

# THE FUNDAMENTALS OF DĪN

A TRANSLATION OF TAFHĪM AL-FIQH BY  
BINT SYED GHAZANFAR ALI RIZVI



KHĀDIM AL-QUR'ĀN AL-KARĪM  
• MUFTI MOHAMMAD NA'EEM

Pupil of Shaykh al-Islam Mufti  
Mohammaed Taqi Usmani Sahab and  
Khalifah of Hazrat Maulana Hakim  
Mohammad Akhtar Sahab"

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VOLUME ONE

MUFTI MOHAMMAD NA'EEM



## TRANSLITERATION AND HONORIFIC GUIDE

The transliteration used in this book is to facilitate the pronunciation of Arabic words using Roman script for the ease and convenience of the reader. However, this is not meant to be a substitute for learning to properly read and pronounce Arabic script. Every Muslim should take it upon themselves to learn the rules of *tajwīd* (proper Qur'ānic recitation) from a specialized teacher.

According to the convention used in this book:

- The Majestic Name 'Allah' does not take a diacritic.
- Arabic words transliterated into English are italicized except words that have been adopted into the English dictionary, commonly used words, and proper nouns.
- Arabic plurals have been used for Arabic words where necessary. These plurals can be found with the definitions of the corresponding singular nouns in the glossary.

## Arabic Letters

ا – A a: أ – a | إ – i | أُ – u | آ – ā | إِي – ī | أُو – ū

ب – B b: بَ – ba | بِ – bi | بُ – bu | بَا – bā | بِي – bī | بُو – bū

ت – T t: تَ – ta | تِ – ti | تُ – tu | تَا – tā | تِي – tī | تُو – tū

ث – Th th: ثَ – tha | ثِ – thi | ثُ – thu | ثَا – thā | ثِي – thī | ثُو – thū

ج – J j: جَ – ja | جِ – ji | جُ – ju | جَا – jā | جِي – jī | جُو – jū

ح – H h: حَ – ha | حِ – hi | حُ – hu | حَا – hā | حِي – hī | حُو – hū

خ – Kh kh: خَ – kha | خِ – khi | خُ – khu | خَا – khā | خِي – khī | خُو – khū

د – D d: دَ – da | دِ – di | دُ – du | دَا – dā | دِي – dī | دُو – dū

ذ – Dh dh: ذَ – dha | ذِ – dhi | ذُ – dhu | ذَا – dhā | ذِي – dhī | ذُو – dhū

ر – R r: رَ – ra | رِ – ri | رُ – ru | رَا – rā | رِي – rī | رُو – rū

ز – Z z: زَ – zi | زِ – zu | زَا – zā | زِي – zī | زُو – zū

س – S s: سَ – sa | سِ – si | سُ – su | سَا – sā | سِي – sī | سُو – sū

ش – Sh sh: شَ – sha | شِ – shi | شُ – shu | شَا – shā | شِي – shī | شُو – shū

ص – Ṣ ṣ: صَ – ṣa | صِ – ṣi | صُ – ṣu | صَا – ṣā | صِي – ṣī | صُو – ṣū

ض – Ḍ ḍ: ضَ – ḍa | ضِ – ḍi | ضُ – ḍu | ضَا – ḍā | ضِي – ḍī | ضُو – ḍū

ط – Ṭ ṭ: طَ – ṭa | طِ – ṭi | طُ – ṭu | طَا – ṭā | طِي – ṭī | طُو – ṭū

ظ – Ṣ ṣ: ظَ – ṣa | ظِ – ṣi | ظُ – ṣu | ظَا – ṣā | ظِي – ṣī | ظُو – ṣū

ع – ‘: عَ – ‘a | عِ – ‘i | عُ – ‘u | عَا – ‘ā | عِي – ‘ī | عُو – ‘ū

غ – Gh gh: غَ – gha | غِ – ghi | غُ – ghu | غَا – ghā | غِي – ghī | غُو – ghū

ف – F f: فَ – fa | فِ – fi | فُ – fu | فَا – fā | فِي – fī | فُو – fū

ق – Q q: قَ – qa | قِ – qi | قُ – qu | قَا – qā | قِي – qī | قُو – qū

ك - K k: كَ - ka | كِ - ki | كُ - ku | كَا - kā | كِيْ - kī | كُوْ - kū

ل - L l: لَ - la | لِ - li | لُ - lu | لَا - lā | لِيْ - lī | لُوْ - lū

م - M m: مَ - ma | مِ - mi | مُ - mu | مَا - mā | مِيْ - mī | مُوْ - mū

ن - N n: نَ - na | نِ - ni | نُ - nu | نَا - nā | نِيْ - nī | نُوْ - nū

و - W w: وَ - wa | وَ - wi | وَ - wu | وَآ - wā | وَيْ - wī | وَوْ - wū

هـ / ه - H h: هَ - ha | هِ - hi | هُ - hu | هَا - hā | هِيْ - hī | هُوْ - hū

ء - ʾ

ي - Y y: يَ - ya | يِ - yi | يُ - yu | يَا - yā | يِيْ - yī | يُوْ - yū

## Arabic Symbols

ﷺ: Upon him be Peace

[N]: May Allah have mercy on him/her/them

[N]: May Allah be pleased with him/her/them

## PRAISE FOR THE BOOK

The luminaries who have praised the work and the author include Maulana Salimullah Khan Saheb, Mufti Mohammad Rafi Usmani, Mufti Mohammad Tayyeb, Mufti Khalid Saifullah Rahmani, Maulana Doctor Abdur Razzaq Iskandar, Maulana Abdul Hafiz Makki, Mufti Abdur Ra'uf Sakhravi, Maulana Fazlur Rahman Ashrafi, Shaykh al-Hadith Hafiz Mohammad Anwar al-Haq Haqqani, Maulana Mohammad Aziz al-Rahman and Mufti Ghulam al-Rahman. Some of their comments are mentioned below.

His [Mufti Mohammad Na'eem's] book, *Tafhīm al-fiqh*, is a comprehensive and beneficial book, *māshā'Allah*, and will be especially valuable if taught as part of a series of lectures or lessons. May Allah make this book beneficial for all! *Āmīn!*

— MUFTI MOHAMMAD TAYYIB, PRINCIPAL  
JAMI' A ISLAMIA IMDADIYYAH FAISALABAD

It is a saying of the Noble Messenger ﷺ that Allah bestows knowledge of His faith on those whom He decides to favor.

It is imperative that every Muslim have awareness of what is right and wrong, *ḥalāl* and *ḥarām*, and matters of purity and impurity. It was in light of this importance that Hakim al-Ummah Maulana Ashraf Ali Thanwi Sahab penned his mighty work *Bahishti zewar*, which remains unequaled to this day.

Contemporary society was in great need of a work teaching the principles of faith and *fiqh* in a manner that would be beneficial to the masses. *Alḥamdulillah*, Mufti Mohammad Na'eem Sahab chose to carry the burden of penning such a book, and has fulfilled the duty most appropriately.

May Allah bestow on him the most excellent reward for his effort and allow the Muslim ummah to benefit from it. *Āmīn*.

— HAFIZ FAZLUR-RAHIM ASHRAF, VICE  
CHANCELLOR AND DIRECTOR OF EDUCATION  
JAMIA ASHRAFIA LAHORE

*Tafhīm al-fiqh* is an immensely valuable endeavor in terms of its subject matter, methodology, explanations, and the organization of its chapters.

— MAULANA DOCTOR ABDUR RAZZAQ  
ISKANDAR, PRINCIPAL JAMIA AL-ULOOM AL-  
ISLAMIA BANURI TOWN KARACHI

*Fiqh* holds a special importance in Islamic sciences, for it is the combined essence of several sources of guidance: teachings of the Noble Qur'ān and the Ḥadīth, the rulings of the Saḥābah<sup>ؓ</sup>, and the efforts of the noble scholars of Islamic jurisprudence. *Fiqh* is the elaboration on the divine law of the Almighty Maker, and the answer Man cannot find himself to questions he asks of his faith.

Thus did the most brilliant minds of the Ummah toil for the study and teaching of *fiqh*, and countless libraries can be dedicated to the priceless works on *fiqh* which have been penned by the stalwarts of the Ummah in multiple languages across the world. Among these gems is *Tafhīm al-fiqh* which lies before me. This book explores the doctrines of faith and deed, and its excellent explanation of their intricacies only adds to the beauty of the work.

Mufti Mohammad Naeem Sahab is the esteemed author of many theological works, and I pray that Allah accept his noble effort and make this book beneficial to all.

— KHALID SAIFULLAH RAHMANI, DIRECTOR AL  
MA‘HAD AL-AALI AL-ISLAMI HYDERABAD,  
INDIA AND GENERAL SECRETARY ISLAMIC FIQH  
ACADEMY INDIA

Not only did I read both volumes of *Tafhīm al-fiqh*, but finding them to be works of immense value I introduced them to the library of my grandsons. You have done me a great favor by sending me this book; the language you have used to explain the tenets of faith [in this book] is very apt and beneficial in contemporary times. This book must be made as widely available as possible. May the Almighty Lord accept your endeavor and make it useful for many.

— MAULANA ABU AMMAR ZAHID RASHDI,  
HEADMASTER JAMIA NUSRAT AL-ULOOM  
GUJRANWALA AND SECRETARY GENERAL  
PAKISTAN SHARIAH COUNCIL

Due to various preoccupations and duties, I was delayed in studying this book. However, once I picked it up, the book’s organization, layout, and brilliant explanations led me to

study it for several hours and making heartfelt prayers for the noble author.

*Mashā'Allah*, the book is an embodiment of the idiom: "The best of speeches is that which is short and all encompassing." In this regard I found no deficiencies in the book. Both volumes [of the book] are in every respect authentic, clearly referenced, and based in the teachings of the reliable and well-known 'ulamā' of the Ahl al-Sunnah wal Jamā'ah...

One quality of this book is that it is not only useful for academics or students, but was written for the benefit of all [Muslims]. For this reason, I urge all Muslims, men and women alike, to read this book and benefit from it.

— MAULANA ABDUL HAFEEZ MAKKI

*Tafhīm al-fiqh*, a work comprising three volumes penned by Mufti Mohammad Na'eem Sahab, was sent to me for review. Due to my handicap, I was unable to read the book in its entirety; however, I found that which I read most beneficial, and I have no doubt that the book will serve a most noble purpose. Mufti Na'eem Sahab, may Allah bless him, has proven himself in a most outstanding manner and used his skills excellently.

May Allah accept this endeavor and increase in the benefits of this work. *Āmīn*.

— MAULANA SALEEMULLAH KHAN SAHAB,  
PRINCIPAL JAMIA FAROOQIAH KARACHI,  
PAKISTAN

Along with the pleasure of receiving Mufti Na'eem Sahab's letter, I was also honored with the gift of his three-volume work, *Tafhīm al-fiqh*. A cursory glance was enough to realize

that the work is a noble effort and will be most beneficial to its readers. May Allah allow it to guide the Ummah and be a source of eternal blessings for Mufti Na'eem Sahab, and grant him success in his virtuous endeavors. *Āmīn*.

— MUFTI MOHAMMAD RAFI USMANI, PRESIDENT  
DAR AL-ULOOM KARACHI, PAKISTAN

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## FOREWORD

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين محمد وعلى آله و  
أصحابه أجمعين  
أما بعد

In this temporary world, the most precious thing a person can possess is *īmān*. A believer, even if he endures the most difficult hardships in his life, is immeasurably rich and will be ultimately successful. On the other hand, for a person deprived of *īmān* even a life of innumerable pleasures is futile. There is nothing comparable to *īmān*, and nobody equal to a believer.

Being a believer is not like a cultural affiliation: you cannot be half a believer, and you cannot inherit it. A Muslim must believe in everything that has been reliably transmitted by the Messenger of Allah, Muhammad ﷺ. A Muslim is not one who accepts only the aspects of his faith that line up with his logical reasoning or the latest scientific discoveries, and rejects the miracles and aspects of *īmān* that defy science and his limited grasp of what is possible and what isn't. *Īmān* is to submit yourself completely to the revelation that has come from Almighty Allah.

## *Foreword*

In this book, Mufti Mohamamd Na'eem has explained the tenets of *īmān* in a manner that is easy for all. He explains in detail what *īmān* is, its types and its many aspects. As he states in his introduction, this book has been written in response to the secular onslaught facing Muslims today.

*Tafhīm al-fiqh* was first published in 2014, and its popularity is clear from the fact that the book has been reprinted eleven times in the Urdu language as of 2021. It has gained wide recognition among Muslim scholars and has also been translated into Farsi.

This English translation of *Tafhīm al-fiqh* was completed by Bint Syed Ghazanfar Ali Rizvi, who has done an excellent job of rendering the complexities of the book into the English language.

May Allah accept the efforts of the author, the translator, and all those involved in this effort. *Āmīn*.

Maulana Farid Patel

Muscat, Sultanate of Oman

15<sup>th</sup> Shawwal AH 1443 / 16<sup>th</sup> May 2022

## TRANSLATOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rendering a work from one language to another is by no means an easy task. It is a tremendous responsibility that becomes graver and holds its bearer more accountable before Allah Ta'āla when the work being translated elaborates on the subject of faith. Harder still is translating a work from a language far more potent in expression than the one it is being rendered into. Anybody who is well-acquainted with Urdu will readily accept the linguistic superiority it bears to English that is evidenced by its eloquence and depths of grace. Though the utmost care has been taken to preserve the meanings and their context, there remains, in spite of my best effort, a void in expression I was unable to fill.

Translations of Qur'ānic verses found in this book have been borrowed from the English translation of the Noble Qur'ān written by Mufti Mohammad Taqi Usmani Sahab. All other English translations of the Hadīth and other Arabic or Urdu text, unless otherwise stated, are my own—with corrections by Maulana Farid Patel Sahab.

Last but not the least, all of the terms in the original work pertaining to Islamic doctrine have been preserved in Arabic and simply converted into the Latin alphabet, for these terms have no adequate counterparts in English. The essence of *fiqh* and, by extension, Islam lies in the Arabic language; hence it is only appropriate that the original Arabic terms be used regardless of the language a translated work is in. It is intended and hoped that these terms will gain their due ubiquity in the Muslim world. For the reader's convenience, the definitions of specialized terms can be found in the glossary.

In order to make this text understandable for as wide an audience as possible, I have summarized some of the more detailed discussions and have changed the sequence of some of the text in the original work.

May Allah Ta'āla bless this humble effort with His acceptance and allow this translation to be a source of enlightenment. *Āmīn*.

وَاللَّهُ وَلِيُّ التَّوْفِيقِ

Bint Syed Ghazanfar Ali Rizvi

Muscat, Sultanate of Oman

February 2021

## PREFACE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ، وَعَلَى آلِهِ وَصَحْبِهِ  
الطَّيِّبِينَ، وَعَلَى كُلِّ مَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

Fourteen centuries ago, my beloved Prophet ﷺ foretold the omens signaling the nearing of the Day of Judgement, many of which are manifest today. The Holy Messenger's predictions include the following prophesy, as recorded by Imam Muslim<sup>ؒ</sup> in his collection of the Ḥadīth:

بَادِرُوا بِالْأَعْمَالِ فِتْنَةً كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، أَوْ يُمْسِي مُؤْمِنًا  
وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

“Hasten to perform good deeds before [there come] tribulations which will be like the dark part of the night, in which a man will be a believer in the morning and an unbeliever in the evening, or he will be a believer in the evening and an unbeliever in the morning, and will sell his faith for some goods of the world.<sup>1</sup>

Maulana Ashraf Ali Thanwi<sup>رحمہ اللہ</sup>, whom Allah Ta‘āla chose for the revival of Islam and whose teachings continue to enlighten us, painted an alarming picture when he counseled his listeners less than a century ago:

“ I say this as a well-wishing advisor: just as you are particular about the groom’s health, financial status, and family [when choosing a husband for your daughter], for the sake of Allah and His Nabī ﷺ, pay attention to the groom’s faith. Gone are the days when [we only needed to look into] the groom’s deeds: whether or not he prayed and if he was pious. We live in times when it is sufficient to simply ensure that the groom is indeed Muslim, and whether or not your daughter will be departing to a Muslim home.

Today’s [Muslim] educated class has become so liberal that for many, faith and religion may as well not exist. They are *kuffār* (non-believers), and *nikāḥ* (Islamic marriage) with them is wrong.<sup>2</sup>

Despite its neglect of faith, Maulana Ashraf Ali Thanwi’s society still recognized the ‘*ulamā*’ (scholars of Islam) as beacons of virtue and held them in great regard. Our social degeneration since has been remarkably swift, albeit inevitable: hardly a century later, we find the same ‘*ulamā*’ and their successors derided into obscurity, while honor is showered upon the champions of immorality who boldly mock Islamic values. Our youth, uninspired and piteous, wander the desolate valleys of disillusionment as they chase the hollow, fleeting delights of the modern age. Fortunate enough to find refuge from the diabolical storm that has shaken the world to its core are those who, by the grace of Allah, keep company with the ‘*ulamā*’ or are associated with the noble work of *da‘wah* and *tablīgh*.

The end, which must have seemed distant to the Noble Messenger’s ﷺ blessed *ṣaḥābah* (companions) as he prophesied it,

now lurks too close for comfort. We glimpse it in the hungry flames of Vice that ravage humanity, and hear it in the muffled cries of Faith as mankind dangles on the edge of doom.

A multitude of Muslims, largely comprised of our youth, is unaware of the tenets of faith that are necessary for salvation in the Ākhirah (the Hereafter). There is an urgent need to inspect society in the light of the Noble Qur'ān and the Sunnah: students engaged in the modern world must be helped in identifying and rectifying the flaws in their faith. We ought to recognize the media's toxicity as it peddles gross distortions of the truth, disguised as progressive reforms, to unknowing Muslims in a sinister attempt to corrupt them. Incautious and mindless media consumption is slowly but steadily forcing cracks into the foundations of Islamic ideas and principles that were established as absolute fourteen hundred years ago.

Materialism has dazzled our eyes and blinded us to virtue; yet we remain negligent. Those whose duty it is to guide the Ummah through the tribulations of time are busy chasing glory, giving their sects and institutions precedence over their religion even as they profess their sympathy for Islam. It is on the holy and pure ground of Riyadh al-Jannah that I beseech Allah Ta'āla to guide, with His blessing, those who hold fast to the flag of Islam from the shadowy woods of self-interest to the radiant path of altruism. *Āmīn.*

The sorrow I felt watching the rising generation of the Ummah drown in the floods of godless ideology deepened when I witnessed our elders in a similar plight: their īmān remained incomplete even as their last hour drew ever closer. As I prayed for mercy, I was compelled to write a concise work on the principles of Islamic faith that would help strengthen the roots of our īmān and protect it from the hurricane of vice raging about us. With this objective in mind, and by the grace of Allah, I began a course at Jami' Masjid Askari 5 in Malir Cantt. Karachi, which comprised a daily lecture on Islamic faith and supplemental exercises. Among the attendees were friends who have served or are serving at

## Preface

integral positions in the Pakistan Army. *Alhamdulillah!* The endeavor proved fruitful, and my conviction was strengthened by the participants' sincere desire to learn.

This book is a compilation of the lectures I conducted at Malir Cantt. My work has greatly benefitted from the writings of Islam's great scholars on the Noble Qur'ān, the Hadith, and the tenets of Islamic faith. The most prominent of these works are the books '*Aqā'id-e-Islam* by Maulana Muhammad Idris, and '*Aqā'id-e ahl al-sunnah wal-jamā'ah* by Mufti Muhammad Tahir Masoud. Logical arguments were largely derived from Mufti Qasim Nanothwi's essays. May Allah bestow on all these people the blessings they deserve—it has been an honor to have contributed to the spread of their teachings.

I am also gladly obliged to include in my prayers and my gratitude two esteemed friends of mine who have toiled for the designing and publication of *Tafhīm al-fiqh*: Maulana Arsalan Mahmood, a resident of Gujranwala, and Maulana Zahid Mahmood, a resident of Tulumba and a graduate of the Jami'ah Umar Bin Al Khattab Multan. This book could not have been published without their sincere efforts—I entreat Allah Ta'āla to bless their hard work with His acceptance, to grant them His mercy and approval, and to grace them with the Messenger's ﷺ prayers in the Hereafter whilst guiding them towards further contributions to His *dīn*. *Āmīn*.<sup>3</sup>

Mufti Muhammad Na'eem

Al-Madinah al-Munawwarah, Kingdom of Saudi Arabia

14 Rabi' al-Awwal AH 1435 / 15 January 2014

## ĪMĀN AND KUFR: STATES AND CHARACTERISTICS

In order to understand the reality of *īmān*, its conditions, and its characteristics, it is important to know three things:

1. The elements of *īmān*
2. Types of the Ḥadīth
3. Types of notions

### The Elements of Īmān

The matters in which Allah Ta‘āla has held Man accountable, and thus those which comprise his submission to Him, are of two types:

1. **Obedience to His commandments**, such as those of *ṣalāh* (prayer), *ṣawm* (fasting), *zakāh* (almsgiving), the Ḥajj, and *jihād* (a struggle or fight against the enemies of Islam), among many others.
2. **Prohibitions on sin**, such as that of *kufr* (infidelity), *shirk* (idolatry), *bid‘ah* (heresy), lying, stealing, holding false beliefs, and so forth. These prohibitions form an extensive list.

Note that the obedience to Allah's commandments requires some sort of physical endeavor, whereas abstaining from what He has forbidden requires none.

Entering the faith is no easy feat: to change the target of your devotion and faith by spurning all idols and to dedicate your worship to a single, almighty God *wahdahū lā sharīka lahū* (He, alone, without partner) and His Noble Messenger ﷺ is a mighty test; for this reason, Allah Ta'āla acknowledged those of the Ahl al-Kitāb<sup>1</sup> (People of the Book) who chose to abandon their religions to embrace Islam, and promised them twice the reward:

الَّذِينَ آمَنُوا بِالْكِتَابِ هُمْ بِهِ يُؤْمِنُونَ  
وَإِذَا يُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ  
أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“ As for those to whom We gave the Book before this, they believe in it [Qur'ān]. And when this [Qur'ān] is recited to them, they say, “We believe in it. It is the truth from our Lord, and we are the ones who had submitted [to it] even before it [was revealed].” Such people will be given their reward twice, because they observed patience. And they repel evil with good and spend from what We have given to them.<sup>2</sup>

## Types of the Ḥadīth

The Ḥadīth refers to the sayings, actions, and affirmations of the Noble Messenger ﷺ. The Noble Messenger's ﷺ noble sayings are referred to as *al-ḥadīth al-qawli*, his pious actions are referred to as *al-ḥadīth al-f'ili*, and his silent affirmations of a Muslim's actions are referred to as *al-ḥadīth al-taqrīri*.

A ḥadīth is also referred to as a *khavar*, which is of three types:

***Khavar mutawātir.*** a ḥadīth whose narrators are so many at every level of the chain of narration that for them to collectively lie or agree upon an untruth is unfeasible. Anybody who denies a *khavar mutawātir* despite knowing its certainty (in terms of evidence) is a *kāfir* (non-believer).

***Khavar mashhūr.*** A ḥadīth whose amount of narrators has not, at any level of the chain of the narration, reached that of *khavar mutawātar*, but which also has not, at any point, amounted to less than three. Anybody who denies a *khavar mashhūr* despite knowing its certainty (in terms of evidence) is a *kāfir*.

***Khavar wāḥid.*** A ḥadīth whose narrators have, at some point in the chain of narration, amounted to less than three. Although someone who denies a *khavar wāḥid* is not a *kāfir*, they have gone astray and are a *fāsiq* (sinner).

*Khavar mutawātar* provides the benefit of *yaqīn* (certainty), while *khavar wāḥid* provides the benefit of *ẓann* (assumption).

## Types of Notions

There are various notions that may occur to a person. These can be classified by their potency into four types<sup>3</sup>:

***Shak.*** A notion which a person feels equally opposed to and in favor of.

***Wahm.*** The aspect of a notion that is weaker than the opposition to it.

**Zann ghālib.** The aspect of a notion that is stronger than the opposition to it.

**Yaqīn.** Any notion to which there is no doubt; a notion of absolute certainty.



The literal definition of *īmān* is “to give refuge; to make somebody unafraid; to trust somebody because you know them to be honest”.

In the context of the Sharī‘ah<sup>4</sup>, *īmān* is the affirmation, with your heart and soul, of every message proven to have been relayed by the Noble Messenger ﷺ.

وَأَمَّا فِي الشَّرْعِ فَهُوَ التَّصَدِيقُ بِمَا عَلِمَ مَجِيءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِ ضَرُورَةً  
تَفْصِيلاً فِيمَا عَلِمَ تَفْصِيلاً وَإِجْمَالاً فِيمَا عَلِمَ إِجْمَالاً

“ In the Sharī‘ah, *īmān* is the affirmation of all matters known to have been relayed by the Messenger: to accept of these in detail what is known in detail, and to accept generally what is known generally.<sup>5</sup>

### The Darūriyyāt of the Dīn

All matters of faith and deed imparted to us by the Messenger ﷺ are called the *darūriyyāt* (essentials) of the Dīn (the Faith; Islam). It is imperative for a believer to have absolute faith in these essentials, as the denial of any removes an individual from the fold of Islam.

The importance of complete faith in the *darūriyyāt* of the Dīn can be understood easily with the following example:

For the water in a bucket to be clean, it is necessary that every drop of it be clean; however, to make the water unclean, it is not

necessary that every drop of it be so. A single drop of unclean water will contaminate all the water in the bucket.

Similarly, being a *mu'min*<sup>6</sup> (believer) requires the affirmation of all the *ḍarūriyyāt* of the Dīn, whereas being a *kāfir* is not conditional on the same: denying just one of the *ḍarūriyyāt* of the Dīn will pollute a person's *īmān* and make it incomplete. For instance, being a *mu'min* requires one's belief in all the verses of the Noble Qur'ān, while the denial of a single verse will make one a *kāfir*.



The *ḍarūriyyāt* of the Dīn are many: belief in Allah Ta'āla's *tawḥīd*<sup>7</sup> (Oneness) and all His qualities, faith in *malā'ikah* (angels), faith in the divine scriptures, faith in all the *Ambiyā'* (the Prophets of Allah [upon them be Peace]), faith in *qadr* (fate), faith in resurrection and *Yawm al-Qiyāmah* (the Day of Judgment), the acceptance of Islamic duties, and the belief that neglecting these duties is forbidden.

عَنْ بَشِيرِ بْنِ الْخَصَاصِيَّةِ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لِأُبَايِعَهُ عَلَى  
الْإِسْلَامِ فَاشْتَرَطَ عَلَيَّ: تَشْهَدُ أَلَّا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَتُصَلِّيَ الْخَمْسَ  
وَتَصُومَ رَمَضَانَ وَتُؤَدِّيَ الزَّكَاةَ وَتَحُجَّ الْبَيْتَ وَتُجَاهِدَ فِي سَبِيلِ اللَّهِ

“ Bashir ibn al-Khasasiyah<sup>رضي</sup> narrates: “I appeared before the Messenger ﷺ to embrace Islam upon his hand, and he put forth to me certain conditions: to bear witness to there being no God but Allah, to declare him [the Messenger ﷺ] to be Allah's servant and messenger, to offer the five prayers, to fast during Ramaḍān, to perform the Ḥajj, and to embark on *jihād* in the path of Allah.”<sup>8</sup>

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ، أَنَّهُ كَانَ يَقُولُ عَنْ قَوْلِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: عَنْ عُرَى الْإِيمَانِ أَرْبَعٌ، وَالْإِسْلَامُ تَوَابِعٌ، عُرَى الْإِيمَانِ: أَنْ تُؤْمِنَ بِاللَّهِ وَحْدَهُ، وَبِمُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَمَا جَاءَ بِهِ، وَتُؤْمِنَ بِاللَّهِ وَتَعْلَمَ أَنَّكَ مَبْعُوثٌ بَعْدَ الْمَوْتِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصِيَامُ رَمَضَانَ، وَحَجُّ الْبَيْتِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ - عَزَّ وَجَلَّ

“Ali ibn Abi Talib<sup>رضي</sup> reports the Messenger ﷺ saying: “The bonds of *īmān* are four, and Islam is the consequent connection. These are the bonds of *īmān*: faith in Allah as the only God, in Mohammed ﷺ and that with which he has come forth, faith in Allah while knowing that you will be resurrected after death, the establishment of *ṣalāh*, the deliverance of *zakāh*, the fasting of Ramaḍān, and *jihād* in the path of Allah.”<sup>9</sup>

Some of the *ḍarūriyyāt* of the Dīn have been imparted to us in detail, while others have only been described in a general manner. It is compulsory for a Muslim to affirm every detail of what is known extensively; for example, we must affirm *ṣalāh* and all its attributes: its composition, manner, and conditions. Denying any of the properties of *ṣalāh* removes a person from the fold of Islam.

What we only know vaguely we need only affirm in general. For instance, our faith in *malā'ikah* is not elaborate because it has not been conveyed to us in much detail.

## NOTE

Remember that something does not have to be either an Islamic duty or a sin to be considered one of the *ḍarūriyyāt* of the Dīn. Anything proven to have been relayed or demonstrated by the Noble Messenger ﷺ belongs to the *ḍarūriyyāt* of the Dīn.

For example, the Noble Messenger's ﷺ preference for the *miswāk*<sup>10</sup> has been conveyed to us with certainty; thus, the use of the *miswāk* being *mustahabb*<sup>11</sup> (favored) is one of the *ḍarūriyyāt* of the Dīn.



True *īmān* requires only *tasdīq* (affirmation of faith). Put another way, *tasdīq* is a matter of the heart, while the *shahādah* is the verbal confession of one's *tasdīq*. In a Muslim society, however, it is the *shahādah* that identifies a Muslim and makes one subject to the Sharī'ah.

Nonetheless, a person is still a Muslim in the eyes of Allah Ta'āla if they offer their *tasdīq* without the accompanying *shahādah*.

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

“ They are such that Allah has inscribed faith on their hearts.<sup>12</sup>

And as our beloved Messenger ﷺ stated:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“ O Over-turner of hearts! Grant my heart tenacity in your religion.<sup>13</sup>

Moreover, Imam Abu Hanifah <sup>rah</sup> states the following in *Al-waṣīyyah*:

ثُمَّ الْعَمَلُ غَيْرُ الْإِيمَانِ، وَالْإِيمَانُ غَيْرُ الْعَمَلِ، بِدَلِيلٍ أَنَّ كَثِيرًا مِنَ الْأَوْقَاتِ يُرْتَفَعُ الْعَمَلُ مِنَ الْمُؤْمِنِ، وَلَا يَجُوزُ أَنْ يُقَالَ يُرْتَفَعُ عَنْهُ الْإِيمَانُ، فَإِنَّ الْحَائِضَ تَرْتَفَعُ عَنْهَا الصَّلَاةُ، وَلَا يَجُوزُ أَنْ يُقَالَ يُرْتَفَعُ عَنْهَا الْإِيمَانُ، أَوْ أَمْرٌ لَهَا بِتَرْكِ الْإِيمَانِ

“ Actions are not *īmān*, and *īmān* is not the same as actions [they are not one and the same or equivalent], the evidence for this being that in certain circumstances the compulsion of certain actions are sometimes lifted from a person, though in this state, they remain Muslims. For example, a menstruating woman is not required to pray; but this lifting of the injunction of prayer in her state of menstruation does not make her a *kāfir*, and the laws that apply to an apostate will not apply to her.<sup>14</sup>



īmān is subject to four conditions:

### Affirming the Ḍarūriyyāt of the Dīn

In the Sharī‘ah, *īmān* is the sincere affirmation of all of the Noble Messenger’s ﷺ messages that have been conveyed to us as *khābar mutawātar* with certainty; these messages and all that they consist of are the Ḍarūriyyāt of the Dīn. Thus, the first condition of *īmān* is the affirmation of these messages on the sole basis of faith in the Messenger’s ﷺ word.

### Absolute Faith

Being a *mu’min* requires one’s complete faith. Therefore, the conditions of *īmān* include a person’s absolute, manifest faith in all Ḍarūriyyāt of the Dīn.

For example, faith in the Day of Judgment is one of the essentials of faith and accordingly is a requisite for īmān. To be a mu'min, it is imperative to believe in all ḍarūriyyāt of the Dīn with full conviction.

How is absolute faith determined?

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: جَاءَ نَاسٌ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَسَأَلُوهُ: إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ. قَالَ: وَقَدْ وَجَدْتُمُوهُ. قَالُوا: نَعَمْ. قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ

“Abi Hurairah رضي الله عنه narrates: A group of people came to the Messenger ﷺ and said: “We suffer from thoughts [regarding our faith] we cannot bear to articulate.” The Messenger ﷺ asked: “Does this truly happen to you?” They replied: “Indeed.” The Messenger ﷺ told them: “This [your distress] is the very indication of īmān.”<sup>15</sup>

In the above ḥadīth, the Noble Messenger ﷺ emphasized that the anguish felt by the group who came to him was proof that their īmān was sound. From this, we can conclude that the feelings of discomfort accompanying one's intrusive thoughts about their faith are testament to an individual's īmān and its soundness.

## **Declaration of Dissociation**

One's denouncement of and dissociation from kufr and all false religions and belief systems is a major indicator of their īmān being true.

## **Sincerity**

To be a mu'min in the eyes of Allah Ta'āla, it is obligatory to comply with the preceding conditions not merely with words but with the heart.

Accordingly, Allah Ta'āla says:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ  
قُلُوبُهُمْ

“ O Messenger, those who race towards disbelief should not be a cause of grief for you, be they from those who say with their mouths, “We believe,” while their hearts do not believe.<sup>16</sup>



Īmān develops in three stages:

### ***Nafs al-Īmān***

*Nafs al-īmān* is the sincere faith in all ḍarūriyyāt of the Dīn and is a requisite for being a mu'min. Denying any of the ḍarūriyyāt excludes a person from attaining the *nafs* (essence) of īmān; consequently, they cannot be a mu'min.

Whosoever is fortunate enough to attain *nafs al-īmān* is henceforth—provided that they safeguard and retain their faith—secure from *khulūd fin-nār* (eternal damnation in Hell). *Nafs al-īmān* is only achieved if one believes in the ḍarūriyyāt of the Dīn *completely*. If a person does not believe in any part of any aspect, he will not attain *nafs al-īmān*.

### ***Kamāl al-Īmān***

*Kamāl al-īmān* is achieved after an individual attains *nafs al-īmān* and acts as a believer by carrying out Allah's divine commandments and refraining from sin. *Kamāl al-īmān* is also called *nūr al-īmān* and fluctuates according to an individual's deeds. A scarcity in good deeds diminishes *kamāl al-īmān* and its accompanying *nūr* (light), while an abundance in good deeds heightens them.

How well a poet spoke:

قطعِ راہِ عشقِ اے راہرو کبھی ممکن نہیں

ایک سفر ہے تا بمنزل، ایک سفر منزل میں ہے

It is impossible to reach the destination of

Love;

There exists a journey leading to a destination,  
and there exists a journey which is a  
destination within itself.

*Nafs al-īmān* is essentially a journey with a specified destination: it is a state of faith achieved by conforming to the fundamentals of Islam. On the other hand, *kamāl al-īmān* is perpetual ascension; there is no limit to the heights one's faith can reach.

Not only does *kamāl al-īmān* protect its bearer from *khulūd fin-nār*, it also saves them from initial suffering, or purgatory in Jahannum (Hell).

### ***Ḥalāwat al-Īmān***

*Ḥalāwat al-īmān* translates to “the sweetness of *īmān*”. This state of faith is the culmination of an individual's sincerity and Allah-consciousness in the path of *kamāl al-īmān*, which enables them to “taste” the sweetness of their faith. The Messenger ﷺ has alluded to *ḥalāwat al-īmān* in some aḥadīth.

The “sweetness” of *īmān* is figurative and can be understood as the spiritual pleasure rewarded to a person for their good deeds, which are a manifestation of one's dedication to their *īmān*.

However, it has been said that this sweetness may also be a literal one, experienced by those who become wholly immersed in their *īmān*.

As Shaykh al-Islam Maulana Rumi<sup>ؒ</sup> says:

الله، الله ایں چه شیریں است نام

شیر و شکر می شود جانم تمام

Thy name, Allah Allah, is so sweet  
Like sugar stirred in milk—the pleasure a treat

Along with protection from *khulūd fin-nār* and from purgatory in Hell, those who achieve *ḥalāwat al-īmān* are safeguarded from the danger of losing it or being stripped of it in this world.

A ḥadīth in *Saḥīḥ al-Bukhārī* mentioned by Mulla Ali al-Qarī<sup>ؒ</sup> in his book *Mirqāt* states:

إِنَّ حَلَاوَةَ الْإِيمَانِ إِذَا دَخَلَتْ قَلْبًا لَا تَخْرُجُ مِنْهُ أَبَدًا

“ Once the sweetness of īmān enters a heart, it remains there for eternity.<sup>17</sup>

Several *aḥādīth* (plural of *ḥadīth*) shed light on the fact that Allah Ta‘āla bestows on those who achieve *ḥalāwat al-īmān* the honor of being among His closest.



## Kufr

The literal meaning of *kufr* is concealment; to hide.

In the context of the Sharī‘ah, *kufr* is the state opposite to *īmān*. The definition of *kufr* in contrast to the theological one of *īmān* would be:

تَكْذِيبُ النَّبِيِّ ﷺ فِي شَيْءٍ مِنْ ضَرُورِيَّاتِ الدِّينِ

“ Denial of the Messenger ﷺ in any of the ḍarūriyyāt of the Dīn.

As complete faith in all the ḍarūriyyāt of the Dīn is necessary to attain īmān, the denial of any of the ḍarūriyyāt makes one a kāfir. This denial can be classified into different forms, which in turn are the variations of kufr.

In light of the Noble Qur’ān and the Sunnah, ‘ulamā’ have categorized kufr into the following five types:

### Kufr by Denial

Kufr by denial is characterized by the denial of the Nabi’s ﷺ message(s) with the heart and in word.

وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُّعْرِضُونَ

“ But those who disbelieve are averse to what they are warned of.<sup>18</sup>

### Kufr by Rejection

Kufr by rejection is characterized by the denial of the Nabi’s ﷺ message in word despite affirming it with the heart. Examples include the kufr of Iblīs and some of the early Jews.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

“ And when We said to the angels: “Prostrate yourselves before Ādam!” So, they prostrated themselves, all but Iblīs [Satan]. He refused, and became one of the infidels.<sup>19</sup>

## Kufr by Obstinace

Kufr by obstinance is to affirm the Nabi's ﷺ message with the heart and in word, but to refrain from the necessitation of obedience to Allah Ta'āla, and from declaring dissociation from all false beliefs. Examples include the kufr of Abu Talib.

أَفْتُمْنُونَ بَعْضَ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

“Do you, then, believe in some parts of the Book, and disbelieve in others?”<sup>20</sup>

## Kufr by Hypocrisy

Kufr by hypocrisy is to deny the Noble Messenger ﷺ with the heart, but to falsely affirm it in word for personal motives.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“When the hypocrites come to you, they say, “We bear witness that you are indeed the messenger of Allah.” Allah knows that you are really His messenger. But Allah testifies that the hypocrites are actually liars.”<sup>21</sup>

## Kufr by Deviation

Kufr by deviation is to accept the ḍarūriyyāt of the Dīn without any outright denial of any particular one, but to interpret them in a manner which contradicts that of the Ṣaḥābah (the Companions of the Noble Messenger ﷺ) and the Tābi'ūn<sup>22</sup>, as well as the consensus of the scholars of the Ummah (the whole community of Muslims). Whoever does so is called a *mulḥid* (apostate; heretic) or a *zindīq* (a heretic characterized by an extreme religious infidelity to Islam).

For example, the Qur'ān and the Sunnah mention Jannah (Paradise) and Jahannum, and the affirmation of their existence is included in the ḍarūriyyāt of the Dīn. If somebody believes in Jannah but interprets it as the feeling of contentment obtained through performing good deeds as opposed to an eternal and physical paradise, or interprets Jahannum as the feelings of guilt or regret which follow sinning, they are a *zindīq* or *mulhīd* because they have deviated from the established interpretations of these ḍarūriyyāt of the Dīn.

Sayyiduna Shah Wali-ullah Dehlwi<sup>ؒ</sup> defines a *zindīq* in his book *Sharh muwatta'a* as follows:

وإن اعترف به ظاهراً لكنه يفسر بعض ما ثبت من الدين ضرورة بخلاف ما فسره الصحابة والتابعون وأجمعت الأمة عليه فهو زنديق

“ If one outwardly accepts but interprets what has been firmly established in the Dīn in a manner contradicting that of the Ṣaḥābah<sup>ؓ</sup>, the Tābi‘ūn, and the consensus of the Ummah, then they are a *zindīq*.



*Īmān* and *islām* are mutually exclusive states, for each necessitates the other—therefore, an individual's *islām* (submission) is only considered complete when it is accompanied by *īmān* (faith), and vice versa. *Īmān* refers to inner submission, but it is only acceptable before Allah Ta‘āla when accompanied by outer submission, while *islām* refers to outer submission, but is only acceptable before Allah Ta‘āla when it results from inner submission.

A quote by Hafiz Ibn Hajar Asqalani<sup>ؒ</sup> on this matter arrives at a similar conclusion, wherein he states that although the definitions of *islām* and *īmān* are different, the two states are indeed dependent on each other.

Imam al-Asr Sayyiduna Maulana Anwar Shah Kashmiri<sup>ؒ</sup> writes that the distance covered by *īmān* and *islām* is equal; the difference

is in where each journey begins and ends. *Islām* begins on the outside in the form of worship and deed and is gradually absorbed by the heart as a manifest faith, whereas *īmān* sprouts from the heart and eventually becomes manifest in worship and deed. If somebody's *īmān* (that is, their faith) is complete, it will not restrict itself to their heart but will shine through their deeds, and if somebody's *islām* (that is, their deeds and worship) is sincere, it will certainly cast its influence on their heart as well.

However, incomplete *īmān* and insincere *islām* may exist separately; if your *īmān* does not become manifest in your deeds, then it is unsound, and if your deeds remain superficial and are not a source of vitality for your *īmān*, then your *islām* is of no credibility before Allah Ta'āla.



## EXERCISES

### CHAPTER 1

#### A. Give concise answers to the following questions.

1. What is the definition of *īmān*?
2. Elaborate on the reality of *īmān* using the example found in the lesson.
3. What is meant by heartfelt affirmation?
4. To be a mu'min, is it necessary to have faith in *all* matters of the Sharī'ah?
5. Is the *shahādah* all that is required for one to be considered a mu'min in the eyes of Allah Ta'āla?
6. What type of notion must your faith be for your *īmān* to be acceptable in the eyes of Allah Ta'āla?
7. Is a *tasdīq* the sole requirement for being a mu'min, or is it necessary to dissociate from all other false religions as well?
8. In a Muslim society, what is the pre-requisite to being considered a mu'min?
9. Describe kufr by deviation in moderate detail.
10. How many forms of kufr are there? Name and briefly describe each form.

