaihi wasallam) replied, *“That is the presentation and display of one's account.”*<sup>20</sup>

<sup>20</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Whoever disputes the reckoning will be punished (7/197) (Eng. Trans. no. 4939), and by at-Tirmidhee, Chapter: That which has been reported regarding the Display (4/617) (no.

And he (sallallaahualaihi wasallam) said, *“The disbeliever will be brought on the Day of Judgement and it will be said to him, “If you had an earth full of gold, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?” He will say, “Yes.” Then it will be said to him, “I asked you for something easier (or less) than that, while you were in the backbone of Aadam, that you should not associate partners with me, but you refused and worshipped others besides me.”*”<sup>21</sup>

He (sallallaahualaihi wasallam) said, *“There is not of you except that his Lord will speak to him and there will be no interpreter between him and Allaah. Then he will look to his right and he will see nothing but his deeds, so he will look to his left and see nothing but his what he has sent forth. Then he will look in front of him and see the Hell-Fire devouring his face. So, let each one of you save himself from the Hell-Fire even by giving half a date (in charity) or even by a good word (to your Muslim brother).”*<sup>22</sup>

And he (sallallaahualaihi wasallam) said, *“One of you will come close to his Lord till He will shelter him in His Screen and say, “Did you commit such and such sin?” He will say, “Yes.” Then Allaah will say, “Did you commit such and such sin?” He will say, “Yes.” So Allaah will make him confess (all his sins) and He will say, “I screened them (your sins) for you in the world, and today I forgive them for you.”*”<sup>23</sup>

And there are many other narrations.

### **[Q. 119] What is the description of ‘The Opening of the Scrolls’ from the Book?**

[A. 119] Allaah, the Most High, said, **“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be**

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2426) and he said the hadeeth is hasan saheeh. It is also reported by Ahmad in the Musnad (6/127).

<sup>21</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Whoever disputes the reckoning will be punished (7/198) (Eng. Trans. no. 3334), and by Ahmad in the Musnad (3/218).

<sup>22</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The speaking of the Lord with the prophets on the Day of Judgement (8/202) (Eng. Trans. no. 1413), and by Muslim in the Book of Zakaat, Chapter: The encouragement to give in charity even if it be by a piece of a date or a good word, and that these are a shelter from the Fire (3/86).

<sup>23</sup> Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The speaking of the Lord with the prophets on the Day of Judgement (8/202) (Eng. Trans. no. 6070).

**said to him), “Read your book. You yourself are sufficient as a reckoner against you this Day.”** (al-Israa’: 13-14)

He, the Most High, said, **“And when the (written) pages (deeds) are laid open.”** (at-Takweer: 10)

He, the Most High, said, **“And the book (one’s record) will be placed (in the right hand for a believer in the Oneness of Allaah, and in the left hand for a disbeliever in the Oneness of Allaah), and you all see the mujrimun, fearful of that which is (recorded) herein. They will say, “Woe to us! What sort of book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” And they will find all that they did, placed before them, and your Lord treats no one with injustice.”** (al-Kahf: 49)

He, the Most High, said, **“Then as for him who will be given his record in his right hand will say, “Here! Read my record! Surely, I did believe that I shall meet my Account!” So he shall be in a life, well-pleasing. In a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say, “I wish that I had not been given my Record! And that I had never known, how my Account is? I wish, would that it had been my end (death)! My wealth has not availed me. My power and arguments (to defend myself) have gone from me!” (It will be said), “Seize him and fetter him. Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!” Verily, He used not to believe in Allaah, the Most Great. And urged not on the feeding of al-miskeen (the poor). So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat except the Khaati’oon (sinners, disbelievers, mushrikoon, etc.). ”** (al-Haaqqah: 19-37)

He, the Most High, said, **“Then as for him who will be given his record in his right hand.”** (al-Inshiqaaq: 7)

He, the Most High, said, **“But whosoever is given his record behind his back.”** (al-Inshiqaaq: 10)

This indicates that whoever is given his record in his right hand, has it given to him from the front and whosoever is given it in his left hand, has it given to him behind his back. And refuge is sought with Allaah, the Mighty and Majestic.

**[Q. 120] What are proofs for that from the Sunnah?**

[A. 120] There are many narrations regarding this, amongst them his (sallallaahu alaihi wasallam) saying, *“The believer will come close to His Lord Who will screen him from the people, and he will affirm his sins and it will be said to him, “Did you commit such a sin?” He will reply, “Yes.” Then Allaah will say, “Acknowledge it again.” Then He will say, “I screened your sins in the world and today I forgive them for you.” Then the record of his good deeds will be folded up. As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses, “These are the ones who lied against their Lord. (Hud:11)””*<sup>24</sup>

Aaishah (radiallaahu anhaa) said, “I said, O Messenger of Allaah, will the lover remember his beloved on the Day of Judgment?” He (sallallaahu alaihi wasallam) replied, *“O Aaishah! Not in three cases, at the Scale, until one knows whether it is heavy or light; at the examination of the Scrolls, either he is given it in his right, or in his left hand; and when the necks of the Fire come out.”*<sup>25</sup>

The hadeeth is reported in full by Ahmad and Abu Dawood and there are many other narrations.

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<sup>24</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The tafseer of Surah Hud (5/214), and by Muslim in the Book of Repentance, Chapter: The acceptance of the repentance of the murderer even if has killed many people.

<sup>25</sup> Reported by Ahmad in the Musnad (6/110) and reported by Abu Dawood in the Book of the Sunnah, Chapter: Regarding the Scales (no. 4755) and, mentioned by Haythamee in Majmaa' uz-Zawaaid (10/362) and he said, “It contains Ibn Abee Lahee'ah who is weak but the other narrators are from the narrators of the Saheeh.”