11. In light of your understanding, which type of kufr do you consider the most dangerous?

**B. Mark the following statements as true or false.**

1. Only the *shahādah* is required to be a mu'min in the eyes of Allah Ta'āla. ☐
2. All matters of religion consistently and credibly proven to have been relayed by the Messenger ﷺ are called the ḍarūriyyāt of the Dīn. ☐
3. To be a kāfir, it is necessary to deny *all* the ḍarūriyyāt of the Dīn. ☐
4. For somebody to be considered a mu'min in this world, it is necessary for them to verbally affirm the ḍarūriyyāt of the Dīn. ☐
5. It is sufficient to have a basic faith in the matters of the ḍarūriyyāt of the Dīn that have been relayed to us in detail. ☐
6. Somebody with ninety percent faith in the ḍarūriyyāt of the Dīn is a mu'min. ☐
7. Somebody who believes Islam to be untrue but falsely accepts it in word is a *munāfiq* (hypocrite). ☐
8. Somebody who accepts Islam with their heart and declares their acceptance in word, but does not dissociate from all other false religions is a mu'min. ☐
9. Accepting all the ḍarūriyyāt of the Dīn and then interpreting them in a manner which contradicts the Ṣaḥābah and the Tābi'ūn, as well as the Ummah's consensus, is called kufr by deviation, and whoever commits it is called a *mulḥid* and a *zindīq*. ☐

**C. Choose the correct answer (s).**

1. Denying the Noble Messenger ﷺ with the heart and in word is:

- Kufr by hypocrisy
- Kufr by rejection
- Kufr by deviation
- Kufr by denial

2. To be a mu'min, your faith requires the following notion:

- *Wahm*
- *Shak*
- *Zan ghālib*
- *Yaqīn*

3. To be a mu'min in the eyes of Allah Ta'āla, it is necessary to:

- Verbally affirm Islam
- Affirm Islam with the heart
- Affirm Islam with the heart and in word
- Consider accepting Islam

4. Īmān refers to faith in the ɖarūriyyāt of the Dīn at a degree of:

- Forty percent
- Fifty percent
- Ninety percent
- One hundred percent

5. A kāfir is somebody who:

- Denies all the ɖarūriyyāt of the Dīn
- Denies half of the ɖarūriyyāt of the Dīn
- Denies any of the ɖarūriyyāt of the Dīn
- Denies none of the ɖarūriyyāt of the Dīn

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## SHIRK

Another form of kufr is *shirk*. This is the association of another with the supreme Oneness of Allah Ta‘āla, His characteristics, or His worship.

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا

“ Say, “I invoke my Lord, and do not associate anyone with Him.”<sup>1</sup>

Shirk can be divided into two categories:

### *Shirk fiẓ-Zāt*

*Shirk fiẓ-zāt* is the association of another with the supreme, sole lordship of Allah Ta‘āla. The Christian faith in three manifestations of God, the Zoroastrian faith in two central powers, and the Hindu and other polytheistic faiths in multiple gods, or deities, are all included in *shirk fiẓ-zāt*.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ بْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَءِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ  
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

“ Surely, disbelievers are those who say, “Allah is the Masīḥ, son of Maryam,” while the Masīḥ had said, “O children of Isrā’īl, worship Allah, my Lord and your Lord.” In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah [the Paradise], and his abode is the Fire, and there will be no supporters for the unjust. Surely, disbelievers are those who say, “Allah is the third of the three,” while there is no god but One God. If they do not desist from what they say, a painful punishment shall certainly befall such disbelievers.<sup>2</sup>

### *Shirk fiṣ-Ṣifāt*

*Shirk fiṣ-ṣifāt* is the association of another with the qualities that are specific to Allah Ta‘āla without the association of another with His sovereignty.

For instance, it is established that only Allah Ta‘āla is All-Knowing. The attribution of this or any of His other distinct qualities to another, such as a prophet, mystic, or saint is called *shirk fiṣ- ṣifāt*.

This type of shirk can be classified into the following six categories:

1. *Shirk fīl-maḥabbah*. Allah Ta‘āla’s divine Excellence and Beauty inspire faith in Him and the utmost devotion to Him.

Thus He describes true believers in the Noble Qur'ān in the following verse:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“ But those who believe are most firm in their love for Allah.<sup>3</sup>

*Shirk fil-mahabbah* is the association of another with the love that should be only for Allah Ta'āla. It is the greatest manifestation of shirk and its most dangerous form, for it is the root of all other shirk and sin.

In condemnation of the *mushrikīn* (pagans; idolators), Allah Ta'āla states the following in the Noble Qur'ān:

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

“ Whom they love like the love due to Allah.<sup>4</sup>

The above verse specifies that not only do the polytheists attribute associates to Allah Ta'āla in their words, actions and other aspects of their lives, they also attribute associates to Him in their love—the root of all worship, which must be only for Allah Ta'āla. This form of shirk, as previously mentioned, is the gravest of all and results in *shirk fil-a'māl*, a collective term for all other forms of shirk.

## NOTE

Although the sincere worship of Allah Ta'āla out of one's fear of Him is virtuous, it is more honorable to worship Him out of love.

Obedience to authority, however sincere it may be, is still essentially an obligation. More exemplary is obedience

rooted in one's earnest submission to Allah Ta'āla as the Aḥkam al-Ḥākimīn (The Fairest Judge) and 'Ālim al-Ghaib (Knower of the Unseen), but this obedience can still be considered a moral imperative to some extent. Obedience rooted in one's devotion to Allah, however, cannot be perceived as involuntary and does not imply an obligation. What is done purely out of love is the truest; thus, the most honorable worship is that which results from one's profound, sincere love for Allah.

The love that people of imān possess for Allah Ta'āla is stronger and more persistent than that of the *mushrikīn* for their idols—in times of hardship, the devotion of a *mushrik* (pagan; idolator) for his gods may falter, and upon witnessing Jahannum it will proceed to dissolve completely; whereas the love of a believer for Allah Ta'āla remains resolute in anguish and happiness alike, and will prevail in The Hereafter.

Indeed, a believer's love for Allah Ta'āla surpasses their love for everybody and everything else—all prophets, saints, family, friends, and wealth; their love for Allah is in accordance with His greatness, and is therefore limitless in its immensity, while their love for others is essentially in conformity with His will and for His sake.

**2. *Shirk fil-ibādah*.** Any deed Allah Ta'āla has commanded His servants to perform as a testament to His greatness and supremacy is a form of *ibādah* (worship). Examples of *ibādah* include ṣalāh and all its constituents, such as the *sajdah* and the *rukū'*, as well as the *ṭawāf* (the ritual of circumambulating the Kaaba seven times as part of the Ḥajj in Mecca), fasting, and other religious rites. *Shirk fil-ibādah* is the attribution of an associate to Allah Ta'āla in worship.

Bowing or prostrating before anyone other than Allah,

kneeling or praying before a grave or tomb, fasting or offering a sacrifice in the name of a pious person or a *nabi* (prophet of Allah), performing the *ṭawāf* around somebody's house or grave, or praying to or beseeching somebody for your needs as you would Allah Ta'āla are all instances of *shirk fil-ibādah*.

This is supported by the following verses of the Noble Qur'an:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

“Your Lord has decreed that you worship none but Him.”<sup>5</sup>

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

“They have assigned a portion for Allah from the tillage and the cattle created by Him, and then said, “This is for Allah,” so they claim, “And this is for our associate-gods.” Then, that which is allocated for their associate-gods never reaches Allah, while that which is allocated for Allah does reach their associate-gods. Evil is what they judge.”<sup>6</sup>

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ

“He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than Allah has been invoked.”<sup>7</sup>

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say, “My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds.”<sup>8</sup>

. . .

These verses are supported by the following aḥādīth:

قال رسول الله ﷺ: لا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ

“The Noble Messenger of Allah ﷺ said: “Do not exceed in your praise of me, as the Christians did in theirs of the Son of Maryam. I am but a servant of God; thus, call me a servant of Allah and His Messenger.”<sup>9</sup>

قال رسول الله ﷺ: لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى؛ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

“The Noble Messenger of Allah ﷺ said: “May Allah distance the Jews and the Christians from His blessings! They have taken the graves of their prophets as places of worship.”<sup>10</sup>

**3. *Shirk fil-ḥukm*.** The only Hākim (the sole power with the authority to command) is Allah Ta‘āla. Anything classified as *ḥalāl* (permissible in the Sharī‘ah) or *ḥarām* (forbidden in the Sharī‘ah) is only because He has decreed it to be so. *Shirk fil-ḥukm* is the attribution of an associate to the *ḥukm* (commandments) of Allah Ta‘āla.

Considering something *ḥarām* or *fard* (obligatory) because a certain *pīr* (spiritual mentor; holy man) has said so, or considering anybody’s command the equivalent of Allah’s in importance are all included in *shirk fil-ḥukm*.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا  
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

“ They have taken their rabbis and their monks as gods beside Allah, and also [they have taken] Masīḥ the son of Maryam [as God]. And they were not commanded but to worship only One God. There is no god but He. Pure is He from what they associate with Him.<sup>11</sup>

Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>~</sup> writes:

“ Even ‘Īsā and Mūsā (upon them be Peace) were not granted the authority to issue commandments in God’s religion—Not even the Chief of Messengers Muhammad ﷺ was given this prerogative. What these men dictated to their followers was according to the decree of Allah Ta‘āla, which His prophets (upon them be Peace) received through revelations.

It must be kept in mind that *ijtihād* (individual judgement) by the Ummah’s esteemed *fuqahā’* (scholars of Islam), who include the likes of Imam Abu Hanifa<sup>~</sup>, Imam Malik<sup>~</sup>, Imam Shaf’i<sup>~</sup>, and Imam Ahmed ibn Hanbal<sup>~</sup>, is not *shirk fil-ḥukm*; the rulings and inferences of these men were made in light of the Noble Qur’ān and the Sunnah, and simply served to reveal hidden judgements. For this reason, *fuqahā* have laid down the following rule for *qiyās* (inference):

الْقِيَاسُ مُظْهِرٌ لَا مُثَبِّتٌ

“*Qiyās* does not establish, it simply reveals.”

Accusing of shirk those who follow the rulings of the *fuqahā’*, and attributing to them the admonitions which

appear in the Qur'ān for the polytheists who granted their priests the authority to amend God's commandments, is a harsh misjudgment.

4. *Shirk fil- 'ilm*. *Ilm al-ghayb* (knowledge of the Unseen) is a quality special to Allah Ta'āla, and it refers to all-encompassing knowledge that has not been acquired or learned from another. Any knowledge that is partial or has been attained is not *'ilm al-ghayb*. *Shirk fil- 'ilm* is the association of another with Allah's *'ilm al-ghayb*.

The belief that a particular prophet or religious or spiritual figure possessed *'ilm al-ghayb*, meaning that they were aware of every facet of the universe, or the belief that they possess complete knowledge of our affairs in their lives or after their death are examples of *shirk fil- 'ilm*.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“ And Allah is All-Knowing in respect of everything.<sup>12</sup>

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ

“ Nothing in the heavens and in the earth, even to the measure of a particle, can escape Him.<sup>13</sup>

And Abdullah Ibn Abbas <sup>رضي</sup> said:

هَذِهِ خَمْسَةٌ لَا يَعْلَمُهَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُصْطَفَى فَمَنْ ادَّعَى أَنَّهُ يَعْلَمُ شَيْئاً مِنْ هَذِهِ فَإِنَّهُ  
كُفْرٌ بِالْقُرْآنِ لِأَنَّهُ خَالَفَهُ

“ There are five things, the knowledge of which not even the dearest angel nor the chosen messenger possesses; whosoever professes to know these denies the Qur’ān, for he has contradicted it.<sup>14</sup>

Hujjat al-Islam Maulana Muhammad Qasim Nanothwi <sup>رحمته</sup> further states:

“ Shirk comprises just two types: the first is the attribution of an associate to Allah Ta‘āla’s supreme authority in all matters of life, death, and existence; the second is the attribution of an associate or an equal to His supreme qualities of excellence and beauty, which inspire our love of Him.

The attribution of an associate to His *‘ilm al-ghayb* can be included in the second type of shirk by virtue of His divine knowledge being an aspect of His excellence. However, if we consider that every command is preceded by intention, and every intention by knowledge, then *‘ilm al-ghayb* can also be attributed to Allah Ta‘āla’s authority.

This shows that *‘ilm al-ghayb* can be associated with Allah Ta‘āla’s excellence from one aspect, and with His authority from another.

**5. Shirk fil-qudrah.** Allah Ta‘āla possesses a divine *qudrah* (omnipotence); He is All-powerful, and nothing lies outside His control. *Shirk fil-qudrah* is the attribution of His supreme *qudrah* to anybody else.

Believing that a certain *pīr* or mystic can bless someone with a child, that a prophet or saint can make it rain, that they control life and death, or can call good or evil upon someone are all forms of *shirk fil-qudrah*.

يَا أَيُّهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَاباً وَلَوْ اجْتَمَعُوا لَهُ

“ O people, here is a parable set forth to you, so listen to it carefully: All those whom you invoke besides Allah can never create [even] a fly, even if they all join hands together for that.<sup>15</sup>

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ  
إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

“ And those whom you invoke beside Him do not own even the membrane on a date-stone...If you call them, they do not hear your call, and even if they were to hear, they would not respond to you. And on the Day of Judgment, they will deny your having held them as Allah’s partners. And none can inform you like Him who is aware.<sup>16</sup>

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنِثَاءً وَّيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ  
أَوْ يَزْوَجُهُمْ ذُكْرَاناً وَإِنِثَاءً وَيَجْعَلُ مَنْ يَشَاءُ عَقِيماً إِنَّهُ عَلِيمٌ قَدِيرٌ

“ To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He grants females to whom He wills, and grants males to whom He wills. Or He combines for them couples, both males and females, and makes whom He wills barren. Surely, He is All-Knowing, Very-Powerful.<sup>17</sup>

6. *Shirk fil-sam‘i wal-baṣar*. Allah Ta‘āla possesses distinct,

divine *sam'* (hearing) and *baṣar* (sight) (see chapter 4) which can only be attributed to Him. *Shirk fis-sam' i wal-baṣar* is the attribution of His divine *sam'* and *baṣar* to another.

Believing that a certain prophet or mystic can hear everything, near or far; or that they can witness our actions no matter where they happen to be, are examples of *shirk fis-sam' i wal-baṣar*.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

“ If you call them, they do not hear your call, and even if they were to hear, they would not respond to you.<sup>18</sup>



### The Difference Between Reverence and Worship

Showing great respect for someone by attributing to them the qualities special to Allah Ta'āla, or performing for them the acts of worship that are only for Allah Ta'āla are all instances of shirk.

Holding someone in high esteem and revering them without attributing any of Allah Ta'āla's divine qualities to them, such as respecting a parent, teacher, or leader, provided there is no wrongdoing involved, is permissible.

Kufr, and by extension, shirk are such grave sins that those who commit them and die without repenting will remain unforgiven and suffer in Hell for eternity.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“ Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills.<sup>19</sup>

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

“ In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah [the Paradise].<sup>20</sup>

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهِ

“ Surely those who disbelieved from among the People of the Book and the polytheists will be in the fire of Jahannam, in which they will be living forever.<sup>21</sup>

### **A Logical Argument Against Shirk**

On a closer and unbiased look, we realize that the belief in the divinity of Haman, the Pharaoh in the time of Mūsā (upon him be Peace), Nimrud, or others is not as absurd as a similar notion regarding ‘Isā (upon him be Peace) or other prophets and saints—‘Isā (upon him be Peace) and other prophets or saints who were deified by their followers continuously declared their mortality and their servitude to Allah while submitting to His worship.

Haman and Nimrud were kings who explicitly professed divinity and did not demonstrate humility before a higher power. The fact that their ignorant followers fell for their claims is somewhat understandable, but certainly not the belief in a man’s divinity despite his emphatic assertions of mortality.

### **NOTE**

A teacher’s approval lies in complying with their wishes. A history teacher will teach that the founder of Pakistan was Muhammad Ali Jinnah; if a question about the founder of Pakistan appears on an exam and a student answers it with ‘my esteemed teacher was the founder of Pakistan’ out of devotion to their teacher, the teacher will consider their answer not commendable but foolish, though well-intentioned.

Similarly, a righteous *pīr* will not be pleased if one shows them reverence by declaring them ‘Ālim al-Ghayb (Knower of the Unseen). In the same way, it must be kept in mind that the Noble Messenger’s ﷺ approval lies in acknowledging that ‘ilm al-ghayb and the power of salvation belong solely to Allah Ta‘āla.

### The *Du‘ā’* of a Mushrik

Although the *du‘ā* (prayer) of a *kāfir* or *mushrik* regarding worldly matters may be answered, their prayers in the Hereafter will not.

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

“ So, when they embark on a ship, they invoke Allah, having their faith purely in Him. But when He saves them [and brings them] to the land, in no time they start committing shirk [ascribing partners to Allah].<sup>22</sup>

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بَيَّاتٍ رَبَّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ (٢٧)  
بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

“ If only you could [be there to] see when they will be made to stand by the Fire, and they will say, “Would that we were sent back, then we would not reject the signs of our Lord and would join the believers.” In fact, what they were concealing earlier will become clear to them. If they were sent back, they would again go for what they were forbidden from, as they are sheer liars.<sup>23</sup>



## EXERCISES

### CHAPTER 2

#### A. Give concise answers to the following questions.

1. What is the definition of *shirk*?
2. What does *shirk fil-'ilm* refer to? Give some examples.
3. What does the Noble Qur'ān say about the fate of a mushrik?
4. Define kufr by deviation and give some examples.
5. What are some instances of *shirk fil-'ibādah*?

#### B. Mark the following statements as true or false.

1. Shirk is a major sin that Allah Ta'āla forgives without a person's repentance. ☐
2. The belief that a prophet or other saint holds knowledge of every fraction of the universe is *shirk-fil-'ilm*. ☐
3. Offering a sacrifice in the name of a saint is permissible. ☐
4. Complete faith in all the ḍarūriyyāt of the Dīn is necessary to attain īmān and be a mu'min. ☐
5. Performing the *sajdah* or the *ṭawāf* before somebody's grave is a sin. ☐

6. Kufr cannot be without the complete denial of all the *darūriyyāt* of the Dīn. □
7. The belief that a *pīr*, mystic, astrologer, or psychic possesses knowledge of the unseen is *shirk fil-'ilm*. □
8. The belief that the Noble Messenger ﷺ is omnipresent and can perceive everything is a form of shirk. □
9. A religious leader's command should be considered obligatory and important like that of Allah Ta'āla. □
10. Performing *dhikr* (invocation; prayer) in a religious leader or mentor's name, such as '*yā 'Abdul-Qādir*' is permissible. □

**C. Choose the correct answer(s).**

1. Holding the following faith(s) regarding the Noble Messenger ﷺ is permissible:

- He ﷺ possesses knowledge of every fraction of the universe
- After Allah Ta'āla, he ﷺ is the most knowledgeable of all creation
- He ﷺ can forgive the sins of whomever he wills
- With Allah Ta'āla's permission, he ﷺ can plead forgiveness on the behalf of whomever he wills

2. Holding heartfelt faith in all the ḍarūriyyāt of the Dīn but interpreting them in a way which contradicts the Ṣaḥābah<sup>رضي الله عنهم</sup> and the consensus of the Ummah is:

- Kufr by hypocrisy
- Kufr by deviation
- Kufr by obstinance
- A major sin

3. Accepting Islam as the rightful religion and declaring your acceptance while also considering Christianity and Judaism to be correct is:

- Kufr by hypocrisy
- *Shirk fil-qudrah*
- Kufr by obstinance
- Kufr by denial

4. The following person shall suffer in Hell for eternity if they die without repenting:

- A sinner
- A mushrik
- A *munāfiq*
- Somebody who commits bid‘ah

5. The following is necessary for being considered a mu'min in the eyes of Allah Ta'āla and in Muslim society:

- Acceptance of Islam with the heart
- Being registered as a Muslim on all legal documents
- Acceptance of Islam with the heart and in word
- Acceptance of Islam with the heart and in word while also considering other false religions and sects to be rightful

6. Whoever accomplishes the following is a true mu'min:

- Vast theological knowledge
- Complete faith in most of the ḍarūriyyāt of the Dīn
- A declaration of complete faith in all the ḍarūriyyāt of the Dīn
- Complete faith in all the ḍarūriyyāt of the Dīn, and the declaration of that faith

7. The belief that a certain *pīr* or saint possesses the power to bless somebody with a child or that they can bring harm or good upon whomever they wish is:

- *bid'ah*
- A major sin
- *Shirk fil-'ilm*
- *Shirk fil-qudrah*

8. The following is an indication of īmān in the Noble Messenger ﷺ:

- The belief that he ﷺ has been bestowed with more knowledge than all of Allah Ta‘āla’s creation
- The belief that he ﷺ is omnipresent
- Praying and performing the *sajdah* before his ﷺ grave
- The utmost love for him ﷺ, and obedience to him

9. The fundamental conditions for īmān are:

- Strict observation of ṣalāh, ṣawm, zakāh, and ṣadaqah (charity)
- Complete and heartfelt faith in all of the ḍarūriyyāt of the Dīn
- Heartfelt acceptance of Islam and the denouncement of all other false religions and sects, such as the Qadiyani (Ahmadiyyah) sect
- Revering mystics and saints

10. The following is a condition for the acceptance of all ‘ibādah and ṣadaqah:

- Avoiding minor sins
- Avoiding all forms of kufr
- Avoiding all forms of shirk
- Participating regularly in welfare work

## “Y’UMINŪNA BIL-GHAYB”

In terms of its acceptance before Allah Ta‘āla, *īmān* can be classified into two types:

1. *Īmān bil-ghayb*, which refers to faith in the unseen, and
2. *Īmān bil-mushāhadah*, which refers to faith in that which can be seen.

*Īmān bil-ghayb* is credible, *īmān bil-mushāhadah* is not; therefore, all allusions to *īmān* in the Noble Qur’ān refer to *īmān bil-ghayb*.



*Īmān bil-mushāhadah* is dishonest and there are numerous examples of it in the Noble Qur’ān.

The most prominent of these appears in the story of the Pharaoh from the time of Mūsā (upon him be Peace), when he hastily confesses his faith as he is finally confronted with the wrath of Allah Ta‘āla:

حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنِي إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ  
الآنَ وَقَدْ عَصَيْتُ قَبْلُ وَكُنْتُ مِنَ الْمُفْسِدِينَ

“ Until when he was about to drown, he said, “I believe that there is no god but the One in whom the children of Isrā’īl believe, and I am among those who submit to Allah.” [Allah said,] “Is it now [that you have come to believe] while you were rebellious all along, and you were among the mischief-makers?”<sup>1</sup>

Similarly, another passage in the Qur’ān describes those condemned to Hell: on being brought before Allah Ta‘āla, they will plead with Him to be sent back to the world so that they may perform righteous deeds.

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا رُؤُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ  
صَالِحًا إِنَّا مُوقِنُونَ

“ And [you will wonder] if you see the sinners hanging their heads before their Lord [and saying,] “Our Lord, we have now seen and heard, so send us back, and we will do righteous deeds. Surely, [now] we are believers.”<sup>2</sup>

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ أَنَّىٰ لَهُ الذِّكْرَىٰ

“ And Jahannam [Hell], on that day, will be brought forward, it will be the day when man will realize the truth, but from where will he take advantage of such realization?<sup>3</sup>



Allah Ta'āla has provided man with three means of perception:

- The five senses
- The intellect, or mind
- *Wahy al-ilāh*

## 1. The Five Senses

The five human senses are vision, smell, hearing, touch, and taste. We use these to perceive things by their physical qualities; however, each of the five senses operates within a limited capacity and cannot function beyond its natural purpose. Trying to use any of the five senses for what it is not made is absurd and dangerous—anyone who did so could hurt themselves and would be considered a fool.

## 2. The Intellect, or Mind

The intellect is used for perception when the five senses reach the limits of their purpose. For instance, to learn whether something is good or bad and its benefits or dangers, one cannot rely solely on the five senses and must also engage the mind.

Allah Ta'āla states:

إِنَّ فِي ذَلِكَ لَذِكْرَ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ



Indeed, there is a lesson in all this for him who has a heart and gives ear [to the truth] attentively.<sup>4</sup>

In this *āyah* (Qur'ānic verse), Allah Ta'āla alludes to the intellect with the word *qalb*, indicating that the Noble Qur'ān is counsel for those who possess a mind: they may use it to perceive the Divine

Scripture and ponder its meanings. This allusion is testament to the importance of the intellect, which is universally manifest: all the world's immense, complex systems function on its basis—in short, every aspect of civilization is powered by the intellect.

Suffice it to say that no earthly matter is possible without one's powers of judgement. Likewise, they will also be important in the Hereafter—rewards in the Hereafter will depend on the intellect: rewards follow deeds, which follow intentions, which emerge from the mind.

A ḥadīth with a similar premise is narrated by Abu Hurairah رضي الله عنه as follows:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللَّهُ الْعَقْلَ قَالَ لَهُ: قُمْ، فَقَامَ، ثُمَّ قَالَ لَهُ: اذْبَرْ، فَأَذْبَرَ، ثُمَّ قَالَ لَهُ: اقْبَلْ، فَأَقْبَلَ، ثُمَّ قَالَ لَهُ: اقْعُدْ، فَقَعَدَ، ثُمَّ قَالَ لَهُ: مَا خَلَقْتُ خَلْقًا هُوَ خَيْرُ مِنْكَ، وَلَا أَفْضَلُ مِنْكَ، وَلَا أَحْسَنُ مِنْكَ، بِكَ أَخَذَ، وَبِكَ أَعْطَيْ، وَبِكَ أَعْرَفَ، وَبِكَ أُعَاقِبُ، وَ عَلَيْكَ الْعِقَابُ

“ Abu Hurairah رضي الله عنه narrates that the Noble Messenger ﷺ said: “When Allah created the intellect, He said to it: ‘Stand’; thus it stood; then He said to it: ‘Turn away’; thus it turned away; then He said to it: ‘Approach’; thus it approached; then He said to it: ‘Sit’; thus it sat; then He said to it: ‘Verily I have not created anything better than you, nor more superior or excellent. By you I shall blame, and by you I shall reward, and by you I shall be recognized, and by you I shall punish, and on you I shall inflict punishment.’”<sup>5</sup>

The intellect is the mother of deed, whether that be virtue, which will be rewarded, or sin, which will be punished. Unhinged, insane people, who are of an unsound mind, are not and will not be accountable for their actions before Allah Ta‘āla.

Shaykh Najmuddin رحمته الله interprets the above ḥadīth as an elaboration

on the divine doctrine of *qadr* with regards to the Hereafter: on the Day of Judgement, mankind will be divided into two groups: Aṣḥāb al-Yamīn (People of the Right), and Aṣḥāb ash-Shimāl (People of the Left). Those whose earthly deeds were righteous will receive their scroll of deeds in their right hand, while those whose earthly deeds were wicked will receive theirs in their left.

It was already predestined by Allah that man's choice to obey or disobey Him would stem from his intellect. All that happens in the Hereafter will be orchestrated simply to reveal the ranks of mortals: those who excelled in virtue and turned without hesitance to Allah Ta'āla will be As-Sābiqūn (the Foremost). The rest who turned to Him, albeit with some delay, will be Aṣḥāb al-Yamin, while those who rejected Him will be Ashāb al-Shimāl. The words *aqbil* (come forth) and *adbir* (turn away) in the aforementioned ḥadīth correspond to the minds that turn to Allah Ta'āla and those that turn away from Him, respectively.

### Imam Ghazali's Conclusion

In his magnum opus, *Ihya' al-ulum*, Imam Ghazali writes that the whole universe bows before the intellect's supremacy.

We see man using his intellect to control everything. With only a stick, he can command immense herds of the largest animals—of course, buffalos or cows do not fear man for his size: they are much bigger than him; nor do they fear him for what he carries: they can stand unflinching before objects far greater than his wooden staff—what makes man fearful to them is his *mind*. Thus they obey him, however puny he may be.

As the king who, despite remaining unseen, is feared by all his subjects for the mere knowledge of his presence, so the human mind dominates the rest of creation while remaining invisible. After all, Man can conquer the mighty Elements when he puts his mind to it.

Imam Ghazali further describes the intellect as the source of

awareness and the foundation of all knowledge and excellence. It is the horizon from which all wisdom emerges to shine upon the world; the systems of this world and the Hereafter would not exist if the intellect did not.

### **The Criterion for A Sound Mind**

Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>ؒ</sup> explains that of the five sensory organs given to humans, the eye is only for viewing what is physically manifest. To identify right and wrong, we have been given a figurative “eye of the heart”, called the mind or intellect, which differentiates between what is right and what is not.

Like a sound eye is that which can rightly tell colors, a sound mind is that which can rightly tell the truth; just as seeing doubles indicates impaired vision, interpreting there to be two versions of Islam, two final messengers of Allah, or two versions of the Qur’an evidences impaired judgement.

### **A Grave Folly**

Modernity declares that man need not accept what his mind cannot fathom. When told of Allah Ta‘āla’s commands, a response bluntly given by many is that they find the command in question illogical. On being informed that Allah Ta‘āla’s commands are not for us to judge and must be followed unconditionally, it is argued why the mind shouldn’t be used to judge His commands when He created it for the very purpose of understanding. Be that as it may, it must first be determined whether one’s mind is fit for the task before using it to assess Allah’s divine rulings.

It is well-proven that people have varying vision: some enjoy perfect eyesight while others require glasses to see clearly; still others are completely blind. Similarly varies the intellect’s merit between individuals: we find some undoubtedly smarter and more capable than others.

Just as the physical eye is only reliable if it can see accurately, the mind is only dependable if it can reason correctly. Although Allah Ta'āla did indeed create the mind for the purpose of understanding, not all minds possess an equal ability to do so. One may only rely on their intellect to analyze the divine Sharī'ah if their intellect is adequate; that is, it does not allow anything to blind it to the truth.

In his writings, Imam Ghazali<sup>~</sup> discusses how to know whether one's "eye of the heart", or mind, is sound. He explains that we must judge our figurative eye as we do our literal one: a healthy eye is evidenced by our joy at the sight of beauty, while the lack thereof indicates a deficiency in our vision. In the same manner, the lack of an inclination to worship Allah Ta'āla points to an impaired mind. As the failure to tell black from white indicates flawed vision, the failure to differentiate between *zinā* and *nikāḥ* is a symptom of flawed judgement. The inability to distinguish between urine and water evidences a defective sensory system; likewise, the failure to know justice from injustice demonstrates unsound powers of reasoning.

For a better understanding, consider the following example:

A person with poor eyesight may be unable to see the new moon marking the arrival of Eid. However, this does not mean that the moon did not appear and that Eid will not commence. Anybody who insists on this will be told that the moon *did* appear; they were simply unable to see it. Likewise, one's failure to comprehend the Sharī'ah points not to its being unreasonable but to one's lack of awareness.

We see that the rules governing human society are expected to be obeyed regardless of whether they seem reasonable to an individual, despite the fact that human law is vulnerable to fallacy, constantly undergoing revisions as its shortcomings become evident. Divine law, however, is faultless, absolute, and beyond

criticism; if the lapse in an individual's understanding cannot justify their defiance of imperfect human law, how can it excuse one's disobedience to divine commandments decreed by Allah Himself, whose wisdom and insight, unlike our own, are complete in their perfection and supremacy?

The Sharī'ah must be accepted and followed unconditionally. Holding Allah's commands to the ever-distorting mirror of human intelligence and following them in light of one's own judgement would lead, as it invariably has, to complete disorder, a fact evidenced by the numerous faiths in the world: some sects embrace monotheism, others imagine countless deities, many exalt various manifestations of God, and still others deny His existence at all. What are these greatly differing notions if not conclusions of the irresolute human mind?

Attempting to hold Allah's law to the imperfect standards of human reasoning cannot but further distance Man from Truth.

#### **NOTE**

Addressing a common misconception, Mujaddid Alf-e-Thani<sup>ؒ</sup> explains that matters of the Sharī'ah do not oppose logic; they simply fall beyond its grasp. Matters that defy logic are those which the mind is able to absorb but promptly rejects as irrational, whereas matters that *surpass* logic are those which cannot be understood by the mind at all. The rationale behind the Sharī'ah's rulings often lies beyond human comprehension and cannot be deemed illogical when it is imperceptible by the mind to begin with.

#### **The Intellect's Purpose**

The intellect is for seeking and comprehending knowledge. Its role is only to know and understand Allah Ta'āla's commands; it should not dictate whether or not they be followed.



‘Allama Mawardi<sup>ؒ</sup> narrates several incidents in his book *Adab al-dunya wal-din* demonstrating the intelligence and sharp wit of men.

Sayyiduna Ali<sup>ؓ</sup>, famous for his intuition and wisdom, was once questioned how Allah Ta‘āla would manage to judge such a great multitude of humans on the Day of Judgement. He replied that Allah Ta‘āla would do so with the same ease with which He was currently delivering to all His creation their daily sustenance: just as He provided a living to every one of millions all at once, no matter where they happened to be, He would simultaneously judge them all on the Day of Judgment.

When asked where one’s soul went after death, Sayyiduna Abdullah Ibn Abbās<sup>ؓ</sup> answered that the soul was akin to the light of a candle; where did the light go when it was extinguished?

Indeed, these responses were a testament to brilliant minds.



It is the consensus of the ‘ulamā’ that the Noble Messengers of Allah Ta‘āla are of the most superior intellect among creation. According to Imam Ahmad Ibn Muskuyah<sup>ؒ</sup>’s argument for this verdict, there have been several virtuous and generous rulers throughout history who showered their people with favors; however, none were followed or adored as widely as the Noble Messengers of Allah. Imam Ahmad<sup>ؒ</sup> points out that the Noble Messengers possessed no kingdoms nor riches; how, then, did they gain the devotion of millions? It was their profound wisdom that won the hearts of men, he concludes rightly.

Fools or lesser men cannot continue to have a universal following throughout history; the excellent intellect and character of the

Noble Messengers is what made them the greatest leaders of mankind.

### **3. *Wahy al-Ilāh***

As with the five senses, there are limits to the mind's powers; hence, there are countless things it cannot comprehend. The use of *wahy* (divine revelation) for perception begins when the intellect is exhausted. This method of receiving knowledge directly from Allah does not conform to human constraints and is limitless. For example, knowledge of the spiritual realm or the afterlife, or of Jannah and Jahannum, among other matters, cannot be obtained using cognition and reaches man as revelations from Allah Himself.

Attempts to understand the metaphysical by human logic are in vain and inevitably lead to skepticism, weakening one's faith. It is important to understand that the Hereafter may appear to us somewhat mystifying because we have never witnessed it in any way. This is similar to a fetus in the womb being told, through some futuristic technology, of the world it is soon to enter: boundless stretches of land; vast oceans and seas; the moon, sun, and twinkling stars; airplanes and trains, whizzing over land and gliding through the air; wars of chaos and ruin, fought with weapons carefully engineered to annihilate; and countless other inexplicable marvels.

Obviously, the fetus would fail to understand any of this—even if it could hypothetically do so, it would still find these descriptions beyond belief because the world it inhabits and knows extends no farther than its mother's tiny, lightless womb.

The same can be said for human perception of the Ākhirah (the Hereafter); that world will be unimaginably more immense and elaborate than the one we inhabit, just as our world is in comparison to the womb we emerge from. As a baby comes to understand what it could not fathom in the womb only after it

enters the world, humans will be able to comprehend everything they were told of the Ākhirah by the Prophets once they enter its realm.

### **The Intellect's Inadequacy**

If humans were told only two centuries ago of the soon to be invented flying vehicle that would soar at thousands of feet while carrying tons in weight, they would refuse to believe what to their minds would seem a most ridiculous notion. However, we easily believe it today simply because we are witness to it.

If man was told before the invention of the microscope that the smallest drop of water could contain several microbes, his mind would have struggled to be convinced; today, we confirm the existence of those microbes as we identify and study them. On being informed a century ago that a weapon would soon be invented which would travel thousands of miles and destroy its target with perfect precision, or that one atomic bomb would bring instant death to hundreds of thousands, we would have dismissed these suggestions as preposterous; yet they have all become a stark reality.

Thus, holding the Ākhirah solely to human logic is unwise; if our intellect is so short-sighted that it cannot believe what is to happen in a few centuries simply because it is not yet witness to such things, how can it be expected to fathom an eternal afterlife or the transcendental domains of Jannah and Jahannum?

Maulana Ashraf Ali Thanwi<sup>رحمہ اللہ</sup>—a leading scholar of his time and an expert in the exegesis of the Noble Qur’ān whose reforms are characterized by moderation—elaborates on the role of the intellect as follows:

“Gentlemen—exhausting the mind causes great distress, which is why many geniuses are ultimately ruined.

An example I often give relating to the intellect is that of a horse aiding someone who wishes to climb a mountain. One may find three types of people: those who use the horse to reach the mountain and to climb it; those who completely reject the horse’s use and walk to the mountain because they know the horse will be useless in climbing it; and those who recognize the horse’s utility and ride it to the mountain, but knowing also its limitations, accordingly make other arrangements for climbing the mountain.

The first is mistaken, as both horse and rider will stumble as the climb steepens. So is the second, as they will be too exhausted by their walk to climb the mountain when they have reached it. Only the third acts rightly by applying common sense and acting in moderation.

The same can be said for the mind: one’s complete rejection of its use is unwise, as is one’s complete dependence on it. The mind is necessary for understanding *tawhīd* and the Noble Messenger’s ﷺ message, and for acknowledging Allah Ta‘āla’s divine word as truly His. It cannot however be used for comprehending complex matters like those of Barzakh (the spiritual realm), Jannah, and Jahannum; for understanding these, one should obey without question the word of Allah and His Messenger ﷺ,

irrespective of whether their mind can grasp them or not.

There are two ways to follow the law of the land: one, in the way of common sense, is to accept the leader of the State and obey their law without questioning it. The second is to acknowledge the leader of the State but to argue their law and to insist on understanding it; however, whoever does so will be derided for questioning the legislation when its maker's authority has already been established. In all societies, it is generally understood that the State's legal code must be followed, notwithstanding its logical appeal to an individual, when the leader of the State and their authority have been recognized. The intellect is only needed to identify the leader and their authority; its use is unnecessary for matters beyond that.

Why, then, do we insist on understanding every matter of faith and promptly dismiss what we cannot grasp? When God has been established as the rightful supreme being, the Noble Messenger ﷺ as His rightful messenger, and the word of God as rightfully His, what right have we to debate His law?

As a poet rightly spoke:

عزیز یکہ از درگہش سر بتافت  
بہر درکہ شد بیج عزت نیافت

[He (Allah) is of such supreme dominance  
that]

Whoever turns away from Him  
Will never find honour, no matter which door  
they knock on

“ The mind should only be used for what it is able. When its grasp fails, it must be set aside and the relevant orders must be followed. It cannot be argued that mental perception is restricted, and understandably so; cognition is a power, after all, and to all powers there are limits. Visual and aural perception fail beyond a certain point, necessitating the use of binoculars and telephones, and we can only cover so much distance on foot before a vehicle is inevitably needed. If all other faculties have limitations, then why should not the mind?

The mind's comprehension of the Sharī'ah is rudimentary: it cannot figure the intricacies of the Sharī'ah by itself and requires divine revelation to guide it to the Truth. The teachings of faith and deed imparted to us by the Messenger ﷺ do not rely on the intellect for their validation; they demand unconditional obedience.

خلاف پیمبر کسے راہ گزید  
کہ ہر گز بمنزل نخواہد رسید

Whoever chooses a path opposing the  
Messenger's ﷺ  
Shall never reach the desired destination [the  
truth]

“ We often discount our own reasoning in worldly matters, choosing instead to follow whomever we deem wiser. When we feel unwell, our logic dictates that we consult a doctor because they are the appropriate authority. We do not, however, argue the doctor's prescription or question their judgement, for we deem them our superior in knowledge and experience.

It is surprising, then, that we refuse to disregard our judgement before the Noble Messenger's ﷺ authority, despite our acceptance of him as the Messenger of Allah and of the Noble Qur'ān as the word of Allah, and reject everything our minds cannot fathom as illogical. If temporal matters require an individual's submission to authority despite the fact that they can ultimately be comprehended by the mind, how can we hope to discern the metaphysical using only our intellect?<sup>6</sup>

## NOTE

Many who oppose faith point to the fact that God cannot be seen to support their claim that He does not exist, implying that their minds only accept the existence of what can be visibly perceived.

Ironically, these—may Allah Ta'āla enlighten them!—are the same people who acknowledge the existence of air, which is unseen, as well as energy in all its invisible forms. They believe in pain and discomfort, though both are abstract concepts, and in light of medical research they accept that the human body contains various amounts of sugar, iron, and other elements, though these are not plainly visible.

Attempting to refute the existence of Allah Ta'āla through unsound and ignorant arguments only serves to lead one astray, dooming them in the afterlife.

The intellect must not contradict the Noble Qur'ān and the Ḥadīth. The argument that the Noble Qur'ān and the Sunnah should adhere to logic is fundamentally flawed: the Qur'ān and the Sunnah are infinitely superior to the human mind and should not be expected to remain within its tenuous grasp; rather, human logic should be disregarded before the divine rulings of the Qur'ān and the Sunnah, and the mind must be made to obey them.

## EXERCISES

### CHAPTER 3

#### A. Mark the following statements as true or false.

1. Allah Ta‘āla has only provided man with one tool for obtaining knowledge: the intellect, or mind. ☐
2. The five senses refer to vision, hearing smell, touch, and thought. ☐
3. The mind can only function to a certain extent, after which *wahy al-ilāh* becomes necessary for obtaining knowledge. ☐
4. One must thoroughly understand the reality of all that one must have faith in. ☐
5. Matters of the Ākhirah are only perceivable through *wahy al-ilāh*; they cannot be comprehended by the mind. ☐
6. Those who attempt to understand the reality of the Ākhirah and the metaphysical with only their intellect ultimately go astray. ☐
7. The five senses are the first to be used for obtaining knowledge, followed by the intellect and *wahy al-ilāh*. ☐
8. The intellect is useless for attaining closeness with Allah Ta‘āla and His satisfaction. ☐

**B. Choose whether each of the following matters can be correctly comprehended through the five senses (1), the mind (2), or *wahy al-ilāh* (3).**

1. Knowledge of the sky ☐
2. The sweetness of a fruit ☐
3. Whether a certain trade is profitable ☐
4. Torment and reward in the grave ☐
5. The incident of Mi'rāj (the ascension of the Noble Messenger ﷺ into Heaven) ☐
6. The vast shadows of the trees in Jannah ☐
7. Knowledge of Allah Ta'āla's attributes ☐
8. Scientific inventions ☐
9. The beauty of the maidens of Jannah ☐
10. Whether a certain leader is astray, or misguided ☐
11. The immortality of the *shuhadā'* (martyrs) ☐
12. The recognition of Allah Ta'āla's divine being ☐
13. The commencement of Yawm al-Qiyāmah ☐
14. The affairs of *hashr* (the Day of Judgement) ☐
15. The hardness or softness of something ☐
16. The Noble Messenger ﷺ being conscious in his grave ☐
17. Whether a voice is melodious or ☐
18. The matters of Jannah and Jahannum ☐
19. The existence of Jannah ☐
20. The color of things ☐
21. The presence of angels in *masājid* (mosques) ☐
22. Whether something is beneficial or harmful ☐
23. The number of angels in existence ☐
24. The reality of miracles ☐
25. The doctrine of predestination ☐

**C. Mark whether each statement points to someone following the Sirāt al-Mustaqīm (the Straight Path; the Right Path) or deviating from it:**

1. Denying there being any torment or reward in the grave as mentioned in ahādith because it does not make sense to the mind.
2. Denying *ṣaḥīḥ* (credible) ahādith because they do not apparently conform to the principles of logic.
3. Wholly accepting the messages of Allah Ta'āl's and His Messenger ﷺ regardless of whether they make sense or not.
4. Judging everything according to logic and considering this to be the only criterion for its validation.
5. Having faith in the existence of Allah Ta'āla without needing to understand it completely, and using the intellect to ponder the manifestations of His power and omnipotence.