## **A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 7**

### **The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group**

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

#### **[Q. 121] What is the proof for the Scales and what is the description of the weighing from the Book?**

[A. 121] Allaah, the Most High, says, **“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.”** (al-Ambiyaa: 47)

Allaah, the Most High, says, **“And the weighing on that Day will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose their own selves (by entering the Hell-Fire) because they denied and rejected Our aayaat.”** (al-Aa'raaf: 8-9)

And He, the Most High, said regarding the disbelievers, **“And on the Day of Resurrection, We shall assign no weight for them.”** (al-Kahf: 105)

And there are many other verses.

#### **[Q. 122] What is the proof for the Scales and what is the description of the weighing from the Sunnah?**

[A. 122] There are many narrations concerning this issue. Amongst them is the hadeeth of the Card<sup>1</sup> which contains the two testifications on it, and

<sup>1</sup> The hadeeth of the Card is a long hadeeth reported by Ahmad in the Musnad (2/213) and al-Haakim (1/529) and it was authenticated by adh-Dhahabee. It is also reported by at-Tirmidhee in the Chapter: That which has been reported regarding the one who dies while testifying that there is no deity worthy of worship except Allaah (5/24) (no. 2639) and he said the hadeeth is hasan saheeh.

that it outweighs ninety-nine scrolls of evil deeds, each scroll as far as the eye can see.

Amongst them his (sallallaahu alaihi wasallam) saying regarding Ibn Mas'ood (radiiallahu anhu), "*Are you amazed by the thinness of his shins? By the One in whose Hand is my soul, they are more weighty on the Scales than (Mount) Uhud.*" <sup>2</sup>

He (sallallaahu alaihi wasallam) said, "*On the Day of Judgment, a large fat man will be brought, and in the Sight of Allaah, he will not weigh what equals a wing of a mosquito.*" <sup>3</sup>

He (sallallaahu alaihi wasallam) said, "*Read, **And on the Day of Resurrection, We shall not assign them any weight.** (al-Kahf: 106)*"

And there are many other narrations.

### **[Q. 123] What is the proof for the existence of the Bridge (over Hell-Fire) from the Book?**

[A. 123] Allaah, the Mighty and Majestic, said, "**There is not one of you but will pass over it (Hell-Fire), this is with your Lord a Decree which must be accomplished. Then We shall save those who used to fear Allaah and were dutiful to Him, and We shall leave the dhaalimoon, therein (humbled) to their knees (in the Hell-Fire).**" (Maryam: 71-72)

And He, the Most High, said, "**On the Day you shall see the believing men and the believing women, their light running forward before them and by their right hands.**" (al-Hadeed: 12)

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<sup>2</sup> Its chain is saheeh and it is reported by Ahmad in his Musnad (1/420, 421), and by al-Haakim in the Chapter: Details of the Companions (3/317), and he said that the hadeeth has saheeh chains. And adh-Dhahabee agreed with him. And it was mentioned by al-Haythamee in Majma' uz-Zawaa'id (9/291) and he said, "It was reported by Ahmad, Abu Ya'laa, al-Bazaar and at-Tabaraanee with different routes, and the best of its chains is from Aasim bin Abu Nujoed, and he is good in reporting hadeeth despite some weakness. And the rest of the narrators of Ahmad and Abu Ya'laa are from the narrators of the saheeh."

<sup>3</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer regarding the verse, "**They are those who disbelieved in the aayaat of the Lord...**" (7/236), and by Muslim in Kitaab Sifaat ul-Munaafiqeen, Chapter: The characteristics of the hypocrites and the rulings regarding them (8/125).

**[Q. 124] What is the proof for the existence of the Bridge (over Hell-Fire) from the Sunnah?**

[A. 124] There are many narrations regarding this. Amongst them his (sallallaahu alaihi wasallam) saying in the hadeeth of the intercession, *“Then a Bridge will be brought and laid across Hell-Fire. We asked, “O Messenger of Allaah what is the Bridge.” He said, “It is a slippery (bridge) on which there are clamps, and (hooks like) a thorny seed that is wide at one side and narrow at the other, and has thorns with bent ends; such a thorny seed is found in Najd and is called as-Sadaan. Some of the believers will cross (it) as quick as lightning, or as fast as strong wind, or fast horses, or she-camels. So some will be safe without any harm and some will be safe after receiving some scratches and some will fall down into Hell-Fire, and the last person will cross as if being dragged over the Bridge.”*<sup>4</sup>

The hadeeth is in the Saheeh and Abu Saeed al-Khudree (radiiallaahu anhu) said, “It has reached me that the Bridge is thinner than a hair and sharper than a sword.”

**[Q. 125] What is the proof for the retaliation (Qisaas) from the Book?**

[A. 125] Allaah, the Most High said, **“Surely! Allaah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”** (an-Nisaa’: 40)

He, the Most High, said, **“This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allaah is Swift in reckoning. And warn them of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the dhaalimoon, who could be given heed to. Allaah knows the fraud of the eyes, and all that the breasts conceal. And Allaah judges with truth...”** (Ghaafir: 17-19)

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<sup>4</sup> Part of a long hadeeth which is agreed upon. Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The Saying of Allaah, the Most High, **“Some faces that day shall be shining and radiant looking at their Lord.”** (al-Qiyaamah: 22-23) (8/181) (Eng. Trans. no. 7439), and by Muslim in the Book of Imaan, Chapter: Details of the way in which seeing Allaah will take place (1/115).