## THE DOCTRINES OF FAITH IN ALLAH TA'ĀLA: PART ONE

The first duty of man, which may very well be considered his primary moral imperative, is to recognize his creator by pondering the universe: whether its vast and complex systems are independent or guided by a higher entity, and whether his own being emerged from nothing or is the work of a supreme creator.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

“ Is it that they are created by none, or are they themselves the creators?<sup>1</sup>

Mankind can be divided into three types according to the beliefs—or the lack thereof—that it holds about the universe and its workings:

1. Atheists
2. Deists
3. Believing Muslims, or *mu'minūn*

### **1. Atheism**

Atheism is fundamentally characterized by the absence or lack of belief in the existence of any god or gods. It generally holds the universe as having no creator, insisting that all things exist and happen according to natural law, which gives the elements of the universe their distinct attributes.

### **2. Deism**

Deism is the belief in the existence of a supreme being, specifically that of a Maker who created the universe and set it in motion before stepping away. The universe continues to operate according to natural law, without any divine intervention; everything in the universe, including human behavior, is completely causally determined by antecedent circumstances and natural law.

### **3. Islam**

Islam teaches that Allah has created all things and given each its individual and intrinsic attributes. Nature *and* its laws are His creation, and consequently lie under His control—thus, natural law is powerless in itself; rather, its influence is dictated by Allah's will. He holds complete supremacy over each and every element of the universe, and can manipulate them as He desires. He is the absolute power behind all that can, does, will exist, or has existed.

The wondrous workings of the Universe, countless of which are imperceptible, and their impact on time and space in the form of incidents that are inextricably linked and occur in an incredible, meticulous symmetry of cause and effect, strongly indicates that all is guided by a higher wisdom and purpose: Reality is not a casual result of the spontaneous, unconscious movement of atomic particles.

## **NOTE**

All other faiths that acknowledge any god or gods, the most common of which include Christianity, Judaism, Hinduism, and Sikhism, are gross travesties of the only true faith: Islam. Hence, Islam is the only correct reference to faith in contrast to atheism and deism.

## **The Falseness of Atheism and Deism**

It makes no sense that an unconscious force be recognized as the independent cause behind the elaborate workings of the Universe.

Existing non-theistic ideology generally claims that all matter exists in accordance with a natural law, wherein the individual, intrinsic attributes of things influence each other. On this basis operates a continuous system of cause and effect, the existence of which does not necessitate the belief in a higher power as held by people of faith.

This doctrine not only opposes logic, but also human nature and divine teachings. It is undoubtedly far more rational to bow before a supreme and omnipotent creator as the true force behind this natural law, as opposed to holding the belief that a lifeless law is the supreme power.

All that exists can be classified into four categories:

1. That which always has existed and always will exist: Allah Ta‘āla.
2. That which has a beginning and an end: the world we live in.
3. That which has a beginning but no end: the realm of the Ākhirah.
4. That which has an end but no beginning: the void that existed before this world was created.

The Creator of the universe is—in essence—everlasting, eternal. His existence has no Beginning or End and is unsusceptible to doom or disappearance. He is independent in His eternity; no other being made Him so, and nobody else is or can be proven to be eternal.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

“ He is the First and the Last, and the Manifest and the Hidden, and He is All-Knowing about everything.<sup>2</sup>

In other words, the state of Existence being distinct from Allah Ta‘āla is absurd. A hypothetical beginning for the existence of God would imply a preceding time when God was absent, after which He came into existence. This in turn would entail that God was created, obligating that there be a creator who created God and brought Him into existence. God forbid! If He was not eternal and was a creation, we would be compelled to find a Supreme Being who created Him.

Just as it is necessary for the Creator of the universe to be without a beginning, it is also necessary that He be eternal, and that His existence not be subject to oblivion or have any limit. A theoretical end to God’s existence would be inherently illogical and imply a future in which God would not be present. If He too was liable to

downfall, what difference would that leave between the Creator and His creation?

### **Allah Ta'āla's Oneness and Unity**

The Creator of the universe, whom we call Allah, is singular and distinct in His essence, characteristics, and actions. He has no associate in any matter; whether that be His existence which spans eternity, His lordship, its attributes, His right to be worshipped, or His will, plans, and actions. He is wholly unique and alone in His essence and in all aspects of His existence, with no partner or equal.

### **Logical Proofs of the Oneness of Allah Ta'āla**

1. If one god is not enough to create everything, then neither are three or four, or however many else; a countless number of gods would be needed to run this universe and manage its intricate workings. That said, one god is either enough, or not. If one god is enough, all other gods are rendered impotent; accordingly, they cannot be gods. If one god is not enough, then others are needed. If others are needed, then all are inadequate and dependent; thus, none can be God. Thus we deduce that God is undoubtedly One, and has no associates.

2. Having associates is essentially a flaw—the more powerful a ruler, the more they detest sharing authority. Allah is flawless; thus it is impossible for Him to have any partners.

3. If there were two gods, the creation of each would be separate from the others. If each god's creation was discrete, then neither god would need the other; consequently, neither could be God, as who is unneeded cannot be God. His supremacy is such that not a fraction of the universe exists independent of Him, while He is independent of everything.

As Allah Ta‘āla states in the Noble Qur’ān:

وَمَا كَانَ مَعَهُ إِلَهٌ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ

“ Nor was there any god with Him. Had there been so, every god would have taken away what he created.<sup>3</sup>

Furthermore, if there were two gods then both would claim supremacy, which would inevitably cause strife:

وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ

“ And each one of them would have been aggressive against the other.<sup>4</sup>

Whoever emerged from the conflict as victorious would then be God. If neither god managed to assert dominance, then the incapability to win would prove both inadequate; subsequently, neither could be God. His greatness, according to the Noble Qur’ān, is such that:

هُوَ الْعَلِيُّ الْكَبِيرُ

“ He is the High, the Great.<sup>5</sup>

On the hypothetical assumption that there were two gods, each would either possess the authority to overrule the other’s decisions, or be subject to his will. Whichever god achieved dominance would be proven superior, and the other inferior; thus, whichever god was subject to the other’s will could not be God (Noble Qur’ān 34:23).

Furthermore, the presence of two gods would inevitably create chaos: each god would try to establish supremacy, and in doing so challenge the other. It would be impossible for two gods, both omnipotent, to run the universe in harmonious accord; conflict of

will would be unavoidable and result in a contest for power. Suffice it to say that there would be perpetual turmoil, a clear contrast to the precise harmony with which we see the Universe working; thus proving God's independence and oneness.

Accordingly, Allah Ta'āla states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

“ Had there been gods beside Allah, in the heavens and the earth, both of them would have fallen in disorder.<sup>6</sup>

Moreover, if there were two gods then both would either be equal or distinct in their characteristics. It is impossible for two realities to be separate in their essence yet possess the same attributes. If both gods were identical and equal in their qualities, then there would exist no difference separating them; if both had distinct traits then each god's will would inevitably diverge from the other's, leading to dispute.

The presence of two gods would also mean that they *both* brought the universe into existence: everything would then exist in two states. Being God entails the power of creation; in the case of there being two gods, each would separately create everything, giving all creation two distinct states of existence: an idea invalidated by the fact that we perceive everything to be of a singular reality.

### **Refutation of the Christian Doctrine of the Trinity**

The doctrine of the Trinity has no logical or reported proof. The notion of three distinct persons being of one reality is as irrational to the mind as the sameness of night and day. If Christianity accepts that one can become three, then it must also accept that one can become four, or five, or however many else—a conception entirely insupportable by logic. The reality of every amount is

wholly distinct from the reality of every other amount; just as it is logically impossible for three distinct realities to become one, it cannot be that three disparate natures be of the same essence. Every Christian will readily accept that one and two cannot unite in their reality, just as five, six, and seven cannot. How, then, can the same reasoning prove three manifestations of God?

The purport is this: in Islam, in there is only one God, while all other faiths vary in their misbelief.

Zoroastrian theology holds the belief in two major powers: Ahura Mazda, also known as Yazdan, and Agura Mainyu or Ahriman, in addition to countless divinities called *yazatas*.

Christianity exalts the trinity as the three distinct “natures” of God: The Father, the Son (incarnate in Jesus Christ), and the Holy Spirit.

Some polytheistic faiths venerate stars and other heavenly bodies as sun gods and moon gods, while others deify the classical elements—water, earth, fire, and air—in divine beings. Hinduism and its various offshoots accept the personification of God in human form, and worship numerous gods and goddesses.

May Allah Ta‘āla guide all who are astray and open their hearts and minds to the Truth, blessing them with the *nūr* of īmān. *Āmīn*.

Allah Ta‘āla is Wājib al-Wujūd (The Necessary Existent). His existence is independent and necessary, while His non-existence is impossible. None other than He are Wājib al-Wujūd.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“ O men, you are the ones who need Allah, and Allah is Free-of-All-Needs, the Ever-Praised.<sup>7</sup>

Allah Ta'āla has two types of names: those which pertain to His essence, and those which pertain to His attributes. *Allah* is the only name relating to His essence, while there are ninety-nine names—as relayed by aḥadīth and generally known—that relate to His attributes. These names are the basis of His qualities of excellence.

However, these are not Allah Ta'āla's only names; He has countless others, some of which appear in the Noble Qur'ān or have been mentioned in aḥadīth, such as Zūl-Faḍl, Zūl-Ma'ārij, Malīk, Akram, Raḥīm, Shākir, Dā'im, Waṭr, and Fāṭir, to name a few.

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“ For Allah there are the most beautiful names. So, call Him by them.<sup>8</sup>

Allah Ta'āla is omnipotent: nothing lies beyond his power, which is absolute, complete:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

“ Say, “He is fully capable that He should send a punishment from above you or from beneath your feet, or to put you in confusion through divisions, and make some of you taste troubles through some others.”<sup>9</sup>

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ

“ Why [can We] not [do so], while We are able to reset [even] his fingertips perfectly?<sup>10</sup>

Allah Ta'āla's disposition is absolute: He does as He wills, bringing to life or erasing from existence whomever He chooses. Everything happens and will always happen according to His intention, of which nothing is independent.

As Allah Ta‘āla reminds us:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

“Allah intends [to provide] ease for you and does not intend [to create] hardship for you.<sup>11</sup>

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ

“Whenever We intend to do something, We do no more than say to it, “Be,” and it comes to be.<sup>12</sup>

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا

“Had your Lord willed, all those on earth would have believed altogether.<sup>13</sup>

Allah Ta‘āla possesses the attribute of *sam'*, namely a limitless aural perception by which He can simultaneously perceive all sounds made by everything—angels, humans, *jinn* (spirits), animals and all the rest of His creation. The difference in their forms of expression creates no difficulties for Him, and His sublime hearing is independent of any organ, for He is As-Samī (The All-Hearer):

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

“So, seek refuge with Allah. Surely, He is the All-Hearing, the All-Seeing.<sup>14</sup>

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“Nothing is like Him. And He is the All-Hearing, the All-Seeing.<sup>15</sup>

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - كُنَّا مَعَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فِي سَفَرٍ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا وَارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: (يَا أَيُّهَا النَّاسُ، عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ

“ Abu Mūsā al-Ash‘arī<sup>رض</sup> narrates: “We accompanied the Noble Messenger ﷺ on a journey, and as we descended into valleys, we would raise our voices and proclaim glory to Allah and praise Him; the Messenger said to us: ‘O people! Contain yourselves; for you do not call who is deaf or absent—verily He is with you, and He is the Hearer and Nigh.’”<sup>16</sup>

Allah Ta‘āla also possesses *baṣār*: He can see everything: near or far, big or small, in light or in darkness. Nothing is hidden from Him, Al-Baṣīr (The All-Seeing), not even that which may be imperceivable by His creation. He is witness to everything at once, and His limitless vision does not rely on eyes.

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

“ Surely, He is All-Aware of His servants, All-Seeing.”<sup>17</sup>

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“ Nothing is like Him. And He is the All-Hearing, the All-Seeing.”<sup>18</sup>

قَالَ: يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ، قَالَ: الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“ The Noble Messenger ﷺ was asked: “What is excellence [in worship]?” He replied: “Excellence is that you worship Allah as though you see Him, and if you cannot see Him, then verily He sees you.”<sup>19</sup>

His qualities of *khalq* (creation) and *takwīn* (bringing into existence) are the basis for Allah Ta‘āla being the Creator of the Universe and all that it encompasses.

As He declares in the Noble Qur’ān:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

“His practice, when He intends to do something, is no more than He says, “Be,” and it comes to be.”<sup>20</sup>

هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ

“Is there any Creator other than Allah who provides for you from the heaven and earth?”<sup>21</sup>

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ

“He is Allah, the Creator, the Inventor, the Shaper.”<sup>22</sup>

Allah Ta‘āla is *mustawi* (present) on the ‘Arsh (The Throne). He has no need for it,<sup>23</sup> and the state in which He is present on the ‘Arsh is unknown. He is the protector of the ‘Arsh and the rest of the Universe.

As He states:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“Al-Raḥmān [Allah, the All-Merciful] is *mustawi* on the throne.”<sup>24</sup>

وَقَالَ الْإِمَامُ الْأَعْظَمُ - رَحِمَهُ اللَّهُ تَعَالَى - فِي كِتَابِهِ الْوَصِيَّة: نَقَرُ بِأَنَّ اللَّهَ عَلَى الْعَرْشِ اسْتَوَى مِنْ غَيْرِ أَنْ تَكُونَ لَهُ حَاجَةٌ إِلَيْهِ وَاسْتِقْرَارٌ عَلَيْهِ، وَهُوَ الْحَافِظُ لِلْعَرْشِ وَغَيْرِ الْعَرْشِ ... وَنَعَمْ مَا قَالَ الْإِمَامُ مَالِكٌ - رَحِمَهُ اللَّهُ - حَيْثُ سُئِلَ عَنْ ذَلِكَ الْإِسْتِوَاءَ، فَقَالَ: (الْإِسْتِوَاءُ مَعْلُومٌ، وَ الْكَيْفُ مَجْهُولٌ، وَ السُّؤَالُ عَنْهُ بِدْعَةٌ، وَ الْإِيمَانُ بِهِ وَاجِبٌ

“ And Imām A’zam<sup>ؒ</sup> wrote in his book, *Al-wasiyyah*: “We confirm Allah’s *istiwā’* on the ‘Arsh without His need for it or His *istiqrār* [asking] of it, and that He is the Keeper of the ‘Arsh and of what is not the ‘Arsh” ... And great indeed is what Imām Mālik<sup>ؒ</sup> said when asked about this [Allah’s] *istiwā’* [on the ‘Arsh]. He said: “*istiwā’* is known, and its state is unknown; questioning it is heresy, and faith in it is imperative.”<sup>25</sup>

In a general sense, Allah Ta‘āla is always with His creation in His sight, hearing, knowledge, and sovereignty. However, He is in special closeness with the believers: a closeness that manifests in the form of their divine aid and protection, and is unlike Allah Ta‘āla’s association with the rest of His creatures.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ

“ They feel shy before people, but do not feel shy before Allah. He [Allah] is with them.”<sup>26</sup>

وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“ He is with you wherever you are, and Allah is watchful of whatever you do.”<sup>27</sup>

Allah Ta‘āla has taken it upon Himself to provide all His creatures with their *rizq* (sustenance). Humans procure their own *rizq* in this world—some *rizq* is ḥalāl and some is ḥarām, depending on the means chosen to earn it.

As the Noble Qur'ān affirms:

وَمَا مِنْ دَابَّةٍ إِلَّا عَلَى اللَّهِ رِزْقُهَا

“ There is no creature on earth whose sustenance is not undertaken by Allah.<sup>28</sup>

Allah Ta'āla is pure of imperfection, be it in the form of an intrinsic flaw, or in the form of states like birth and death, sickness and health, tiredness and slumber, youth and old age, or lapse of memory—all qualities attributed to mortals.

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

“ Allah: There is no god but He, the Living, the All-Sustaining. Neither dozing overtakes Him nor sleep.<sup>29</sup>

لَمْ يَلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“ He neither begot anyone, nor was he begotten. And equal to Him has never been any one.<sup>30</sup>

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

“ Pure is your Lord, the Lord of all might and honor, from what they describe.<sup>31</sup>

Being that Allah Ta'āla endowed everything with its existence, it follows that He also created the intrinsic attributes that are unique to each. Thus—as mentioned earlier—nothing holds any influence in itself; all is subject to Allah's will and control. Everything that pertains to His creation, such as life and death, sickness and health, or good and bad manifests only with His command. In this

manner, the Universe will remain in existence until He decides on its doom and the commencement of al-Qiyāmah.

As He reminds us:

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

“Beware, He is the One who encompasses everything.”<sup>32</sup>

Allah Ta‘āla’s descent to the skies is not physical, and neither will be His descent on the Day of Judgement.

وَجَاءَ رَبُّكَ

“And your Lord will come.”<sup>33</sup>

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

“They are looking for nothing [to accept the truth] but that Allah [Himself] comes upon them.”<sup>34</sup>

Allah Ta‘āla and His attributes are eternal and impervious to change or mortality. He is the only eternal being, all other existence is transitory.

لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

“There is no god but He. Everything is going to perish except His Face. He alone has the right to judge, and to Him you are to be returned.”<sup>35</sup>

كُلُّ مَنْ عَلَيْهَا فَانٍ  
وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“Everyone who is on it [the Earth] has to perish. And your Lord’s Countenance will remain, full of majesty, full of honor.”<sup>36</sup>

Allah Ta‘āla cannot be incarnate in anything; He does not manifest in any form, as falsely imagined by the Christian doctrine of the Trinity or the Hindu creed of God’s various incarnations.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“Nothing is like Him. And He is the All-Hearing, the All-Seeing.”<sup>37</sup>

سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ

“Pure is He, and far higher than what they describe.”<sup>38</sup>

As mentioned previously, Christian faith exalts Jesus as a divine being. Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>رحمته</sup> rebuts this dogma as follows:

“No reasonable person can accept the inherently illogical doctrine of the divinity of ‘Isā (upon him be Peace). It is astounding that the Christian world champions this great, indefensible fallacy while it objects to trivialities in Islam that are easily justifiable. How unfortunate that a supreme, sacred, and flawless God be personified in Jesus: a mortal with needs, rebuked and victimized by enemies while suffering in atonement for humanity’s sins.

Calling a priest a beggar will likely evoke his wrath, despite the fact that the two share much in common: both are humans with the same needs and weaknesses; the only differences between them is in their superficial attributes. How grossly unjust, then, for men to resent being compared to someone of an identical essence, while accepting the equality of God and His creation, shamelessly unifying two beings with no comparability: one God, the other a servant; one self-contained, and the other dependent in essence.

Christianity's insistence on the congruence of two opposites—a notion long refuted by humanity—is stupefying. To this faith, it seems, darkness and light; fire and ice; life and death; existence and nothingness are one and the same.

Allah Ta'āla is nobody's progeny and has none of His own; He has no spouse or family.

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

“ Say, “He, Allah, is One. Allah is Besought of all, needing none. He neither begot anyone, nor was he begotten. And equal to Him has never been any one.”<sup>39</sup>

وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ

“ [How can He have a son] when He never had a wife? He created everything, and He knows everything.”<sup>40</sup>

Allah Ta‘āla cannot be seen in this world. Dwellers of Jannah will see Him in the Hereafter, and the reality of that vision is known only by Allah Ta‘āla.

لَا تُدْرِكُهُ الْبَصَارُ وَهُوَ يُدْرِكُ الْبَصَارَ

“No vision can comprehend Him, and He comprehends all visions.”<sup>41</sup>

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those who do good there is the best, and something more.”<sup>42</sup>

قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ - تَبَارَكَ وَتَعَالَى -: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ - قَالَ - فَيُكْشَفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ

“The Noble Messenger ﷺ said: “When the people of Jannah shall enter it, Allah—blessed and exalted be He—shall ask them: ‘Do you wish for me to increase anything?’ And they shall reply: ‘Have you not made our faces fair? Have you not admitted us into Jannah, and saved us from Hell?’

The veil [hiding Allah from them] shall then be lifted, and nothing will be dearer to the people of Jannah than the sight of their Lord.”<sup>43</sup>

Righteous people are close to Allah Ta‘āla, while the sinful are distant from him. This distance is spiritual; physically, Allah Ta‘āla is “closer to man than his jugular vein” (Noble Qur’ān 50:16)—the spiritual closeness of Man to Allah has no concrete state and is obtained or lost through faith and deed.

A non-believer in the existence of Allah Ta‘āla is a kāfir who will suffer in Jahannum for eternity.

## EXERCISES

### CHAPTER 4

#### A. Give concise answers to the following questions.

1. What does Allah Ta‘āla being Wājib al-Wujūd mean?
2. What does it mean to have faith in Allah Ta‘āla’s Being and His qualities?
3. What does Allah Ta‘āla being As-Samī’ mean?
4. Elaborate on Allah Ta‘āla’s presence on the ‘Arsh.
5. Can Allah Ta‘āla be incarnate in anything?
6. What is the Muslim doctrine on seeing Allah Ta‘āla?
7. What does Allah Ta‘āla’s descent to the sky mean?
8. Does Allah Ta‘āla need ears to hear or eyes to see?
9. Can there occur any change in Allah Ta‘āla’s being or qualities?
10. What does it mean for Allah Ta‘āla to possess the qualities of *qudrah* and *takwīn*?

**B. Mark the following statements as true or false.**

1. Along with Allah Ta‘āla, the Ambiya (upon them be Peace) and *malā’ikah* are also Wājib al-Wujūd. □
2. Allah Ta‘āla is omnipotent; nothing lies outside His power. □
3. Allah Ta‘āla has only ninety-nine names pertaining to His qualities. □
4. Allah Ta‘āla is Al-Basīr; He simultaneously sees everything: big or small, in darkness or in light, and He does not need eyes to see. □
5. Allah Ta‘āla’s establishment on the ‘Arsh is similar to that of a mortal king on his throne. □
6. Allah Ta‘āla provides all His creation with their *rizq*. □
7. Righteous people are physically close to Allah Ta‘āla, while the sinful are physically distant from Him. □
8. Allah Ta‘āla is close to all His creation; however, believers are in special closeness with Him. □
9. The special closeness believers share with Allah Ta‘āla is physical. □
10. Allah Ta‘āla can be incarnate in His creation. □
11. Allah Ta‘āla’s existence is necessary and His non-existence is impossible. □

**C. Choose the correct answer(s).**

1. Allah Ta'āla has taken the following responsibility:

- Guiding all His creation
- Providing all His creation with their *rizq*
- Forgiving all His creation
- Granting victory to all His creation

2. "Al-Rahmān is *mustawī* is on the 'Arsh" means the following:

- He is established on His 'Arsh in a manner similar to that of His creatures
- He needs the 'Arsh
- He asked for the 'Arsh
- The state of His establishment is unknown

3. The name of Allah Ta'āla that pertains to His essence is the following:

- Al-Rahmān
- Al-Razzāq
- Al-'Alīm
- Allah

4. How many of Allah's names pertain to His qualities?

- One thousand
- Countless
- Only ninety-nine
- One hundred and ten

5. What is the Islamic doctrine regarding the incarnations or manifestations of Allah Ta‘āla?

- He was manifest in ‘Īsā (upon him be Peace)
- He is pure of all incarnations and manifestations
- He can be incarnate in humans, rocks, plants, and animals
- Believing in Allah’s incarnations or manifestations is kufr

6. Whoever denies Allah Ta‘āla’s existence and qualities will face the following fate:

- He will remain in A’rāf (The Heights)
- He will suffer only in the grave
- He will suffer in Jahannum for eternity
- He will suffer in Jahannum before being forgiven

7. The Islamic doctrine regarding Allah Ta‘āla’s qualities of *sam‘* and *baṣar* is the following:

- The Ambiyā’ (upon them be Peace) also possess these qualities
- Saints also possess these qualities
- None other than Allah possess these qualities
- Allah has given these qualities to many mortals

8. Believing prophets and saints to be omnipotent like Allah Ta‘āla is the following:

- A part of īmān
- *Shirk fil-qudrah*
- *Makrūh* (strongly disliked)
- An indication that you recognize their importance

9. Affirming all the ḍarūriyyāt of the Dīn with the heart and in word but interpreting them according to personal inclinations is the following:

- A minor sin
- A grave sin
- Kufr by deviation
- Permissible, depending on the situation

**D. Fill in the blanks with the correct term from the list.**

kufr  
*shirk fil- 'ibādah*  
ḍarūriyyāt of the Dīn  
*shirk fil-ṣifāt*  
kufr by obstinance  
omnipotence  
kufr by deviation  
*yaqīn*  
*shirk fil-'ilm*

1. \_\_\_\_\_ means that Allah Ta'āla always has complete control over everything; nothing is beyond His power.
2. To bow to a grave or to perform the *ṭawāf* around it, to bow to somebody or beseech them for your needs, or to offer a sacrifice in the name of a saint is \_\_\_\_\_.
3. The denial of any of the ḍarūriyyāt of the Dīn is called \_\_\_\_\_.
4. To affirm the ḍarūriyyāt of the Dīn with the heart and in word, but refusing to dissociate from all false religions is \_\_\_\_\_.
5. A notion of absolute certainty is called \_\_\_\_\_.
6. Holding the belief that a prophet or saint is omnipresent is \_\_\_\_\_.

7. Holding the belief that a prophet or saint possess complete knowledge of the Universe is \_\_\_\_\_.
8. Everything found in the Qur'ān or relayed by the Noble Messenger ﷺ is called \_\_\_\_\_.
9. Interpreting the ḍarūriyyāt of the Dīn in a way that contradicts the consensus of the Ummah is called \_\_\_\_\_.

## THE DOCTRINES OF FAITH IN ALLAH TA‘ĀLA: PART TWO

Allah Ta‘āla is One; He has no associates.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“ Had there been gods beside Allah, in the heavens and the earth, both of them would have fallen in disorder. So pure is Allah, the Lord of the Throne, from what they describe.<sup>1</sup>

قُلْ هُوَ اللَّهُ أَحَدٌ

“ Say, “The truth is that Allah is One.”<sup>2</sup>

Allah Ta‘āla is eternal; He has no beginning or end. He always has existed and always will exist.

كُلُّ مَنْ عَلَيْهَا فَانٍ  
وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“Everyone who is on it [the Earth] has to perish. And your Lord’s Countenance will remain, full of majesty, full of honor.”<sup>3</sup>

Only Allah Ta‘āla is worthy of any worship; none other than He have the right to be worshipped.

وَالْهَكُمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

“Your god is one God: There is no god but He, the All-Merciful, the Very-Merciful.”<sup>4</sup>

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي

“Surely, I am Allah. There is no god but Myself, so worship Me, and establish Ṣalāh for My remembrance.”<sup>5</sup>

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You alone do we worship, and from You alone do we seek help.”<sup>6</sup>

Only Allah Ta‘āla can dictate ḥalāl and ḥarām.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ

“He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than Allah has been invoked.”<sup>7</sup>

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

“While Allah has permitted sale, and prohibited usury.”<sup>8</sup>

قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا، وَلَا أُحِلُّ حَرَامًا

“The Noble Messenger ﷺ said: “Verily I do not forbid what is allowed or allow what is forbidden.”<sup>9</sup>

The first of the essential qualities of Allah Ta‘āla is the quality of *ḥayāt*, or life. Allah’s essential qualities are those whose opposites cannot be ascribed to Him. These include the qualities of life, omnipotence, knowledge, disposition, hearing, sight, and *kalām* (revelation), among others. The opposites of these qualities, such as death, powerlessness, ignorance, deafness, blindness, and muteness cannot be attributed to Allah Ta‘āla.

Allah Ta‘āla’s quality of *ḥayāt* encompasses His existence, which is eternal, His possession of the reality of Life, and His control over the life of His creation.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Allah: There is no god but He, the Living, the All-Sustaining.”<sup>10</sup>

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

“He is the One who gave life to you, then He brings death to you.”<sup>11</sup>

*‘Ilm* is the quality of knowing or awareness.

Allah Ta‘āla is omniscient. Nothing is obscured from Him, however concealed it may be; He is fully aware of every atom before it comes into existence and after it fades from it, and of all

that is concealed within our hearts. ‘Ilm al-Ghayb is a quality unique to Allah Ta‘āla; thus, He knows everything that has happened or will happen.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“Is it [imaginable] that He who has created [them] will not have [such a] knowledge, while He is the Knower of the finest things, the All-Aware?<sup>12</sup>

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“Surely, Allah is such that nothing is hidden from Him, neither in the earth nor in the sky.<sup>13</sup>

وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Knowing about everything?<sup>14</sup>

وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“And He knows whatever you conceal and whatever you reveal. Allah is fully aware of what lies in the hearts.<sup>15</sup>

قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

“She said, “Who told you about this?” He said, “I was told of it by the All-Knowing, the All-Aware.”<sup>16</sup>

There is no time order to Allah Ta‘āla’s qualities: whether any existed first and were followed by others. All His qualities are equally eternal.

Allah Ta'āla is alone is His essence and His qualities; He has no associate in either.

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

“Pure is He, and Exalted, immensely above what they say.”<sup>17</sup>

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

“[Remember] the Day when He will call them and say, ‘Where are My ‘partners’ [whom] you used to claim?’”<sup>18</sup>

قُلْ هُوَ اللَّهُ أَحَدٌ

“Say, ‘The truth is that Allah is One.’”<sup>19</sup>

Allah Ta'āla is the Khāliq (Creator) and the Mālik (Owner) of everything, and He has no associates in His powers of creation and ownership.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

“He created the heavens and the earth in the proper way. He is much higher than their ascribing partners to Him.”<sup>20</sup>

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“Is it [imaginable] that He who has created [them] will not have [such a] knowledge, while He is the Knower of the finest things, the All-Aware?”<sup>21</sup>

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

“ This is the creation of Allah. Now, show me what is created by those others, besides Him.”<sup>22</sup>

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

“ Your Lord creates what He wills and chooses. Choice is not theirs. Pure is Allah and far higher than their ascribing of partners to Him.”<sup>23</sup>

*Kalām* means communication. Allah Ta‘āla engages in *kalām* with His creation, and did so even before He spoke to Mūsā (upon him be Peace). The Noble Qur’ān, in its entirety, is the *Kalām*, or Word of Allah.

*Kalām* is essentially what is in the heart; when given the form of words, it becomes verbal *kalām*, or speech. The Noble Qur’ān was put into words so that mankind could read and hear it—that said, *kalām* does not necessarily require letters or words; Allah Ta‘āla needs no tongue to communicate, and his speech is unlike that of His creation.

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

“ Among them there are ones to whom Allah spoke [directly] and He raised some of them steps higher.”<sup>24</sup>

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

“ He said, “Mūsā, I have chosen you above all men for my messages and for My speaking [to you]. So, take what I have given to you, and be among the grateful.”<sup>25</sup>

Just as Allah Ta'āla has created His servants, He has also created their deeds: vice and virtue are both His creation.

وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

“ He is Guardian over everything.<sup>26</sup>

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“ While Allah has created you and what you make?<sup>27</sup>

وَلَا يَرْضَىٰ بِعِبَادِهِ الْكُفْرَ

“ He does not like for His servants to be disbelievers.<sup>28</sup>

Allah Ta'āla can be displeased or pleased; however, His displeasure and pleasure are free of emotion, are unlike that of His creation, and have no specific state.

وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

“ And Allah shall be angry with him and shall cast curse upon him, and He has prepared for him a mighty punishment.<sup>29</sup>

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ

“ How then, could one who submits to the pleasure of Allah be equal to him who returns with displeasure from Allah? His ultimate place is the Fire.<sup>30</sup>

All blessings and hardships are from Allah Ta'āla.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

“ No calamity befalls [one], but with the leave of Allah.<sup>31</sup>

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ

“ Whatever good comes to you, it is from Allah.<sup>32</sup>

The will of Allah Ta‘āla is rooted in goodness and wisdom; it contains not even the slightest injustice.

وَهُوَ الْحَكِيمُ الْخَبِيرُ

“ And He is the Wise, the All-Aware.<sup>33</sup>

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ

“ And Allah does not intend to do any injustice to His servants.<sup>34</sup>

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

“ Your Lord is not unjust to His servants.<sup>35</sup>

### **Note**

Hindus often declare that the Qur’ānic commands permitting the consumption of animal flesh are inhumane and unjust.

Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>ؒ</sup> argues that it is human nature to consume animal flesh. If eating an animal’s flesh is unjust, then so is using its skin, hair, and bones to make shoes, clothing, and other necessities. Furthermore, the rejection of the blessings Allah has bestowed on us is an indication of arrogance and ungratefulness, and may even evoke His

displeasure by being inherently contrary to the principles of love and servitude.

The Noble Qur'ān contains some descriptions that are not meant literally, such as allusions to Allah Ta'āla's face, hands, and eyes. Allah Ta'āla is free of organs; however, it is necessary to believe that whatever He describes is the absolute truth.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

“ The Jews said, “Allah’s hand is fettered.” Fettered are their own hands, and cursed are they for what they said. In fact, His hands are outspread. He spends as He wills.<sup>36</sup>

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

“ Everything is going to perish except His Face. He alone has the right to judge, and to Him you are to be returned.<sup>37</sup>

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“ And your Lord’s Countenance will remain, full of majesty, full of honor.<sup>38</sup>

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“ Al-Raḥmān [Allah, the All-Merciful] is established on the Throne.<sup>39</sup>

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

“ Allah’s hand is over their hands.<sup>40</sup>

وَلِتُصْنَعَ عَلَى عَيْنِي

“ And that you might be brought up under My eye.<sup>41</sup>

Allah Ta‘āla has no similar or associate; no opposite or challenger. None exist to defy His decisions or overpower His will.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

“ For Him there is no partner. And thus, I have been commanded, and I am the first one to submit.<sup>42</sup>

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“ And equal to Him has never been any one.<sup>43</sup>

لَيْسَ كَمِثْلِهِ شَيْءٌ

“ Nothing is like Him.<sup>44</sup>

لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ

“ There is no change in the words of Allah.<sup>45</sup>

وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“ Allah is powerful in [enforcing] His command, but most of the people do not know.<sup>46</sup>

وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُمْ مِنْ ظَهِيرٍ

“ They have no contribution at all in either of the two, nor is any of them a helper for Him [Allah].<sup>47</sup>

فَلَا تَجْعَلُوا لِلَّهِ أَندَاداً وَأَنْتُمْ تَعْلَمُونَ

“ So, do not set up parallels to Allah when you know.<sup>48</sup>

Allah Ta'āla has no need for anyone; He is wholly independent in His being, His qualities, and His will, whereas the whole universe is dependent on Him. His dependence on anything would necessitate His dependence on that which itself is dependent, which is impossible; thus, He is independent of everything, while everything is dependent on Him.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

“ O men, you are the ones who need Allah, and Allah is Free-of-All-Needs, the Ever-Praised.<sup>49</sup>

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ

“ To Him belong the keys of the heavens and the earth.<sup>50</sup>

اللَّهُ الصَّمَدُ

“ Allah is Besought of all, needing none.<sup>51</sup>

Nothing is obligatory for Allah Ta'āla; He does not have to conform to any law or mandate and can do as He wishes, without being held accountable. If He wills, He can send everyone to hell; if He wills, He can send everyone to heaven, and nobody can question His decision. Whosoever He sends to heaven will be sent only because of His mercy and compassion, and not because He was obligated to do so.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا

“ Had your Lord willed, all those on earth would have believed altogether.<sup>52</sup>

لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

“ He is not questioned of what He does, and they are questioned.<sup>53</sup>

Apart from these, Allah Ta‘āla has several other qualities: the power to bring to life, the power to kill, the power to honor or shame, the power to create unique creatures, the power to fulfill His creatures’ every need, the power to plan the workings of the Universe, and the power to forgive, among several others. All of these powers are eternal and impervious to any change.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

“ Allah is the One who created you, then gave sustenance to you, then He will make you dead, then He will make you alive.<sup>54</sup>

وَتُعِزُّ مَنْ تَشَاءُ وَتُزِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ

“ And You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment [of everyone].<sup>55</sup>

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

“ And He is the One who accepts repentance from His servants.<sup>56</sup>

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا

“ When man is afflicted by a hardship, he prays to Us [at all times], when reclining or sitting or standing.<sup>57</sup>

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ

“ And when man is afflicted by pain, he calls his Lord, turning to Him passionately.<sup>58</sup>

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ

“ And whomsoever Allah gives guidance, for him there is no one to misguide. Is it not that Allah is Mighty, Powerful to avenge?<sup>59</sup>

سُبْحَانَ رَبِّكَ رَبُّ الْعِزَّةِ عَمَّا يَصِفُونَ

“ Pure is your Lord, the Lord of all might and honor, from what they describe.<sup>60</sup>

## EXERCISES

### CHAPTER 6

#### A. Give concise answers to the following questions.

1. Elaborate on Allah Ta‘āla’s *‘ilm*.
2. What does Allah Ta‘āla’s *kalām* refer to?
3. Elaborate on the Noble Qur’ān’s allusions to Allah Ta‘āla’s organs.
4. Is it obligatory for Allah Ta‘āla to show goodness?
5. Elaborate on only Allah Ta‘āla being worthy of worship.
6. Explain the difference between *shirk fil-qudrah* and *shirk fil-‘ibādah*.
7. Define the ḍarūriyyāt of the Dīn and give some examples.
8. Define *tawḥīd*.
9. Define *īmān* and *kufr*.

**B. Mark the following statements as true or false.**

1. Unlike that of His creation, Allah Ta'āla's *kalām* needs no tongue. ☐
2. Allah Ta'āla's exalted Being is not subject to any law or mandate. ☐
3. Allah Ta'āla is alone in His being, but not in His qualities. ☐
4. Nobody can be a Muslim without faith in the doctrine of *tawhīd*. ☐
5. Along with Allah Ta'āla, the Ambiyā' (upon them be Peace) and *malā'ikah* will also be the Mālik on Yawm al-Qiyāmah. ☐
6. Although Allah Ta'āla's Being is eternal, His qualities were brought into existence. ☐
7. Allah Ta'āla has no similar, and nobody can defy His decisions or override His will. ☐
8. Mocking the values and laws of Islam is a sin. ☐
9. Mocking the *azān* removes an individual from the circle of Islam. ☐
10. Honor and shame, success and failure, sustenance, and relief from suffering are all in the control of saints. ☐

**C. Classify the following qualities as those of the Creator, of His creation, or of both:**

1. Providing all of creation with sustenance
2. *Tawbah* (repentance to God)
3. Forgiving all humans
4. Possession of life and death
5. Generosity
6. Dictating ḥalāl and ḥarām
7. Forgiving the mistakes of the creation and accepting their repentance
8. Providing relief from all suffering

9. Always hearing everything
10. Flawlessness
11. Beseeching someone for mercy
12. Being incarnate in something
13. Modesty
14. Seeing with the eye and hearing with the ear
15. Healing the sick
16. Speaking with the tongue
17. Being worthy of all worship
18. Being in no specific state of pleasure or displeasure
19. Having equals
20. Having progeny and a family
21. Hiding the flaws of others
22. The power to guide people to righteousness
23. Having physical body parts
24. Gratitude
25. Weakness or helplessness
26. Possessing eternal qualities
27. Courage
28. Having associates in ownership
29. Knowledge
30. Sickness or health
31. The power to bring honor or shame
32. Poverty
33. Complete independence
34. Beneficence
35. Praying
36. Eating and drinking
37. Possessing qualities that are susceptible to change
38. Being present on the ‘Arsh
39. Arrogance
40. The power to decide fate

## THE DOCTRINES OF FAITH IN THE AMBIYĀ' (UPON THEM BE PEACE)

They are the innocent delegates of Allah on Earth: His chosen men sent to their people to apprise them of the roads to salvation and doom, and to call them towards Allah Ta'āla so that He may give proof to His servants when they are held accountable on the Day of Judgement. The Ambiyā' gift whomever accepts their message the glad tidings of Jannah, and warn whoever spurns it of Jahannum.



A prophet of Allah is called a *nabi* or *rasūl*; the plural of *nabi* is *ambiyā'*, and that of *rasūl* is *rusul*.

In the words of Hujjat al-Islam Maulana Muhammad Qasim Nanothwi:

“ When Almighty Allah is established as the Supreme Ruler and the center of reverence and worship, it follows that we be obligated to seek His pleasure through our deeds; however, we cannot hope to do so without knowledge of what pleases and displeases Him. This knowledge does not come naturally, in the

same way that we cannot know what brings happiness to our fellow mortal, even if we cut out his heart in an attempt to discover its joys, until we are explicitly told of it. Allah Almighty possesses no corporeal existence and is ethereally subtle, always unseen; how, then, can we hope to know of His will without being apprised of it? Even if we were to realize it using our powers of reasoning, there is no saying that His disposition would remain the same. He is, after all, free to change it as He pleases; furthermore, our conclusions about Him would be rudimentary and thus useless.

Orders cannot be followed until they are given from beginning to end in detail. Of course, it is below the Almighty's majesty to Himself inform His creation of His will; even mortal kings employ messengers to announce their decree to the people of the land. Thus does Allah, sending His chosen messengers to apprise mankind of His law—these men are whom we call the *Ambiyā'* (upon them be Peace).

A *nabi* is a human prophet of Allah Ta'āla who receives divine revelation from Him, and is chosen by Allah Ta'āla to inform mankind of His law and guide them. A *rasūl* is a *nabi* with special importance, often indicated by his being given a noble angelic scripture. A *rasūl* is of higher rank than a *nabi*; every *rasūl* is a *nabi*, but not every *nabi* is a *rasūl*.

More *ambiyā'* have been delegated than *rusul*; according to one *ḥadīth*, the number of *ambiyā'* exceeds one hundred thousand, while that of *rusul* is close to three hundred and thirteen.

عَنْ أَبِي ذَرٍّ، قَالَ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- جَالِسٌ وَحْدَهُ، فَذَكَرَ حَدِيثًا طَوِيلًا وَفِيهِ، قُلْتُ: يَا رَسُولَ اللَّهِ، كَمْ الْأَنْبِيَاءُ؟ قَالَ: مِائَةُ أَلْفٍ وَعِشْرُونَ أَلْفًا، قُلْتُ: يَا رَسُولَ اللَّهِ، كَمْ الرُّسُلُ مِنْ ذَلِكَ؟ قَالَ: ثَلَاثُ مِائَةٍ وَثَلَاثَ عَشَرَ جَمًّا غَفِيرًا، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ كَانَ أَوَّلَهُمْ؟ قَالَ: آدَمُ عَلَيْهِ السَّلَامُ

“ On the authority of Abu Zar<sup>رضي</sup>, who reports: “I entered the mosque, and there was the Noble Messenger ﷺ sitting by himself...” He then narrated a long ḥadīth, in which he said: “I asked: ‘O Messenger of Allah, how many ambiyā’ are there?’ He [the Noble Messenger ﷺ] replied: ‘One hundred and twenty thousand.’ I asked: ‘O Messenger of Allah, how many of these are rusul?’ The Noble Messenger ﷺ replied: ‘Three hundred and thirteen, an abundant number.’ I asked: ‘Who was the first of them?’ The Noble Messenger ﷺ replied: Ādam (upon him be Peace).”<sup>1</sup>

In another narration by Abu Zar<sup>رضي</sup>, the Noble Messenger ﷺ gave the total number of ambiyā’ as one hundred and twenty-four thousand, of which three hundred and thirteen were rusul.

Faith in all of the Ambiyā’ is imperative, and discriminating between the Ambiyā’ in faith is kufr.

أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

“ The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers.<sup>2</sup>

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا  
أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا

“Surely those who disbelieve in Allah and His Messengers, and wish to make division between Allah and His Messengers, and say, “We believe in some [messengers] and disbelieve in some others,” and wish to take a way in between that. Those are the disbelievers in reality, and We have prepared a humiliating punishment for the disbelievers.<sup>3</sup>

*Nubuwwah* (prophethood) is conditional on a sound mind and a noble character. The ability to perform miracles does not necessitate *nubuwwah*, although men of *nubuwwah* are given the power of miracles to prove their prophethood and inspire the faith of people.

It is the consensus of the Ummah that *nubuwwah* is bestowed on the chosen by Allah Ta‘āla; it cannot be attained, as wrongly imagined by some philosophers. It is also accepted by the Ummah that the receiver of prophethood is never stripped of it.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“But Allah chooses for His grace whomsoever He wills, and Allah is the Lord of great bounty.<sup>4</sup>

وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

“But Allah selects from His messengers whom He wills. So, believe in Allah and His messengers. If you believe, and fear Allah, you will deserve a great reward.<sup>5</sup>

## Qualities of the Ambiyā'

The noble prophets of Allah are pure of sin: innocence, fidelity, and submission to Allah are inherent in them. Allah Ta'āla commanded His creation to follow His prophets without question and declared the obedience to them as to Him, and the only path to salvation.

وَلَوْ لَا أَنْ تَبْتَئَاكَ لَفَدَّ كِدْتُ تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

“ Had We not made you firm, it was likely that you would have inclined towards them a little bit.<sup>6</sup>

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

“ Your fellow [the Noble Messenger] has neither missed the way, nor did he deviate.<sup>7</sup>

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا رَأَى بُرْهَانَ رَبِّهِ

“ She certainly desired him, and he might have desired her, had he not seen the proof from his Lord.<sup>8</sup>

Notwithstanding his people's acceptance of his message, every nabi was successful in the mission and the duty given to him by Allah Ta'āla.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ  
لَسْتَ عَلَيْهِمْ بِمُصَيِّطٍ  
إِلَّا مَنْ تَوَلَّى وَكَفَرَ  
فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ

“ So, [O Prophet] keep on preaching; you are only a preacher. You are not a taskmaster set up over them. But whoever turns away and disbelieves. Allah will punish him with the greatest torment.<sup>9</sup>

فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

“ Therefore, the messengers’ obligation is no more than to convey the message clearly.<sup>10</sup>

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

“ Ask Our messengers whom We sent before you whether We had appointed gods to be worshipped besides Raḥmān.<sup>11</sup>

It is impossible for ambiyā’ to err in conveying the divine revelation they receive from Allah, as this would cast doubt on their religion and mar their credibility.

However, it is possible for a nabi to err in his deeds by virtue of being human. For example, the Noble Messenger ﷺ once made a mistake during his prayers. He once ﷺ missed a prayer in his sleep, and another time while he was traveling. This negligence, however, was not out of disregard for Allah’s law and simply served as an example for his followers; thus, even the Noble Messenger’s ﷺ mistakes were a blessing and a source of guidance for his Ummah.

Ambiyā’ do not learn to read and write from mortals; they are directly endowed by Allah Ta‘āla with knowledge, and the most enlightened people of their time.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

“ Those who follow the Messenger, the Ummi (unlettered) prophet.<sup>12</sup>

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ  
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ  
عَلَّمَهُ شَدِيدُ الْقُوَىٰ

“ He does not speak out of [his own] desire. It is but revelation revealed [to him]. It is taught to him by one [angel] of strong faculties.<sup>13</sup>

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

“ Allah has revealed to you the Book and the wisdom, and has taught you what you did not know.<sup>14</sup>

Allah Ta‘āla has sent His prophets and messengers to every land; there is no tribe on Earth a nabi did not come to.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ  
أُولَٰئِكَ عَلَىٰ هُدًى مِّنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“ And who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter. It is these who are guided by their Lord; and it is just these who are successful.<sup>15</sup>

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

“ We did raise a messenger among every people, with the message: “Worship Allah and stay away from the Rebel [Satan].” Then, there were some among them whom Allah guided, and there were others against whom deviation [from the right path] was established. So, travel on earth and see how was the fate of those who rejected [the Prophets].<sup>16</sup>

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

“ And there was no community without a warner having passed among them.<sup>17</sup>

A nabi or rasūl is never removed from his position; he is born a prophet and remains one after his death. With His divine knowledge, Allah Ta‘āla only appoints to prophethood those whom He knows will not have to be stripped of their duty.

The *dīn*, that is, the religion of all ambiyā’ is the same; what differs is their *sharī‘ah*, that is, the law pertaining to their religion.

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

“ He has ordained for you people the same religion as He had enjoined upon Nūḥ, and that which We have revealed to you [O Prophet] and that which We had enjoined upon Ibrāhīm and Mūsā and isa by saying, “Establish the religion, and be not divided therein.”<sup>18</sup>

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

“ For each of you We have made a law and a method.<sup>19</sup>

It is necessary to have faith in all of the Ambiyā’ (upon them be Peace) sent; the denial of any, even if it is accompanied by faith in the rest, nullifies an individual’s īmān. All of the Ambiyā’ must be held in the highest esteem.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ  
بَعْضٌ أَلَّا تَحْبُطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

“ O believers! Do not raise your voices above the voice of the Messenger, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware.<sup>20</sup>

Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>ؒ</sup> writes:

“ We do not claim that all other religions are entirely fabricated and glorify a false god. Two religions are certainly of divine origin: Christianity and Judaism; nonetheless, both have been tainted with human opinion and thus distorted.

As for Hinduism: we can neither confirm that it is of divine origin, nor can we assert the contrary. The Noble Qur'ān states that Allah has sent a messenger to every major community on earth (Noble Qur'ān 35:24); how, then, can we assume that none came to the vast region of India? Who is to say that the gods revered by Hindus today are not simply the saints or prophets of old?

The Noble Qur'ān also mentions that of the messengers sent to earth, the stories of some have been relayed (to the Noble Messenger ﷺ), while the stories of others have not. (Noble Qur'ān 40:78) It may very well be that the messengers sent to the region of India were among those of whom the Noble Messenger ﷺ was not told.

It may be argued that if Hindu deities were truly the prophets of Allah, they would not have professed to be gods or have the various vulgarities associated to them that comprise the Hindu faith. However, as

Christianity attributes divinity to ‘Īsā (upon him be Peace) despite the idea being contrary to logic and reported evidence, it is entirely possible that Krishna and Ram Chandar, too, had falsehoods attributed to them as time passed.

‘Īsā (upon him be Peace) emphatically asserted his mortality and demonstrated it through his actions, as evidenced by Qur’ānic and Biblical narratives, but was later falsely declared to have claimed divinity. A similar misfortune may have befallen Krishna and Ram Chandar at the hands of their venerators. Lut and Dāwūd (upon them be Peace) have had misconduct attributed to them by Christianity and Judaism, whereas Muslims believe that they were innocent of any sin. It is very likely that a similar injustice was committed against Krishna and Ram Chandar.

Our claim is not of the inherent falseness of all other religions, but of salvation today only being in following the Noble Messenger ﷺ, and of this being obligatory for all.

The first nabi among mankind was Ādam (upon him be Peace) and the first rasūl was Nūḥ (upon him be Peace). Ambiyā’ are the best of men, rusul are the best of ambiyā’, and Nūḥ, Ibrāhīm, Mūsā, isa—upon them be Peace—and Mohammed ﷺ are the leading rusul. However, this ranking is simply in light of the preference that Allah has given some ambiyā’ over others and does not diminish the honor of any nabi; as mentioned previously, īmān requires an equal degree of faith in all of the Ambiyā’ (upon them be Peace).

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ

“ And We have certainly granted excellence to some prophets over some others.<sup>21</sup>

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ

“ So, [O prophet] observe patience, as the resolute messengers observed patience, and be not in haste about them.<sup>22</sup>

### Types of Nubuwwah

According to Hujjat al-Islam Maulana Muhammad Qasim Nanothwi<sup>ؒ</sup>, nubuwwah is of two types:

1. *Dhāti*: nubuwwah that is independent
2. *‘Ardi*: nubuwwah that is dependent

The Noble Messenger’s ﷺ nubuwwah is *dhāti*, and that of all other *ambiyā’* is *‘ardī*.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“ Remember when Allah made a covenant with the prophets, saying, “Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.” He added, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” Allah said, “Then bear witness, and I too am a witness.”<sup>23</sup>

In this *āyah*, Allah commanded all the *Ambiyā’* (upon them be Peace) to have faith in the Noble Messenger Muhammad ﷺ and to follow him, making him their imam and leader, and the rest of the *Ambiyā’* his followers. A leader is higher than his followers; this shows that the Noble Messenger’s ﷺ nubuwwah is *zāti*, while that of other *ambiyā’* is *‘ardī*. If we considered that the nubuwwah of

all the Ambiyā' (upon them be Peace) is *dhāti*, then this would make all of the Ambiyā' equal in status, which defies both logic and Islamic teachings.<sup>24</sup>

### The Noble Messenger ﷺ: the Greatest of the Ambiyā' (upon them be Peace)

The Noble Messenger, Muhammad ﷺ is the most superior of the Ambiyā', and their leader.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

“Those are the messengers some of whom We have given excellence over some others. Among them there are ones to whom Allah spoke [directly] and He raised some of them steps higher [in other respects].<sup>25</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ  
وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ

“Abu Hurairah <sup>رضي</sup> narrates: The Noble Messenger ﷺ said: “I will be the leader of the sons of Ādam on the Day of Judgement, and the first whose grave shall open, and the first mediator [between mankind and Allah], and the first to whose intercession will be granted.”<sup>26</sup>

قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَأَنَا أَوَّلُ مَنْ  
تَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ آدَمُ وَمَنْ دُونَهُ تَحْتَ لِوَائِي وَلَا فَخْرَ

“The Noble Messenger ﷺ said: “I will be the leader of the sons of Ādam on the Day of Judgement, but I am not prideful, and I will be the first from on the earth shall burst, but I am not prideful, and in my hand will be the flag of [Allah’s] praise, but I am not

prideful, and underneath my flag will be Ādam and all the others, but I am not prideful.”<sup>27</sup>

### **The *Risālah* and *Nubuwwah* of the Noble Messenger ﷺ**

The Noble Messenger Muhammad’s ﷺ *risālah* (messengership) and *nubuwwah* are for the whole Universe; he is a nabi to all of creation. Just as he is the Nabi of his *ummah* (community), he is also the Nabi of all the other *ambiyā’* (upon them be Peace).

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“ We have sent you [O Prophet] only as a deliverer of good news and a warner to all of humanity, but most people do not know.”<sup>28</sup>

### **Khātām al-Nabiyyīn ﷺ**

The Noble Messenger, Muhammad ﷺ is the final nabi and rasūl of Allah, and his scripture and *sharī‘ah* abrogate all previous scriptures and their laws. There will be no nabi or rasūl after him; whosoever professes to be a nabi or rasūl is undoubtedly a *kāfir*, *murtad*, and *zindīq*, along with their followers.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“ Muhammad is not the father of any of your men, but is the Messenger of Allah and the seal of the prophets.”<sup>29</sup>

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“ Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers.”<sup>30</sup>

## The Noble Messenger's ﷺ Supreme Intellect

The Noble Messenger, Muhammad ﷺ was bestowed with more knowledge than all of creation, including the Ambiyā' (upon them be Peace). He was given knowledge that nobody else was given, except for *'ilm al-ghayb*, possessed only by Allah Ta'āla.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

“With Him are the keys of the unseen—no one knows them except Him.”<sup>31</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: هَلْ تَدْرُونَ مَنْ أَجْوَدُ جَوْدًا؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: اللَّهُ أَجْوَدُ جَوْدًا، ثُمَّ أَنَا أَجْوَدُ بَنِي آدَمَ، وَأَجْوَدُهُمْ مَنْ بَعْدِي رَجُلٌ عَلِمَ عِلْمًا فَنَشَرَهُ يَأْتِي يَوْمَ الْقِيَامَةِ أَمِيرًا وَحْدَهُ. أَوْ قَالَ: أُمَّةٌ وَحْدَهُ.

“Anas ibn Malikؓ narrates: The Noble Messenger ﷺ said: “Do you know who the most generous of all is?” They [the Saḥābah] replied: “Only Allah and His messenger know.” The Noble Messenger ﷺ said: “Allah is the Most Generous, and then I am the most generous of Ādam’s children, and most generous after me is the man who gains knowledge and then spreads it; he shall be chief of a large tribe on the Day of Judgement.”<sup>32</sup>

Hujjat al-Islam Maulana Muhammad Qasim Nanothwiؒ writes:

“Allah Almighty is the Knower of the Unseen; the Omniscient. He is impervious to misjudgment, and the Noble Messenger ﷺ, though a mortal, is the greatest of Allah’s creation. He is a chosen servant of Allah Ta’āla, upon whom He showered a fraction of His excellence, including that of His knowledge. Thus Allah spoke, “And he speaks not of his own desire.”<sup>33</sup> and “It is but a Revelation Revealed.”<sup>34</sup>

when referring to the Noble Messenger ﷺ. These verses are testament to the fact that the Noble Messenger's ﷺ will and, by extension, knowledge were in actuality those of Almighty Allah.<sup>35</sup>

If not for his intellectual eminence, how did the Noble Prophet ﷺ, illiterate and unlearned, rise from the shadows of his ignorant, corrupt society with an ideology that put philosophies of the greatest thinkers to shame? The Noble Messenger ﷺ collected the finest ideas of life and death in a flawless, balanced doctrine with no equal: he presented to mankind an excellent system of ethics that lifted his followers from the abysmal night of the Jahiliyyah to the dawn of a blessed, magnificent epoch.

The intellectual advancements made by Muslim scholars that serve as the foundation of modern sciences are evidenced by the works they wrote on a vast sea of subjects; who were all these stalwarts if not students of the Noble Messenger ﷺ and his teachings?

The Noble Messenger ﷺ was no king or prince, no son of high prestige; he boasted no great business or inheritance, and in his life he earned no riches. Despite this, he won the hearts of his followers: they stood forever ready to give their lives on his command. The loyalty of his followers was not out of an infatuation that waned with the days, but out of a wholehearted love that burned strong throughout the Noble Messenger's ﷺ life, and remained steadfast after his passing. It was this undying affection for the Noble Messenger ﷺ that compelled them to leave their relations and dearest companions, to attack their sons and fathers in battle. Was this loyalty not testament to the Noble Messenger's ﷺ excellent character?

With the superiority of the Noble Messenger's ﷺ intellect and character firmly established, and his spirituality evident in his life, there is no question that he was a prophet of the likes of Mūsā and isa (upon them be Peace) and no objection can be made to his *nubuwwah*.<sup>36</sup>

### Other Characteristics of the Noble Messenger ﷺ

When the Noble Messenger ﷺ slept, his heart remained conscious; for this reason, the Noble Messenger's ﷺ sleep did not break his *wudu*' (ablution). This is true for all the other Ambiyā' (upon them be Peace) as well.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: فَقُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامُ قَبْلَ أَنْ تُؤْتِرَ قَالَ  
تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي

“Aishah <sup>رضي</sup> narrates: Then I said: “O Messenger of Allah! Do you sleep before you offer your *witr* prayer?” He replied: “My eyes sleep, but my heart does not.”<sup>37</sup>

عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُنَا... وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَائِمَةً عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ.

“Sharik ibn Abdullah ibn Abu Namr <sup>رضي</sup> narrates: “I heard Anas ibn Malik telling us: ‘And the Noble Messenger ﷺ slept only with his eyes, while his heart did not sleep, and likewise are the other ambiyā’; their eyes sleep and their hearts do not.’”<sup>38</sup>

Dreams of the Noble Messenger ﷺ and of all the other ambiyā' are revelations from Allah Ta'āla.

Thus did Ibrāhīm (upon him be Peace) prepare to slaughter his dearest son, Ismail (upon him be Peace) on being ordered do so in a dream:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى  
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مَعَ الصَّابِرِينَ  
فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ  
وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ  
قَدْ صَدَقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

“ Then when the boy reached the age to work with him, Abraham said, “O my dear son! I have seen in a dream that I must sacrifice you. So, tell me what you think.” He replied, “O my dear father! Do as you are commanded. Allah willing, you will find me steadfast.” Then when they submitted to Allah’s will, and Abraham laid him on the side of his forehead for sacrifice. We called out to him, “O Abraham! You have already fulfilled the vision.” Indeed, this is how We reward the good-doers.<sup>39</sup>

عَنْ عِمْرَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَامَ لَمْ يُوقَظْ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ لِأَنَّا لَا نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ.

“ Imran<sup>رضي</sup> narrates: “And when the Noble Messenger ﷺ slept, we did not wake him until he awakened himself, for we did not know what happened to him during his sleep.”<sup>40</sup>

### The Most Excellent *Durūd*

*Durūd* refers to invocations comprising of specific phrases that compliment and wish blessings upon the Noble Messenger Muhammad ﷺ.

The Durūd-e-Ibrāhīm is the *durūd* best preferred by the Noble Messenger ﷺ:

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: ... فَقُلْنَا: يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ، قَالَ: قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

“ Ka‘b ibn ‘Ujrah <sup>رضي</sup> narrates<sup>41</sup>: “Then we asked: ‘O Messenger of Allah, how do we pray for [the members of] your house?’ For Allah has taught us [only] to send you our greetings. He [the Noble Messenger ﷺ] replied: Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

“ ‘O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrāhīm and on the family of Ibrāhīm; verily You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrāhīm and the family of Ibrāhīm; verily You are Praiseworthy, Most Glorious.’”



### ‘Īsā (upon him be Peace): a Servant of Allah

‘Īsā (upon him be Peace) is a mortal servant of Allah and His messenger. Believing him to be the Son of God is shirk. The Noble Qur’ān specifically negates the notion of his sonhood:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ

“ [Remember] when ‘Īsā, son of Maryam, said, “O children of Isrā’īl, I am a messenger of Allah sent towards you.”<sup>42</sup>

وَقَالَتِ النَّصَارَى الْمَسِيحُ بْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ

“ And the Christians say, “Masīḥ [the Christ] is the Son of Allah.”<sup>43</sup>

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ بْنُ مَرْيَمَ

“ Certainly, they are unbelievers who assert: “The Messiah, the son of Maryam, is Allah himself.”<sup>44</sup>

By Allah’s omnipotence, ‘Īsā (upon him be Peace) was conceived without a father. ‘Īsā (upon him be Peace) did not die at the cross, but was raised to the heavens by Allah Ta‘āla. He will descend to earth when the Day of Judgement is close, and remain here for forty to forty-five years before passing away. He will be buried by the Noble Messenger’s ﷺ tomb.

إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

“ Surely, the case of ‘Īsā, in the sight of Allah, is like the case of Ādam. He created him from dust, then He said to him, “Be,” and he came to be.”<sup>45</sup>

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّ سِنِيَّ بِشَرٍّ وَلَمْ أَكُ بَغِيًّا

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

“ She said, “How shall I have a boy while no human has ever touched me, nor have I ever been unchaste?”<sup>46</sup>

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَاللَّهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلْيَكْسِرَنَّ الصَّلِيبَ وَلْيَقْتُلَنَّ الْخَنزِيرَ وَلْيَضَعَنَّ الْجِزْيَةَ وَلْيَتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعَى عَلَيْهَا وَلْيَتَذَهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ وَلْيَدْعُونَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ

“ Abu Hurairah <sup>رضي الله عنه</sup> narrates: “The Noble Messenger <sup>ﷺ</sup> said: ‘I swear to Allah! The son of Maryam will descend [to Earth]; he will be the ruler and establish justice, he will break the cross and kill the pig, and abolish the *jizyah*, and the camels will be left and cease to be used for riding. Verily, envy and hatred will leave the hearts of people, and verily, ‘Isā (upon him be Peace) will call people to offer them money, but there will be none in need.’”



## The Ruling for the Follower of a False Prophet

The Noble Messenger, Muhammad ﷺ is the Khātām al-Nabiyyīn (Seal of All Prophets), and there will be no nabi after him until the end of time. Whoever asks a false prophet for proof of their nubuwwah is a kāfir, because the demand for proof is an indication of doubt in the doctrine of Khatm al-Nubuwwah (Seal of Prophethood).

تَنَبَّأَ رَجُلٌ فِي زَمَنِ أَبِي حَنِيفَةَ وَقَالَ: أَمْهَلُونِي حَتَّى أَجِيئَ بِالْعَلَامَاتِ. فَقَالَ أَبُو حَنِيفَةَ-رَحِمَهُ  
اللَّهُ:- مَنْ طَلَبَ مِنْهُ عِلَامَةً فَقَدْ كَفَرَ لِقَوْلِ النَّبِيِّ ﷺ لَا نَبِيَّ بَعْدِي

“ A man professed prophethood in the time of Abu Hanifahؒ and said: “Give me time so that I may present evidence [of my prophethood].” Abu Hanifahؒ said: “Whoever asks him for proof has denied the Noble Messenger’s ﷺ words: ‘There is no messenger after me.’”<sup>47</sup>

## EXERCISES

### CHAPTER 6

#### A. Give concise answers to the following questions.

1. What is the difference between a nabi and a rasūl?
2. Are all of the Ambiyā' equal in rank?
3. How can one obtain *nubuwwah* or *risālah*?
4. Can a nabi sin?
5. Which nabi is the highest in rank?
6. Can there be a nabi after the Noble Messenger Muhammad ﷺ?
7. How many ambiyā' were sent to earth?
8. Which of the Ambiyā' (upon them be Peace) is it necessary to have faith in?
9. What are the characteristics of a nabi?
10. What is the ruling for someone who professes prophethood after the Noble Messenger Muhammad ﷺ, and for their followers?

**B. Mark the following statements as true or false.**

1. Some *rusul* were angels, some were jinn, and some were human. ☐
2. The teachings of all the Ambiyā' (upon them be Peace) are exactly the same, in both the Dīn and the Sharī'ah. ☐
3. The belief in the divine sonhood of 'Īsā (upon him be Peace) is a notion of kufr and shirk. ☐
4. Not all of the Ambiyā' are innocent; a nabi may sin. ☐
5. There is no difference between a nabi and a *rasūl*; both are sent to spread Allah's message. ☐
6. A nabi is the most enlightened of God's creation, for he obtains knowledge from the mankind's greatest thinkers. ☐
7. None other than a nabi is innocent. ☐
8. A nabi may err in good faith; however, this does not taint their innocence. ☐
9. The Ambiyā' are not equal in rank; the highest of the Ambiyā' is the Noble Messenger Muhammad ﷺ. ☐
10. The belief in a single nabi is enough for one's salvation; it is not imperative to believe in all of the Ambiyā'. ☐
11. The Ambiyā' are only chosen from humans, none of the Ambiyā' have been of the angels or the jinn. ☐
12. It is imperative to exalt every nabi; disrespecting any of the Ambiyā' removes an individual from the circle of Islam. ☐
13. Of all His creation, Allah Ta'āla has endowed the Noble Messenger Muhammad ﷺ with the most knowledge. ☐
14. Allah Ta'āla willed 'Īsā (upon him be Peace) to be conceived without a father, and 'Īsā (upon him be Peace) passed away after successfully delivering Allah Ta'āla's message. ☐
15. A nabi cannot sin; the possibility of a nabi erring in the duty given to them by Allah is unimaginable. ☐

**C. Choose the correct answer(s).**

1. Allah Ta‘āla chooses His prophets from the following:

- Jinn
- Humans
- Angels
- All of creation

2. After the Noble Messenger Muhammad ﷺ, there may exist the following:

- Saints
- Martyrs
- Another nabi
- Angels as ambiyā’

3. Of all the Ambiyā’ (upon them be Peace), the highest honor was bestowed upon the following:

- Nūḥ (upon him be Peace)
- Mūsā (upon him be Peace)
- Ibrāhīm (upon him be Peace)
- The Noble Messenger Muhammad ﷺ

4. It is impossible for a nabi to do the following:

- Commit a minor sin
- Commit a major sin
- Make a mistake in good faith
- Be mistaken in their *risālah*

5. Whoever professes nubuwwah after the Noble Messenger Muhammad ﷺ is the following:

- An Islamic philosopher
- A liar and a *dajjāl*
- Deserving of human sympathy
- A *kāfir* and a *zindīq*

6. The highest in rank among humans are the following:

- Mystics
- *Rusul*
- Jinn
- Angels

7. The doctrine of faith regarding 'Īsā (upon him be Peace) according to the Qur'ān and the Sunnah is the following:

- He passed away
- He was crucified
- He died on the cross and was later resurrected
- He was neither killed nor crucified; he was raised to the heavens

8. The teachings of all the Ambiyā' (upon them be Peace) are the same in terms of the following:

- Their fundamental faith and its sharī'ah
- Only their fundamental faith
- Only their sharī'ah
- There is no similarity between them

9. Whoever believes in some ambiyā' but denies others is the following:

- A mushrik
- Someone who may be pardoned
- Someone who is removed from the circle of Islam
- Someone who has committed the *makrūh taḥrīmi* (prohibitively disliked)

10. Nabūwwah and *risālah* are bestowed upon the following:

- Those who strive to obtain it
- Those who display great courage and generosity
- Those who receive an excellent education
- Those who are specially chosen by Allah

11. Whoever has faith in all of the Ambiyā' (upon them be Peace) but does not accept the Noble Messenger ﷺ as the Khātam al-Nabiyyīn is the following:

- Mistaken in good faith
- A *mulḥid* and *zindīq*
- A mushrik who has committed a major sin
- Entitled to the freedom of belief

12. Every nabi sent by Allah Ta'āla is the following:

- Honest and loyal
- Of excellent morals
- Entitled to a fee for their work
- Able to conceal the sins of others

13. The following possess *'ilm al-ghayb* and are omnipresent:

- Mūsā (upon him be Peace)
- 'Īsā (upon him be Peace)
- The Noble Messenger Mohammed ﷺ
- None of the Ambiyā' (upon them be Peace)

14. The belief in all of the Ambiyā' (upon them be Peace) is the following:

- A demonstration of high morals
- A part of the ḍarūriyyāt of the Dīn
- *Mustaḥabb*
- A demonstration of unity among Muslims

15. Considering the Noble Messenger Mohammed ﷺ to be a great reformer and the wisest of men, but denying that he was worthy of *risālah* is the following:

- Permissible
- Kufr
- A major sin
- A demonstration of open-mindedness

## ANGELS AND JINN

Created from *nūr* (light), angels are delicate, ethereal beings that do not procreate and are genderless. Although they are invisible, angels may manifest in different forms, and have been assigned various duties by Allah Ta‘āla.

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ  
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

“ Are not arrogant against His worship, nor are they sluggish. They proclaim His purity night and day, never slackening.<sup>1</sup>

Faith in angels is imperative; they are mentioned in the Qur’ān, the Ḥadīth, and the noble divine scriptures.

أَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

“ The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers.<sup>2</sup>

The disbelief in angels removes an individual from the fold of Islam.

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

“ And he who disbelieves in Allah and His angels and His books and His messengers and the Last Day, has strayed far away.<sup>3</sup>

Angels do not disobey Allah Ta‘āla and are pure of sin.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“ On which are angels, stern and severe, who do not disobey Allah in what He orders them, and do whatever they are ordered to do.<sup>4</sup>

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا

“ How many angels there are in the heavens whose intercession cannot benefit [any one] at all.<sup>5</sup>

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ

“ Aisha <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Angels were created [by Allah] from light; jinn were created from sparks of fire; and Ādam was created from what has been described to you.’”<sup>6</sup>

Only Allah knows the total number of angels in existence; however, we do know that they differ in rank, and that some are greater than others.

### The Angels Closest to Allah:

**Jibrā'īl (upon him be Peace).** a powerful, noble, and venerable angel. Throughout the ages, he has delivered divine revelation from Allah to His messengers (upon them be Peace).

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ  
ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ  
مُطَاعٍ ثَمَّ أَمِينٍ

“ Verily it is a Word brought by an honored messenger, the one possessing power and a high status with the Lord of the Throne, the one obeyed there, trusted.<sup>7</sup>

عَنْ ابْنِ عَبَّاسٍ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ الْمَلَائِكَةِ جِبْرِيلَ

“ Ibn Abbas <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Shall I not tell you of the best among angels? It is Jibrā'īl.’”<sup>8</sup>

**Mīkā'īl (upon him be Peace).** the angel whose duty is to bring rain, grow crops, and provide all of Allah's creation with their sustenance.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

“ Whoso is an enemy to Jibrīl and Mīkā'īl, then surely Allah is an enemy to the infidels.<sup>9</sup>

**Isrāfīl (upon him be Peace).** The angel who will blow the *ṣūr* (trumpet) on the Day of Judgement, the terrible blare of which will

end everything. When he blows on it once more, all of creation will be resurrected to appear before Allah Ta'āla.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ طَرْفَ صَاحِبِ الصُّورِ مُذْ وَكَّلَ بِهِ مُسْتَعِدٌّ يَنْظُرُ نَحْوَ الْعَرْشِ مَخَافَةً أَنْ يُؤْمَرَ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ كَأَنْ عَيْنَيْهِ كَوْكَبَانِ دُرِّيَّانِ

“ Abu Hurairah <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Since being assigned his duty, the angel in charge of blowing the trumpet has his eyes raised to the heavens as he waits for the order; afraid that if he looks away, the order shall be given before his eyes return. This angel’s eyes are like two stars of pearl.’”<sup>10</sup>

**Izrā’īl (upon him be Peace).** The angel of death, who appears in the last hour of every mortal to take their life.

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

“ Say thou: “The angel of death who is set over you shall cause you to die, thereafter you shall be returned to your Lord.”<sup>11</sup>

Apart from the four major angels, names of other angels are also found in the Qur’ān and the Sunnah: Hārūt and Mārūt; Rizwān; Munkir and Nakīr; and others.

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّا كُنْتُمْ

“ And they will call [Mālik, the keeper of the Hell], “O Mālik, let your Lord do away with us.” He will say, “You have to stay on.”<sup>12</sup>

Other angels have been assigned various duties by Allah Ta‘āla: the Kirāman Kātibīn write down the deeds of humans; others protect humans; some praise Allah endlessly; others worship him endlessly; some hold His ‘Arsh; others stand guard at the gates of Jannah and Jahannum; some stand patiently in file beneath the ‘Arsh; others swiftly deliver to the Noble Messenger ﷺ the prayers sent to him from Earth; some question the dead in their graves about their faith and deed; others answer “*āmīn*”<sup>13</sup> to the prayers of humans; some descend to Earth to help believers and bring them peace, as in the Battle of Badr and other instances; others are sent to inflict punishment upon wrongdoers, such as the people of Lūt, ‘Ād, and Thamūd; some serve the dwellers of Jannah; and some, among whom is the angel Anīs, punish the wretched in Jahannum.

وإِنَّ عَلَيْكُمْ لَحَافِظِينَ  
كِرَامًا كَاتِبِينَ  
يَعْلَمُونَ مَا تَفْعَلُونَ

“While [appointed] over you there are watchers, who are noble writers [of the deeds], who know whatever you do.”<sup>14</sup>

يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

“Your Lord will reinforce you with five thousand of the angels, each having distinct marks.”<sup>15</sup>

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

“Only if you were to see [them] when the angels take out the souls of those who disbelieve, beating their faces and their backs, and [saying] “Taste the punishment of the flaming Fire.”<sup>16</sup>

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

“Surely, Allah and His angels send blessings to the Messenger.”<sup>17</sup>

عَلَيْهَا مَلَائِكَةٌ غِلَظُ شِدَادٍ

“Appointed on which are angels, stern and severe.”<sup>18</sup>

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

“The angels and the Spirit descend in it, with the leave of your Lord, along with every command.”<sup>19</sup>

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: إِذَا أَمَّنَ الْإِمَامُ فَاَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Abu Hurairah رضي narrates: “The Noble Messenger ﷺ said: ‘When the Imam says ‘Āmīn’, [you must] say it as well; whoever says ‘Āmīn’ with the angels has the sins of their past forgiven.”<sup>20</sup>

قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ

“The Noble Messenger ﷺ said: “Verily Allah has angels who roam the Earth and deliver to me the prayers sent to me by my people.”<sup>21</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: إِذَا قُبِرَ الْمَيِّتُ، أَوْ قَالَ: أَحَدُكُمْ، أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَرْقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ

“Abu Hurairah رضي narrates: “The Noble Messenger ﷺ said: ‘When a dead person is buried,’ or in another narration, ‘When one of you is buried, two black-skinned and blue-eyed angels come to

him; one is named Munkar, and the other Nakīr.”<sup>22</sup>

When given human form by Allah Ta‘āla, angels are male and never female. Examples include the angel who appeared to Mariam (upon her be Peace).

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“ Then We sent to her Our Spirit, Jibra’īl, and he took before her the form of a perfect human being.”<sup>23</sup>

### **The Faith of the Polytheists of Makkah**

The polytheists of Makkah believed that angels were the daughters of Allah Ta‘āla. The Qur’ān specifically repudiates this faith:

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا

“ They have held angels, who are the servants of al-Raḥmān, as females.”<sup>24</sup>

### **Jinn**

Jinn are one of Allah Ta‘āla’s ancient creations: they are made of fire, and have existed long before humans.

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

“ As for the Jānn [the first Jinn], We created him earlier from the fire of the scorching wind.”<sup>25</sup>

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“ [Remember] when your Lord said to the angels, “I am going to create a deputy on the earth!””<sup>26</sup>

Jinn have no visible body—they are invisible spirits. However, jinn can take any form they wish, usually appearing as snakes, cats, or dogs. Jinn inhabit various parts of the earth and remain unseen.

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ

“ Indeed, he sees you—he and his company—from where you do not see them.<sup>27</sup>

عَنْ أَبِي ثَعْلَبَةَ الْخَشَنِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -:  
الْجِنُّ ثَلَاثَةٌ أَصْنَافٍ: صِنْفٌ لَهُمْ أَجْنَحَةٌ يَطِيرُونَ فِي الْهَوَاءِ، وَصِنْفٌ حَيَّاتٌ وَكِلَابٌ، وَصِنْفٌ  
يَحْلُونَ وَيُظْعَنُونَ

“ Abu Tha‘labah <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Jinn are of three types: those with wings to fly, those which appear as snakes and dogs, and those which can climb and descend.’”<sup>28</sup>

Generally speaking, jinn are not more powerful than humans. They do, however, possess special abilities, like the power to become invisible and travel great distances in a short time, and to assume various forms. They also have very long lives that span hundreds of years.

إِنَّ الْجِنَّ يَمُوتُونَ قَرْنًا بَعْدَ قَرْنٍ

“ Jinn die century after century.<sup>29</sup>

Like humans, jinn possess a mind and feel emotion; accordingly, they are subject to Allah’s commands and accountable for their deeds.

يَا مَحْشَرِ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رَسُولٌ مِّنْكُمْ يَقْصُونَ عَلَيْكُمْ آيَاتِي وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

“ O species of Jinn and mankind, had the messengers not come to you, from among yourselves, who used to relate My verses to you, and used to warn you of the encounter of this your day?<sup>30</sup>

Imam Razi<sup>ؒ</sup> writes:

إِنَّ الْجِنَّ مُكَلَّفُونَ كَالْإِنْسِ

“ Jinn are accountable as humans are.<sup>31</sup>

Like humans, jinn exist in various groups: Muslim and kāfir; good and bad.

وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا

“ And that some of us are [already] righteous, and some of us are otherwise, and we were on different ways.<sup>32</sup>

Like many other creatures, jinn procreate.

أَفْتَتَخَذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا...

“ Do you still take him and his progeny as friends instead of Me, while they are enemy to you? Evil is he as substitute [of obedience to Allah] for wrongdoers.<sup>33</sup>

Jinn need sustenance to survive; according to some aḥadīth, jinn consume bones and coal, among other things.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَدِمَ وَقَدْ الْجِنَّ عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالُوا: يَا مُحَمَّدُ إِنَّهُ أَمَّا أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْتَةٍ أَوْ حُمَمَةٍ فَإِنَّ اللَّهَ جَعَلَ لَنَا فِيهَا رِزْقًا. قَالَ: فَنَهَى النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عَنْ ذَلِكَ

“ Abdullah ibn Mas‘ud <sup>رضي</sup> narrates: “A delegation of jinn came to the Noble Messenger ﷺ and said to him: ‘O Muhammad, do not let your people clean themselves with bone, dung, and coal, for Allah Ta‘āla has provided sustenance for us in these.’ The Noble Messenger ﷺ accordingly forbade us from doing so.”<sup>34</sup>

### The Ways of Jinn Before the Noble Messenger ﷺ

Before the Noble Messenger ﷺ was delegated, jinn would ascend to the heavens to steal knowledge that they would then relay to soothsayers. Since the Noble Messenger ﷺ was delegated, jinn are no longer allowed to eavesdrop in the heavens and a meteor is hurled at them when they try to do so.

وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

“ And that we used to sit at places therein to listen; but if one will [try to] listen now, he will find a flame in ambush for him.<sup>35</sup>

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ

“ And assuredly We have bedecked the nearest sky with lamps, and We have made them missiles for pelting devils.<sup>36</sup>

### Beliefs About Jinn in the Jāhiliyyah

People would seek refuge with jinn during the Jāhiliyyah (the period prior to the delegation of the Noble Messenger ﷺ). A

common prayer one would fervently utter for protection on a night spent in the forest was “أَعُوذُ بِعَظِيمِ هَذَا الْوَادِي مِنَ الْجِنِّ” (I seek refuge with the greatest of the Jinn in this valley), among others. These prayers, expressing vulnerability and subjugation, empowered jinn and gave them a sense of lordship over men. After the Noble Messenger ﷺ was delegated, the practice of entreating jinn for protection was abandoned.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ رِجَالًا مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

“ And persons among mankind have been seeking refuge with persons of the Jinn, so that they increased them in evilness.<sup>37</sup>

### **Jinn Among the Ṣaḥābah <sup>رضي</sup>**

Some jinn possessed the honor of being among the Ṣaḥābah<sup>رضي</sup>; at Nasībain some jinn were given the privilege of directly hearing the Noble Messenger ﷺ recite the Noble Qurʾān.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

“ Say, “It has been revealed to me that a group from Jinn has listened [to the Qurʾān], and said [to their people], ‘Indeed, we have heard an amazing Recital [the Qurʾān].’”<sup>38</sup>

### **The Fate of Jinn**

Righteous jinn will enter Jannah, while nonbelieving and wrongdoing jinn will perish in Jahannum.

وَأَنَا ظَنَنْتُ أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا  
وَأَنَا لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا  
وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَوْا رَشَدًا  
وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

“ And that we have now believed that we can never frustrate Allah on the earth, nor can we baffle Him by escape, and that when we heard the Guiding Discourse, we believed in it; so, if one believes in his Lord, he will have no fear of either any curtailment [in his reward] or any excess [in his punishment], and that some of us are Muslims, and some of us are unjust. Now, those who submitted to Islam have found out the right path. As for the unjust, they have become firewood for Hell.<sup>39</sup>

Evil jinn are called *shayāṭīn* (devils); the Noble Qurʾān is filled with mention of them.

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ

“ Surely the devils are ever inspiring their friends.<sup>40</sup>

### Iblīs, the Cursed

Iblīs is also of the Jinn; but he was once highly pious, and was raised to the heavens to live with the angels. When Ādam (upon him be Peace) was created, Iblīs refused to bow before him and was cursed and banished from the heavens as a result. Allah has granted him respite until Yawm al-Qiyāmah, and Iblīs continues to lead God's creation astray; he and his followers will perish in Jahannum.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ  
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

“ [Recall] when We said to the angels, “Prostrate yourselves before ‘Ādam.” So, they prostrated themselves, all of them but Iblīs [Satan]. He was of the Jinn, so he rebelled against the command of your Lord. Do you still take him and his progeny as friends instead of Me, while they are enemy to you? Evil is he as substitute [of obedience to Allah] for wrongdoers.<sup>41</sup>

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

“ I will definitely fill Jahannam with you and with those who will follow you from among them, all together.<sup>42</sup>

### Disbelief in the Jinn

Because it is proven by the Qur’ān and the Ḥadīth, anyone who denies the existence of the jinn is leaves the fold of Islam.

وُجُودُ الْجِنِّ وَالشَّيَاطِينِ وَالْمَلَائِكَةِ ثَابِتٌ بِالشَّرْعِ وَأُنْكِرُهُ الْفَلَسَفَةُ

“ The existence of jinn and *shayāṭīn* has been proven by the Sharī‘ah, although philosophers have denied it.<sup>43</sup>

## EXERCISES

### CHAPTER 7

#### A. Give concise answers to the following questions.

1. What did Allah Ta‘āla create angels from? Describe their physical state.
2. How many angels are there in existence?
3. What duties has Allah Ta‘āla assigned to angels?
4. What is the ruling for whoever denies the existence of angels?
5. Who are the four closest angels, and what are their duties?
6. What are the teachings of the Qur’ān and the Sunnah about jinn?
7. Are jinn also subject to the commands of Allah and His prophet ﷺ?
8. What is the ruling for whoever denies the existence of jinn or angels?
9. What are the differences between jinn and angels?
10. What are shayāṭīn, and what do they do?

**B. Mark the following statements as true or false.**

1. Angels are Allah Ta‘āla’s creation; sometimes they disobey Allah. ☐
2. Angels are pure of all needs like hunger, thirst, or weariness. ☐
3. Although Jibrīl (upon him be Peace) is a great angel, he sometimes errs in delivering divine revelation. ☐
4. Believing angels to be the daughters of Allah Ta‘āla is shirk. ☐
5. Angels are of a higher rank than ambiyā’. ☐
6. Like angels, jinn do not procreate. ☐
7. Like humans, jinn belong to various factions: some are Muslim, some are kāfir; some are good, some are bad. ☐
8. Some jinn have the honor of being among the Ṣaḥābah<sup>رضي</sup>. ☐
9. It is permissible to deny the existence of jinn, as its confirmation is not included in the ḍarurīyyāt of the Dīn. ☐
10. Generally speaking, jinn are not more powerful than humans; however, they possess certain powers that humans do not. ☐

## THE DIVINE NOBLE SCRIPTURES

Allah Ta‘āla has delivered divine noble scriptures to His prophets to guide mankind in faith and deed. The belief in every divine scripture whose existence is proven is a fundamental creed of the ḍarūriyyāt of the Dīn, and the denial of any removes an individual from the circle of Islam.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

“ And who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter.<sup>1</sup>



Most of the divine scriptures have faded from the memory of man and become lost in history; but among those still known, read, and practiced are the Noble Qur’ān, which was delivered to the Noble Messenger Muhammad ﷺ, the Torah, which was delivered to Mūsā (upon him be Peace), the Injīl (Bible), which was delivered to ‘Īsā (upon him be Peace), and the Zabūr (Psalms), delivered to Dāwūd (upon him be Peace).

وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ

“ And We gave him the Injīl having guidance and light therein.<sup>2</sup>

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

“ Surely We have sent down the Torah, in which there was guidance and light.<sup>3</sup>

وَآتَيْنَا دَاوُودَ زَبُورًا

“ And We have given Zabūr to Dawūd.<sup>4</sup>

According to some narratives, Allah Ta‘āla has delivered one hundred and four scriptures to His messengers. Of these, ten were delivered to Ādam (upon him be Peace), ten to Shīsh (upon him be Peace), thirty to Idrīs (upon him be Peace), and ten to Ibrāhīm (upon him be Peace).