He, the Most High, said, **“And it will be judged between them with truth, and they will not be wronged.”** (az-Zumar: 69)

**[Q. 126] What is the proof for the retaliation (Qisaas) from the Sunnah?**

[A. 126] There are many narrations regarding it. Amongst them his (sallallaahualaihi wasallam) saying, *“The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed.”*<sup>5</sup>

And his (sallallaahualaihi wasallam) saying, *“Whoever has oppressed another person then he should seek forgiveness from him today. For verily, there will be no deenaar nor dirham on that Day (to compensate for wrong deeds). Instead his good deeds will be taken for the other person, and if he does not have good deeds then he takes the bad deeds of the other person and they are taken away from him.”*<sup>6</sup>

And his (sallallaahualaihi wasallam) saying, *“When the believers pass safely over (the Bridge across) Hell-Fire, they will be stopped at a bridge in between Hell-Fire and Paradise where they will retaliate upon each other for the injustices done amongst them in the world, and when they get purified of all their sins, they will be admitted into Paradise.”*<sup>7</sup>

And all the above narrations are found in the Saheeh and there are many other narrations.

**[Q. 127] What is the proof for the existence of the Hawd (the Pond) from the Book?**

[A. 127] Allaah, the Mighty and Majestic, said to His Prophet Muhammad (sallallaahualaihi wasallam), **“Verily, We have granted you al-Kawthar (a river in Paradise).”** (al-Kawthar: 1)

<sup>5</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Expiations, First Chapter, (8/35) (Eng. Trans. no. 6533), and by Muslim (5/107).

<sup>6</sup> Reported in al-Bukhaaree in the Book of Oppressions, Chapter: If the oppressed one forgives the oppressor then is it necessary to describe the oppression? (Eng. Trans. no. 2449), and by Ahmad in his Musnad (2/435, 506), and a similar wording was reported by Imaam al-Baghawee in “Sharh us-Sunnah” (14/359), and he said that the hadeeth is saheeh.

<sup>7</sup> Reported by al-Bukhaaree in the Book of Oppressions, Chapter: Retaliation in cases of oppression (Eng. Trans. no. 2440), and by Ahmad in his Musnad (3/57).

### **[Q. 128] What is the proof for the existence of the Hawd (the Pond) from the Sunnah?**

[A. 128] There are many narrations regarding this which reach the level of mutawaatir. Amongst them his (sallallaahualaihi wasallam) saying, *“I am your predecessor at the Hawd.”*<sup>8</sup>

And his (sallallaahualaihi wasallam) saying, *“I will pave the way for you as your predecessor and will be a witness over you and by Allaah, I am looking at my Fount (Kawthar) just now...”*<sup>9</sup>

And his (sallallaahualaihi wasallam) saying, *“My Hawd is (so large that it takes) a month’s journey to cross it. Its drink is whiter than milk, and its fragrance is more pleasant than musk, and its drinking cups are (as numerous) as the (number of) stars in the sky. Whoever drinks from it will never be thirsty again.”*<sup>10</sup>

And his (sallallaahualaihi wasallam) saying, *“I saw a river (in Paradise) on the two banks of which there were tents made of hollow pearls. I asked, “What is this O Jibreel?” He replied, “That is the Kawthar...”*<sup>11</sup>

### **[Q. 129] What is the proof for belief in the existence of Paradise and Hell-Fire?**

[A. 129] The saying of Allaah, the Most High, **“Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).”** (al-Baqarah: 24-25)

And other verses which cannot be enumerated.

And in the Saheeh from the supplication of the Prophet (sallallaahualaihi wasallam) in the night prayer, *“And all Praises are for You, You are the*

<sup>8</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (7/209) (Eng. Trans. no. 6575), and by Muslim in the Book of Virtues, Chapter: Affirmation of the Hawd for our Prophet and its description (7/65).

<sup>9</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (Eng. Trans. no. 6590).

<sup>10</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (7/207) (Eng. Trans. no. 6579), and by Muslim in the Book of Virtues, Chapter: Affirmation of the Hawd for our Prophet and its description (7/66).

<sup>11</sup> Reported by al-Bukhaaree in the Book of Tafseer, Chapter: Tafseer of Surah al-Kawthar (6/92) (Eng. Trans. no. 6581), and by Ahmad in the Musnad (3/115).

*truth, and Your promise is truth and the meeting with You is truth, and Your Speech is truth, and the Paradise is truth and the Hell-Fire is truth, and the prophets are truth, and Muhammad (sallallaahualaihi wasallam) is truth and the Hour is truth...*"<sup>12</sup>

And his (sallallaahualaihi wasallam) saying, *"Whoever testifies that none has the right to be worshipped except Allaah alone, having no partner, and that Muhammad is His slave and Messenger, and that 'Isaa is a slave of Allaah and His Messenger and His Word which He pronounced unto Maryam and a soul from Him (i.e. a soul from the souls He created), and that Paradise is true and the Hell-Fire is true, then Allaah will admit him to Paradise in accordance with his deeds."*<sup>13</sup>

### **[Q. 130] What does imaan in Paradise and Hell-Fire mean?**

[A. 130] It is to have firm affirmation in their existence, and that they are currently in existence, and that they are everlasting by the Will of Allaah, and they will never end. This also includes belief in the blessings of Paradise and in the torment of Hell-Fire.

### **[Q. 131] What is the proof that they are currently existing?**

[A. 131] Allaah, the Mighty and Majestic, has informed us that they are already prepared, so He said regarding Paradise, **"Prepared for the righteous."** (aal-Imraan: 133), and He said regarding the Hell-Fire, **"Prepared for the disbelievers."** (aal-Imraan: 131)

And He informed us that He caused Aadam and his wife to dwell in Paradise before they ate from the tree. He, the Most High, also informed us that the disbelievers are exposed to the Hell-Fire every morning and evening.

And the Prophet (sallallaahualaihi wasallam) said, *"I came up to Paradise and saw that the majority of the people who entered it were the poor. And I*

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<sup>12</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Supplications, Chapter: The supplication when you wake up during the night (7/148), and by Muslim in the Book of Travel Prayers, Chapter: Supplication during the night prayer (2/184).

<sup>13</sup> Agreed upon. Reported by al-Bukhaaree in the Book of the Prophets, Chapter: The Saying of Allaah **"O people of the Book do not go to extremes in your religion."** (4/139) (Eng. Trans. no. 3435), and by Muslim in the Book of Imaan, Chapter: Whoever meets Allaah with imaan without any doubt in Him, enters Paradise (1/42-43).

*came up to Hell-Fire and saw that the majority of the people who entered it were women.”<sup>14</sup>*

And there has preceded during the discussion the trial and punishment of the grave, *“When one of you dies, he is shown his place (either in Paradise or Hell-Fire).”<sup>15</sup>*

And the Prophet (sallallaahu alaihi wasallam) said, *“Rush to perform the prayer, for verily the severity of the heat is from the raging of Hell-Fire.”<sup>16</sup>*

And the Prophet (sallallaahu alaihi wasallam) said, *“The Hell-Fire complained to its Lord, the Mighty and Majestic, saying that some of its parts were consuming others. So He permitted it to take two breaths, one in the winter and one in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is the time when you feel the severest cold.”<sup>17</sup>*

And the Prophet (sallallaahu alaihi wasallam) said, *“Fever is from the rage of the Hell-Fire, so cool it with water.”<sup>18</sup>*

And the Prophet (sallallaahu alaihi wasallam) said, *“When Allaah created Paradise and Hell-Fire, He sent Jibreel to Paradise saying, “Go and have a look at it.”<sup>19</sup>*

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<sup>14</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The characteristics of Paradise and the Hell-Fire (7/200) (Eng. Trans. no. 3241), and by Muslim in the Book of Softening the Hearts, Chapter: The majority of people in Paradise are the poor and the majority of people in the Hell-Fire are the women (8/88).

<sup>15</sup> Agreed upon. Its reference has already preceded.

<sup>16</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Mawaaqeet, Chapter: Praying dhuhur when the weather is cooler during severe heat (1/135) (Eng. Trans. no. 236), and it is part of a longer hadeeth. It is also reported by Muslim in the Book of Masaajid and the Places of Prayer, Chapter: The preference of praying dhuhur when the weather is cooler, during severe heat (2/107).

<sup>17</sup> Agreed upon. Reported by al-Bukhaaree (Eng. Trans. no. 537).

<sup>18</sup> Agreed upon. Reported by al-Bukhaaree in the Book of Medicines, Chapter: Fever is from the rage of the Hell-Fire (7/20) (Eng. Trans. no. 3264), and by Muslim in the Book of as-Salaam, Chapter: Every disease has a cure and the recommendation to use medicine (7/23).

<sup>19</sup> Part of a long hadeeth reported by an-Nasaaee in the Book of Oaths and Vows, Chapter: Swearing by the Might of Allaah, the Most High (7/3) (no. 3763), and by at-Tirmidhee in the Book of the Descriptions of Paradise (4/693) (no. 2560), and he said the hadeeth is hasan saheeh. Also reported by Ahmad (2/354), and Abu Dawood (4744).

And they were presented to him (sallallaahu'alaihi wasallam) during his standing in the prayer of the solar eclipse, and also during the night journey. And there are numerous narrations about this topic.

**[Q. 132] What is the proof that their existence is eternal, without end?**

[A. 132] Allaah, the Most High, said regarding Paradise, **“To dwell therein forever. That is the supreme success.”** (at-Tawbah: 100 & at-Taghaabun: 9)

He, the Most High, said, **“Nor shall they (ever) be asked to leave it.”** (al-Hijr: 48)

He, the Most High, said, **“A gift without an end.”** (Hud: 108)

**He, the Most High, said,** “Whose supply is not cut off (by change of season), nor are they out of reach.” **(al-Waaqi‘ah: 33)**

He, the Most High, said, **“Verily, this is Our Provision which will never finish.”** (Saad: 54)

He, the Most High, said, **“Verily, the muttaqoon, will be in place of Security (Paradise). Among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.”** (ad-Dukhaan: 51-56)

And there are many other verses. So He, the Most High, mentioned its eternity and the eternity of the life of its inhabitants, and that fact that it never ceases and they never leave it.

And regarding the Hell-Fire, He, the Most High, said, **“Except the way of Hell, to dwell therein forever.”** (an-Nisaa’: 169)

He, the Most High, said, **“Verily, Allaah has cursed the disbelievers, and has prepared for them a flaming Fire. Wherein they will abide forever, and they will find neither a wali (a protector) nor a helper”.** (al-Ahzaab: 64-65)

He, the Most High, said, **“And whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”**

(al-Jinn:23)

He, the Most High, said, **“And they will never get out of the Fire.”** (al-Baqarah: 167)

He, the Most High, said, **“The torment will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.”** (az-Zukhruf: 75)

He, the Most High, said, **“Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.”** (Faatir: 36)

He, the Most High, said, **“Verily whoever comes to his Lord as a mujrim (criminal, mushrik, sinner, disbeliever), then surely, for him is Hell-Fire, wherein he will neither die nor live.”** (Taa Haa: 74)

And there are many other verses.