### The Noble Qur’ān

All the divine scriptures but one have suffered perversion at the hands of men, often the very ones who preached them. Only the Noble Qur’ān remains in its original state and will be preserved until the end of time. Unchanged too will remain the meanings of the Noble Qur’ān, for Allah Ta‘āla has taken it upon Himself not only to preserve the words of His last revelation, but its *tafsīr* (explanation) as well.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

“ And who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter.<sup>5</sup>

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ  
لَّا تَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

“Surely those who have rejected the advice [the Qur’ān] when it came to them [are the ones who adopted perversity, and are not hidden from Us]. And surely, it is an unassailable book that cannot be approached by falsehood, neither from its front, nor from its behind—a revelation from the All-Wise, the Ever-Praised.”<sup>6</sup>

يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ وَيَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

“Who write the Book with their hands and then say, ‘This is from Allah.’”<sup>7</sup>

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

“Although a group of them used to hear the word of Allah, and then, having understood it, used to distort it knowingly?”<sup>8</sup>

### Differences Between the Noble Qur’ān and Other Divine Scriptures

- The Noble Qur’ān is the last and most superior divine scripture, and its law revokes all which precedes it. The Noble Qur’ān is the only divine scripture that remains unchanged and true; existing versions of the Torah, the New Testament, and the Psalms are untrue forms of the original, and the belief in their veracity is kufr.

As Allah Ta‘āla states:

يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ

“They write out the book with their hands and say thereafter: “This is from Allah.”<sup>9</sup>

- Other divine scriptures were revealed in their entirety at once, while the Noble Qur’ān was revealed according to circumstance over the course of twenty-eight years.
- Previous scriptures were divine only in their meanings, but the Noble Qur’ān is divine in both its meanings and its language, the likes of which do not exist.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ

“If you are in doubt about what We have revealed to Our servant, then bring a sūrah similar to this, and do call your supporters other than Allah, if you are true.”<sup>10</sup>

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ  
لِبَعْضٍ ظَهِيرًا

“Say, “If all the humans and jinn join together to produce anything like this Qur’ān, they will not [be able to] come up with anything like it, even if they assist one another.”<sup>11</sup>

- Countless Muslims continue to commit the Noble Qur’ān to memory. This practice is not common in the case of other divine scriptures.

- Commandments in the divine scriptures before the Noble Qur'ān were either too severe or too lenient, but the law of the Noble Qur'ān is objective, moderate, and relevant to every stage of man's social evolution.

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا  
النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

“ And relieves them of their burden, and of the shackles that were upon them. So, those who believe in him and support him, and help him and follow the light sent down with him—those are the ones who are successful.<sup>12</sup>

- Divine scriptures preceding the Noble Qur'ān were relevant to a specific era, while the Noble Qur'ān was delivered to guide mankind evermore to the Day of Reckoning.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ: يَعْني الْقُرْآنَ وَإِنَّا لَهُ لَحَافِظُونَ: مِنْ أَنْ يُزَادَ فِيهِ أَوْ يُنْقَصَ مِنْهُ. قَالَ  
قُتَادَةُ وَثَابِتُ الْبُنَانِي: حَفِظَهُ اللَّهُ مِنْ أَنْ تَزِيدَ فِيهِ الشَّيَاطِينُ بَاطِلًا أَوْ تُنْقَصَ مِنْهُ حَقًّا، فَتَوَلَّى  
سُبْحَانَهُ حَفِظَهُ فَلَمْ يَزَلْ مَحْفُوظًا

“Verily We who have revealed the Admonition,” meaning the Qur'ān. And, “We are its Guardians,” meaning [its Guardians] from any addition to or removal from it. Qatadah and Thabit Al-Bunani said: “Allah has protected it [the Qur'ān] from any false additions made to it and any removal from its truth by the *shayāṭīn*, thus assuming the responsibility of preserving it, and so it has remained safe.”<sup>13</sup>



## **The Veracity of the Noble Qur'ān**

The Noble Qur'ān is widely acknowledged as the most authentic scripture in existence, and rightfully so, as it has undergone no amendment: every word and letter of the text remain as they were at the time of their revelation from Allah more than fourteen hundred years ago. Discrepancies found in Qur'ānic pronunciation are only mistakes in its recitation which are promptly identified and rectified. Exceptional care is exercised in preserving the original text of the Noble Qur'ān, a practice that is entirely absent in the case of other religious scriptures. Doubting the legitimacy of the Noble Qur'ān simply because there is little mention of the scripture in historical narratives, or because it was unknown by other peoples at the time of its revelation is akin to doubting whether the sun truly rises and sets because of the differences in time zones across the world, even as its movement is witnessed everywhere.

The Noble Qur'ān challenges those who question the book's divinity to produce a work similar to it, or even a single verse of its like. Unsurprisingly, no critic of the Noble Qur'ān, however vehement his vilification, has succeeded in meeting this summons. It is not so difficult to gather the eloquent writers of the world and pay them to curate a single verse with likeness to the Noble Qur'ān, thus refuting the scripture for good; once disproved, the Noble Qur'ān would fade from relevance and mankind would eventually forget of it. But alas, no power on earth has triumphed over the Noble Qur'ān: the light of Truth—harsh as it may be on the shadows of Evil—cannot be dimmed, much less extinguished.

That said, the indisputable honesty of the man who imparted the Noble Qur'ān to the world is essentially the greatest testament to its truth: praise for the virtuosity of the Last Messenger ﷺ appears in the divine scriptures that precede the Noble Qur'ān, but these—as mentioned previously—have long since been altered and are missing much, if not most, of their original text.

Indeed, the Noble Qur'ān is the most glorious miracle of the Noble Messenger ﷺ, and one of the mightiest proofs of the truth of Islam.

## EXERCISES

### CHAPTER 8

**Give concise oral answers to the following questions:**

1. Is it necessary to believe in the divine scriptures?
2. What are the five main differences between the Noble Qur'ān and the divine scriptures preceding it?
3. Is it permissible to believe that the Noble Qur'ān may be or has been altered?
4. What is the greatest miracle of the Noble Messenger ﷺ?
5. How many scriptures has Allah Ta'āla delivered to man in all?

**B. Mark the following statements as true or false.**

1. Like the belief in the Ambiyā' (upon them be Peace), the belief in the divine noble scriptures is also an essential part of Islamic faith. □
2. The teachings of other divine scriptures can also be followed alongside the teachings of the Noble Qur'ān. □
3. Like the Noble Qur'ān, the Torah, the Zabūr, and the Injīl are also preserved in their original states. □

4. The meanings and interpretations of the Noble Qur'ān can be altered according to necessity. □
5. It is permissible to write a translation of the Noble Qur'ān without the original Arabic text. □
6. Like other divine scriptures, the Noble Qur'ān was revealed at once in entirety. □
7. The denial of any of the divine noble scripture necessitates the denial of the Noble Qur'ān. □
8. Accepting the text of the Noble Qur'ān, but interpreting it in a manner that contradicts the consensus of the Ummah is *kufr*, *zindiqah*, and *ilhād*. □
9. To be a Muslim, it is necessary to believe in the entire Noble Qur'ān; likewise, only the complete denial of the Noble Qur'ān can make someone a *kāfir*. □
10. The belief that modern practices are superior to the teachings of the Noble Qur'ān is permissible by virtue of this belief indicating one's open-mindedness. □

**C. Choose the correct answer(s).**

1. The following is necessary to be a Muslim:

- The belief in angels
- The belief in the divine scriptures
- The belief in all the *ḍarūriyyāt* of the Dīn
- Open-mindedness

2. The following are protected from alteration:

- The Torah
- The words of the Noble Qur'ān
- The meanings and interpretations of the Noble Qur'ān
- The Ḥadīth

3. The following removes an individual from the circle of Islam:

- Complete denial of the Noble Qur'ān
- The denial of a single Qur'ānic verse
- The failure to implement the rulings of the Noble Qur'ān
- Considering any other law or teaching to be superior to that of the Noble Qur'ān.

4. The following, like Allah Ta'āla Himself, are eternal:

- The Ḥadīth
- The Noble Qur'ān
- All of Allah Ta'āla's qualities
- Angels and jinn

5. Mockery of the following removes an individual from the circle of Islam:

- The Noble Qur'ān
- A virtuous person
- The Sunnah
- The *adhān* (call to prayer), *ṣalāh*, *masjid*, or any Islamic practice

## QIYĀMAH AND ITS SIGNS: PART ONE

Qiyāmah is the terrible blare of the trumpet blown by the noble angel Isrāfīl (upon him be Peace). The sound will cause an earthquake whose terror will kill all of the Creation. Soon afterwards, the ground will burst; mountains will sway like balls of cotton; the stars and planets will crumble and fall; the light of the sun will die, plunging the world into darkness; and the skies will explode as the Universe sinks into death.



All of the Ambiyā' (upon them be Peace) warned their people of this grim hour, and the Noble Messenger ﷺ, the final messenger of Allah, was the last prophet to apprise the world that Qiyāmah was near. As the Noble Qur'ān confirms:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“ The Hour [of doom] has drawn near, and the moon has split asunder.<sup>1</sup>

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

“ They are waiting for nothing but for the Hour [of Doom] that it should come upon them suddenly. So, its signs have already come. Then, once it will come upon them, how would they have an opportunity to accept the advice [already] given to them?<sup>2</sup>

Only Allah knows the exact time of Qiyāmah, or even the century or date of its commencement. This great secret has not been revealed to any creature: prophet or angel. When the Noble Messenger ﷺ was asked when Qiyāmah would occur, he replied:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

“ The one being questioned is no more knowledgeable than the one who questions.<sup>3</sup>

### The First and Second *Nafkhah*

Forty years after the first *nafkhah* (blow of the trumpet), Isrāfīl (upon him be Peace) will blow the trumpet once again. This will resurrect all of the Creation: people will rise from their graves and begin to gather in Al-Maḥshar (The Gathering Place). The first *nafkhah*, marking Death, is called *al-nafkhah al-ʿulā* (The First Blow [of the trumpet]), while the second *nafkhah*, marking Resurrection, is called *al-nafkhah al-thānīyah* (The Second Blow [of the trumpet]).

The purpose of Qiyāmah is to reward the obedience and disobedience of mortals and jinn to Allah and His messengers (upon them be Peace); to bring justice to those who were oppressed; to give everyone their rights which they were denied; and to deliver to the unjust the punishment they deserve.

The period between the first *nafkhah* and the entry of the Creation into Jannah or Jahannum is also called Al-Qiyāmah.

The Ambiyā' (upon them be Peace) before the Noble Messenger ﷺ apprised their people of some of the signs of Qiyāmah; however, because the Noble Messenger ﷺ was the last messenger of Allah and no prophets would follow him, the signs he told of Qiyāmah are the most detailed: they warn mankind to prepare for the Day of Judgement, to mend their ways, and to be wary of over-indulgence in worldly pleasures. The Noble Messenger ﷺ often spoke to the Ṣaḥābah of the signs of Qiyāmah, at times briefly and at times in detail; the great importance he gave to this matter is reflected in the following ḥadīth from *Ṣaḥīḥ Muslim*:

وَعَنْ أَبِي زَيْدٍ عَمْرُو بْنِ أَخْطَبِ الْأَنْصَارِيِّ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهُرُ، فَنَزَلَ فَصَلَّى ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ، فَأَعْلَمْنَا أَحْفَظْنَا

“ Abu Zaid Amru ibn Akhtab al-Ansari<sup>رضي</sup> narrates: “The Noble Messenger ﷺ lead us in Fajr prayer, then ascended the pulpit and addressed us until Dhuhr; then descended [from the pulpit] and offered his prayers, and ascended the pulpit [again] and addressed us until ‘Asr; he descended and offered his prayers, then ascended the pulpit [again] and addressed us until sunset; he told us of what had happened and of what would happen; thus the most knowledgeable among us are those who recall the most [of his address].”<sup>4</sup>

The signs of Qiyāmah mentioned in the Noble Qur’ān are those which will be manifest near the hour of Qiyāmah. However, the Noble Messenger ﷺ has mentioned many other signs of varying significance in several aḥādīth. In his book *Al-ishā‘ah li ashraṭ as-sā‘ah*, Imam Muhammad Ibn Abd-ur-Rasul Barzanji categorizes the signs of Qiyāmah into the following three types:

1. Distant signs
2. Middle signs
3. Final signs

## Distant Signs

These are called the distant signs because the period of time between their appearance and the commencement of Qiyāmah is relatively the longest. The distant signs of Qiyāmah have all become manifest, and they include the delegation of the Noble Messenger ﷺ, the splitting of the moon, the demise of the Noble Messenger ﷺ, the establishment of the *khilāfah*, Sayyiduna Uthman<sup>رضي</sup> and Sayyiduna Hussain<sup>رضي</sup> being martyred, the Battle of Siffin, and the brokering of a treaty between two great Muslim factions on the hand of Sayyiduna Hasan<sup>رضي</sup>.

## The Tartar Unrest

Among the distant signs of Qiyāmah foretold in various aḥādīth is a great unrest caused by the Tartars. The aḥādīth describing this omen have been narrated by Imam Al-Tirmidhi<sup>رضي</sup>, Imam Al-Bukhari<sup>رضي</sup>, Imam Muslim<sup>رضي</sup>, and Ibn Majah<sup>رضي</sup>. The ḥadīth found in *Saḥīḥ al-Bukhārī* pertaining to the Tartar unrest is as follows:

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: لَا تَقُومُ السَّاعَةُ حَتَّى تَقَاتِلُوا التُّرْكَ صِغَارَ الْأَعْيُنِ حُمَرُ الْوُجُوهِ ذُلْفَ الْأَنْوَابِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ

“ Sayyiduna Abi Hurairah<sup>رضي</sup> narrates: The Noble Messenger ﷺ said: “The Hour [Qiyāmah] will not commence until you war with Turks whose eyes will be small, whose faces red will be red and of thickness and roundness akin to a shield covered with layers of leather; the Hour [Qiyāmah] will not commence until you fight a people with shoes of hair.”<sup>5</sup>

Elaborating on other related aḥādīth, noted scholar Imam Nawawī<sup>ؒ</sup> (AH 631-676), a first-hand witness to the Tartar invasion, writes the following:

“ All of the predictions [regarding Qiyāmah] made by the Noble Messenger ﷺ are his miracles: the war with the Turks was indeed fought, and they possessed all the attributes that the Noble Messenger ﷺ mentioned: small, red faces; small, flat noses; wide faces akin to shields with layers of leather; and they wore shoes of hair. The same people are present in our time—Muslims have fought them repeatedly, and continue to do so. We pray to Allah to grant the Muslims a favorable outcome in this matter and in all others, to bless them [the Muslims] with His protection always, and to bestow His mercy on His messenger ﷺ, who spoke not of his own desire but only of what was revealed to him [by Allah].

### *The Fire of the Hejaz*

Another distant sign of Qiyāmah predicted by the Noble Messenger ﷺ is a great fire in the region of the Hejaz. Imam Al-Bukhari<sup>ؒ</sup> and Imam Muslim<sup>ؒ</sup> have copied the following ḥadīth as narrated by Abu Hurairah:

قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ،  
تُضِيُّ أَعْنَاقَ الْإِبِلِ بِبُصْرَى

“ The Noble Messenger ﷺ said: “The Hour [Qiyāmah] will not commence until there emerges a fire from the land of Hejaz, illuminating the necks of the camels in Bosra.”<sup>6</sup>

*Fath al-bari* also references the following narration of the same ḥadīth by Sayyiduna Umar<sup>رضي الله عنه</sup> in further detail:

عَنْ عُمَرَ بْنِ الْخَطَّابِ يَرْفَعُهُ: لَا تَقُومُ السَّاعَةُ حَتَّى يَسِيلَ وَادٍ مِنْ أَوْدِيَةِ الْحِجَازِ بِالنَّارِ تُضِيُّ لَهُ أَغْنَاقُ الْإِبِلِ بِبُصْرَى

“ Umar ibn al-Khattab<sup>رضي الله عنه</sup> narrates: The Noble Messenger ﷺ said: “The Hour [Qiyāmah] will not commence until a valley of the valleys of Hejaz fills with a fire that will illuminate the necks of the camels in Bosra.”

Bosra is a famous city in the Levant lying between Madinah and Damascus. This great fire, as predicted in some aḥādīth, did indeed rise from the outskirts of Madinah. The fire started on Friday, 6 Jamadi al-Thaniyah, AH 654 and quickly spread for miles, turning all the mountains in its way to ash. It burned for fifty-two days, until Sunday, 27 Rajab of the same year, and took about three months to cool entirely. The flames of this fire could be seen from Makkah, Yanbu, and even from places as distant as Bosra. News of the fire spread quickly throughout the Muslim world; scholars, historians, and poets of that time have discussed it in length in their works. Imam Nawawī<sup>رحمته الله</sup> comments the following on the aforementioned ḥadīth:

“ The fire of which the ḥadīth apprises us is one of the certain signs of Qiyāmah. At present, in the year AH 645, a great fire has arisen from the East of al-Madinah al-Munawwarah, near al-Hurrah. News of this fire has consistently reached all of the Levant and its cities, and I myself was informed of it by people from Madinah, who were present at the time the fire erupted.

Eminent scholar Imam Al-Qurtubī<sup>رحمته الله</sup>, another intellectual of that time, has described the fire of the Hejaz in further detail in his

book *Al-tazkirah bi 'umur al-akhirah*. Referencing the same ḥadīth, he writes:

“ From al-Madinah al-Munawwarah in the Hejaz emerged a fire. It was preceded by a mighty earthquake, which started on Wednesday night, 3 Jumad al-Ukhra, AH 654, after ‘Ishā’, and continued until early Friday morning. The fire started in al-Qaridah, which is near al-Hurra, and appeared in the form of a great city surrounded by two walls with towers and minarets. Also could be seen people stoking this fire, and everything in its path was melted and destroyed. From this fire there seemed to emerge a red and blue lake, within which something akin to thunder could be heard; this lake enveloped every rock as it reached the rest houses of travelers from Iraq, leaving behind a great mountain of ash. The fire then reached Madinah but cool winds continued to blow there. Some have reported that this fire was of a fury like that of the sea. One of my companions informed me that he could see the fire rising from a distance of five days, and I have also heard that it could be seen from the mountains of Makkah and Bosra. Indeed, this incident is no more than proof of the Noble Messenger’s ﷺ prophethood.

Another scholar of that period, Imam Qutb al-Din al-Qastalani<sup>ؒ</sup>, who was in Makkah at the time, took great care to research the fire in the Hejaz, going as far as to collect first-hand accounts of the fire in a book. He narrates a strange incident:

“ I have been told by someone whom I trust that he witnessed [the fire approaching] a large rock, part of which lay within the boundary of the Haram and part of which lay beyond it; he reports that only the

part of the rock outside the Haram was affected by the fire, and that the fire died when it reached the part of the rock which lay within the Haram. It is indeed a miracle of the Noble Messenger ﷺ that not even so terrible a fire as this one [was able to enter] the Haram, but cooled down when it reached there.

Sadr al-Din al-Hanafi (born AH 642), a supreme justice and a governor of Damascus at the time, was teaching in Bosra when the fire erupted. He gave the following account to renowned *mufasssir* (scholar of *tafsīr*) and historian Ibn-Kathir:

“ As the fire was burning, I heard a villager from Bosra telling my father: “We saw the necks of our camels in the light of this fire.”<sup>7</sup>

### Middle Signs

The middle signs of Qiyāmah are those which fall between the distant and the final signs of Qiyāmah. Many of the middle signs have appeared, with some yet remaining.

The middle signs of Qiyāmah are many: the predictions of the Noble Messenger ﷺ foresee a time when remaining steadfast in faith would be like holding a piece of burning coal in one's fist; most favored in worldly matters would be the wicked born to the wicked; leaders would be numerous, but the honest amidst them scarce; rulers of nations and tribes would be sinful hypocrites; the rich would be wasteful; police forces would be mighty and protect the unjust; positions of importance would be given to the undeserving; young men would be kings; trade would grow until a woman would assist her husband in his business, but they would reap no profit; business would be dishonest; learning would be widespread, but knowledge would be sought for material gain; the Noble Qur'ān would be used as a tool of music, and many people would recite it as a melody; *fuqahā'* (Islamic jurists) would decrease in number, 'ulamā' would be killed or subjected to such harsh

conditions that they would prefer death to the purest gold; and the people of the Ummah would curse their ancestors.

The loyal would be deemed treacherous, and the treacherous loyal; the liar truthful, and the truthful a liar; the virtuous wicked, and the wicked virtuous; people would treat strangers with goodness and deny the rights of their relations; wives would be obeyed and parents would be disobeyed; mosques would be filled with chaos and talk of worldly matters; *salām* (the general greeting used among Muslims) would only be offered to friends (although a ḥadīth of the Noble Messenger ﷺ teaches that *salām* be offered to every Muslim, regardless of whether you are familiar with them or not); divorce would be common; the virtuous would hide while the wicked would bask in glory; people would compete to build tall structures in shows of pride; usury, gambling, music, the consumption of alcohol, and fornication would be widespread; there would be an abundance of illegitimate children; people would travel on thick cushions to mosques, and their women, though clothed, would appear nude (for how sheer and tight their clothes would be)—these people would not enter Jannah or smell its fragrance. A believer to them would be lesser than a slave, and he would witness their sins but be unable to stop them, suffering silently in anguish.

The middle signs of Qiyāmah include still many others, all predicted by the Noble Messenger ﷺ at a time when they were difficult to fathom. Today, however, we stand witness to many of them, though some still remain to be seen. The middle signs will be followed by the final signs, which are the omens closest to Qiyāmah. May Allah Ta'āla protect us from all tribulation and evil, and allow us to reach our graves with an unblemished faith.

## Final Signs

The final signs of Qiyāmah are those which will appear when Qiyāmah is closest.

## The Emergence of the Mahdi (Upon Him Be Peace)

The first of the final signs of Qiyāmah is the appearance of the Mahdi (upon him be Peace). The word *mahdi* means “rightly guided” in Arabic. In that sense, any pious and faithful Muslim man may be called a *mahdi*; the Noble Messenger’s ﷺ prayer for Sayyiduna Mu‘awiyah<sup>رضي</sup> to become a *hādi* and a *mahdi* refers to the literal meaning of the word; however, the title Al-Mahdi found in aḥadīth pertaining to the signs of Qiyāmah designates a great, noble man who will rise in the final times to rule the earth.

The Ḥadīth describes Imam Mahdi (upon him be Peace) in great detail: he will be born in al-Madinah al-Munawwarah; he will be a descendant of Sayyidah Fatimah<sup>رضي</sup>; his name will be Muhammad and his father’s will be Abdullah; he will bear a strong resemblance to the Noble Messenger ﷺ; he will have a wide forehead and an upturned nose; and he will establish justice in the land. Imam Mahdi’s rule will begin in the land of Arabia and eventually encompass the world, lasting for seven years.

He will emerge at a time of great turmoil, when Muslims will be oppressed far and wide. Christian rule will be established in the Levant and eventually extend to Khaybar; *kuffār* everywhere will subject Muslims to injustice; and the Muslim kingdom in Arabia will lose its majesty and prestige. In the beginning, Imam Mahdi will be in al-Madinah al-Munawwarah; people, especially the pious men of that time, will begin to search for him so that they may enter his *bay‘ah* (an Islamic oath of allegiance to a leader).

Imam Mahdi, fearing that people may find him and make him their ruler, will flee Madinah and go to Makkah al-Mukarramah. There, he will finally be recognized as he offers the *ṭawāf* around the Ka‘bah. People will surround Imam Mahdi between al-Hajar al-Aswad and the Maqam Ibrāhīm, asking him to be their imām and to enter his *bay‘ah*. As they do so, a sound will be heard from the heavens, declaring the Mahdi the rightful ruler and imām

chosen by Allah. Once the news spreads of people's *bay'ah* on the hand of Imam Mahdi, the Muslim armies of al-Madinah al-Munawwarah will gather in Makkah al-Mukarramah, and all the godly men of the Levant, Iraq, and Yemen will come to Imam Mahdi and enter his *bay'ah*. Imposters claiming to be the Mahdi will also arise in this time.

An army will soon approach to fight Imam Mahdi; on reaching a mountain in a forest between al-Madinah al-Munawwarah and Makkah al-Mukarramah, all of this army but for two people will be swallowed by the ground. Imam Mahdi will then go from Makkah al-Mukarramah to al-Madinah al-Munawwarah, where he will pay his respects at the blessed grave of the Noble Messenger ﷺ. Next, Imam Mahdi will make for the Levant: in the city of Damascus, he will fight a great war with the Christians, in which many Muslims will be martyred. Once the Muslims triumph, Imam Mahdi will leave to seize Constantinople. Upon conquering Constantinople, Imam Mahdi (upon him be Peace) will return to the Levant and pass away shortly after.

## EXERCISES

### CHAPTER 9

#### A. Give concise answers to the following questions.

1. What is the purpose of Qiyāmah?
2. Describe what will happen after Isrāfīl (upon him be Peace) blows on the trumpet.
3. Name and briefly describe the three types of the signs of Qiyāmah.
4. What is the exact day and date of Qiyāmah?
5. What are the distant signs of Qiyāmah?
6. Which of the signs of Qiyāmah have already appeared?
7. Which prophet has described the signs of Qiyāmah in the most detail?
8. Name five signs of Qiyāmah that you are witness to.
9. Is Qiyāmah a logical possibility?

#### B. Mark the following statements as true or false.

1. All signs of Qiyāmah have yet to appear. ☐

2. The unrest of the Tartars was predicted in some aḥādīth and took place exactly as it was described by the Noble Messenger ﷺ. □
3. The splitting of the moon is both a miracle of the Noble Messenger ﷺ and a sign of Qiyāmah. □
4. In the time of 'Īsā (upon him be Peace), the fire of the Hejaz will erupt, illuminating the necks of camels of Bosra. □
5. Women wearing sheer, tight clothes is one of the signs of Qiyāmah. □
6. The belief in the signs of Qiyāmah is not imperative. □
7. The fire of the Hejaz burned down mountains both within and beyond the Haram. □
8. Allah Ta'āla endowed His last messenger with complete knowledge of Qiyāmah. □
9. Believing in Qiyāmah is one of the fundamentals of īmān; the slightest doubt in Qiyāmah removes an individual from the circle of Islam. □

**C. Choose the correct answer(s).**

1. The Noble Messenger ﷺ gave news of the following in some aḥādīth:

- The appointed time of Qiyāmah
- The signs of Qiyāmah
- Knowledge of the unseen
- Only the distant signs of Qiyāmah

2. The following signs of Qiyāmah have appeared according to the Noble Messenger's ﷺ predictions:

- The distant signs
- The middle signs
- The final signs
- None

3. The following signs of Qiyāmah have already appeared:

- The descent of ʿĪsā (upon him be Peace)
- The war with the Tartars
- The emergence of Imam Mahdi (upon him be Peace)
- People bad-mouthing the Ṣaḥābah<sup>ؓ</sup> and other pious people

4. The following becoming widespread is among the signs of Qiyāmah:

- The consumption of alcohol
- Travel and tourism
- The consumption of delicious food
- Fornication

5. Denial of the following removes an individual from the circle of Islam:

- The commencement of Qiyāmah
- The signs of Qiyāmah
- Aḥādīth pertaining to Qiyāmah
- Any Qurʾānic verse

**D. Sort the following signs of Qiyāmah by their types (distant signs; middle signs; final signs):**

Disobedience to one's parents  
The emergence of Imam Mahdi (upon him be Peace)  
Ya'jūj and Ma'jūj  
Immorality  
The splitting of the moon  
The fire of the Hejaz  
The sun rising from the West  
Unlearned people becoming religious leaders  
War with the Tartars  
The emergence of the Dajjāl

False prophets  
Noise and chaos in mosques  
Women helping their husbands with trade  
Adherence to religion being akin to holding a piece of burning coal  
The martyrdom of 'ulamā'  
Great earthquakes in al-Madinah al-Munawwarah  
A great battle between the faithful and the godless

## QIYĀMAH AND ITS SIGNS: PART TWO

The second of the final signs of Qiyāmah is the emergence of the Dajjāl. Every messenger warned his people of this mighty tribulation, and there are explicit descriptions of it in the Ḥadīth. Mention of the Dajjāl is found in *mutawātir* aḥādīth, and his existence is confirmed by the consensus of the Ummah.



The literal meaning of *dajjāl* is “devious; a liar; he who coalesces good and bad”. By this definition, anyone possessing these attributes may be called a *dajjāl*; however, the title of Al-Masīḥ ad-Dajjal, or simply Al-Dajjāl, found in the aḥādīth describing the signs of Qiyāmah designates a deceitful, wicked, false prophet who will appear in the final times as a terrible tribulation for the faithful.

The Dajjāl will have ك ف ر written between his eyes, indicating that he is a kāfir, and in place of his right eye will be a protruding mass resembling a grape. He will remain on earth for forty days, the first of which will last a year, the second a month, and the third a week, while the rest will be of the usual length of time. To test His people, Allah Ta‘āla will give the Dajjāl various miraculous

powers: he will be able to resurrect a person after killing them; he will make the sky rain and crops grow at his command; and he will produce in desolate lands treasures that will follow him like bees. Eventually, the Dajjāl will kill a man, resurrect him, then try to kill him once more, but fail to do so.

There will be no place on Earth where the Dajjal will not go, save for Makkah al-Mukarramah and al-Madinah al-Munawwarah. Angels will guard these two holy cities and bar the Dajjāl from entering them. The emergence of the Dajjāl will be the greatest tribulation of all.

عَنْ قُتَادَةَ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: الدَّجَالُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَ ف رَ أَيَّ كَافِرٍ.

“ According to Qutadah: “Anas Ibn Mālik told us that the Noble Messenger ﷺ said: ‘The Dajjāl will have ك ر ف written between his eyes, meaning *kāfir*.’”<sup>1</sup>

Another narration from *Sahīh Muslim* translates as follows:

“ Sayyiduna al-Nawwas ibn Sam‘an<sup>رضي</sup> narrates: “One day, I heard the Noble Messenger ﷺ speaking of the Dajjāl. He said that the Dajjāl would be young, with curly hair. He would emerge from a path between Iraq and the Levant, spreading chaos left and right. O servants of Allah! Remain steadfast in your religion [when this happens].

We asked: ‘How many days will he remain on earth?’

The Noble Messenger ﷺ replied: ‘Forty days, the first of which will last a year, the second a month, the third a week, and the rest as your days do. He will reach a tribe and invite them to him, and they will have faith in him. Then he will command the sky to rain and the ground to grow its crops, and they will do so. When the tribe’s cattle return at evening from

grazing, their humps will become large and their udders will start brimming with milk, and their stomachs will be large [from eating and drinking in plenty]. Then the Dajjāl will come to another tribe, and invite them to him, but they shall refuse his invitation; after he leaves them, they will suffer from famine and drought until they have no sustenance left. After that, the Dajjāl will come to a desolate land; on his command, the land will reveal its treasures, which will follow him as bees follow their leader. Then the Dajjāl will call a young man to him and cut him in two with a sword. He will call the man once more and the man will come back to life, his face luminous and brimming with vigor.’”<sup>2</sup>

The Dajjāl will emerge from a place between the Levant and Iraq after Imam Mahdi (upon him be Peace) conquers Constantinople and returns to Damascus.

First, the Dajjāl will profess prophethood and go to Isfahan, where he will be joined by seventy thousand Jews. Next, he will profess to be God and begin wreaking havoc with his army. Passing through many lands, he will reach Yemen, where many will go astray and join him. From there, he will depart for Makkah but will stop as he nears the blessed city, for Makkah will be protected by angels who will prevent the Dajjāl from entering. Nor will he enter Madinah; as the Dajjāl approaches, an earthquake will occur thrice in Madinah, causing the weak of faith to leave the city in distress and fall prey to the Dajjāl waiting outside.

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودِ أَصْفَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطِّيَالِسَةُ

“Anas Ibn Malik <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Seventy thousand Jews of Isfahan, on whom

will be tallits, will choose to follow the Dajjāl and be obedient to him.”<sup>3</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ إِلَّا مَكَّةَ وَالْمَدِينَةَ وَلَيْسَ نَقَبٌ مِنْ أَنْقَابِهَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِينَ تَحْرُسُهَا فَيَنْزِلُ بِالسَّبْخَةِ فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ يَخْرُجُ إِلَيْهِ مِنْهَا كُلُّ كَافِرٍ وَ مُنَافِقٍ

“Anas ibn Malik <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘There is no place on earth the Dajjāl will not ruin, save Makkah and Madinah, every door to which will be protected by a sentry of angels; thus, the Dajjāl will descend into the valley of Sabakhah, and Madinah will shake [from an earthquake] thrice, causing all unbelievers and hypocrites to exit it.’”<sup>4</sup>

In Madinah, a pious man will debate the Dajjāl; the Dajjāl will kill and then resurrect him. The man will say: “Verily, there is no doubt that you are the Dajjāl.” The Dajjāl will try to kill the man again but fail to do so.

أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنَا النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَوْمًا حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيمَا يُحَدِّثُنَا بِهِ، أَنَّهُ قَالَ: يَأْتِي الدَّجَالُ وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نَقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السَّبَاخِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ رَجُلٌ، وَهُوَ خَيْرُ النَّاسِ أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- حَدِيثَهُ، فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا، ثُمَّ أَحْيَيْتُهُ، قَالَ هَلْ تَشْكُونَ فِي الْأَمْرِ، فَيَقُولُونَ: لَا، فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ، فَيَقُولُ: وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنْي الْيَوْمَ، فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ، فَلَا يُسْلُطُ عَلَيْهِ

“Abu Sa‘id Khudri <sup>رضي</sup> says: “The Noble Messenger ﷺ narrated to us a long ḥadīth about the Dajjāl, in which he said: ‘The Dajjāl will come, but it will be forbidden for him to enter Madinah, so he will go to a hill connected to Madinah. Then a man will come to him who will be the best of people, or [in one narration], among the best of people [of that time], and he will say to the Dajjāl: ‘I testify that you are the Dajjāl, whose signs we were apprised of by our

Noble Messenger ﷺ. The Dajjāl will ask [the people around him]: ‘Tell me, if I kill this man and resurrect him, will you still doubt the matter [that I am God]? The people will reply: ‘No, we will have no doubt then.’ The Dajjāl will then kill the man, then bring him back to life. The man will say: ‘By God! My belief that you are the Dajjāl is ever stronger.’ On hearing this, the Dajjāl will try to kill the man again, but fail to do so.’”<sup>5</sup>

From here, the Dajjāl will depart for the Levant. When Imam Mahdi meets him near Damascus, the sky will split and ‘Īsā (upon him be Peace) will descend from the heavens.

عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ ذَكَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الدَّجَالَ ذَاتَ غَدَاةٍ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ تَعَالَى الْمَسِيحَ بْنَ مَرْيَمَ -عَلَيْهِ السَّلَامُ- فَيُنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّهُ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسُهُ قِطْرٌ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمُنٌ كَاللُّوْلُو، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ بِبَابٍ لُدٍّ فَيَقْتُلُهُ

“Al-Nawwas ibn Sam‘an<sup>رضي</sup> narrates that the Noble Messenger ﷺ mentioned the Dajjāl early one morning, and said: “While the Dajjāl is busy [leading people astray and deceiving them], Allah Ta‘āla will send Masīḥ ibn Maryam (upon him be Peace), who will descend on the white minaret in the east of Damascus, wearing two yellow cloths, with each palm resting on the wings of an angel. When he bows his head, sweat will trickle from it, and when he raises it, the drops of sweat will fall, seeming like beads of moonlight. It will be impossible for any kāfir whom the breath of ‘Īsā (upon him be Peace) reaches to stay alive; his breath will reach as far as his sight. He will search for the Dajjāl, and finally kill him at the gate of Lud.”<sup>6</sup>

. . .

The third of the final signs of Qiyāmah is the descent of 'Īsā (upon him be Peace) from the heavens and his killing of the Dajjāl. The descent of 'Īsā (upon him be Peace) is confirmed by the Noble Qur'ān, the Ḥadīth, and the consensus of the Ummah. This doctrine of faith is imperative for every Muslim, and its absence removes an individual from the circle of Islam.

'Īsā (upon him be Peace) will descend when Imam Mahdi (upon him be Peace) reaches Damascus from Madinah. The Dajjāl, having passed Makkah and Madinah, will also be in the vicinity of Damascus. Battles between Imam Mahdi and the Jews will be at their pinnacle when 'Īsā (upon him be Peace) descends on the white eastern minaret of the grand mosque in Damascus at the time of 'Aṣr. He will be resting each hand on the wing of an angel as he descends from the skies; water will drip from his face when he bows his head, and glimmering pearls will fall from his face when he raises it. He will climb down to earth from the stairs of the minaret he lands on.

Imam Mahdi will request 'Īsā (upon him be Peace) to take charge but he will refuse, saying that his duty is only to kill the Dajjāl. The next morning, 'Īsā (upon him be Peace) will advance with his army towards the Dajjāl and his forces. On horseback and with a spear in hand, 'Īsā (upon him be Peace) will attack: a chaotic battle will rage, and the breath of 'Īsā (upon him be Peace) will possess the miraculous power to kill every kāfir it touches. The Dajjāl will be terrified on seeing 'Īsā (upon him be Peace), who will at last vanquish him at the gate of Lud (site of the Ben Gurion International Airport in Israel).

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ وَيَفِيضَ الْمَالَ حَتَّى يَقْبَلَهُ أَحَدٌ

“ Abu Hurairah <sup>رض</sup> narrates that the Noble Messenger <sup>ﷺ</sup> said: “[I swear] By He who holds my life: Close is the time when the son of Maryam will descend [from the heavens] and be a just ruler; he will break the cross and kill the pig and abolish the jizyah. Money [during his reign] will be so bountiful that there will be none [in need] to accept it.”<sup>7</sup>

After the death of Imam Mahdi, ‘Isā (upon him be Peace) will reign. He will establish justice and peace, break the cross, thus falsifying and refuting the significance of the crucifix, kill the swine, abolish the *jizyah*<sup>8</sup>, and annihilate the Jews. In his time, wealth will be so ample that none will be in need of money.

عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ ذَكَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الدَّجَالَ ذَاتَ غَدَاةٍ: فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ... فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيْهِ عِيسَى، إِنَّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقَاتِلِهِمْ، فَحَرَّرَ عِبَادِي إِلَى الطُّورِ

“ Al-Nawwas ibn Sam‘an <sup>رض</sup> narrates that the Noble Messenger <sup>ﷺ</sup> mentioned the Dajjāl early one morning, saying: “And he [‘Isā (upon him be Peace)] will search for him [the Dajjāl], and find and kill him at the gate of Lud. At that point, ‘Isā (upon him be Peace) will receive a revelation from Allah saying: ‘I have created many whom none possess the power to fight; thus, gather my servants and take them towards Mount Ṭūr, and protect them.’”<sup>9</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: يَنْزِلُ عِيسَى بْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ وَيَمُكُثُ خَمْسًا وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعِيسَى بْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ بَيْنَ أَبِي بَكْرٍ وَعُمَرَ

“ Abdullah ibn ‘Amr<sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Īsā (upon him be Peace) will descend to Earth, then marry and have children, and remain [alive] for forty-five years. He will then pass away and be buried with me in my grave; ‘Īsā ibn Maryam and I will lie in one grave, between Abū Bakr and Umar.”<sup>10</sup>

Because prophethood is never revoked, ‘Īsā (upon him be Peace) will remain a prophet but rule as a follower of Muhammad ﷺ and as one of his Ummah. A long age of peace and prosperity will follow until Allah Ta‘āla delivers a revelation to ‘Īsā (upon him be Peace), warning him that He shall send forth a tribe with whom nobody can contend, and telling him to take His servants to Mount Ṭūr. This tribe will be Ya’jūj and Ma’jūj.

عن النَّوَّاسِ بْنِ سَمْعَانَ قَالَ ذَكَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الدَّجَالَ ذَاتَ غَدَاةٍ: ... فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ... فَيَبْنِي مَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَيَّ عِيسَى، إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ

“ Al-Nawwas ibn Sam‘an<sup>رضي</sup> narrates that the Noble Messenger ﷺ mentioned the Dajjāl early one morning, saying: “[A]nd he [‘Īsā (upon him be Peace)] will search for him [Dajjāl], and find and kill him at the gate of Lud. At that point, ‘Īsā will receive a revelation from Allah saying: ‘I have created many whom none have the power to fight; thus, gather my servants and take them towards Mount Ṭūr, and protect them.”<sup>11</sup>

The tribes of Ya’jūj and Ma’jūj are also mentioned in the Noble Qur’ān. They will be the descendants of Yafith ibn Nūḥ and

emerge from somewhere past the Arctic Ocean in the North, where they are settled. The path leading to Ya'jūj and Ma'jūj lies between the mountains, and was blocked by Dhul Qarnain using iron beams and molten copper. These tribes are very powerful and live behind the unbreakable wall that Dhul Qarnain built to contain them. When Qiyāmah draws close, this wall will crumble and fall, releasing Ya'jūj and Ma'jūj, who will spread swiftly and unleash chaos in the land.

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ  
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا  
قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا  
آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي  
أُفْرَعٌ عَلَيْهِ قَطْرًا  
فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا

“ They said, “O Dhul-Qarnain, the [tribes of] Ya'jūj and Ma'jūj [Gog and Magog] are mischief-makers on the earth. So, should we assign a tax for you on condition that you make a barrier between us and them?” He said, “What my Lord has [already] given in my control is better enough [for me than the tax you are offering to me], so help me [only] with some [man] power, and I shall make a rampart between you and them. Bring me big pieces of iron.” [They proceeded accordingly] until when he leveled up [the gap] between the two cliffs, he said, “Blow.” [They complied] until when he made it [like] fire, he said, “Bring me molten copper, and I will pour it upon this.” So, they [Ya'jūj and Ma'jūj] were not able to climb it, nor were they able to make a hole in it.<sup>12</sup>

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ

“ Until when the Ya’jūj and Ma’jūj [Gog and Magog] are released, while they run down from every height.<sup>13</sup>

Ya’jūj and Ma’jūj will be sighted running down every peak. When the first group of them passes by the Lake Tiberias (Sea of Galilee), they will drink from it and drain it empty. Ya’jūj and Ma’jūj will cause great suffering for ‘Īsā (upon him be Peace) and all Muslims. Food will become so scarce that the head of a bull will be worth more than a hundred dinars. When ‘Īsā (upon him be Peace) curses Ya’jūj and Ma’jūj, Allah Ta‘āla will inflict them with a disease in their necks that will kill them all. Their bodies will fill the earth with a putrid smell; with isa’s (upon him be Peace) prayer, Allah Ta‘āla will send long-necked birds that will lift the bodies of Ya’jūj and Ma’jūj and throw them wherever Allah Ta‘āla commands. After that, a heavy rain will fall on the earth, washing and purifying it. During this time, the blessings of the earth will be unimaginably bountiful: a single pomegranate will sustain a whole group of people, and they will be able to rest comfortably in the shadow of its skin. The milk from one camel will be enough for a large group of people, the milk of one cow will be enough for a large tribe, and the milk of one goat will be enough for a small one.