So He, the Most High, informed us in these and other similar verses that the inhabitants of Hell-Fire are those who deserve it; it was created for them and they were created for it, and they will reside therein for ever. So He, the Most High, negated them ever leaving it with His saying, **“And they will never get out of the Fire.”** And He negated the ending of the punishment for them with His saying, **“(The torment) will not be lightened for them.”** And He, negated their destruction in the Hell-Fire, with His saying, **“Wherein he will neither die nor live.”**

And the Prophet (sallallaahualaihi wasallam) said, *“As for the inhabitants of the Hell-Fire, then they are doomed to it, then they do not die therein nor do they live.”*<sup>20</sup>

And he (sallallaahualaihi wasallam) said, *“When the inhabitants of Paradise have entered Paradise,” and the inhabitants of Hell-Fire have entered Hell-Fire, death will be brought and placed between Paradise and Hell-Fire and then it will be slaughtered and a caller will call out, “O inhabitants of Paradise, there is no death for you, O inhabitants of the Hell-Fire, there is no death for you.” So the inhabitants of Paradise will increase in happiness and the inhabitants of the Hell-Fire will increase in sadness.”* And in another wording, *“Each one eternal in his abode.”* And in another wording, *“Then the Prophet (sallallaahualaihi wasallam) recited,*

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<sup>20</sup> Part of a hadeeth reported by Muslim in the Book of Imaan, Chapter: Affirmation of intercession and the removal of the muwahhideen from the Hell-Fire (1/117), by Ahmad in his Musnad (3/5,11) and by Ibn Maajah in Chapter: A mention of intercession (no. 4364).

***“Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not. (Maryam: 39)”*** <sup>21</sup>

**And these wordings occur in the Saheeh and there are many other narrations alongside the one we have mentioned.**

**[Q. 133] What is the proof that the believers will see their Lord, the Blessed and the Most High, in the Hereafter?**

[A. 133] Allaah, the Most High, said, **“Some faces that Day shall be naadirah (shining and radiant). Looking at their Lord.”** (al-Qiyaamah: 22-23)

And He, the Most High, said, **“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allaah, the Almighty).”** (Yunus: 26)

Allaah, the Almighty, says regarding the disbelievers, **“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.”** (al-Mutaffifeen: 15)

**Thus, He veiled his enemies from looking at Him and did not veil Himself from his awliyaa.**

And in the al-Bukhaaree and Muslim, from Jareer bin Abdullaah, “We were sitting with the Messenger of Allaah (sallallaahu alaihi wasallam) when he looked at the moon of the fourteenth night (full moon) and said, *“Verily you will see your Lord with your eyes, as you see this (moon) and you will have no trouble in seeing Him. So if you can avoid missing the prayer before sun-rise (Fajr) and the prayer before sunset (‘Asr), you should do so.”* <sup>22</sup>

And his (sallallaahu alaihi wasallam) saying, *“As you see this moon”* is by way of likening the act of clearly seeing the moon to clearly seeing Allaah,

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<sup>21</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/200) (Eng. Trans. no. 6548), and also reported by Muslim in the Book of Paradise and its Description and Blessings, Chapter: The tyrants will enter the Hell-Fire and the weak will enter Paradise (8/153).

<sup>22</sup> Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The Saying of Allaah, the Most High, **“Some faces that day shall be shining and radiant looking at their Lord.”** (Qiyaamah: 22-23) (8/179) (Eng. Trans. no. 6548), and by Muslim in the Book of the Masaajid, Chapter: The virtues of the Fajr and Asr prayer (2/114), with the additional word “moon”.

not that the moon is like Allaah. Just as his saying in the hadeeth regarding Allaah speaking with revelation, *“The angels beat with their wings in submission to His Speech, as if it is (the Speech) like that of a chain being dragged over a rock.”*<sup>23</sup> And this is by way of likening the act of hearing Allaah to the act of hearing a chain being dragged over a rock, and not that Allaah’s Speech is like a chain being dragged over a rock. Far removed is Allaah from being resembled in His Essence or His Attributes with anything from His creation, and His Prophet (sallallaahu alaihi wasallam) purified Him from the possibility of His Speech resembling anything. And he (sallallaahu alaihi wasallam) is the most knowledgeable of the creation regarding Allaah, the Most High.

And in the hadeeth of Suhayb reported by Muslim, *“So then the veil will be removed and they will not have been given anything more beloved to them than to look at the Face of their Lord, the Mighty and Majestic.”*<sup>24</sup>

And there are many clear authentic narrations regarding this topic, and we have mentioned forty five narrations in the Sharh of “Sullam al-Wusool” from over thirty Companions. So whoever rejects that has denied the Book and that which Allaah sent His Messengers with, and he is among those about whom Allaah has said, **“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.” (al-Mutaffifeen: 15)**

We ask Allaah, the Most High, for forgiveness and pardon and to grant us a glance at His Face. Ameen!

**[Q. 134] What is the proof for imaan in the Intercession? From whom does He accept Intercession? Who will it be for? And when will it occur?**

[A. 134] Allaah, the Mighty and Majestic, has affirmed the Intercession in many places in His Book, and mentioned the strict conditions that accompany it. He, the Most High, informed us that it belongs to Him and no one else owns anything of it. He, the Most High, said, **“Say, “To Allaah belongs all intercession.””** (az-Zumar: 44)

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<sup>23</sup> Part of a long hadeeth reported by al-Bukhaaree in the Book of Tafseer, Chapter: Tafseer of Surah al-Hijr (5/221) (Eng. Trans. no. 554), and by Ibn Maajah in the introduction to the Sunan (no. 182).

<sup>24</sup> Reported by Muslim in the Book of Imaan, Chapter: Affirmation of the believers seeing their Lord in the Hereafter (1/112), and also reported by at-Tirmidhee in the Book of the Descriptions of Paradise, Chapter: That which has been reported regarding seeing the Lord, the Blessed, the Most High (4/687) (no. 2552)

As for when it will occur, then He, the Mighty and Majestic, informed us that it will only occur after His permission, as He, the Most High, said, **“Who is he that can intercede with Him except with His permission?”** (al-Baqarah: 255)

**“No intercessor (can plead with Him) except after His Leave.”** (Yunus: 3)

**“And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with.”** (an-Najm: 26)

**“Intercession with Him profits not except for him whom He permits.”** (Saba': 23)

As for the one from whom He accepts Intercession, then just as He has mentioned that it only occurs after His permission, He also informed us that He will only permit it to His chosen awliyaa whom He is pleased with. As, He, the Most High said, **“They will not speak except him whom the Most Gracious (Allaah) allows, and he will speak what is right.”** (an-Naba': 38)

And He said, **“None shall have the power of intercession, but such a one as has received permission from the Most Gracious.”** (Maryam: 87)

As for the one who it will be for, then He has informed us that it will only be granted for the one He is Pleas'd with, as He, the Most High, said, **“And they cannot intercede except for him with whom He is pleased.”** (al-Ambiyaa: 28)

**“On that Day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.”** (Taa Haa: 109)

And He, the One far removed from all imperfections, is only pleased with the people of tawheed and sincerity. As for other than them, then He, the Most High, said, **“There will be no friend, nor an intercessor for the dhaalimoon (mushrikeen and wrong-doers), who could be given heed to.”** (Ghaafir: 18)

And He, the Most High, said, **“Now we have no intercessors, nor a close friend (to help us).”** (ash-Shu'araa: 100-101)

And He, the Most High, said, **“So no intercession of intercessors will be of any use to them.”** (al-Muddaththir: 48)

And he (sallallaahualaihi wasallam) informed us that he has been given the right of Intercession, then he mentioned that he will come and prostrate under the Throne and Praise his Lord with praises which Allaah will teach him and the Intercession will not begin until it is said, *“Raise your head, raise your head and speak, for you will be heard, and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.”*<sup>25</sup>

The he (sallallaahualaihi wasallam) has informed us that he will intercede for the disobedient amongst the people of tawheed more than once, rather he (sallallaahualaihi wasallam) said, *“Then a certain limit of people will be set for me and I will enter them into Paradise.”*<sup>26</sup> Then he (sallallaahualaihi wasallam) will return and prostrate, as before, and a certain limit of people to be entered into Paradise will be set up, until the end of the hadeeth on Intercession.

And Abu Hurayrah (radiallaahu anhu) said to him, “Who is the most fortunate person to gain you Intercession?” He (sallallaahualaihi wasallam) replied, *“The one who said, ‘There in no deity worthy of worship except Allaah’ sincerely from his heart.”*<sup>27</sup>

**[Q. 135] How many types of Intercession are there, and which is the greatest one?**

[A. 135] The greatest one is: The Great Intercession during the ‘Standing’ on the Day of Judgment when Allaah, the Most High, will come to judge between His slaves. This intercession is particular for our Prophet Muhammad (sallallaahualaihi wasallam) and it is the ‘Station of Praise’ which Allaah, the Mighty and Majestic, has promised him, as He, the Most High, said, **“It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e. the honour of Intercession on the Day of Resurrection).”** (al-Israa: 79)

<sup>25</sup> Part of the long hadeeth on Intercession which is agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/203) (Eng. Trans. no. 4712), and also reported by Muslim in the Book of Imaan, Chapter: The lowest level of the people of Paradise (1/124).

<sup>26</sup> Reported by al-Bukhaaree (Eng. Trans. no. 6565).

<sup>27</sup> Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/204), and also reported by Ahmad in the Musnad (2/373).

And that is when the Standing has become difficult and long for them, and the fear and worry has become severe, and the sweat has bridled them, they will request for the intercession (from the prophets) for Allaah to judge between them. So they will come to Aadam, then Nuh, then Ibraaheem, then Musaa, then Isaa bin Maryam and all of whom will say, "O my soul, O my soul." Then they will finally come to our Prophet Muhammad (sallallaahualaihi wasallam), so he will say, "*I am fit for this undertaking.*" As has been reported in detail in the two Saheehs and other than them.

The second is the Intercession for the request to open the gate of Paradise. And the first to request to open its gate will be our Prophet Muhammad (sallallaahualaihi wasallam), and the first nation to enter it will be his.

The third is the Intercession for the benefit of some people who were ordered to be admitted into Hell-Fire, not to enter it.

The fourth is the Intercession for people of tawheed who have entered the Hell-Fire to be brought out from it. So they will be brought out and they would have been burnt and become coals, so they will be thrown in the River of Life, and they will re-grow and revive like a grain that grows near the bank of a stream.

**The fifth is the Intercession to raise the ranks of a group of people from the inhabitants of Paradise.**

These three (the third, fourth and fifth) are not particular to our Prophet (sallallaahualaihi wasallam), however he has precedence in them before other prophets, angels, awliyaa and children who die in their childhood. Then Allaah will bring out of the Hell-Fire, by His Mercy, groups of people without any Intercession, and their number cannot be enumerated except by Allaah, and then He will enter them into Paradise.

The sixth is the Intercession for the lightening of punishment for some of the disbelievers. And this type of intercession is particular to our Prophet Muhammad (sallallaahualaihi wasallam) for his uncle Abu Taalib, as is reported by Muslim and others.<sup>28</sup>

And more people will be thrown in to the Hell-Fire and it will say, "Is there more?", until the Lord of Honour will place His Foot over it and its parts will draw closer to each other and it will say, "Enough! Enough! By Your

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<sup>28</sup> The hadeeth of the intercession of the Prophet (sallallaahualaihi wasallam) for his uncle is agreed upon. It is reported by al-Bukhaaree in the Book of the Description of Paradise and Hell-Fire (7/203) and, by Muslim in the Book of Imaan, Chapter: The intercession of the Prophet for Abu Taalib and his punishment being lightened because of him (sallallaahualaihi wasallam) (7/135).

Honour.” And there will be enough space in Paradise until Allaah creates a new creation and makes them accommodate that space in Paradise. <sup>29</sup>

And there are many texts regarding these issues so whoever wishes to refer to them will find them in the Book and Sunnah.