“ Al-Nawwas ibn Sam‘an<sup>رضي</sup> narrates that the Noble Messenger ﷺ mentioned the Dajjāl and said: “The first group of Ya’jūj and Ma’jūj will reach Lake Tiberias [the Sea of Galilee] and drain it empty by drinking from it. When the second group of them passes Lake Tiberias, they will say, it seems as if there was once water here. The messenger of Allah, ‘Īsā (upon him be Peace) and his companions will remain on Mount Ṭūr and suffer from such a scarcity of goods that the head of a bull will be worth more to them than a hundred dinars are to you. Allah’s

messenger, ‘Īsā (upon him be Peace) and his companions will pray to Allah and beseech him to annihilate Ya’jūj and Ma’jūj; thus, Allah Ta‘āla will inflict Ya’jūj and Ma’jūj with a sickness in their necks that will cause them all to die at once. Allah’s messenger, ‘Īsā (upon him be Peace) and his companions will climb down from Mount Ṭūr and find not a single inch of land free from the stench of the fat of Ya’jūj and Ma’jūj. ‘Īsā (upon him be Peace) and his companions will pray to Allah [for His aid], and He will send long-necked birds that will pick the corpses of Ya’jūj and Ma’jūj up and throw them wherever Allah commands. Then Allah will send a powerful rain that will leave no house dry, whether [it is made of] mud, stone, or cotton. This rain will wash the earth and leave it shining like a mirror. Then the earth will be commanded to reveal its blessings in bounty; thus, a group of ten to forty men will be satisfied with only one pomegranate and be able to take shade in the shadow of its skin. Milk will also be made plentiful: the milk from one she-camel will be enough for a large group, that from one cow will be enough for a whole tribe, and that from a goat will be enough for a small group of people.”<sup>14</sup>

In his life, ‘Īsā (upon him be Peace) will marry and have children. Forty or forty-five years after killing the Dajjāl, ‘Īsā (upon him be Peace) will pass away in Madinah and be buried in the Noble Messenger’s ﷺ tomb. A man from the tribe of Qahtān will rule after ‘Īsā (upon him be Peace); many righteous rulers will follow him before virtue begins to fade and vice spreads.

. . .

The fourth of the final signs of Qiyāmah is the emergence of the Smoke. After 'Isā (upon him be Peace), goodness will prevail over many rulers before it is slowly overwhelmed by evil. It is then that a thick smoke will spread from the heavens, the mention of which is also found in the Noble Qur'ān.

This smoke will inflict Muslims with a cold and cause the faithless to faint. It will persist for forty days before the sky clears again.

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ

“ So, wait for a day when the sky will come up with a visible smoke.<sup>15</sup>

عَنْ أَبِي سَرِيحَةَ حَدِيفَةَ بْنِ أَسِيدٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطْلَعَ إِلَيْنَا فَقَالَ: مَا تَذْكُرُونَ. قُلْنَا السَّاعَةَ. قَالَ: إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ مِنْهَا الدُّخَانُ

“ Abu Sarihah Huzaifah ibn Asid<sup>رضي</sup> narrates: “The Noble Messenger ﷺ was in a room and we were some distance from him. He looked towards us and asked: ‘What are you speaking of?’ We said: ‘The Hour [Qiyāmah].’ The Noble Messenger ﷺ said: ‘The Hour [Qiyāmah] will not commence until ten signs are present, one of which is the Smoke.’”<sup>16</sup>

During this time, the surface of the earth will sink in three places: one in the East, one in the West, and one in the Arabian Peninsula.

عَنْ أَبِي سَرِيحَةَ حَدِيفَةَ بْنِ أَسِيدٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطْلَعَ إِلَيْنَا فَقَالَ: مَا تَذْكُرُونَ. قُلْنَا السَّاعَةَ. قَالَ: إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ خَسَفٌ بِالشَّرْقِ وَخَسَفٌ بِالْمَغْرِبِ وَخَسَفٌ فِي جَزِيرَةِ الْعَرَبِ

“ Abi Sarihah Huzaifah ibn Asid<sup>رضي</sup> narrates: “The Noble Messenger ﷺ was in a room and we were some distance from him. He looked toward us and asked: ‘What are you speaking of?’ We said: ‘The Hour

[Qiyāmah].’ The Noble Messenger ﷺ said: ‘The Hour will not commence until ten signs are present, one of which is the subsidence of the ground in the East, West, and the Arabian Peninsula.’”<sup>17</sup>

The fifth of the final signs of Qiyāmah is the sun rising from the West. This sign is mentioned in the Noble Qur’ān and in several ahādīth.

The night of the tenth of Dhul-Hijjah will be a long, strange one. Travelers will feel distressed and unsettled, for night will seem endless; children will awake from slumber restless and confused; and animals will whine to go out to the fields. At last, dawn will break after the night has lasted for the equivalent of three days, and the sun will rise from the West with a faint glimmer.

From that moment onwards, the door to *tawbah* will shut and the admission of faith will no longer be accepted. The sun will continue to rise slowly from the West; at midday, it will begin to set, sinking into the West once more. After this, sunrise and sunset will revert to their normal patterns. One hundred and twenty years after this incident, the trumpet of Qiyāmah will finally be blown.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهُمْ لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انتَظِرُوا إِنَّا مُنْتَظِرُونَ

“ They are waiting for nothing less than that the angels should come to them, or your Lord or some signs of your Lord should come. The day some signs of your Lord will come, the believing of a person shall be of no use to him who had never believed before, or had not earned some good through his faith. Say, “Wait. Of course, we are waiting.”<sup>18</sup>

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعِينَ وَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

“ Abu Hurairah <sup>رض</sup> said: “The Noble Messenger ﷺ said: ‘The Hour [Qiyāmah] will not commence until the sun rises from the West. When it does, and people see it, all of them will announce their faith, but faith will be of no benefit in that time to those who did not have it before, or did not do good with their faith.’”<sup>19</sup>

The sixth of the final signs of Qiyāmah is the emergence of the Dābbah, or Beast, which has been mentioned in the Noble Qur’ān and the Ḥadīth.

Shortly after the sun rises from the West, a strange, talking beast will emerge from Mount Safa in Makkah al-Mukarramah. This animal will quickly pass through the world; it will possess the ring of Suleymān (upon him be Peace), which it will use to make a black mark on the noses or necks of unbelievers whose shadow will darken their faces, and the staff of Mūsā (upon him be Peace), which it will use to designate the faithful with a luminous mark on their foreheads that will light their faces. It will tell those with īmān that they are the faithful and the kuffār that they are the faithless, before disappearing.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ

“ When the word will come to fall upon them, We will bring forth for them a beast from the earth who will speak to them that the human beings [the infidels] did not believe in Our signs.”<sup>20</sup>

عَنْ أَبِي سَرِيحَةَ حَدِيفَةَ بْنِ أَسِيدٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطْلَعَ إِلَيْنَا فَقَالَ: مَا تَذْكُرُونَ. قُلْنَا السَّاعَةَ. قَالَ: إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ وَمِنْهَا دَابَّةُ الْأَرْضِ

“ Abi Sarihah Huzaifah ibn Asid<sup>رض</sup> narrates: “The Noble Messenger ﷺ was in a room and we were some distance from him. He looked toward us and asked: ‘What are you speaking of?’ We said: ‘The Hour [Qiyāmah].’ The Noble Messenger ﷺ said: ‘The Hour will not commence until ten signs are present, one of which is the Beast of the earth.’”<sup>21</sup>

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: تَخْرُجُ الدَّابَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوُدَ وَعَصَا مُوسَى بْنِ عِمْرَانَ عَلَيْهِمَا السَّلَامُ فَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا وَتَخْطُمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى أَنْ أَهْلَ الْحَوَاءِ لِيَجْتَمِعُونَ فَيَقُولُ هَذَا يَا مُؤْمِنُ وَيَقُولُ هَذَا يَا كَافِرُ

“ Abu Hurairah<sup>رض</sup> narrates: “The Noble Messenger ﷺ said: ‘A beast will emerge on Earth, and it will possess the ring of Suleymān and the staff of Mūsā; with the staff, it will brighten the faces of the believers, and with the ring, it will darken the faces of the unbelievers, until the inhabitants of a cluster of houses will gather together. There, it will point to each person, saying: ‘O Mu’min!’ , or ‘O Kāfir!’.”<sup>22</sup>

A few days after the emergence of the Beast, a cool and pleasant breeze will blow from the South, causing a growth to form in the axilla of every Muslim that will cause them to die. No Muslim will remain; the Earth will be inhabited solely by the kuffār and evildoers.

عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ: يُمْ يَمْعُثُ اللَّهُ رِيحًا طَيِّبَةً فَتَوَفَّى كُلُّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ فَيَبْقَى مِنْ لَا خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِ

“Ā'ishah <sup>رض</sup> narrates: “I recall the Noble Messenger ﷺ saying: ‘And then Allah will send forth a pleasant breeze; any person with [even] a grain of faith in their heart will die [from the breeze], and only he with no goodness in him will remain, reverting to the religion of his ancestors.’” <sup>23</sup>

قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ. قَالَ: "سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُنْكِرُونَ مُنْكَرًا

“The Noble Messenger ﷺ said: “Then Allah will send a cool breeze from the South; none will be left on earth [after this breeze blows] who have a [even] grain of goodness or faith in their hearts—the breeze will seize them; even if any of you enters a cave, the breeze, too, will enter it and catch you...thus, only the evil shall remain: they will be unaware of good and virtue, and will not abstain from evil and vice.” <sup>24</sup>

Abyssinians will then become the dominant, ruling class. The Noble Qur'ān will be erased from hearts, minds, and manuscripts; practice of the Ḥajj will cease; hearts will become void of morality and the fear of God; and vulgarity will be widespread. An Abyssinian man with short ankles will approach the Holy Ka'bah and demolish it.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: يُخَرَّبُ الْكَعْبَةُ ذُو السَّوِيقَتَيْنِ مِنَ الْحَبَشَةِ

“ Abu Hurairah <sup>رضي</sup> narrates: “The Noble Messenger <sup>ﷺ</sup> said: ‘A man from Abyssinia with short ankles will destroy the Ka’bah.’”<sup>25</sup>

The seventh and last of the final signs of Qiyāmah is the eruption of a fire in Yemen that will herd mankind towards Al-Maḥshar in the Levant. Once everyone has gathered there, the fire will disappear. Conditions in the Levant will be favorable, and people will enjoy comfortable, prosperous lives in that land.

عَنْ أَبِي سَرِيحَةَ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ: كَانَ النَّبِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ فَاطْلَعَ إِلَيْنَا فَقَالَ: مَا تَذْكُرُونَ. قُلْنَا السَّاعَةَ. قَالَ: إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ مِنْهَا: نَارٌ تَخْرُجُ مِنْ قُعْرَةِ عَدَنٍ تَرْحَلُ النَّاسَ

“ Abu Sarihah Huzaifah ibn Asid <sup>رضي</sup> narrates: “The Noble Messenger <sup>ﷺ</sup> was in a room and we were some distance from him. He looked toward us and asked: ‘What are you speaking of?’ We said: ‘The Hour [Qiyāmah].’ The Noble Messenger <sup>ﷺ</sup> said: ‘The Hour will not commence until ten signs are present, one of which is a fire that will emerge from the valley of Aden, herding the people.’”<sup>26</sup>

Calm will reign after all the final signs of Qiyāmah have appeared and the last calamity draws close. On the tenth of Muharram, the calm will erupt into chaos: the final hour will strike, and Qiyāmah will suddenly befall the Creation.

Moments will be left suspended in time...two men with a cloth spread before them will not live to fold it; a man carrying milk

from his camel will not live to drink from it; and a man bringing a spoonful of food to his lips will not live to taste it when Qiyāmah comes upon the Universe.

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ تَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبَنٍ لِفَحْتِهِ فَلَا يَطْعُمُهُ وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمْ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا

“ Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Qiyāmah will occur [with such suddenness] that two men with a cloth spread before them [for buying] will not finish conducting their business or folding the cloth, and verily Qiyāmah will occur [with such suddenness] that a man will be returning with his she-camel [after having milked her] and he will not drink her milk, and verily Qiyāmah will occur [with such suddenness] that a man will be tending to his cistern and he will not bring his cattle to drink from it, and verily Qiyāmah will occur [with such suddenness] that a man lifting a mouthful of food to his lips will not eat it.”<sup>27</sup>

Isrāfīl (upon him be Peace) will blow on the trumpet: its sound will be faint in the beginning, but grow so terrifying that it will kill all the Creation. The sky and the earth will burst, and everything will be ruined. Forty years later, Isrāfīl (upon him be Peace) will blow on the trumpet again, and the Creation will be resurrected.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ

“ And the Şūr [Horn] will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills [otherwise].<sup>28</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ  
يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى  
وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

“ O mankind, fear your Lord. Indeed, the quake of the [destined] Hour is something terrible. The day you will see it, every suckling female will forget that which she suckles, and every female having pregnancy shall abort her fetus, and you will see people as if they are drunk, while they are not drunk, but Allah’s torment is [so] severe.<sup>29</sup>

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ

“ The Day they will come out of the graves quickly, as if they were rushing toward idols.<sup>30</sup>

## EXERCISES

### CHAPTER 10

#### A. Give concise answers to the following questions.

1. Is the belief in the descent of ʿĪsā (upon him be Peace) included in the ḍarūriyyāt of the Dīn? If so, why?
2. What does *dajjāl* mean? What are the signs of the Dajjāl as mentioned in some aḥādīth?
3. What are the main things that ʿĪsā (upon him be Peace) will do after his descent?
4. Is the belief in the emergence of Imam Mahdi (upon him be Peace) included in the ḍarūriyyāt of the Dīn?
5. Who are Yaʿjūj and Maʿjūj, and when will they emerge?
6. What are the final signs that will appear when Qiyāmah is near?
7. What are the holy predictions regarding Abyssinian rule and the destruction of the Kaʿbah?
8. What are the qualities of Imam Mahdi (upon him be Peace) as mentioned in some aḥādīth?
9. What does the Beast of the Earth refer to, and what are the details of its emergence according to the Noble Qurʾān and the Ḥadīth?

10. To this day, many people have professed to be the Mahdi or the promised Messiah whose descent was predicted. What is the correct faith regarding these people?

**B. Mark the following statements as true or false.**

1. Whoever denies the emergence of the Mahdi (upon him be Peace) and the descent of ‘Īsā (upon him be Peace) is removed from the circle of Islam. □
2. Imam Mahdi (upon him be Peace) will emerge from the Levant, where he will kill the Dajjāl. □
3. The Dajjāl will profess to be God; most of his followers will be Jews and people of weak faith. □
4. After his descent, ‘Īsā (upon him be Peace) will implement the teachings of his book, the New Testament, on earth. □
5. After the sun rises from the West, the repentance of sinners and the faithless will no longer be accepted. □
6. After all Muslims have died, the English will destroy the Holy Ka‘bah. □
7. Imam Mahdi (upon him be Peace) will be named Muhammad, and his father will be named Abdullah. Imam Mahdi (upon him be Peace) will be born in al-Madinah al-Munawwarah. His reign of justice will begin in Arabia and then encompass the world. □
8. The Dajjāl will appear before Imam Mahdi (upon him be Peace). □
9. Imam Mahdi (upon him be Peace) will be buried in Jerusalem, and ‘Īsā (upon him be Peace) will be buried in the blessed tomb of the Noble Messenger ﷺ. □
10. The denial of the emergence of isa or Imam Mahdi (upon them be Peace), or of the Dajjāl does not affect an individual’s īmān. □
11. Before ‘Īsā (upon him be Peace) descends to Earth, a thick smoke will spread through the world, causing the faithless to faint and inflicting Muslims with a cold. □

12. The last of the major signs of Qiyāmah is the sun rising from the West. □
13. The Dajjāl will wreak havoc everywhere, save for the blessed cities of Makkah and Madinah. □
14. All signs of Qiyāmah have yet to appear. □

**Put the final signs of Qiyāmah in the correct order:**

- The emergence of the Dajjāl
- The emergence of Ya'jūj and Ma'jūj
- The emergence of Imam Mahdi (upon him be Peace)
- The descent of 'Īsā (upon him be Peace)
- The emergence of the Smoke
- The subsidence of the ground
- The emergence of the Beast from Mount Safa
- The sun rising from the West
- The eruption of a fire that will herd everyone towards the Levant
- The demolition of the Holy Ka'bah by an Abyssinian

**Sort the following signs of Qiyāmah by their types (distant signs; middle signs; final signs):**

The emergence of the Mahdi (upon him be Peace)  
The spread of vulgarity and obscenity  
The unrest caused by the Tartars  
The descent of 'Īsā (upon him be Peace)  
A fire in the Hejaz  
The sun rising from the West  
The spread of disloyalty and treachery  
The emergence of the Dajjāl  
The splitting of the moon  
The Muslim conquest of Constantinople  
Widespread consumption of alcohol  
The subsidence of the ground

The emergence of Ya'jūj and Ma'jūj  
The ubiquity of music and singing  
Ignorant and uneducated people being chosen to lead  
Three great earthquakes in Al-Madinah al-Munawwarah  
The delegation of the Noble Messenger ﷺ  
An army from Khurasan aiding Imam Mahdi (upon him be Peace)  
to victory  
Badmouthing the Ṣaḥābah and Muslim elders  
Virtuous people hiding, and the wicked being glorified

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## AL-ĀKHIRAH

Forty years after Isrāfīl (upon him be Peace) blows on the trumpet, killing all the Creation, Allah Ta‘āla will resurrect him and he will blow on it a second time, bringing all the Creation back to life. Thus will begin the Day of Reckoning, and the life of Al-Ākhirah (the Hereafter).



All of mankind and jinn, from the very beginning of time to its end, will appear before Allah Ta‘āla; none will be excused. The dead will rise from their graves and start towards Al-Maḥshar. Some will arrive there on splendid conveyances; others will drag themselves on their faces. All of mankind will be naked as they gather before Allah Ta‘āla.

The day of Qiyāmah will last for fifty thousand years. On that day, the sun will move so close that its heat will boil the brain. The sinful will sweat profusely, and stand hungry and thirsty before Allah. There will be no shade except beneath His ‘Arsh, and the Creation will be in terrible anguish.

The suffering will be unbearable, and people will yearn in vain to escape it. The terror of that day will turn the young old. All closeness and friendship will cease to exist: each man will think only for himself, but the bonds between the virtuous will remain steadfast. On that mighty day, some faces will be fair, content with Allah Ta‘āla’s mercy, while others will be dark and anguished by His fury. Judgement will not begin, for Allah will be wrathful.

After spending a long time in this state, people will finally beseech Ādam (upon him be Peace) to request Allah Ta‘āla to begin judgement. Ādam (upon him be Peace) will send them to Nūh (upon him be Peace); he will direct them to Ibrāhīm (upon him be Peace), who will tell them that they must go to Mūsā (upon him be Peace). Mūsā (upon him be Peace) will send them to ‘Īsā (upon him be Peace); he will tell them that the man they must go to is Mohammed ﷺ, as he is the only one who can do what they ask. The multitude will then approach Muhammad ﷺ, who will accept their request and kneel before Allah Ta‘āla, who will accept his plea. This plea is called *ash-shafā‘ah al-kubrā*, and the exalted rank given especially to the Noble Messenger ﷺ is called *al-maqām al-mahmūd*.

At the Noble Messenger’s ﷺ appeal, judgement will begin.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

“ And the Şūr [Horn] will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills [otherwise]. Thereafter, it will be blown once again, and suddenly they will stand up, looking around.<sup>1</sup>

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

“ And the Horn will be blown, and suddenly they will be rushing from their graves towards their Lord.<sup>2</sup>

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

“ In a day the length of which is fifty thousand years.<sup>3</sup>

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْزُ  
كَلاَّ لَا وَزَرَ  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

“ On that day man will say, “Where to escape?” Never! There will be no refuge at all. On that day, towards your Lord will be the destination [of everyone].<sup>4</sup>

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ

“ You have come to Us all alone.<sup>5</sup>

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا

“ And they shall be presented lined-up before your Lord.<sup>6</sup>

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: "يُحْشَرُ النَّاسُ يَوْمَ الْقِيَمَةِ حُفَاةً عُرَاةً غُرْلًا"

“ Aishah <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘The people will be gathered on the day of Qiyāmah so that they are barefoot, undressed, and uncircumcised.’”<sup>7</sup>

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: إِنَّ الْعَرَقَ يَوْمَ الْقِيَمَةِ لَيَذْهَبُ فِي الْأَرْضِ سَبْعِينَ بَاعًا وَإِنَّهُ لَيَبْلُغُ إِلَىٰ أَفْوَاهِ النَّاسِ أَوْ إِلَىٰ أَذَانِهِمْ

“ Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Indeed, perspiration on the day of Qiyāmah will be [equal tp] seventeen *bā'* [the spread of

person's outspread arms is one *bā'* deep; verily it will reach people's lips, or their ears."<sup>8</sup>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُحْشَرُونَ هَاهُنَا وَأَوَمًا بِيَدِهِ إِلَى نَحْوِ الشَّامِ مُشَاةً  
وَرُكْبَانًا وَعَلَى وُجُوهِهِمْ تُعْرَضُونَ عَلَى اللَّهِ تَعَالَى وَعَلَى أَفْوَاهِكُمُ الْفِدَامُ

“The Noble Messenger ﷺ said: “You will all gather there [he gestured in the direction of the Levant], arriving on foot, or on a ride, or on your face, and you will be presented before Allah Ta‘āla so that you will be sneezing.”<sup>9</sup>

يَوْمَ يَقْرَأُ الْمَرْءُ مِنْ أَخِيهِ  
وَأُمِّهِ وَأَبِيهِ  
وَصَاحِبَتِهِ وَبَنِيهِ  
لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ  
وُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ  
ضَاحِكَةٌ مُسْتَبْشِرَةٌ  
وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ  
تَرْهَقُهَا قَتَرَةٌ

“The day when one will flee from his brother, and from his mother and father, and from his wife and sons, every one of them will be too engaged in his own affairs to care for others. Many faces, on that day, will be bright, laughing, rejoicing, and many faces, on that day, will be stained with dust, covered by darkness.<sup>10</sup>

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ

“On a day when some faces shall turn bright, and some faces shall turn dark.<sup>11</sup>

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ  
أَبْصَارُهَا خَاشِعَةٌ

“ On that day, hearts [of people] will be throbbing, with their eyes downcast.”<sup>12</sup>

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

“ O genera of Jinn and mankind, if you are able to penetrate beyond the realms of the heavens and the earth, then penetrate. You cannot penetrate without power.”<sup>13</sup>

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ لَا ظِلَّ إِلَّا ظِلُّهُ

“ Abu Hurairah <sup>رض</sup> narrates that the Noble Messenger ﷺ said: “Allah will give seven [types of people] shade in His shade [on the day of Qiyāmah]; there will be no shade other than His.”<sup>14</sup>

Before Judgement begins, angels will descend from the skies and surround people on all four sides. Then the ‘Arsh will be lowered, and on it will descend Allah’s presence. All of the Creation shall faint upon witnessing it. The first to revive will be the Noble Messenger, Muhammad ﷺ, who will see Mūsā (upon him be Peace) standing and clutching a leg of the ‘Arsh. It will not be known whether Mūsā (upon him be Peace) came to consciousness before the Noble Messenger, or if he was spared from fainting because of his experience at Mount Ṭūr.

All of the Creation will be presented before Allah Ta‘āla and Judgement will finally begin.

وَيُنْفَخُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ فَإِذَا هُوَ قِيَامٌ يَنْظُرُونَ

“ And the Horn [Ṣūr] will be blown, and all those in the heavens and all those in the earth will faint, except the one whom Allah wills [otherwise]. Thereafter, it will be blown once again, and suddenly they will stand up, looking around.<sup>15</sup>

عَنْ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ: يُنْفَخُ فِي الصُّورِ فَيُصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ، فَإِذَا مُوسَى أَخَذَ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ مِمَّنِ اسْتَنْتَنَى اللَّهَ، أَمْ رَفَعَ رَأْسَهُ قَبْلِي

“ Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “The trumpet will be blown, and everyone in the heavens and on the earth will faint, save whom Allah wills. Then it will be blown again, and I will be the first to raise my head, finding Mūsā holding one of the legs of the ‘Arsh; I will not know whether he was among those whom Allah saved from fainting, or if he raised his head before me.”<sup>16</sup>

Everyone will be given their Book of Deeds, which will fly into their left or right hand. The faithful will clutch their Book in their right hand, while the faithless will find theirs in their left. Everyone will then be commanded to read their Book. Those who hold their Book of Deeds in the right hand will be heaven-bound, and those who hold their Book of Deeds in the left hand will be doomed to hell.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَوُا كِتَابِيهِ  
 إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ  
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ  
 فِي جَنَّةٍ عَالِيَةٍ  
 قُطُوفُهَا دَانِيَةٌ  
 كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ  
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ  
 وَلَمْ أَدْرِ مَا حِسَابِيهِ  
 يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ  
 مَا أَغْنَىٰ عَنِّي مَالِيهِ  
 هَلَكَ عَنِّي سُلْطَانِيهِ

“Now, as for him who is given his book in his right hand, he will say [to his colleagues], “Come here, read my book. I was sure that I would encounter my reckoning. So, he will be in a well-pleasing life in a lofty garden, the fruits of which will be close at hand. [It will be said to such people] “Eat and drink with pleasure, as a reward for what you did in advance during past days.” Then as to him whose record will be vouchsafed to him in his left hand, he will say: “Oh! Would that I had not been given my record at all and I had never known what my account is! Oh, would that it [death] had been the end of the matter! My wealth has not been of any use to me. My power has gone from me for good.”<sup>17</sup>

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ  
 فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا  
 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا  
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ  
 فَسَوْفَ يَدْعُو ثُبُورًا  
 وَيَصْلَىٰ سَعِيرًا

“So, as for him whose book [of deeds] will be given to him in his right hand, he will be called to account in

an easy manner, and he will go back to his people joyfully. As for the one whose book [of deeds] will be given to him from his backside, he will pray for death, and will enter the blazing fire.<sup>18</sup>

عَنْ عَائِشَةَ -رَضِيَ اللَّهُ عَنْهَا- أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: مَا يُبْكِيكِ؟ قَالَتْ: "ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟" قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-: أَمَّا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَحِفُّ مِيزَانُهُ أَوْ يَثْقُلُ، وَ عِنْدَ الْكِتَابِ حِينَ يُقَالُ هَاؤُمُ اقْرَءُوا كِتَابِيهِ حَتَّى يَعْلَمَ آيِنَ يَقَعُ كِتَابُهُ: أَفِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءَ ظَهْرِهِ، وَ عِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهَرِ جَهَنَّمَ

“ Aishah <sup>رضي</sup> narrates that she recalled the Fire [Hell] and cried, so the Noble Messenger ﷺ asked her: “What makes you cry?” She said: “I recalled the Fire, so I cried; will anyone remember their loved ones on the day of Qiyāmah?” The Noble Messenger ﷺ said: “There are three moments when nobody will remember anybody: At Al-Mīzān (the Scale), until they know whether their scale will be heavy or light; on receiving their book, until they know where it lies: in their left hand, in their right hand, or behind their back; and at the Bridge of Şīrāt when it is placed over Jahannum.”<sup>19</sup>

Everyone will be commanded to read their book of deeds. When each person has finished doing so, Judgment will begin, and witnesses will be brought forward: the Ambiya’ , the Noble Messenger ﷺ, and his ummah will all be present. Body parts will be given the power to speak by Allah Ta‘āla so that they may testify to the deeds committed by them.

وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ

“ And the prophets and the witnesses will be brought [forward], and matters will be decided between them with justice.<sup>20</sup>

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

“ Then, how [awful a spectacle] would it be when We shall bring a witness from every community, and shall bring you over them as a witness.<sup>21</sup>

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

“ On the day when their tongues, their hands and their legs will testify against themselves of what they used to do.<sup>22</sup>

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

“ Today We will set a seal on their mouths, and their hands will speak to Us, and their legs will bear witness about what they used to do.<sup>23</sup>

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

“ And the Jannah [Paradise] will be brought close for the God-fearing, no longer distant.<sup>24</sup>

Deeds will not be counted on the Day of Judgement; rather, good and bad deeds will be weighed against each other on a scale. This weighing of deeds will be fair and true.

وَالْوِزْنُ يُوَمِّدُ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“ The Weighing [of deeds] on that day is definite. As for those whose scales are heavy, they will be the successful ones.<sup>25</sup>

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

“ We shall place scales to do justice on the Day of Judgment. So, no one shall be wronged in the least. Even if it [a deed] is to the measure of a mustard seed, We will bring it forth, and We are enough to take account.<sup>26</sup>

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“ So, whoever does any good act [even] to the weight of a particle will see it. And whoever does evil [even] to the weight of a particle will see it.<sup>27</sup>

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

“ We shall place scales to do justice on the Day of Judgment.<sup>28</sup>

“ Salman <sup>رضي</sup> narrates that the Noble Messenger ﷺ spoke: “The scale brought forth on the Day of Judgement will be so vast that it will carry the Earth and the sky, were they placed on it. When the angels ask: ‘O God, what shall be weighed on this scale?’ Allah Ta‘āla will reply: ‘[The deeds of] Whomever among my creation that I wish.’ The angels will say: ‘Pure is Your Being, whom we did not serve as was Your right’. Then the Path shall be laid, sharp as a razor, and the angels will ask: ‘Who will be able to cross this [path]?’ Allah Ta‘āla will reply: ‘Whomever among my creation that I wish.’ The angels will repeat: ‘Pure is Your Being, whom we did not serve as was Your right.’”

The weighing of deeds on the Day of Judgement will occur twice. The first time will be to separate the faithful and the faithless: the pan of goodness will tip for whomever possesses īmān, and they will be counted among the faithful. The second time will be to distinguish between Virtue and Vice: only the deeds of the faithful will be weighed a second time; those for whom the pan of Vice tips will be sent to Jahannum, those for whom the pan of Virtue tips will enter Jannah, and those whose deeds of Vice and Virtue are equal will remain in A'raf.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: إِنَّ نُوْحًا لَمَّا حَضَرَتْهُ الْوَفَاةُ دَعَا ابْنَيْهِ فَقَالَ... أَمْرُكُمَا بِإِلَهِ إِلَّا اللَّهُ فَإِنَّ السَّمَاوَاتِ وَالْأَرْضَ وَمَا فِيهِمَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْآخَرَى، كَانَتْ أَرْجَحَ مِنْهُمَا

“ Abdullah ibn ‘Amr<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “When Nūh was nearing death, he called his sons and said: ‘I order you to profess that there is no god but Allah, for if the heavens and earth and all that they contain were placed on one pan of a scale and ‘*lā ilāha illallah*’ was placed on the other, it would outweigh them.”<sup>29</sup>

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُوَضَعُ الْمَوَازِينُ يَوْمَ الْقِيَامَةِ فَتَوَزَنُ الْحَسَنَاتُ وَالسَّيِّئَاتُ فَمَنْ رَجَحَتْ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ مِثْقَالَ صَوَابِهِ دَخَلَ الْجَنَّةَ وَمَنْ رَجَحَتْ سَيِّئَاتُهُ عَلَى حَسَنَاتِهِ مِثْقَالَ صَوَابِهِ دَخَلَ النَّارَ.

“ Jabir ibn Abdullah<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “A scale will be brought forth on the Day of Judgement. Virtue will be weighed against Vice; thus, he whose good deeds outweigh his wicked ones shall enter Jannah, and he whose wicked deeds outweigh his good ones shall enter Jahannum.”<sup>30</sup>

Deeds will be the only thing weighed on the Day of Judgement, and this will include every deed a mortal commits through any means— this ‘weighing’ does not, however, refer to the literal weighing of an individual or their Book of Deeds.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا

“ On the day when everybody shall find present before him whatever good he did and whatever evil he wrought, he will wish there would have been a wide space between him and that [day].<sup>31</sup>

Naturally, the question arises as to how something as intangible as a deed can be weighed.

The most important thing to remember is that Allah Ta‘āla can do anything, regardless of how impossible it may seem. This includes fashioning a scale designed specially to measure righteous and wicked deeds. It is imperative for a Muslim to wholly believe that Allah Ta‘āla is able to do what He says He will.

Secondly, scientific inventions have enabled us to measure much of what was previously considered abstract, such as temperature and air pressure. If measuring these is achievable by humans, then it is easily fathomable that Allah Himself may design a scale to measure deeds if He wishes.

That said, the ultimate reality of this scale is only known by Allah Himself. it is sufficient for a Muslim to believe that on the Day of Judgement, He will set one or several scales to measure deeds, with one pan to weigh the good, and the other to weigh the bad.

وَالْوِزْنَ يُؤَمِّدُ الْحَقُّ

“ The Weighing [of deeds] on that day is definite. As for those whose scales are heavy, they will be the successful ones.<sup>32</sup>



The Şirāṭ will hang over Jahannum. Everyone will have to cross this mighty bridge: some will do so in the blink of an eye, others as quick as lightning, others like the wind, some at the speed of a flying bird, and some at the speed of a splendid horse. The speed of every person will depend on the quality of their faith and deeds. Those heading towards Jannah will enter it after crossing this bridge, and those doomed to Jahannum will stumble over the thorns and hooks jutting out from the bridge and plunge into Jahannum. The first to cross this bridge will be the Noble Messenger ﷺ leading his ummah, followed by the rest of the Prophets.

Although its ultimate reality is known only by Allah Ta'āla, the Şirāṭ is a real bridge that will be perceivable by the senses; it is not an imaginary or abstract idea.

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا

“There is none among you who does not have to arrive at it.”<sup>33</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَيُضْرَبُ جِسْرٌ عَلَى جَهَنَّمَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ وَدَعَايَ الرُّسُلَ يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ وَبِهَا كَلَالِيبٌ مِثْلَ شَوْكِ السَّعْدَانِ هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ

“Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “A bridge will be cast over Jahannum, and I will be the first to cross it. The prayer of the Prophets on that day will be: ‘O Lord, save us; O Lord, save us.’ This bridge will be covered with hooks like the thorns of Sa’dān. Have you seen the thorns of Sa’dān?”

We replied: “Indeed.”

He [The Noble Messenger ﷺ] said: “Verily the hooks [on the bridge] will be like the thorns of Sa‘dān. Only Allah knows their true size, and people will stumble on them because of their deeds.”<sup>34</sup>

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شِعَارُ الْمُسْلِمِ عَلَى الصِّرَاطِ:  
رَبِّ سَلِّمْ سَلِّمْ

“Mughira ibn Shu‘bah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “The prayer of a mu‘min on the Ṣirāṭ will be: ‘My Lord, grant me safety; my Lord, grant me safety.’”<sup>35</sup>



The Arabic word *al-kauther* means “exceptional goodness”. Allah Ta‘āla has blessed the Noble Messenger ﷺ with *al-kauther*, that is, immense goodness that consists of all the blessings of this world and of the Ākhirah.

Among these blessings is the fountain of Al-Kauther, which will be bestowed upon the Noble Messenger ﷺ in the Maḥshar. This fountain will span several miles, and the water flowing from it will come directly from Jannah. Whoever drinks from this fountain but once will never feel thirst again. Some people will arrive at this fountain before the weighing of their deeds, some may approach it even earlier, while others will only be able to reach it after their deeds are weighed. Some who flock to the fountain will be turned away by angels saying: ‘O Messenger of Allah! These people introduced heresies to your religion.’

Every messenger of Allah will be given a fountain for his ummah to drink from, but the fountain of Al-Kauther will be the biggest of all, and the people who drink from it will be greatest in number.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“ [O Messenger], surely We have given to you Al-Kauthar.<sup>36</sup>

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْكَوْثَرُ الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ

“ Ibn Abbas <sup>رضي</sup> said: “Kauthar is immense goodness, which Allah gave to him [the Noble Messenger <sup>ﷺ</sup>].”<sup>37</sup>

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ.

“ Sahl ibn Sa'd <sup>رضي</sup> narrates that the Noble Messenger <sup>ﷺ</sup> said: “I will be your predecessor at the fountain; whoever comes to me will drink from it, and whoever drinks from it will never feel thirst again. And some will come to me whom I will recognize, and who will recognize me before a curtain separates us.”<sup>38</sup>

عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللَّوْلُؤِ فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ فَإِذَا مِسْكٌ أَذْفَرُ قُلْتُ مَا هَذَا يَا جِبْرِيلُ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ.

“ Anas <sup>رضي</sup> narrates that the Noble Messenger <sup>ﷺ</sup> said: “I entered Jannah, and saw a river lined with pearls. When I touched its water, I found it to be sweet musk. I said: ‘What is this, O Jibrā’īl?’

He replied: ‘This is Al-Kauthar, which Allah has given to you.’”<sup>39</sup>



On the day of Al-Qiyamah, a chosen few will be the given permission to intercede on behalf of others. This intercession is called *shafā'ah*. The first and greatest *shafā'ah*, known as the *al-shafā'ah al-kubrā*, will be given to the Noble Messenger ﷺ, as mentioned previously.

Maulana Qasim Nanothwi<sup>رض</sup> writes the following:

“ But because the Noble Messenger ﷺ is fully subject to Allah's bidding, he will not have the freedom to save or condemn whomever he wills. He may pray for or curse whomever he wishes, but because he is holy in every way, he will wish nothing but good for those who were good to him, and will speak no ill of them. This goodwill of his is what we call the *shafā'ah* of the Noble Messenger ﷺ.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

“ And during the night, wake up for ṣalāh of *tahajjud*, an additional prayer for you. It is very likely that your Lord will place you at Praised Station.<sup>40</sup>

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

“ Who can intercede with Him without His permission?<sup>41</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ

“ Abu Hurairah<sup>رض</sup> narrates that the Noble Messenger ﷺ said: “I will be the leader of Ādam's sons on the day of Qiyāmah, the first whose grave will split open, the first to intercede, and the first whose intercession will be accepted.”<sup>42</sup>

The privilege of *shafā'ah* will only be given to those whom Allah wills. These people will include prophets, scholars, people who have the Noble Qur'ān memorized, reformers of faith, and angels. Similarly, the Noble Qur'ān and Ṣawm will also intercede on people's behalf.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا: فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ

“Abu Sa'id<sup>رضي</sup> narrates that Allah Ta'āla will say, “The angels have interceded, and the messengers have interceded, and the believers have interceded, and none remain save the Most Merciful.”<sup>43</sup>

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ شُفِّعَ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ قَدْ وَجِبَتْ لَهُمُ النَّارُ

“Ali<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Whoever reads the Qur'ān and memorizes it will have his intercession accepted for ten people in his family upon whom the Fire has been obligated.”<sup>44</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ يَقُولُ الصَّيَامُ أَيْ رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِي فِيهِ وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ قَالَ فَيُشْفَعَانِ

“Abdullah ibn Amr<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Ṣawm and the Qur'ān will both intercede on the behalf of man on the Day of Judgement.

Ṣawm will say: ‘O my Lord, I refused him food and desire; accept my intercession’, and the Qur'ān will say: ‘I refused him a night's sleep; accept my intercession.’

Thus, their intercessions will be accepted.”<sup>45</sup>

*Shafā'ah* will only be for people of faith, because they are the only ones who deserve any forgiveness and mercy. Unbelievers, polytheists, and all others who die without faith will not receive any *shafā'ah*.

*Shafā'ah* will be of the following types:

1. *Ash-shafā'ah al-kubrā*: The First *Shafā'ah*, which the Noble Messenger ﷺ will make to ease the hardship of the Maḥshar, and to start judgement.
2. The Second *Shafā'ah*: This *shafā'ah* will ease Allah's judgement of some people.
3. The Third *Shafā'ah*: This *shafā'ah* will raise the ranks of some of the dwellers of Jannah.
4. The Fourth *Shafā'ah*: This *shafā'ah* will save the sinners condemned to suffer their punishment in Jahannum.
5. The Fifth *Shafā'ah*: This *shafā'ah* will save some of the sinful suffering in Jahannum.
6. The Sixth *Shafā'ah*: This *shafā'ah* will be for the people with an equal amount of good and bad deeds, that is, the people of A'raf. This *shafā'ah* will grant them their long-awaited entry into Jannah.
7. The Seventh *Shafā'ah*: This *shafā'ah* will send hundreds of thousands into Jannah without any judgement.
8. The Eighth *Shafā'ah*: This *shafā'ah* will ease some of the torment for the sinful suffering in Jahannum.

## EXERCISES

### CHAPTER 11

#### A. Give concise answers to the following questions.

1. Describe the state of mortals in Maḥshar in terms of their clothing, their relationships, and their physical states.
2. How does the Noble Qur'ān describe the faces of people on the day of Qiyāmah?
3. How will judgement finally begin on the day of Qiyāmah?
4. In what state will Allah's Ta'āla be present on the day of Qiyāmah?
5. How will the books of deeds be distributed?
6. What does the 'weighing' of deeds refer to? Explain in light of the Noble Qur'ān and the Sunnah.
7. What do the Noble Qur'ān and the Sunnah tell us about the Bridge of Sirāt?
8. What does *shafā'ah* refer to? And how many types of *shafā'ah* are there?
9. What do we learn from studying the signs of Qiyamah and the realm of the Ākhirah?

**B. Mark the following statements as true or false.**

1. The belief in the realm of the Ākhirah is a part of the ḍarūriyyāt of the Dīn. However, the denial of some details of the Ākhirah is permissible. □
2. The day of Qiyamah will be equal to fifty years. □
3. Nobody will be allowed to make any kind of intercession on the day of Qiyamah. □
4. The weighing of deeds will occur twice on the day of Qiyamah: initially to separate the faithful and the faithless, and a second time to separate the virtuous and the sinful. □
5. The Bridge of Sirāt is an imaginary concept, the denial of which is permissible. □
6. The belief in the weighing of deeds on the Day of Qiyamah is part of the ḍarūriyyāt of the Dīn; however, the reality of the scale that will be used to weigh deeds is known only by Allah Ta‘āla. □
7. People who introduce heresies in faith will not be allowed to drink at the fountain of Al-Kauthar. □
8. Nobody will be exempted from judgement on the day of Qiyamah. □
9. The belief that every person’s book of deeds will be put in their right or left hand is an essential doctrine of the ḍarūriyyāt of the Dīn, and the denial of it is kufr. □
10. The doors of *shafā‘ah* will be open to the faithful, the faithless, polytheists, and hypocrites alike. □

**C. Choose the correct answer(s).**

1. The following will occur before Isrāfīl (upon him be Peace) blows on the trumpet:

- The laying of the Sirāt
- The descent of 'Īsā (upon him be Peace)
- The emergence of the Dajjāl
- The weighing of deeds

2. The following people will be granted respite in the shadow of the 'Arsh on the day of Qiyamah:

- All of mankind
- All Muslims
- Seven types of people (who have been described in a ḥadīth)
- People with a *shafā'ah*

3. Belief in the following regarding the realm of the Ākhirah is part of the ḍarūriyyāt of the Dīn, and its denial is kufr:

- The Bridge of Sirāt
- *Shafā'ah*
- The fountain of Al-Kauthar
- Every Muslim being granted mercy and forgiveness

4. Having the belief in the emergence of the Dajjāl and the descent of 'Īsā (upon him be Peace), but interpreting these contrary to the Qur'ān, the Sunnah, and the consensus of the Ummah is:

- *Shirk-fil-ilm*
- Open-mindedness
- Kufr, *ilhād*, and *zandaqah*
- Kufr by hypocrisy

5. *Shafā'ah* will be granted to the following:

- Every Muslim
- Only the Ambiya' (upon them be Peace)
- Nobody
- Messengers, scholars, people who have memorized the Noble Qur'ān, reformers of faith, and angels

6. The following people will have glowing faces on the day of Qiyamah:

- The Ambiya' (upon them be Peace)
- The Ṣaḥābah رضي
- Pious people
- All rulers and wealthy people

7. Although the doors to *shafā'ah* will be open wide and accept many people, the following will not be granted the privilege:

- People who commit major sins
- Hypocrites
- Any kind of mushrik
- People who consume alcohol

8. On the Day of Qiyāmah, the following person's intercession will allow judgement to finally begin:

- Ibrāhīm (upon him be Peace)
- 'Īsā (upon him be Peace)
- Mūsā
- The Noble Messenger, Muhammad ﷺ

9. Belief in the following is not necessary for a Muslim:

- That the water used for wudu' must be pure
- That deeds will be weighed on the day of Judgement
- The emergence of the Dajjāl and the descent of 'Īsā (upon him be Peace)
- That usury, alcohol, and other sins are haram

10. Belief in the following is necessary for īmān, and its absence is kufr:

- Most of the ḍarūriyyāt of the Dīn
- Half of the ḍarūriyyāt of the Dīn
- All the ḍarūriyyāt of the Dīn
- Belief in some of the ḍarūriyyāt of the Dīn

## JANNAH, AL-A‘RĀF, AND JAHANNUM

When Qiyāmah ends, all mortals will be sent to Jannah or Jahannum according to their deeds, and some will remain in Al-A‘rāf before their fate is decided.