**[Q. 136] Will a person enter Paradise or be saved from the Hell-Fire solely because of his deeds?**

[A. 136] The Messenger of Allaah (sallallaahu alaihi wasallam) said, *“Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can and know that none of you will enter Paradise solely because of his deeds.”* They said, *“O Messenger of Allaah, not even you?”* He replied, *“Not even me, unless Allaah showers His Mercy and Bounty upon me.”*

And in another narration, *“Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can, and be happy, for none of you will enter Paradise solely because of his deeds.”* They said, *“O Messenger of Allaah, not even you?”* He replied, *“Not even me, unless Allaah showers His Mercy upon me. And know that the deed most loved by Allaah is that which is done constantly, even if it is small.”* <sup>30</sup>

**[Q. 137] How do we reconcile between the above narration and between His, the Most High's, saying, “And it will be cried out to them, “This is the Paradise which you have inherited for what you used to do.”” (al-Aa'raaf: 43)?**

[A. 137] There is no contradiction between them, and all praise is due to Allaah. This is because the letter “baa” mentioned in the verse means that good deeds are a cause for entering Paradise, which cannot be achieved except through those good deeds.

And what is negated in the hadeeth is the letter “baa” to mean that the deeds are not just a cause for entering Paradise but a price and an exchange for it. For if the slave lived the whole period of life of the world,

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<sup>29</sup> The hadeeth regarding the saying of Hell-Fire, “Is there more?” and the Lord of Honour placing His Foot over it is agreed upon. It is reported by al-Bukhaaree in the Book of Oaths and Vows, Chapter: Swearing by the Honour of Allaah (7/225) (Eng. Trans. no. 4850), and by Muslim in the Chapter: The tyrants will enter the Hell-Fire (8/151).

<sup>30</sup> Agreed upon. Reported by al-Bukhaaree in the book of Softening the Hearts, Chapter: The intent and continuity of actions (7/183) (Eng. Trans. no. 6474), and by Muslim in the Book of the Descriptions of the Hypocrites, Chapter: No one will enter Paradise solely because of his deeds rather (a person will enter it) due to the Mercy of Allaah (8/140).

fasting during the day, standing in prayer during the whole night, and avoiding all kinds of sins, then his deeds would not equal one-tenth of the smallest, inward or outward, blessing of Allaah. So how can it be a price or an exchange for entering Paradise? **“My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”** (al-Mu'minoon: 118)

**[Q. 138] What is the proof for imaan in Qadr (divine decree)?**

[A. 138] Allaah, the Most High, said, **“And the Command of Allaah is a decree determined.”** (al-Ahzaab: 38)

He, the Most High, said, **“That Allaah might accomplish a matter already ordained (in His Knowledge).”** (al-Anfaal: 42-44)

He, the Most High, said, **“And Allaah’s Command must be fulfilled.”**  
(al-Ahzaab: 37)

He, the Most High, said, **“No calamity befalls, but by the Leave (i. e. decision and Qadar (divine pre-ordainments)) of Allaah, and whosoever believes in Allaah, He guides his heart.”** (at-Taghaabun: 11)

He, the Most High, said, **“And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allaah.”**  
(aal-Imraan: 166)

He, the Most High, said, **“Who when afflicted with calamity, say, “Truly! To Allaah we belong and truly, to Him we shall return.” They are those on whom are the praises from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.”** (al-Baqarah: 156-157)

And as has already preceded in the hadeeth of Jibreel, *“And you believe in the divine decree, its good and bad.”*<sup>31</sup>

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<sup>31</sup> Part of a long hadeeth reported by Muslim in his Saheeh, in Kitaab ul-Imaan, the first chapter (1/29). And by al-Bukhaaree in his Saheeh, Kitaab ul-Imaan, Chapter: Jibreel’s asking about imaan, Islaam and ihsaan (1/18), and it is reported by Abu Dawood (4/224), and Ibn Maajah (1/24), and an-Nasaaee in al-Imaan, Chapter: The description of imaan and Islaam (no. 4991).

And he (sallallaahualaihi wasallam) said, “*And know that which has befallen you was never going to miss you, and that which has missed you was never going to befall you.*”<sup>32</sup>

And he (sallallaahualaihi wasallam) said, “*And if something befalls you then do not say ,”If only I had done that then such and such would have happened.” rather say, “It is the decree of Allaah and He does whatever He Wills.*”<sup>33</sup>

And he (sallallaahualaihi wasallam) said, “*Everything occurs by decree even incapacity and capability.*”<sup>34</sup>

And there are many other narrations.

### **[Q. 139] How many levels of imaan in Qadr are there?**

[A. 139] Imaan in Qadr has four levels:

**The first level is to have imaan in the Knowledge of Allaah; which encompasses everything. Not even the like of a weight of an atom in the heavens or the earth escapes His Knowledge. And He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings, their secrets and that which they declare openly, and those amongst them from the people of Paradise and those from the people of the Hell-Fire.**

The second level is to have imaan in the Pre-recording of all that; and that He, the Most High, wrote all that will exist or take place. And this includes having imaan in the ‘Lawh al-Mahfoodh’ (the Preserved Tablet).

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<sup>32</sup> Reported by Abu Dawood in the Book of Sunnah, Chapter: Regarding Qadr (no. 4699), and Ibn Maajah in the introduction to the Sunan (no.65), and by Ahmad in his Musnad (5/185). And the chain of the hadeeth contains Abu Sinaan who is Saeed bin Sinaan al-Burjume al-Koofee, who is trustworthy but has some allegations against him, refer to Taqreeb (1/298). However, despite this Shaikh al-Albaanee declared the hadeeth authentic in Saheeh ul-Jaami’ (no. 5120), and in Aqeedat ut-Tahaawiyyah (447), and he referenced the hadeeth back to at-Tabaraanee and Ibn Hibbaan.