Jannah, or Paradise, is real, and the belief in it is an integral part of īmān. The vastness of Jannah is endless and immeasurable.

وسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

“ Race with one another towards Forgiveness from your Lord and towards a paradise the width of which spans the heavens and the earth. It has been prepared for the God-fearing.<sup>1</sup>

Jannah has already been created and brought into existence.

وَأُزِلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

“ And the Jannah [Paradise] will be brought close for the God-fearing, no longer distant.<sup>2</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْكَارِهِ ثُمَّ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذْهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ. قَالَ: فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذْهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذْهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا

“ Sayyiduna Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger <sup>ﷺ</sup> said: “When Allah created Jannah, he said to Jibrā’īl: ‘Go and look at it’.

When Jibrā’īl returned, he said: ‘O my Lord! By Your greatness, all who hear of it will [strive to] enter it.’

Then Allah draped it [Jannah] with tribulation, and said: ‘O Jibrā’īl, go and look at it.’

Jibrā’īl went and looked, then returned and said: ‘O my Lord! By Your greatness, indeed I fear that none will enter it.’

When Allah created Jahannum, he said: ‘O Jibrā’īl, go and look at it.’

Jibrā’īl went and looked, then returned and said: ‘O my Lord! By Your greatness, all who hear of it will not [wish to] enter it.’

Then Allah draped it [Jahannum] with desires, and said: ‘O Jibrā’īl, go and look at it.’

Jibrā’īl went and looked, then returned and said: ‘O my Lord! By Your greatness, indeed I fear that none will remain who do not enter it.’”<sup>3</sup>

The dwellers of Jannah will enter it after Qiyāmah has ended. Before that, nobody will enter Jannah except Ādam (upon him be Peace), for he dwelt there before he was sent to Earth.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
فَتَكُونَا مِنَ الظَّالِمِينَ

“ And the Jannah [Paradise] will be brought close for the God-fearing, no longer distant.”<sup>4</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آتِيَ بَابَ الْجَنَّةِ  
يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ. فَيَقُولُ بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ  
قَبْلَكَ

“ Anas ibn Malik <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “I will knock on the door of Jannah on the day of Qiyāmah, and its keeper will ask me who I am, to which I will reply: ‘I am Muhammad’.

He [the keeper] will say: ‘I was forbidden to open [the door] to anyone before you.’”<sup>5</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَا أَكْثَرُ الْأَنْبِيَاءِ  
تَبَعًا يَوْمَ الْقِيَامَةِ وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ

“ Anas ibn Malik <sup>رضي</sup> narrates that the Noble Messenger said: “Of all the prophets, I will be the one with the greatest number of followers, and I will be the first to knock on the door of Jannah.”<sup>6</sup>

Jannah is eternal, and those who enter it shall dwell in it evermore.

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ  
عَطَاءٌ غَيْرٌ مَجْذُودٍ

“ As for those who are blessed, they shall be in Paradise living there forever, as long as the heavens

and the earth remain intact, unless your Lord wills [otherwise], It will be an award never to be ceased.<sup>7</sup>

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

“And its keepers will say to them, “Salāmun-’alaikum [peace be on you]. How good are you! So, enter it to live here forever.”<sup>8</sup>

عَنْ عَبْدِ اللَّهِ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُدْخِلُ اللَّهُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ يُدْخِلُ أَهْلَ النَّارِ النَّارَ ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ فَيَقُولُ يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، يَا أَهْلَ النَّارِ لَا مَوْتَ كُلَّ خَالِدٍ فِيمَا هُوَ فِيهِ.

“Abdullah ibn Umar <sup>رضي</sup> reported that Allah's Messenger <sup>ﷺ</sup> said: “Allah will admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer will stand between them and say: ‘O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live forever therein.’”<sup>9</sup>

No dweller of Jannah shall be turned out.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

“No weariness shall touch them nor will they be expelled from there.”<sup>10</sup>

Only those who possess īmān will enter Jannah, albeit some will do so after receiving their due punishment in Jahannum. The faithless will not enter Jannah.

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ مِنْ سَمِّ الْخِيَاطِ

“Surely, those who have rejected Our signs and stood arrogant against them, the gates of the heavens shall

not be opened for them, and they shall not enter Paradise unless a camel passes through the eye of a needle. This is how We recompense the sinners.<sup>11</sup>

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ. قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. ثَلَاثًا ثُمَّ قَالَ فِي الرَّابِعَةِ: عَلَى رَغَمِ أَنْفِ أَبِي ذَرٍّ

“ Abu Dhar <sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Anyone who dies after professing *la ilaha illallah* will enter Jannah.’

I asked: ‘Even if they fornicate or steal?’

The Noble Messenger ﷺ affirmed: ‘Even if they fornicate or steal.’

I asked [again]: ‘Even if they fornicate or steal?’

The Noble Messenger ﷺ affirmed: “Even if they fornicate or steal.”

Three times I asked, and on the fourth he [the Noble Messenger ] added: ‘Even if it does not please Abu Dhar.’”<sup>12</sup>

عَنْ جَابِرٍ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْمُوجِبَتَانِ فَقَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

“ Jabir <sup>رضي</sup> narrates that a man came to the Noble Messenger ﷺ and said: “O Messenger of Allah, what are two necessary things [to know]?”

The Noble Messenger ﷺ replied: “Whoever dies without associating anyone with Allah shall enter Jannah, and whoever dies associating anyone with Allah shall enter the Fire.”<sup>13</sup>

Anyone who claims that Jannah is transient is removed from the circle of Islam; several verses of the Qur'ān clearly state that Jannah is everlasting:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“ Those who believe and do good deeds, We shall admit them to the gardens beneath which rivers flow. They shall live there forever, it being a real promise from Allah; and who is more truthful than Allah in his word?<sup>14</sup>

Anyone who considers Jannah to be an abstract concept is in fact denying its existence, and has left the circle of Islam.

أَنَّ مَا أَخْبَرَ اللَّهُ تَعَالَى مِنَ الْخُورِ وَالْقُصُورِ وَالْأَنْهَارِ وَالْأَشْجَارِ وَالْأَثْمَارِ لِأَهْلِ الْجَنَّةِ حَقٌّ  
خِلَافًا لِلْبَاطِنِيَّةِ وَالْعُدُولِ عَنْ ظَوَاهِرِ النُّصُوصِ الَّتِي يَدْعِيهَا أَهْلُ الْبَاطِنِيَّةِ الْخَادِ

“ That whatever Allah Ta‘āla has informed us about the *ḥūr*, the castles, the rivers, the trees, and the fruits [waiting] for the people of Jannah is true, as opposed to the [belief of] the Batiniyyah. To interpret this [information about Jannah] contrary to their literal sense, which the Batiniyyah do, is deviation [from the correct path].<sup>15</sup>

Jannah is an eternal abode of luxury and rest created by Allah Ta‘āla for the faithful. Some of the bounties of Jannah have been mentioned or described in the Noble Qur'ān or the Ḥadīth, and the belief in these revelations is imperative.

There will be no sorrow or fear in Jannah, and every blessing there will be eternal. Every desire of its dwellers will be fulfilled, and the people of Jannah will be granted the honor of looking upon Allah Ta‘āla in all His glory. Four rivers will flow outside the house of every dweller in Jannah: one of water, one of fresh milk that will

never spoil, one of pure wine, and one of fresh, clean honey. All the people of Jannah will be prosperous, and if any of them feels ill towards another, Allah will cleanse their hearts of the feeling. The people of Jannah will exist in complete harmony, happiness and brotherhood. There will be beautiful maidens and lush gardens surrounded by bubbling rivers beneath long, cool shadows. The dwellers of Jannah will be clad in clothing of the finest silk and adorned with silver and gold. Fruits and nuts of delectable taste and variety will be plentiful, along with succulent meat from the finest birds.

These descriptions of Jannah are from the Noble Qur'ān, and it is necessary to have the belief in them and in everything else that the Qur'ān or the Ḥadīth tell us of Jannah, the denial of which removes an individual from the fold of Islam.

ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“Enter Paradise; there will be no fear for you, nor shall you grieve.”<sup>16</sup>

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ

“Say, “Is that better or the eternal paradise the God-fearing are promised?” It will be a reward for them and a final abode.”<sup>17</sup>

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ

“Their Lord gives them the happy news of Mercy from Him, and of [His] Pleasure, and of Gardens having an everlasting bliss for them.”<sup>18</sup>

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ  
إِلَىٰ رَبِّهَا نَاظِرَةٌ

“Many faces that day will be glowing, looking towards their Lord.<sup>19</sup>

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those who do good there is the best, and something more.<sup>20</sup>

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

“They will have in it whatever they wish, and with Us there are things even more than that.<sup>21</sup>

مِثْلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ  
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّنْ  
رَّبِّهِمْ

“[Here is] a description of the Paradise that is promised for the God-fearing! In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified. And for them there are all sorts of fruits, and forgiveness from their Lord.<sup>22</sup>

فِي جَنَّةٍ عَالِيَةٍ  
قُطُوفُهَا دَانِيَةٌ

“In a lofty garden, the fruits of which will be close at hand.<sup>23</sup>

وَجَنَّاتٍ دَانٍ

“ The fruits plucked from the two gardens will be at hand.<sup>24</sup>

يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

“ [The people of these gardens will be] reclining on floorings whose [even] linings will be of thick silk.<sup>25</sup>

يُحَلَّلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

“ Those are the ones for whom there are eternal gardens, rivers flowing beneath them. They will be adorned therein with bracelets of gold, and they will be dressed in green garments, made of fine silk and thick silk, reclining therein on couches. Excellent is the reward and beautiful is the Paradise as a resting-place.<sup>26</sup>

فَجَعَلْنَاهُنَّ أَبْكَارًا  
عُرُبًا أَتْرَابًا  
لِلأَصْحَابِ الْيَمِينِ

“ And have made them virgins, amorous to their husbands, matching them in age, for the People of the Right.<sup>27</sup>

حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ

“ The houris, kept guarded in pavilions.<sup>28</sup>

وَزَوَّجْنَاهُمْ بِحُورٍ عَيْنٍ

“ Thus [it will happen], and We will marry them with houris having big dark eyes.<sup>29</sup>

وَلَحْمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ  
وَحُورٍ عَيْنٍ  
كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

“ And the flesh of birds that they desire. And [for them there will be] houris, having lovely big eyes, all [neat and clean] like a hidden pearl.<sup>30</sup>

Other details of Jannah are found in *akhbār āḥād*; it is necessary to believe in these, even if their denial does not remove a person from the circle of Islam.

Nobody is allowed the privilege of seeing Allah Ta'āla in this world, but every dweller of Jannah will be granted the pleasure of looking upon Him, and will find the sight of Him to be the most glorious blessing of all.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

“ No vision can comprehend Him, and He comprehends all visions, and He is Absolutely Subtle, All-Aware.<sup>31</sup>

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“ For those who do good there is the best, and something more.<sup>32</sup>

قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ - قَالَ - يَقُولُ اللَّهُ - تَبَارَكَ وَتَعَالَى - : تُرِيدُونَ شَيْئًا أَزِيدُكُمْ فَيَقُولُونَ أَلَمْ تُبَيِّضْ وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ - قَالَ - فَيُكْشَفُ الْحِجَابَ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ

“ The Noble Messenger ﷺ said: “When the people of Jannah shall enter it, Allah—*tabāraka wa ta‘āla*—shall ask them: ‘Do you wish for me to increase anything?’

And they shall reply: ‘Have you not made our faces fair? Have you not admitted us into Jannah, and saved us from hellfire?’

The veil [hiding Allah from them] shall then be lifted, and nothing will be dearer to the people of Jannah than the sight of their Lord.”<sup>33</sup>

Anyone who enters Jannah will do so wholly due to Allah Ta‘āla’s mercy and benevolence; Allah Ta‘āla is not obligated to send anyone to Jannah for their deeds.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

“ He is not questioned of what He does, and they are questioned.”<sup>34</sup>

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ تَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَدُّوْا وَقَارِبُوا وَأَبْشِرُوا فَإِنَّهُ لَنْ يَدْخُلَ الْجَنَّةَ أَحَدًا عَمَلُهُ. قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِرَحْمَةٍ وَعَلِمُوا أَنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ

“ ‘Ā’ishah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Come close and celebrate, for nobody’s deeds will take them into Jannah.”

They [the Ṣaḥābah] <sup>رضي</sup> asked: “Not even you, O messenger of Allah?”

He [the Noble Messenger] replied: “Not even me, unless Allah envelops me in His mercy; and know

that the dearest act [of goodness] in Allah's eyes is that which persists, even if it is but a little."<sup>35</sup>

No nonbeliever, polytheist, or hypocrite will enter Jannah.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

“ In fact, whoever ascribes any partner to Allah, Allah has prohibited for him Jannah, and his abode is the Fire.<sup>36</sup>

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ

“ As for those who disbelieve, for them shall be the fire of Jahannam; neither they will be sentenced to death, so that they could die, nor will its torment be lightened for them. It is in this way that We punish every infidel.<sup>37</sup>

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

“ And they shall not enter Paradise unless a camel passes through the eye of a needle. This is how We recompense the sinners.<sup>38</sup>



### Al-A'raf

There will be a high wall between Jannah and Jahannum called Al-A'raf (The Heights). This wall will lie neither in Jannah nor in Jahannum, and on it there will neither be peace like that of Jannah, nor distress like that of Jahannum.

Those with their fate left undecided will stay for some time on this wall. The people of Al-A'raf will recognize the dwellers of Jannah

by their fair faces, and the dwellers of Jahannum by their dark ones, and will talk to both. Eventually, the people of Al-A‘rāf will be allowed to enter Jannah.

The people of Al-A‘rāf are those whose entry into Jannah will be delayed for various reasons: their good and bad deeds being equal, or their being able to cross the Sirāt but not possessing enough good deeds to enter Jannah, and so forth.

“ Sayyiduna Huzaifah <sup>رضي</sup> and Sayyiduna Ibn Abbas <sup>رضي</sup> have said that the people of Al-A‘rāf are those who will possess an equal amount of good and bad deeds; thus, because of their bad deeds, they will be unable to enter Jannah, while remaining safe from Jahannum due to their good deeds. These people will stay on Al-A‘rāf until Allah Ta‘āla decides to send them to Jannah out of mercy. They will be the last to enter Jannah.<sup>39</sup>

Sharjil ibn Sa’d has said that the people of Al-A‘rāf will be those who left for jihād without their parents’ consent. Sayyiduna Muqatil copies a narration in his *tafsīr* which goes as follows:

“ The people of Al-A‘rāf will be those who disobeyed their parents by going to jihād, and were martyred. Because they laid their lives down for Allah Ta‘āla, they will not be sent to Jahannum, but their disobedience to their parents will keep them from entering Jannah until Allah Ta‘āla decides to have mercy on them.

The people of Al-A‘rāf will greet the dwellers of Jannah upon seeing them, and wish to join them, and will pray for protection from the anguish of Jahannum upon seeing its dwellers. They will continue to watch the happenings of Jannah and Jahannum until Allah Ta‘āla allows them to enter Jannah.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ  
أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“The people of A‘rāf will call out to the people [of the Fire], whom they will recognize through their signs: “Your masses were not of any help to you, nor was the arrogance you used to show. Is it these [people of Paradise] about whom you swore that Allah would not allow His mercy to reach them?” [It will be said to such people] “Enter Paradise; there will be no fear for you, nor shall you grieve.”<sup>40</sup>

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ  
وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

“Between the two groups there will be a barrier. And on A‘rāf [the Heights] there shall be people who will recognize each group through their signs, and they will call out to the people of Paradise, “Peace be upon you.” They will not have entered it, yet they will hope to. When their eyes will be turned to the people of the Fire, they will say, “Our Lord, do not join us with the unjust people.”<sup>41</sup>



## Jahannum

Like Jannah, Jahannum is real. It is where Allah Ta‘āla will inflict punishment on wrongdoers and the faithless; within Jahannum is every torment imaginable. The belief in Jahannum is imperative for every Muslim.

فَأَمَّا الَّذِينَ شَقَوْا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ

“As for those who are wretched, they shall be in the Fire. For them there is [nothing but] crying and howling.<sup>42</sup>

Like Jannah, Jahannum has already been created and brought into existence.

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ

“And Hell will be fully uncovered for the deviators.<sup>43</sup>

فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

“But if you do not—and you will never be able to—then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.<sup>44</sup>

Those condemned to Jahannum will enter it after the day of Qiyāmah has ended. Before the day of Qiyāmah, they will have suffered the torment of Barzakh in their graves.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ

“It will be said, “Enter the gates of Jahannam to live in it forever.” So, how evil is the dwelling-place of the arrogant!<sup>45</sup>

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

“It is the Fire before which they are presented morning and evening. And on the day when the Hour [of final judgment] will take place, [the order will be

released]: “Admit the family of the Pharaoh into the most severe punishment.”<sup>46</sup>

وإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ  
يَصْلَوْنَهَا يَوْمَ الدِّينِ  
وَمَا هُمْ عَنْهَا بِغَائِبِينَ

“ And the sinners [will be] in Hell, which they will enter on the Day of Requit, and they will not [be able to] keep away from it.”<sup>47</sup>

The torment of Jahannum will be eternal for kuffār and temporary for Muslims; sinful Muslims will be punished in Jahannum but eventually be sent to Jannah.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ

“ They will wish to come out of the Fire, but they will not be able to come out from there. For them there will be a lasting punishment.”<sup>48</sup>

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ  
عَطَاءً غَيْرَ مَجْذُودٍ

“ As for those who are blessed, they shall be in Paradise living there forever, as long as the heavens and the earth remain intact, unless your Lord wills [otherwise], it will be an award never to be ceased.”<sup>49</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً

“ Anas ibn Malik <sup>رضي</sup>narrates that the Noble Messenger ﷺ said: “Removed from the Fire (Jahannum) will be all

those who said: *lā ilāha illallāh*, their heart containing goodness equivalent to even a grain of wheat, or less.”<sup>50</sup>

عَنْ جَابِرٍ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْمُوجِبَتَانِ فَقَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ

“ Jabir<sup>رضي</sup> narrates that a man came to the Noble Messenger ﷺ and said: “O Messenger of Allah, what are two necessary things [to know]?”

The Noble Messenger ﷺ replied: “Whoever dies without associating any with Allah shall enter Jannah, and whoever dies associating any with Allah shall enter the Fire.”<sup>51</sup>

The Jews’ belief that they will only remain in Jahannum for a period of time before being sent to Jannah is clearly contradicted and falsified by Qur’ānic verses.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ  
بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“ They say, “The fire shall not touch us for more than a few days.” Say, “Have you taken a pledge from Allah, and Allah will not go against His promise? Or, do you say about Allah what you do not know?” Rather, those who commit evil and are besieged by their sins, those are the people of the Fire - there they shall live forever.<sup>52</sup>

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَّا كَانُوا يَفْتَرُونَ

“ That is because they have said: “The Fire shall not touch us except for a few days.” Thus, they are deceived in their faith by what they themselves used

to invent.<sup>53</sup>

Anyone who denies the real, physical existence of Jahnnun and claims that Jahannun only refers to a state of spiritual or mental anguish has left the circle of Islam.

Like Jannah, Jahannun is eternal.

فَأَمَّا الَّذِينَ شَقُّوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ  
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ

“As for those who are wretched, they shall be in the Fire. For them there is [nothing but] crying and howling. They shall remain there forever, as long as the heavens and the earth remain intact, unless your Lord wills [otherwise]. Surely, your Lord does what He intends.<sup>54</sup>

قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

“He will say, “The Fire is your Abode wherein you will remain forever, unless Allah wills [otherwise]”. Surely, your Lord is All-Wise, All-Knowing.<sup>55</sup>

Every blessing bestowed upon the dwellers of Jannah will be solely due to Allah's benevolence, and every torment inflicted on those in Jahannun will be the result of His supreme justice.

وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ  
فَضْلًا مِّنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“And He [Allah] will save them from the torment of Hell, as a favour from your Lord. That is the great achievement.<sup>56</sup>

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ  
الْفَضْلُ الْكَبِيرُ

“ As for those who believed and did righteous deeds, they will be in meadows of the Gardens. For them there is, with their Lord, whatever they wish. That is the great bounty.<sup>57</sup>

الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

“ Who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness, nor are we touched by boredom.<sup>58</sup>

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“ If You punish them, they are Your slaves [after all], and if You forgive them, You are the Mighty, the Wise.<sup>59</sup>

وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

“ And that Allah is not cruel to His servants.<sup>60</sup>

Although a *kāfir* will only disbelieve for a limited time, that is, during their life on Earth, condemning them to Jahannum for eternity is wholly just because their intention was to disbelieve forever. A Muslim intends to believe forever; thus, they will be rewarded for their intention by being granted an infinite life in Jannah. Just as a life sentence for murder is justifiably not as brief as the time it takes to commit a murder, the eternal damnation of a *kāfir* is the punishment for their intention to disbelieve forever, and is absolutely fair.

وَأَمَّا نَفْسُ الدُّخُولِ فَبِالْفَضْلِ الْمَجَرَّدِ حَيْثُ لَا يَجِبُ عَلَيْهِ شَيْءٌ وَالْخُلُودُ بِالنِّيَّةِ كَمَا أَنَّ دُخُولَ  
الْكُفَّارِ فِي النَّارِ بُجَرْدِ الْعَدْلِ وَالذَّرَكَاتِ بِحَسَبِ اخْتِلَافِ مَا لَهُمْ مِنَ الْحَالَاتِ، وَالْخُلُودُ بِاعْتِبَارِ  
النِّيَّاتِ.

“ Entry into Jannah will be solely due to Allah’s mercy, for nothing is an obligation for Him, and eternal life [in either place] will be determined by intention; thus, the condemnation of kuffār to Jahannum is the very epitome of justice. Levels [in Jannah and Jahannum] will differ according to the differences in people’s condition, and eternal abode will depend on intention.<sup>61</sup>

The torments of Jahannum will vary, and it is imperative to believe in whatever of them the Qur’ān and the Ḥadīth inform us.

The fire of Jahannum will be of such a fury that its heat will burn the heart. The people of Jahannum will be forced into suits of fire, and boiling water will be poured on them, causing their bodies to burn and wither. For drinking there will be pus, which the people of Jahannum will choke on as they try in vain to swallow, or boiling water that will scald their lips and throats; and their food will be rotting flesh. They will be dragged around Jahannum in chains, facedown, with collars around their necks, and their faces will be burned. Wealth of the miserly and the arrogant will be melted, and the boiling liquid will be used to brand their arms, backs, and foreheads. In Jahannum, there will be the torment of extreme heat, and that of extreme cold.

Jahannum will be filled with humans and jinn. Hypocrites and the faithless will suffer alike, and polytheists will have the idols they worshipped burnt alongside them. The faithless will fuel the fires of Jahannam, and hypocrites will be cast in their very depths. Fire will surround the dwellers of Jahannum from all sides; they will beg for mercy, but their pleas will go unanswered. There will be no

death to offer an escape, and the people of Jahannum will live in timeless, unchanging agony.

Jahannum will be the most wretched abode imaginable, and its dwellers will be the humiliated and the doomed. The seven doors of Jahannum will remain shut, and open only to let more people in. When the fires of Jahannum begin to die, they will be rekindled and burn ever stronger. Jahannum will constantly echo with the cries of suffering and anguish, and there will be no end to the misery and doom of its dwellers.

There are several verses in the Qurʾān and countless aḥādīth that describe Jahannum and its tortures. Denying or doubting any of these testimonies removes an individual from the circle of Islam.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي  
كُلَّ كَافُورٍ

“As for those who disbelieve, for them shall be the fire of Jahannam; neither will they be sentenced to death, so that they could die, nor will its torment be lightened for them. It is in this way that We punish every infidel.<sup>62</sup>

هَٰذَا نِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ  
يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ  
وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ  
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

“These are two opponents who have disputed about their Lord. As for those who disbelieve, garments from fire shall be tailored for them, and boiling water shall be poured from over their heads whereby everything in their bellies, as well as their skins, will melt. And for them there are hooked rods of iron. Whenever, in their anguish, they will intend to come

out of it [the fire], they will be turned back to it, and [it will be said to them], "Taste the punishment of burning."<sup>63</sup>

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ تَبُورًا  
لَا تَدْعُوا الْيَوْمَ تَبُورًا وَاحِدًا وَادْعُوا تَبُورًا كَثِيرًا

“And when they will be thrown into a narrow place therein, while they will be chained together, they will call for death. [Then it will be said to them], "Do not call for one death today, but call for many a death."<sup>64</sup>

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ  
يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

“The Hell is pursuing him, and he shall be made to drink pus-fluid, which he will arduously sip, and will not be able to swallow. Death will come upon him from every side, yet he will not die, and still a heavy chastisement will be ahead of him.”<sup>65</sup>

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ  
سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

“And say, "The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny." Surely, We have prepared for the unjust a fire, whose tent will envelop them. And if they will beg for help, they shall be helped with water like oily dregs that will scald the faces. Vile is the drink, and evil is the Fire as a resting-place.”<sup>66</sup>

خَذُوهُ فَغْلُوهُ  
ثُمَّ الْجَحِيمَ صَلُّوهُ  
ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ  
إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ  
وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ  
فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ  
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ  
لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

“ And then, let him burn in the blazing fire. Thereafter, fasten him with a chain the measure of which is seventy hands. Indeed, he did not believe in Allah, the Almighty, and did not persuade [others] to feed the needy. So, he has no friend here today, nor any food except that which comes out from wounds when washing, which is eaten by none but the sinners.<sup>67</sup>

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَنُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كُنْتُمْ  
لَأَنْفُسِكُمْ تَدْرُسُونَ

“ On the day it [the wealth] will be heated up in the fire of Jahannam, then their foreheads and their sides and their backs shall be branded with it: “This is what you had accumulated for yourselves. So, taste what you have been accumulating.”<sup>68</sup>

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

“ Surely, the hypocrites are in the lowest level of the Fire, and you shall never find for them a helper.<sup>69</sup>

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

“ Surely whoever comes to his Lord as a sinner, for him there is Jahannam in which he neither will die nor will live [a happy life].<sup>70</sup>

Others details of Jahannum have been mentioned in *akhbār āḥād*; it is imperative to believe in these, even if their denial does not remove a person from the circle of Islam.

## THE DOCTRINE OF TAQDĪR

The belief in *taqdīr* is an essential element of īmān. The literal meaning of *taqdīr* is “estimation”; in the context of the Shari‘ah, *taqdīr* refers to Allah’s supreme knowledge of the past, the present, and the future, and His divine plan for the fate of the Creation.



Faith in *taqdīr* is the belief that all which happens is that which Allah wills and already possesses knowledge of. Allah designed the Creation according to a precise plan; this divine plan is His *taqdīr*, and the unfolding of fate in light of His *taqdīr* is called *qadā’*.

However, the existence of *taqdīr* guiding our destiny does not mean that Man does not have the freedom of choice; on the contrary, he is free to choose between what to do and what not to do, and will be held accountable for his deeds.

Taqdīr is of two types:

- *Taqdīr mubram*: unchangeable destiny that has been inscribed on the *al-lauh al-mahfooḍ* (the Preserved Tablet).
- *Taqdīr mu'allaq*: destiny that is decided by an individual's choices.

The two types of taqdīr are different only to man—to Allah, all of Destiny is equally within His supreme power and knowledge.

Matters of taqdīr are of five kinds:

1. Eternal matters that were decided by Allah before the existence of time.
2. Matters that were decided by Allah after the creation of the 'Arsh, and before the creation of the Earth and the heavens.
3. Matters that were decided by Allah Ta'āla between the time of the creation of Ādam (upon him be Peace) and the birth of his posterity.
4. Matters that are decided when a fetus is in the womb.
5. Matters that are conditional on others.

The first four kinds comprise *taqdīr mubram*, which is unchangeable, and the last kind comprises *taqdīr mu'allaq*, which changes depending on the choices man makes.

Believing that deeds are meaningless because taqdīr has already determined one's fate is foolish, for many reasons.

First: we have no way of knowing our fate; thus, it is only wise to strive for virtue so that we may be rewarded for it. Second: one's taqdīr is fundamentally decided by one's choices: entry into Jannah will be the reward of the conscious decision to be righteous, while suffering in Jahannum will be the punishment of conscious misdeeds. Third: as we strive to earn a living despite

knowing that we can only procure as much wealth as we are fated to, it is only fair that we wield the same effort in matters of the Hereafter.

Contemplating the doctrine of taqdīr more than necessary and arguing it is unwise; after all, these intricate matters are not entirely conceivable by the human senses, and questioning or attempting to unravel them does little more than weaken the faith.

## BARZAKH AND THE QABR

The literal meaning of *barzakh* is veil; in the Sharī‘ah, Barzakh is the metaphysical plane of existence between death and Qiyāmah. This realm is unlike the physical world, and it is hidden from mortals in order to preserve their faith in the unseen.

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

“ And in front of such people there is a barrier till the day when they will be resurrected.<sup>1</sup>



Barzakh is not a specific place: one enters Barzakh and their grave wherever they are left after their death. Virtuous people live there in peace and comfort, while the sinful suffer punishment and torment for their misdeeds.

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

“ Because of their sins they were drowned, and then admitted into the Fire. So, they found no helpers for them besides Allah.<sup>2</sup>

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفَرِ النَّارِ

“ Abu Sa'id al-Khudri<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “The grave is [either] a garden from the gardens of Jannah, or a pit from the pits of Jahannum.”<sup>3</sup>

Existence in Barzakh encompasses both the body and soul; both are fully affected by the punishments or rewards of Barzakh.

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، قَالَ: يَأْتِيهِ مَلَكَانِ فَيَقْعِدَانِهِ، فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟، قَالَ: فَأَمَّا الْمُؤْمِنُ، فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيَقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، قَالَ: نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَرَاهُمَا جَمِيعًا "، قَالَ قَتَادَةُ: وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ يُبْعَثُونَ

“ Anas ibn Malik<sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Indeed, a man, when he is placed in his grave and then visited by his friends, can hear the sound of their footsteps.

Two angels come to him and make him sit up, then ask him: ‘What do you say of this man?’

He [the Noble Messenger ﷺ] said: A believer will say: ‘I bear witness that this is Allah’s servant and His prophet.’

Then they [the angels] say to him: ‘Look at your place in the Fire [Jahannum], verily Allah has replaced it with a place in Jannah.’

The Messenger of Allah ﷺ said: 'Everyone is shown these two places.'"<sup>4</sup>

اتَّفَقَ أَهْلُ الْحَقِّ عَلَى أَنَّ اللَّهَ يُعِيدُ إِلَى الْمَيِّتِ فِي الْقَبْرِ نَوْعَ حَيَاةٍ قَدَرُ مَا يَتَأَلَّمُ وَيَتَلَذَّذُ وَيَشْهَدُ  
بِذَلِكَ الْكِتَابَ وَالْأَخْبَارَ وَالْآثَارَ... وَقَدْ اتَّفَقُوا عَلَى أَنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ فِي الْمَيِّتِ الْقُدْرَةَ  
وَالْأَفْعَالَ الْاِخْتِيَارِيَّةَ فَلِهَذَا لَا يَعْرِفُ حَيَاتُهُ كَمَنْ أَصَابَتْهُ سَكَنَةٌ

“ The ‘ulamā’ are unanimous in the belief that Allah returns life to the dead in their grave: a type of life that allows them to feel pain or pleasure, and there is evidence for this in the Qur’ān, the Ḥadīth and the statements of the Ṣaḥabah<sup>رض</sup>, and they are also united in the belief that Allah Ta‘āla does not give to the dead the ability to perform voluntary actions, and for this reason the life of the dead is not known [by the living], like that of an unconscious person.<sup>5</sup>



The strength of the relationship between the body and the soul in Barzakh varies between individuals. The soul of a martyr has a strong bond with their body, and the souls of prophets and messengers have an ever stronger bond with theirs. The souls of ordinary mortals are weakly bonded with their bodies. This is the reason why the bodies of martyrs and prophets remain preserved in their graves, and also why prophets and messengers are able to hear the greetings conveyed to them.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَى  
قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُبْلِغْتُهُ

“ Abu Hurairah<sup>رض</sup> narrates that the Noble Messenger ﷺ said: “I can hear whomever sends salutations to me by my grave, and I receive the prayers of whomever prays for me [in any other place].”<sup>6</sup>

The literal meaning of *qabr* is “a pit in the dirt wherein someone is buried; one’s grave in the earth”. However, *qabr* figuratively refers to wherever one’s body or their body parts happen to lie after their death, whether that is in a grave, underwater, or in the belly of a beast.

فَأَمَّا سُؤَالُ مُنْكَرٍ وَنَكِيرٍ فَقَالَ أَهْلُ السُّنَّةِ أَنَّهُ يَكُونُ لِكُلِّ مَيِّتٍ سَوَاءٌ كَانَ فِي قَبْرِهِ أَوْ فِي بَطْنِ  
الْوَحْشِ أَوْ الطُّيُورِ أَوْ مَهَابِ الرِّيحِ بَعْدَ أَنْ أُحْرِقَ وَذَرِيَ فِي الرِّيحِ

“ As for the questioning [of the dead] by Munkar and Nakīr: the Ahl al-Sunnah say that it [the questioning] will be for every dead person, whether they happen to be in their grave [in the earth] or in the belly of a beast or bird, or in the form of ashes scattered in the wind after their body was cremated.<sup>7</sup>

Every mortal will be questioned in their *qabr* about their faith and deeds. The faithful will answer correctly and be rewarded with repose, while the faithless will fail to give the correct answers and face Allah’s wrath and punishment.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْعَبْدَ إِذَا وُضِعَ  
فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نَعَالِهِمْ. قَالَ: يَأْتِيهِ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ لَهُ مَا  
كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ. قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ. قَالَ: فَيَقَالُ لَهُ  
انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ. قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: فَيَرَاهُمَا جَمِيعًا. وَأَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ فَيَقُولُ لَا أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ  
فَيَقَالُ لَا دَرَيْتَ وَلَا تَلَيْتَ ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً  
يَسْمَعُهَا مَنْ يَلِيهِ إِلَّا الثَّقَلَيْنِ

“ Anas ibn Malik <sup>رضي الله عنه</sup> narrates: “The Noble Messenger ﷺ said: ‘When a human being is laid in his grave and his companions leave, he can hear their footsteps.

Two angels come to him and make him sit, then ask him: ‘What did you say [in your life] about this man, Muhammad?’

The believer will say: 'I testify that he is Allah's slave and His apostle.'

Then it will be said to him, 'Look at your place in the Hellfire. Allah has given you a place in Paradise instead of it.'

The Noble Messenger ﷺ added: 'He [the dead man] will see both places.'

A disbeliever or a hypocrite will reply to the angels, saying: 'I do not know, but I would say what the people would say!'

It will be said to him, 'Neither did you know, nor did you recite [the Qur'ān, for guidance].'

Then he will be hit between his ears with an iron hammer, and his cry will be heard by all who approach him, except mortals and jinn.'"<sup>8</sup>



The soul does not really die; its only 'death' is its separation from the body it inhabits at the time of its death. A soul lives forever after creation, although its abode may change. The state of the soul's existence between the first and second calls of the trumpet are known only by Allah Ta'āla.

When a body has been buried, its soul returns to answer the questions of judgement. After that, both the body and the soul experience torment or repose in the grave.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا حُضِرَ الْمُؤْمِنُ أَتَتْهُ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيَاضَةٍ فَيَقُولُونَ أَخْرِجِي رَاضِيَةً مَرْضِيًّا عَنْكَ إِلَى رَوْحِ اللَّهِ وَرِيحَانٍ وَ رَبٍّ غَيْرٍ غَضَبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ حَتَّى أَنَّهُ لَيَنَاقِلُهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُونَ بِهِ بَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هَذِهِ الرِّيحَ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَايِبِهِ يَقْدَمُ عَلَيْهِ فَيَسْأَلُونَهُ مَاذَا فَعَلَ فَلَانُ مَاذَا فَعَلَ فَلَانُ فَيَقُولُونَ دَعُوهُ فَإِنَّهُ كَانَ فِي غَمِّ الدُّنْيَا فَإِذَا قَالَ أَمَّا أَتَاكُمْ قَالُوا ذَهَبَ بِهِ إِلَى أُمِّهِ الْهَآوِيَةِ وَإِنَّ الْكَافِرَ إِذَا احْتَضَرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمَسْحٍ فَيَقُولُونَ أَخْرِجِي سَاخِطَةً مَسْخُوطًا عَلَيْكَ إِلَيْكَ إِلَى عَذَابِ اللَّهِ عَزَّ وَ جَلَّ فَتَخْرُجُ كَأَنَّهُنَّ رِيحٌ جَيِّفَةٌ حَتَّى يَأْتُونَ بِهِ بَابَ الْأَرْضِ فَيَقُولُونَ مَا أَنْتَ هَذِهِ الرِّيحَ حَتَّى يَأْتُونَ بِهِ أَرْوَاحَ الْكُفَّارِ

“ Abu Hurairah <sup>رض</sup> narrates that the Noble Messenger ﷺ said: “When a believer nears death, angels of mercy come to him with white clothes of silk, and say [to his soul]: ‘Exit, content and with the contentment of the Lord upon you, to Allah and to *rayhan* [a sweet fragrance], to a Lord who is not displeased,’ and she [the believer’s soul] exits [his body] as the finest scent of musk, and the angels pass him between each other until they bring him to the sky gates, where they [the angels] say: ‘How sweet is this scent that has reached you from the earth!’

Then they [the angels] bring to him the souls of the faithful, and they are happier to see him than you who rejoice upon seeing their loved ones after their absence, and they [the souls of the faithful] ask him: ‘What did so-and-so do, and what did so-and-so do?’ And they will say [of another]: Leave him be, for he was [involved] in the sorrows of the world,’ and when he [the believer] asks them: ‘Did he not come to you?’ They will reply: ‘He was sent to his mother, Hāwiyah [the Hellfire].’

And when a kāfir nears death, the angels of torment say [to his soul]: ‘Exit, in discontent and with the discontent [of the Lord] upon you, off with you to the

wrath of Allah; and so she [the kāfir's soul] exits [his body] as a smell more putrid than a corpse, until they [the angels] bring it to the gate of the earth, where they [the angels] say: 'How putrid is this smell!'

Then they [the angels] bring to him the souls of the kuffar."<sup>9</sup>

Other than mortals and jinn, all the Creation can hear the cries of a kāfir's suffering as he is punished.

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا فَمَا رَأَيْتُهُ بَعْدُ فِي صَلَاةٍ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ

“Aishah <sup>رضي</sup> said: “The Noble Messenger <sup>ﷺ</sup> said: ‘They [the people of Jahannum] are inflicted with a torment that all animals can hear.’

Not once did I see him afterwards when he did not plead refuge from the torment of the grave in his prayers.”

## The Torment of the Grave

The torment of the grave may last until Qiyāmah or be temporary. Eternal torment of the grave is for the faithless and the wicked. Temporary torment of the grave ends when one's sins have been atoned for through punishment, or when prayers and charity in the name of the deceased relieve them of their suffering.

عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا قَالَ: نَعَمْ قُلْتُ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ سَقْيُ الْمَاءِ

“Sa'd Ibn Ubadah <sup>رضي</sup> narrates: “I asked the Noble Messenger <sup>ﷺ</sup>: ‘O Messenger of Allah, my mother has died; shall I offer charity in her favor?’

He [the Noble Messenger ﷺ] said: ‘Yes.’

I asked: ‘Which charity is the greatest?’

He replied: ‘Giving water.’”<sup>10</sup>

### The Ambiyā’ (Upon Them Be Peace) in Their Graves

The Noble Messenger ﷺ and all other ambiya’ (upon them be peace) are alive in their graves.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ وَلَكِنْ لَا تَشْعُرُونَ

“Do not say of those who are slain in the way of Allah that they are dead. Instead, they are alive, but you do not perceive.”<sup>11</sup>

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

“Never take those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided.”<sup>12</sup>

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ

“Anas ibn Malik <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “The Ambiyā’ (upon them be Peace) are alive in their graves, praying.”<sup>13</sup>

Maulana Mohammad Qasim Nanonthwi <sup>رضي</sup> writes:

“The wives of the Ambiyā’ (upon them be Peace), unlike the wives of ordinary men, are forbidden to remarry when widowed, and the inheritance of the Ambiyā’, unlike that of ordinary men, cannot be distributed. These two laws prove that the souls of

the Ambiyā', unlike the souls of ordinary mortals, do not leave their bodies. Their souls are akin to the light of a lamp.

This is why visiting the [graves of] the Ambiyā' is similar to visiting them in their lives, and why visiting the grave of the Noble Messenger ﷺ cannot be considered akin to visiting a mosque or any other place, and does not fall under the ruling of the ḥadīth which prohibits making special arrangements to visit places other than the three holy precincts of al-Masjid al-Haram, al-Masjid al-Nabawi, and al-Masjid al-Aqsa, which says: "One should not undertake any journey except to three mosques."<sup>14</sup> Here you are not intending to visit a place, but rather the resident of a place.<sup>15</sup>

Prayers and greetings offered at the grave of the Noble Messenger ﷺ are heard and answered by the Noble Messenger ﷺ. Prayers and greetings offered to him from a distance are delivered to the Noble Messenger ﷺ by angels.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

“Abu Hurairah <sup>رض</sup> narrates that the Noble Messenger ﷺ said: "Nobody greets me [at my grave] but that Allah returns my soul to my body so that I may answer their greeting."<sup>16</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ، وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُبْلِغْتُهُ

“Abu Hurairah <sup>رض</sup> narrates that the Noble Messenger ﷺ said: "I hear whomever prays for me at my grave, and I am told of whomever prays for me from a distance."<sup>17</sup>

عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يَبْلِغُونِي مِنْ أُمَّتِي السَّلَامَ

“ Abdullah ibn Mas’ud<sup>رض</sup> narrates that the Noble Messenger ﷺ said: “Allah has angels who wander the Earth and deliver to me the greetings sent to me.”<sup>18</sup>

عَنْ أَوْسِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنْ صَلَاتَكُمْ مَعْرُوضَةً عَلَيَّ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ أَيُّ يَقُولُونَ قَدْ بَلَيْتَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ

“ Aws ibn Aws<sup>رض</sup> narrates that the Noble Messenger ﷺ said: “The best of your days is Friday, for it was [on Friday] when Ādam (upon him be Peace) was created, and it was when he passed away, and it [Friday] is when the trumpet will be blown. Increase your prayers for me [on Friday], for they are presented to me.”

They [the Ṣaḥābah]<sup>رض</sup> asked: “O Messenger of Allah, how will our prayers be presented to you in your grave when you become dust?”