<sup>33</sup> Reported by Muslim in the Book of Qadr, Chapter: The command to be strong and leave off weakness (8/256), and the beginning of the hadeeth is, “ The strong believer is more beloved to Allaah ...” And it is the hadeeth of Abu Hurayrah.

<sup>34</sup> Reported by Muslim in the Book of Qadr, Chapter: Everything occurs by Qadr (8/51-52), by Ahmad in the Musnad (1/122), and by Imaam Maalik in the Muwattaa (2/899) Chapter: The prohibition of speaking about Qadr.

The third level is to have imaan in His Penetrative Will, and His Comprehensive Omnipotence; and that they both necessitate each other with regard to what has occurred and what will occur. But they do not necessitate each other with regard to what has not happened and what will not be. So that which Allaah Wishes occurs by His Omnipotence, and whatever Allaah, the Most High, does not wish does not occur, solely because Allaah does not Wish it, and not due to lack of ability on Allaah's part, far removed is He from that, the Mighty and Majestic. **“Allaah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”** (Faatir: 44)

**The fourth level is to have imaan that Allaah is the Creator of everything, and that there is not an atom in the heavens nor in the earth, nor that which is between them, except that Allaah Created it. And He is the Creator of their doings, far removed is He from all imperfections, and there is no Creator other than Him and no Lord except Him.**

**[Q. 140] What is the proof for imaan in the first level i.e. the Knowledge?**

[A. 140] Allaah, the Most High, said, **“He is Allaah beside whom La Ilaaha Illaa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen.”** (al-Hashr: 22)

He, the Most High, said, **“And that Allaah surrounds all things in (His) Knowledge.”** (at-Talaaq: 12)

He, the Most High, said, **“The All-Knower of the unseen, it will come to you; not even the weight of an atom or less than that or greater escapes His Knowledge in the heavens or in the earth.”** (Saba': 3)

He, the Most High, said, **“And with Him are the keys of the ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”** (al-An'aam: 59)

He, the Most High, said, **“Allaah Knows best with whom to place His Message.”** (al-An'aam: 124)

He, the Most High, said, **“Truly, your Lord Knows best who has gone astray from His Path, and He is the best aware of those who are guided.”**

(an-Nahl: 125 & al-Qalam: 7)

He, the Most High, said, **“Does not Allaah Know best those who are grateful?”** (al-An'aam: 53)

He, the Most High, said, **“Is not Allaah best aware of what is in the breasts of the 'aalameen (mankind and jinn).”** (al-'Ankaboot: 10)

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

(al-Baqarah: 30)

He, the Most High, said, **“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah Knows but you do not know.”** (al-Baqarah: 216)

And it is reported in the Saheeh that a man asked, “O Messenger of Allaah! Can the people of Paradise be known (differentiated) from the people of the Fire?” He replied, “Yes.” The man said, “Then why do people (try to) do (good) deeds?” The Prophet (sallallaahu'alaihi wasallam) replied, *“Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do.”*<sup>35</sup>

And the Prophet (sallallaahu'alaihi wasallam) was asked about the children of the mushrikeen so he (sallallaahu'alaihi wasallam) said, *“Allaah Knows best about what they would have done (were they to live).”*<sup>36</sup>

And it is reported in Saheeh Muslim that the Messenger of Allaah (sallallaahu'alaihi wasallam) said, *“Verily Allaah created people for Paradise*

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<sup>35</sup> Reported by al-Bukhaaree in the Book of Qadr, Chapter: The Pen has dried (after the Writing has been completed) with Allaah's Knowledge (7/210) (Eng. Trans. no. 6596), and by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother (8/48).

<sup>36</sup> Reported by al-Bukhaaree in the Book of Qadr, Chapter: Allaah Knows Best about what they would have done (7/210) (Eng. Trans. no. 6597), and by Muslim in the Book of Qadr, Chapter: The meaning of the statement that every newborn is born on the natural disposition and the ruling of the dead children from the disbelievers and the Muslims (7/54).

*while they were in the loins of their fathers, and he created people for the Hell-Fire while they were in the loins of their fathers.”*<sup>37</sup>

And he (sallallaahualaihi wasallam) said, “*Verily a man performs the deeds of the people of Paradise, as it appears to the people, yet he is from the people of Hell-Fire. And verily a man performs the deeds of the people of Hell-Fire, as it appears to the people, yet he is from the people of Paradise.*”<sup>38</sup>

And he (sallallaahualaihi wasallam) said, “*There is none amongst you except that Allaah Knew his place in Paradise or the Hell-Fire.*” They said, “O Messenger of Allaah, why do we perform deeds, should we not rely upon this?” He replied, “*No, carry on doing your deeds, for each person will find it easy to do such deeds (as will lead him to his place either in Paradise or in the Hell-Fire).*” Then he recited, “**As for him who gives (in charity) and keeps his duty to Allaah and fears Him. And believes al-husnaa.** (al-Layl: 5-6)”<sup>39</sup>

And there are many other narrations regarding this topic.

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<sup>37</sup> Reported by Muslim in the Book of Qadr, Chapter: The meaning of the statement that every newborn is born on the natural disposition and the ruling of the dead children from the disbelievers and the Muslims (7/55), by Abu Dawood (no. 4713), and by Ahmad in the Musnad (6/208).

<sup>38</sup> Reported by al-Bukhaaree in the Book of Qadr, Chapter: Actions are (judged by) their Final Outcome (7/213), with the addition, “Verily actions are (judged by) their final outcome.”, and by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother (8/49).

<sup>39</sup> Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The Tafseer of Surah “**By the night as it envelops.**” (6/84) (Eng. Trans. no. 6605), by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother and the writing of his provision, lifespan, and whether he will be miserable or happy (8/46).