He [the Noble Messenger ﷺ] said: “Allah has forbidden for the bodies of His prophets to be eaten by the earth.”<sup>19</sup>

The Ambiyā’ (upon them be Peace) are engaged in various rites of worship in their graves. They worship not for reward but for the pleasure it gives them.

عَنْ سُلَيْمَانَ التَّيْمِيِّ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ. وَزَادَ فِي حَدِيثِ عَيْسَى: مَرَرْتُ لَيْلَةً أُسْرِي بِي

“Suleyman al-Taymi<sup>رض</sup> narrates that he heard Anas<sup>رض</sup> saying: “The Noble Messenger ﷺ said: ‘I passed by Mūsā (upon him be Peace) as he was praying in his grave.’”

And in his ḥadīth about ‘Īsā (upon him be Peace) he [the Noble Messenger ﷺ] added: “I passed [by him] on the night I was escorted to the heavens.”<sup>20</sup>

قَالَ الْقُرْطُبِيُّ: حُبَّتْ إِلَيْهِمُ الْعِبَادَةُ فَهُمْ يَتَعَبَّدُونَ بِمَا يَجِدُونَهُ دَوَاعِي أَنْفُسِهِمْ لَا بِمَا يَلْزِمُونَ بِهِ

“Al-Qurtubi<sup>رض</sup> said: “Worship is made desirable for them; thus, they pray out of their desire to do so, not because it is necessary for them.”<sup>21</sup>

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

“It is not allowed for you that you hurt Allah’s Messenger, nor that you ever marry his wives after him. Indeed, it would be an enormity in the sight of Allah.”<sup>22</sup>

لَا عِدَّةَ عَلَيْهِنَّ لِأَنَّهُ حَيٌّ فِي قَبْرِهِ وَذَلِكَ سَائِرُ الْأَنْبِيَاءِ

“There is no ‘iddah (period of mourning) for them [the wives of the Noble Messenger ﷺ], for he [the Noble Messenger ﷺ] is alive in his grave, and the same goes for all the Ambiyā’ (upon them be Peace).

وَأَجْمَعُوا عَلَى أَنَّ الْمَوْضِعَ الَّذِي ضَمَّ أَعْضَاءَهُ الشَّرِيفَةَ أَفْضَلُ بَقَاعِ الْأَرْضِ حَتَّى مَوْضِعَ  
الْكُعْبَةِ

It is the consensus of Ahl al-Sunnah wal-Jamā‘ah that the ground beneath the body of the Noble Messenger ﷺ in his grave is superior to any other place, including the Ka‘bah [and even the ‘Arsh].<sup>23</sup>

Visiting the grave of the Noble Messenger ﷺ is one of the noblest and most superior rites of worship.

إِعْلَمُ أَنَّ زِيَارَةَ قَبْرِ الشَّرِيفِ مِنْ أَعْظَمِ الْقُرْبَاتِ، وَأَرْجَى الطَّاعَاتِ، وَالسَّبِيلُ إِلَى أَعْلَى  
الدَّرَجَاتِ، وَمَنْ اعْتَقَدَ غَيْرَ هَذَا فَقَدْ انْخَلَعَ مِنْ رِبْقَةِ الْإِسْلَامِ، وَخَالَفَ اللَّهَ وَرَسُولَهُ وَجَمَاعَةَ  
الْعُلَمَاءِ الْأَعْلَامِ

“ Visiting the Noble Grave [of the Noble Messenger ﷺ] is the greatest rite of worship, and a way to reach the highest of levels. Anyone who believes otherwise chooses to free themselves from the constraints of Islam, and to oppose Allah, His Messenger ﷺ, and all the scholars [of Islam].<sup>24</sup>

Any visitor to al-Madinah al-Munawwarah should consider their primary purpose to be visiting the Noble Messenger’s ﷺ resting place. Other holy sites may also be visited, but giving the utmost importance to the Noble Messenger ﷺ is what rightly honors his greatness.

عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ جَاءَنِي زَائِرًا لَا يَعْلَمُهُ حَاجَةً إِلَّا  
زِيَارَتِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ

“ Ibn Umar <sup>رضي الله عنه</sup> narrates that the Noble Messenger ﷺ said: “Whoever comes to me with no other need than to visit me, I am obligated to be his intercessor on the Day of Judgement.”<sup>25</sup>

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَجَّ إِلَى مَكَّةَ ثُمَّ قَصَدَنِي فِي مَسْجِدِي كُتِبَتْ لَهُ حَجَّتَانِ مَبْرُورَتَانِ وَهُوَ فِي مَسْنَدِ الْفِرْدَوْسِ.

“ Ibn Abbas <sup>رضي</sup> narrates that the Noble Messenger <sup>ﷺ</sup> said: “Whoever came to Makkah for the Hajj, and then visited me at my mosque, has two Hajj accepted in his name, and will be seated in Al-Firdous.”<sup>26</sup>

When visiting the Noble Messenger <sup>ﷺ</sup>, praying for Allah’s mercy through the *wasīlah*<sup>27</sup> of the Noble Messenger <sup>ﷺ</sup> and beseeching the Noble Messenger <sup>ﷺ</sup> to intercede for a person’s forgiveness is encouraged.

عَنْ مَالِكِ الدَّارِ، قَالَ: وَكَانَ خَازِنَ عُمَرَ عَنِ الطَّعَامِ، قَالَ: أَصَابَ النَّاسَ قَحْطٌ فِي زَمَنِ عُمَرَ، فَجَاءَ رَجُلٌ إِلَى قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَسْقِ لِأُمَّتِكَ فَإِنَّهُمْ قَدْ هَلَكُوا، فَأَتَى الرَّجُلَ فِي الْمَنَامِ فَقِيلَ لَهُ: أَنْتَ عُمَرُ فَأَقْرِئَهُ السَّلَامَ، وَ أَخْبِرْهُ أَنَّكُمْ مُسْتَقِيمُونَ وَ قُلْ لَهُ: عَلَيْكَ الْكَيْسُ، عَلَيْكَ الْكَيْسُ، فَأَتَى عُمَرَ فَأَخْبَرَهُ فَبَكَى عُمَرُ، ثُمَّ قَالَ: يَا رَبِّ لَا أُلُو إِلَّا مَا عَجَزْتُ عَنْهُ

“ Malik al-Dar, who was responsible for the stores of food during the reign of Umar <sup>رضي</sup>, narrates that there was a drought during his time, so a man came to the grave of the Noble Messenger <sup>ﷺ</sup> and said: “O Messenger of Allah, pray for rain, for the people of your ummah are devastated.”

The Noble Messenger <sup>ﷺ</sup> then appeared to the man in his dream and said to him: “Go to Umar and give him my greeting, and tell him that he is on the right path, and say to him: ‘You hold all the wisdom, [verily] you hold all the wisdom.’”

When the man went to Umar <sup>رضي</sup> and told him of the dream, Umar <sup>رضي</sup> wept and said: “O my Lord, I will not neglect my duty until I am helpless.”<sup>28</sup>

When visiting the resting place of the Noble Messenger ﷺ, one should stand facing the noble countenance of the Messenger of Allah ﷺ as they pray through his *wasīlah*.

#### NOTE

The prophethood of the Noble Messenger ﷺ and all other *ambiyā'* (upon them be Peace) does not end with their deaths; it remains as real and true as it was in their lives.

قَالَ أَبُو حَنِيفَةَ أَنَّهُ رَسُولُ الْآنَ حَقِيقَةً

“Abu Hanifah<sup>ؒ</sup> said: “The Noble Messenger ﷺ is indeed a prophet even now.”<sup>29</sup>

## EXERCISES

### CHAPTERS 12-14

#### A. Give concise answers to the following questions.

1. Is the belief in Jannah a necessary part of īmān? If so, why?
2. What is the ruling for someone who considers Jannah to be an imaginary, abstract, or transient concept?
3. What do the Qur'ān and the Sunnah tell us about the dwellers of Jannah looking upon Allah Ta'āla?
4. Who will be allowed to enter Jannah, and who will be forbidden from entering it?
5. What does A'raf refer to, and who will be there?
6. What belief about Jahannum must a Muslim have?
7. Who will live in Jahannum for eternity, and who will only live in it temporarily?
8. What is the ruling for the belief that Jahannum is an imaginary concept?
9. Briefly describe the torments of Jahannum as mentioned in the Noble Qur'ān.
10. What does Barzakh mean, and what does it signify in the context of the Qur'ān and the Sunnah?
11. Does the soul also die at the time of death?

12. Does the torment of the grave affect only the body or the soul, or both?
13. Give the ruling of the Qur'ān and the Sunnah regarding the life of the Ambiya' in their graves.
14. Which place on Earth is the most superior place in the universe?
15. What is the ruling for visiting the Noble Messenger's ﷺ grave? What intention should one have when visiting the Noble Messenger's ﷺ grave?
16. What does taqdīr refer to?
17. What is the ruling for the belief in taqdīr?
18. What does qaḍā' mean?
19. What are the types of taqdīr?
20. What are the types of *taqdīr mubram*?

**B. Mark the following statements as true or false.**

1. Standing before the Noble Messenger's ﷺ blessed grave and praying for mercy by virtue of his plea is not only allowed but encouraged and rewarded. ☐
2. The greatest place on Earth is the Ka'bah. ☐
3. Prayers sent to the Noble Messenger ﷺ from a distance or from his side are delivered to him by angels. ☐
4. There is no reality to the torment of the grave; thus, the belief in it is not necessary. ☐
5. The Noble Messenger ﷺ and all the other ambiyā' are alive in their graves, and this life is both spiritual and physical. ☐
6. A visitor to al-Matḥ al-Dīn al-Munawwarah should only intend on visiting the Masjid al-Nabawi. Intending to visit the Noble Messenger's grave is not permitted. ☐
7. Torments or rewards in the grave affect both the body and soul. ☐
8. The body crumbles to dust in the grave, and there occurs no questioning or judgement of deeds. ☐

9. All creatures, except for humans and jinn, can hear the sound of suffering in the grave. □
10. The torment of the grave will be constant for unbelievers and polytheists of all types, and temporary for sinful Muslims. □
11. Jannah and Jahannum are imaginary concepts; therefore, disbelief in them is allowed. □
12. The denial of Jannah or Jahannum is gross ignorance and kufr. □
13. Eventually, the kuffar and polytheists will be forgiven and sent to Jannah. □
14. Jannah, Jahannum, *barzakh*, and *A'raf* are true, and the belief in them is imperative. □
15. The belief in all the blessings of Jannah described in the Qur'ān or revealed to us by the Noble Messenger is a necessary part of the essentials of the religion and īmān. □
16. Whoever denies *taqdīr* has left the fold of Islam. □
17. The reality of *taqdīr* should be debated and closely examined. □
18. An individual is helpless at the hands of *taqdīr* and has no freedom to choose. □
19. *Taqdīr-e-mubram* is unchangeable and happens exactly as planned. □
20. *Taqdīr* is a delicate concept, and many aspects of it are unfathomable to man. □
21. Types of *taqdīr* only pertain to human understanding; all of *taqdīr* is changeable for Allah Ta'āla. □
22. Trying to understand *taqdīr* logically is akin to trying to measure a mountain on a goldsmith's scale. □
23. *Taqdīr* has five levels; all are changeable. □
24. Giving up on deeds and faith because of *taqdīr* is foolish and ignorant. □
25. No news of the universe lies beyond Allah Ta'āla's knowledge. □

**C. Choose the correct answer(s).**

1. Life in Jannah will be eternal for the following people:

- The Ambiyā'
- All mortals
- All Muslims
- Kuffār and polytheists (after they atone for their sins in Jahannum)

2. The following people will only live in Jahannum temporarily:

- Kuffār
- Hypocrites of deed
- Hypocrites of faith
- Jews and Christians

3. The following people will have to stay in Al-A'raf:

- Those whose iman is complete
- Jews and Christians
- Muslims whose bad deeds outweigh their good deeds
- People of faith whose bad deeds are equal to their good ones

4. The torment of the grave is experienced by the following:

- The body
- The soul
- Both the body and the soul
- Neither the body nor the soul

5. Denying the existence of any of the blessings of Jannah mentioned in the Noble Qur'ān or the Sunnah is the following:

- A sin
- Kufr
- Hypocrisy
- A person's right

6. The people of Jannah will be eternally free of the following:

- Sorrow and worry
- Sickness
- Every kind of pleasure
- Sexual urges and marital relationships

7. The following will be eternal for the people of Jannah:

- Unfulfilled hopes and dreams
- Poor health and sickness
- The fulfillment of every desire
- Every blessing imaginable

8. Allah's decision to punish kuffār and polytheists for eternity is:

- A wise decision
- A fair decision
- His supreme right
- A justifiable decision

9. The following creatures can hear the suffering of the tormented in their graves:

- Angels
- Humans and jinn
- Animals
- All of the Creation except for humans and jinn

10. The following people possess a physical and spiritual life in their graves after death:

- All mortals
- Only martyrs
- All of the Ambiya' (upon them be Peace)
- Virtuous people

11. The following is the most superior place in the universe:

- The Holy Ka'bah
- The 'Arsh
- Al-Madinah al-Munawwarah
- Bait al-Maqdis

12. It is preferable to visit al-Madinah al-Munawwarah with the following intention:

- To visit the city of Madinah
- To only visit the Masjid al-Nabawi
- To only visit the graveyard of Al-Baqi'
- To visit the Noble Messenger ﷺ and to pray in his mosque

15. When visiting the grave of the Noble Messenger ﷺ, one must show respect by standing and facing him ﷺ when doing the following:

- Praying
- Requesting his *shafā'ah*
- Offering greetings and prayers
- Requesting his plea for Allah's mercy and forgiveness

## THE ṢAḤĀBAH<sup>رضي</sup> AND THE AHL AL-BAYT<sup>رضي</sup>

The Ṣaḥābah<sup>رضي</sup> (Companions) are those who met the Noble Messenger ﷺ as believers, or those whom the Noble Messenger ﷺ looked upon who died a Muslim.



After the Ambiya' (upon them be Peace), the Ṣaḥābah<sup>رضي</sup> are the greatest people among mortals. The noblest of the Ṣaḥābah<sup>رضي</sup> are Abū Bakr<sup>رضي</sup>, followed by Umar<sup>رضي</sup>, then Uthman<sup>رضي</sup>, then Ali<sup>رضي</sup>, and then the remaining six of the ten Asharah al-Mubassharah<sup>رضي</sup>, who are Talhah<sup>رضي</sup>, Zubair<sup>رضي</sup>, Abdur Rahman ibn Auf<sup>رضي</sup>, Sa'd ibn Abi Waqqas<sup>رضي</sup>, Sa'id ibn Zayd<sup>رضي</sup>, and Abu Ubaidah ibn Al-Jarrah<sup>رضي</sup>. After them come the companions of Badr, then those of Uhud, then the companions of Bay'ah al-Riḍwan<sup>1</sup>, then those who accepted Islam before the conquest of Makkah, and finally those who accepted Islam after the conquest of Makkah.

All of the Ṣaḥābah<sup>رضي</sup> were wholly just and pious.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“Those who have believed and emigrated and carried out jihād in the way of Allah, and those who gave refuge and help, both are the believers in truth. For them there is forgiveness and a respectful provision.”<sup>2</sup>

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“As for the first and foremost of the Emigrants [Muhājirīn] and the Supporters [Anṣār] and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live for ever. That is the supreme achievement.”<sup>3</sup>

وَالصَّحَابَةُ كُلُّهُمْ عَدُولٌ مُطْلَقًا لِظَوَاهِرِ الْكِتَابِ وَالسُّنَّةِ وَإِجْمَاعٍ مَنْ يُعْتَدُّ بِهِ

“And the Ṣaḥābah<sup>رضي</sup> are all just, according to the Qur’ān, the Sunnah, and the consensus of the Ummah.”<sup>4</sup>

لَيْسَ فِي الصَّحَابَةِ مَنْ يَكْذِبُ وَغَيْرُ ثِقَةٍ

“There are none among the Ṣaḥābah<sup>رضي</sup> who lie or are unreliable.”<sup>5</sup>

Nobody can attain the rank of even the least prominent of the Ṣaḥābah<sup>رضي</sup>, just as none of the Ṣaḥābah can attain the status of a nabi.

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

“And Allah has promised the good [reward] for each.”<sup>6</sup>

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“Allah is well pleased with them, and they are well pleased with Him.”<sup>7</sup>

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

“Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Do not insult my companions, do not insult my companions; for by He who holds my life in His hand! If any of you spent a mountain of gold [for Allah], he would not reach a fistful, or even half, of their worth.”<sup>8</sup>

All of the Ṣaḥābah <sup>رضي</sup> were righteous and are above our judgement.

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

“Those are the believers in reality.”<sup>9</sup>

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا

“So, if they believe in the same way as you believe, they will have certainly found the right path.”<sup>10</sup>

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

“And when it is said to them, “Believe as people have believed,” they say, “Shall we believe as the fools have believed?” Beware, it is, in fact, they who are the fools, but they do not know.”<sup>11</sup>

## Disagreements Among the Ṣaḥābah<sup>رضي</sup>

All disagreements between the Ṣaḥābah<sup>رضي</sup> were based in their integrity, piousness, fear of Allah, and were merely the consequence of differences in reformatory thinking. Those of the Ṣaḥābah<sup>رضي</sup> who erred in good faith will not be punished and are deserving of merit by virtue of their intention to do good. Nobody possesses the right to criticize the Ṣaḥābah<sup>رضي</sup> for their honest mistakes.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ

“Muhammad [ﷺ] is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves.”<sup>12</sup>

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

“On the Day when Allah will not disgrace the Messenger and those who believed with him. Their light will run before them and to their right hands.”<sup>13</sup>

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ فِي أَصْحَابِي، اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضًا مِنْ بَعْدِي

“Abdullah ibn Mughaffal<sup>رضي</sup> narrates that the Noble Messenger [ﷺ] said: “Fear Allah about my companions; do not make them a target [of criticism] after me.”<sup>14</sup>

All of the Ṣaḥābah<sup>رضي</sup> are pure of sin, meaning that they were either protected from committing a sin or from being punished for it in the Hereafter. None of the Ṣaḥābah<sup>رضي</sup> will be punished for their mistakes.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

“ On the Day when Allah will not disgrace the Messenger and those who believed with him. Their light will run before them and to their right hands.”<sup>15</sup>

Just as Allah chose special people to be prophets and messengers, all of the Ṣaḥābah<sup>رضي</sup> were chosen for their purpose by Allah Ta‘āla.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ اخْتَارَ أَصْحَابِي عَلَى الْعَالَمِينَ سِوَى النَّبِيِّينَ وَالْمُرْسَلِينَ

“ Jabir ibn Abdullah<sup>رضي</sup> narrates that the Noble Messenger<sup>ﷺ</sup> said: “Indeed, Allah has favoured my companions over all the world, save the prophets and messengers.”<sup>16</sup>

The era of the Khilāfah al-Rāshidah (Rightly Guided Caliphate) spans the thirty years following the demise of the Noble Messenger<sup>ﷺ</sup>. It is also referred to as Khilāfah al-Nubuwwah (Caliphate of the Prophethood), and it comprises the reign of four of the Ṣaḥābah<sup>رضي</sup> in this order: Abū Bakr<sup>رضي</sup>, Umar<sup>رضي</sup>, Uthman<sup>رضي</sup>, and Ali<sup>رضي</sup>. Accepting the decisions made by the first four caliphs and following in their footsteps bears the same significance as following the path of the Noble Messenger<sup>ﷺ</sup>.

عَنِ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالنَّوَاجِذِ

“ Irbad ibn Sariah<sup>رضي</sup> narrates that the Noble Messenger<sup>ﷺ</sup> said: “It is imperative that you follow my ways and those of my enlightened successors, so hold firmly to them.”<sup>17</sup>

عَنْ سَعِيدِ بْنِ جُمَهَانَ حَدَّثَنِي سَفِينَةُ أَبُو عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الْخِلَافَةُ ثَلَاثُونَ عَامًا ثُمَّ الْمَلِكُ فَذَكَرَهُ.

“ Sa’id ibn Jumhan<sup>رضي</sup> narrates: “Safīnah abu Abdur-Rahman<sup>رضي</sup> told me: ‘I heard the Noble Messenger ﷺ saying: ‘The Khilāfah will last for thirty years after me, followed by monarchy.’”<sup>18</sup>

### The First Khalīfah: Abu Bakr As-Ṣiddīq<sup>رضي</sup>

Abu Bakr’s full name is Abdullah ibn Abi Quhafah, his *kunyah* (teknonym) is Abu Bakr, and his titles are Al-Ṣiddīq and ‘Atīq. His father was Abu Quhafah, and his lineage merges with the Noble Messenger’s ﷺ at the seventh generation. Abu Bakr<sup>رضي</sup> was born in Makkah al-Mukarramah two years and four months after the Year of the Elephant<sup>19</sup>, roughly two years after the birth of the Noble Messenger ﷺ. He was the first man to accept Islam at the hands of the Noble Messenger ﷺ.

Abu Bakr<sup>رضي</sup> remained the Khalīfah for approximately two years and four months. He passed away at sixty-three years of age, on 22 Jumāda al-Ukhrā, AH 13. He is buried beside the Noble Messenger ﷺ in the room of his wife Aishah<sup>رضي</sup>. He is known as the Noble Messenger’s ﷺ companion of the cave and of the grave.

### The Second Khalīfah: Umar Al-Fārūq<sup>رضي</sup>

Umar’s full name is Umar ibn Al-Khattab, his title is Al-Fārūq, and his *kunyah* is Abu Hafs. His father was Al-Khattab, and his lineage merges with the Noble Messenger’s ﷺ at the ninth generation. Umar<sup>رضي</sup> was born in Makkah al-Mukarramah thirteen years after the Year of the Elephant, and accepted Islam six years after the Noble Messenger’s ﷺ declaration of prophethood.

Umar remained a caliph for ten years and six months, and was the first to receive the title of Amīr al-Mu’minīn. He passed away at sixty-three years of age, on the 1st of Muharram, AH 24, due to the

injuries he sustained after being stabbed by Abu Lulu. He is also buried beside the Noble Messenger ﷺ.

### **The Third Khalīfah: Uthman Al-Ghani<sup>رضي</sup>**

Uthman's<sup>رضي</sup> full name is Uthman ibn Affan, his titles are Al-Ghani and Dhu al-Nurain, and his *kunyah* was Abu Abdullah. He was born six years after the Year of the Elephant, and was among the first to accept Islam. He was betrothed in succession to two of the Noble Messenger's<sup>ﷺ</sup> daughters: Ruqayyah and Um Kulthum<sup>رضي</sup>, which is why he was given the title of Dhu al-Nurain.

After Umar<sup>رضي</sup> was martyred, Uthman<sup>رضي</sup> was designated as the Khalīfah and bore the duty for approximately twelve years. He was martyred by an Egyptian rebel on 18 Dhu al-Hijjah, AH 35, at eighty-two years of age, and is buried in the graveyard of Al-Baqi'.

### **The Fourth Khalifah: Ali Al-Murtaḍā**

Ali's<sup>رضي</sup> full name is Ali ibn Abi Talib, his titles are Asadullah and Al-Murtaḍā, and his *kunyah* is Abu al-Hasan or Abu al-Turab. He is the closest in lineage to the Noble Messenger ﷺ, for his father Abu Talib was the Noble Messenger's<sup>ﷺ</sup> uncle. He was the first child to accept Islam. The Noble Messenger ﷺ married Ali<sup>رضي</sup> to his youngest and dearest daughter, Fatimah.

After Uthman<sup>رضي</sup> was martyred, Ali<sup>رضي</sup> became the Khalīfah for approximately five years and three months. He was martyred by Abdur Rahman ibn Muljim on 21 Ramaḍān, AH 40, and is buried in Kufa, in modern day Iraq.

### **Al-Hasan ibn Ali<sup>رضي</sup>**

After Ali<sup>رضي</sup> was martyred, his son Hasan<sup>رضي</sup> was declared his successor. Hasan<sup>رضي</sup> remained the Khalīfah for six months before entering bay'ah on the hand of Mu'awiyah<sup>رضي</sup>. Mu'awiyah<sup>رضي</sup> was the first rightful Muslim ruler after the four rightly guided caliphs.

## Ahl al-Bayt<sup>رضي</sup>

Ahl al-Bayt, meaning “the people of the house”, is a title designating the household of the Noble Messenger ﷺ. The Ahl al-Bayt<sup>رضي</sup> consist of the eleven wives, three sons, and four daughters of the Noble Messenger ﷺ, and their posterity.

## Ummahāt al-Mu'minīn<sup>رضي</sup>

Ummahāt al-Mu'minīn, meaning ‘the mothers of the believers’, is a title designating the eleven wives of the Noble Messenger ﷺ. Two of them, Khadijah<sup>رضي</sup> and Zainab bint Khuzaymah<sup>رضي</sup>, passed away in the Noble Messenger’s ﷺ life, while the rest were alive at the time of his demise.

The wives of the Noble Messenger ﷺ are the noblest of women, for Allah has deemed them pure of vice. Whoever accuses them of immorality is cursed and doomed to Allah’s wrath and the torment of Jahannum.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ  
مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا  
وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

“ O wives of the prophet, you are not like any other women, if you observe *taqwa*. So, do not be too soft in your speech, lest someone having disease in his heart should develop fancies [about you]; and do speak with appropriate words. Remain in your homes, and do not display [your] beauty as it used to be displayed in the days of earlier ignorance; and establish Ṣalāh, and pay Zakāh, and obey Allah and His messenger. Allah only intends to keep [all sorts of] filth away from you, O members of the family [of the prophet], and to make you pure through a perfect purification.<sup>20</sup>

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ  
يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ  
يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ  
الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ  
مَبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“Surely, those who level a false charge against the chaste, naïve and believing women are cursed in this world and the Hereafter, and for them there is a mighty punishment on the Day when their tongues, their hands and their legs will testify against themselves of what they used to do. On that day Allah will give them their rightful recompense in full, and they will know that Allah is the Very Truth who makes all things manifest. Vile women are for vile men, and vile men are for vile women; and good women are for good men, and good men are for good women. Those are free from what they [the accusers] say. For them there is forgiveness, and a graceful provision.”<sup>21</sup>

The following is a list of the Noble Messenger's ﷺ wives in the order of his marriage to them.

1. Khadijah bint Khuwaylid رضي
2. Saudah bint Zam'ah رضي
3. 'A'ishah bint Abu Bakr رضي
4. Hafsa bint Umar رضي
5. Zainab bint Khuzaimah رضي
6. Umm Salmah bint Abi Umaiyah رضي
7. Zainab bint Jahsh رضي
8. Juwayriah bint Harith رضي
9. Umm Habibah bint Abu Sufyan رضي
10. Safiyyah bint Hayy رضي

## 11. Maymunah bint Harith<sup>رضي</sup>

The Noble Messenger ﷺ also possessed three female slaves: Mariyah Qibtiyyah<sup>رضي</sup>, Rayhanah bint Sham'un<sup>رضي</sup>, and Nafisah<sup>رضي</sup>.

### **The Children of the Noble Messenger ﷺ**

The Noble Messenger ﷺ had three sons: Qasim, Abdullah (also called Tib or Tahir; some have considered these to be the names of two separate sons), and Ibrāhīm. All three of the Noble Messenger's ﷺ sons passed away in his life.

The Noble Messenger ﷺ also had four daughters, in the following order: Zainab<sup>رضي</sup>, Ruqayyah<sup>رضي</sup>, Umm Kulthum<sup>رضي</sup>, and Fatimah<sup>رضي</sup>. All of the Noble Messenger's ﷺ daughters, except for Fatimah<sup>رضي</sup>, passed away in his life.

All of the Noble Messenger's ﷺ children were born to him by his wife Khadijah<sup>رضي</sup>, except for his son Ibrāhīm, who was born to Mariyah Qibtiyyah<sup>رضي</sup>.

Other than Fatimah<sup>رضي</sup>, none of the Noble Messenger's ﷺ daughters bore offspring.



### **The Virtues of the Ṣaḥābah<sup>رضي</sup>**

The Noble Qur'ān and the Ḥadīth mention the supremacy of the Noble Messenger's ﷺ household and of his companions.

Allah Ta'āla gave the Ṣaḥābah<sup>رضي</sup> the glad tidings of His unconditional approval in the Noble Qur'ān:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ

“ As for the first and foremost of the Emigrants [Muhājirīn] and the Supporters [Anṣār] and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah.<sup>22</sup>

The Noble Messenger ﷺ was also commanded to consult the Ṣaḥābah<sup>رضي</sup> and confer with them regarding his decisions:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَوَكِّلِينَ

“ So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him.<sup>23</sup>

Allah Ta'āla promised the Ṣaḥābah<sup>رضي</sup> their rule on Earth, and this promise was fulfilled in the form of the Khilāfah al-Rāshidah, a reign so glorious that the likes of it have not been found since.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

“ Allah has promised those of you who believe and do good deeds that He will certainly make them [His] vicegerents in the land.<sup>24</sup>

Allah Ta'āla tested the Ṣaḥābah<sup>رضي</sup> for faith and piety, and declared them successful while promising them His mercy and blessings.

أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِتَتَّقُوا لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

“Surely, those are the ones whose hearts Allah has tested for piety; for them there is forgiveness, and a great reward.”<sup>25</sup>

Allah Ta‘āla filled the hearts of the Ṣaḥābah<sup>رضي</sup> with faith and infused imān into their beings, ensuring that they would never again be deprived of it.

وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْهِمُ الْإِيمَانَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَهُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

“But Allah has endeared to you the Faith, and made it beautiful in your hearts, and made detestable to you the disbelief and sins and disobedience. Such people are rightly guided.”<sup>26</sup>

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O Messenger, Allah is sufficient for you, and the believers who followed you.”<sup>27</sup>

The Noble Qur’ān mentions that the piety and the impeccable faith of the Ṣaḥābah<sup>رضي</sup> have been described in the Torah and the Injīl:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْئَهُ فَازْرَعَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوَاقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad ﷺ is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in rukū‘, prostrating themselves in

*sajdah* [prostration], seeking grace from Allah, and [His] good pleasure; their distinguishing feature is on their faces from the effect of *sajdah*. This is their description in the Torah; and their description in the Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.<sup>28</sup>

The Noble Messenger ﷺ declared the Ṣaḥābah<sup>رضي</sup> to be the greatest people of his ummah.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْرَمُوا أَصْحَابِي، فَإِنَّهُمْ خِيَارُكُمْ

“The Noble Messenger ﷺ said: “Honor my companions, for they are the best of you.”<sup>29</sup>

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

“Abu Sa'id al-Khudri<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “Do not insult any of my companions, for if any of you spent a mountain of gold [for Allah], it would not amount to as much as one *mudd* of one of them or half of it.”<sup>30</sup>

Love for the Ṣaḥābah<sup>رضي</sup> is mutually exclusive with love for the Noble Messenger ﷺ, and contempt of the Ṣaḥābah<sup>رضي</sup> is akin to contempt of the Noble Messenger ﷺ.

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُ فِي أَصْحَابِي، اللَّهُ فِي أَصْحَابِي، لَا تَتَّخِذُوهُمْ غَرَضًا بَعْدِي، فَمَنْ أَحَبَّهُمْ فَيَحِبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ، فَيَبْغِضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ، فَقَدْ آذَانِي، وَمَنْ آذَانِي، فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ فَيُوشِكُ أَنْ يَأْخُذَهُ

“ Abdullah ibn Mughaffal<sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Fear Allah about my companions; fear Allah about my companions; for whoever loved them, loved me; and whoever resented them, resented me; and whoever hurt them, hurt me; and whoever hurt me, hurt Allah; and whoever hurt Allah will soon be caught [punished].’”<sup>31</sup>

### The Virtues of the Ahl al-Bayt

The Noble Messenger ﷺ commanded that every Muslim love the Ahl al-Bayt for their association to him:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَحِبُّوا اللَّهَ لِمَا يَغْنُوكُمْ مِنْ نِعَمِهِ وَأَحِبُّونِي بِحُبِّ اللَّهِ وَأَحِبُّوا أَهْلَ بَيْتِي بِحُبِّي

“ Abdullah ibn Abbas<sup>رضي</sup> narrates: “The Noble Messenger ﷺ said: ‘Love Allah, for He gives you His blessings, and love me for your love of Allah, and love my household for your love of me.’”<sup>32</sup>

The Noble Messenger ﷺ compared the Ahl al-Bayt to the ark of Nūḥ (upon him be Peace): those who embarked the ark were saved, and those who refused to do so perished. Similarly, those who love the Ahl al-Bayt will find salvation, and those who resent them will perish.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ أَهْلِ بَيْتِي مَثَلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَّى وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ

“ Abu Dhar <sup>رضي</sup> narrates: The Noble Messenger ﷺ said: “My household is like the ark of Nūḥ (upon him be Peace): whoever embarked on it was saved, and whoever stayed behind perished.”<sup>33</sup>

يَزِيدُ بْنُ حَيَّانٍ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سُبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا جَلَسْنَا إِلَيْهِ... ثُمَّ قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فِينَا خَطِيبًا... ثُمَّ قَالَ: أَمَّا بَعْدُ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبْ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ. “ فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ ثُمَّ قَالَ: وَ أَهْلُ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذْكُرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

“ Yazid ibn Hayyan <sup>رضي</sup> said: “I went with Husayn ibn Subrah and Umar ibn Muslim to Zayd ibn Arqam, and sat with him...he [Zayd Ibn Arqam] said: ‘The Noble Messenger ﷺ stood before us to give a sermon one day...he [the Noble Messenger ﷺ] said: ‘O people! I am a mortal; a messenger of Allah [the angel of death] will soon come to me, and I will be judged...I am leaving with you two weighty things: the book of Allah, in which is guidance and light; take the book of Allah and hold fast to it.’

Then he said: ‘And [the second thing is] my *ahl al-bayt*; I am reminding you to fear Allah about my *ahl al-bayt*, I am reminding you to fear Allah about my *ahl al-bayt*, I am reminding you to fear Allah about my *ahl al-bayt*.’”<sup>34</sup>

عَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيٍّ وَلِفَاطِمَةَ، وَحَسَنِ، وَحُسَيْنٍ: أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ، وَسَلْمٌ لِمَنْ سَالَمْتُمْ

“ Zayn ibn Arqam <sup>رض</sup> narrates that the Noble Messenger <sup>رض</sup> said to Ali, <sup>رض</sup> Fatimah, <sup>رض</sup> Hasan, and <sup>رض</sup> Husayn: “I will fight whomever fights you, and make peace with whomever makes peace with you.”<sup>35</sup>

### The Significance of Al-Abbas <sup>رض</sup>

أَنَّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ، دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُغَضَّبًا وَأَنَا عِنْدَهُ، فَقَالَ: مَا أَغْضَبَكَ؟ قَالَ: يَا رَسُولَ اللَّهِ! مَا لَنَا وَلِقُرَيْشٍ! إِذَا تَلَقَّوْا بَيْنَهُمْ، تَلَقَّوْا بِوُجُوهِ مُبَشِّرَةٍ، وَإِذَا لَقُونَا، لَقُونَا بِغَيْرِ ذَلِكَ، قَالَ: فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى احْمَرَّتْ وَجْهُهُ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ اللَّهُ وَلِرَسُولِهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ! مَنْ آذَى عَمِّي فَقَدْ آذَانِي، فَإِنَّمَا عَمُّ الرَّجُلِ صِنُّ أَبِيهِ

“ Al-Abbas <sup>رض</sup> came to the Noble Messenger <sup>رض</sup> in anger; the Noble Messenger <sup>رض</sup> asked him: “What is the matter?”

He [Al-Abbas <sup>رض</sup>] replied: “O Messenger of Allah! Why is it that [the people of] Quraysh greet each other with smiling faces, and greet us in a manner otherwise?”

The Noble Messenger became angry: his face reddened, and then he said: “By He who holds Muhammad’s life in His hand! Īmān will not enter a man’s heart until he loves you [my household] for the sake of Allah and his messenger.”

Then he said: “O people, whoever hurts Al-Abbas <sup>رض</sup> hurts me; indeed, a man’s uncle is like a father to him.”<sup>36</sup>

## The Virtues of Fatimah <sup>رضي</sup>

The Noble Messenger <sup>ﷺ</sup> declared his dearest daughter Fatimah <sup>رضي</sup> queen of the women of Jannah, and warned against causing her pain.

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُرِيدُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا أَذَاهَا

“ Miswar ibn Makhramah <sup>رضي</sup> narrates: The Noble Messenger <sup>ﷺ</sup> said: “Indeed, Fatimah is a piece of me; I hate what she hates to see, and what hurts her, hurts me.”<sup>37</sup>

## The Virtues of Al-Hasan <sup>رضي</sup>

فَقَالَ الْحَسَنُ (البصري): وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهُوَ يَقُولُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى، وَيَقُولُ: إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ

“ Abu Bakrah <sup>رضي</sup> narrates that he saw the Noble Messenger <sup>ﷺ</sup> on the pulpit with Al-Hasan <sup>رضي</sup> by at his side. The Messenger <sup>ﷺ</sup> was looking at the people and at Al-Hasan ibn Ali, saying: “This son of mine is a Sayyid [a noble]; and may Allah make peace through him between two large factions of Muslims.”<sup>38</sup>

The Ahl al-Sunnah are distinguished by their unconditional love for the Şaḥābah <sup>رضي</sup> and the Ahl al-Bayt. <sup>رضي</sup>

Maulana Qasim Nanothwi <sup>رحم</sup> writes:

“ The members of the Noble Messenger’s <sup>ﷺ</sup> family are the light of our eyes; respect for the Şaḥābah <sup>رضي</sup> and for

the Ahl al-Bayt<sup>رضي</sup> comprises the wings of our īmān. Just as a bird cannot fly even the smallest distance with one wing, īmān remains incomplete and does not reach any heights without the love of both the Ṣaḥābah<sup>رضي</sup> and the Ahl al-Bayt<sup>رضي</sup>.

Just because the Shi'a have wasted their faith by defaming the Ṣaḥābah<sup>رضي</sup> out of spite, we cannot retaliate by insulting the Ahl al-Bayt<sup>رضي</sup> to spite them. Unlike the unrestrained Shi'a, we are bound by faith and logic to unconditionally respect both the Ṣaḥābah<sup>رضي</sup> and the Ahl al-Bayt<sup>رضي</sup>. The Ṣaḥābah<sup>رضي</sup> and the Ahl al-Bayt<sup>رضي</sup> are like our two eyes; why would we wish to gouge out either? Doing so will be our own loss.<sup>39</sup>

## NOTE

Anyone who denies that Abu Bakr<sup>رضي</sup> was of the Ṣaḥābah<sup>رضي</sup>, defames 'A'ishah<sup>رضي</sup>, or deifies Ali<sup>رضي</sup> has left the circle of Islam.

نَعَمْ لَا شَكَّ فِي تَكْفِيرِ مَنْ قَذَفَ السَّيِّدَةَ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَوْ أَنْكَرَ صُحْبَةَ  
الصَّدِّيقِ، أَوْ اعْتَقَدَ الْأُلُوهِيَّةَ فِي عَلِيٍّ أَوْ أَنَّ جِبْرِيلَ غَلَطَ فِي الْوَحْيِ أَوْ نَحْوَ ذَلِكَ مِنَ الْكُفْرِ  
الصَّرِيحِ الْمُخَالِفِ لِلْقُرْآنِ، وَلَكِنْ لَوْ تَابَ تَقَبَّلُ تَوْبَتُهُ

“ Indeed, there is no doubt as to the kufr of whoever defames 'A'ishah<sup>رضي</sup>, denies the companionship of Al-Siddīq<sup>رضي</sup>, assumes the divinity of Ali<sup>رضي</sup> or the belief that Jibrā'il (upon him be Peace) was mistaken in delivering the revelation, or any similar notion that is contrary to the Qur'ān. However, he who repents will be forgiven.<sup>40</sup>

## Disagreements Between the Ṣaḥābah<sup>رضي</sup>

Conflicts between the Ṣaḥābah<sup>رضي</sup>, such as those of the Battle of the Camel and the Battle of Siffīn, were the result of differences in the

sincere intention to do right by Islam and Allah, and were not campaigns for power, wealth, or status. The companionship of the Noble Messenger ﷺ cleansed the Ṣaḥābah<sup>رضي</sup> of vice; all conflict and peace among the Ṣaḥābah<sup>رضي</sup> was in pursuit of virtue, not desire.

The exalted rank of the Ṣaḥābah<sup>رضي</sup> is attested to by the Noble Qur'ān: The Ṣaḥābah<sup>رضي</sup> are eternally successful, for Allah has forgiven all their sins. However, the Ṣaḥābah<sup>رضي</sup> were mortals, and were not pure of sin like prophets, messengers, or angels; thus, disagreements between the Ṣaḥābah<sup>رضي</sup> were the consequence of a natural, mortal tendency. These disagreements, however, were purely for the good of Islam and the Ummah. Those of the Ṣaḥābah<sup>رضي</sup> who made the correct decisions will receive twice the reward, while those of them who erred in good faith will be rewarded for their virtuous intentions. Both groups will be honored, for both acted in goodwill—there is no reason or allowance for any of the Ṣaḥābah<sup>رضي</sup> to be rebuked or resented.

All of the Ṣaḥābah<sup>رضي</sup>, regardless of their position in times of strife, are wholly reliable and just, and narrations of the Ḥadīth given by all are equally trustworthy. Love and respect for the Ṣaḥābah<sup>رضي</sup> is akin to love and respect for the Noble Messenger ﷺ, and resenting and deriding the Ṣaḥābah<sup>رضي</sup> is to resent and deride him ﷺ.

Imam Ghazali<sup>رضي</sup> writes that one of the beliefs of the Ahl al-Sunnah is that it is imperative for every Muslim to speak highly of the Ṣaḥābah<sup>رضي</sup> as the Noble Qur'ān and the Ḥadīth have spoken of them.

Disputes between Mu'awiyah<sup>رضي</sup> and Ali<sup>رضي</sup> were caused by the noble intention to reform, and were not a contest for leadership of the Caliphate. The basis of these disputes was a disagreement between Ali<sup>رضي</sup> and Mu'awiyah<sup>رضي</sup> regarding the fate of the men who martyred Uthman: Ali<sup>رضي</sup> believed that the caliphate would crumble and descend into chaos if Uthman's<sup>رضي</sup> murderers were caught and punished, for they belonged to a large, influential tribe; thus it would be wiser to delay their capture. On the other hand, Mu'awiyah<sup>رضي</sup> believed that delaying the murderers' capture would

be contrary to maintaining the peace, and would only embolden the culprits and fan the flames of their blood-thirsty intentions, further prompting them to rise against the Caliphate.

Both of these Ṣaḥābah<sup>رضي</sup> were *muṣṭahidīn* (reformers). The ‘ulamā’ believe that in the case of *ijtihād* (reform), either both parties are right, or only one of them is, but nobody can declare either, (in this case, Ali or Mu‘awiyah<sup>رضي</sup>) to be wrong.<sup>41</sup>

All of the Ṣaḥābah<sup>رضي</sup> involved in the Battle of the Camel and the Battle of Siffin were noble people of faith and are among the dwellers of Jannah. Their righteousness is attested to by the Noble Messenger ﷺ, and Allah Ta‘āla informs us of his verdict regarding them in the Noble Qur’ān:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ

“ Allah was pleased with the believers when they were pledging allegiance with you [by placing their hands in your hands] under the tree, and He knew what was in their hearts.<sup>42</sup>



Respect and exaltation of the Ṣaḥābah<sup>رضي</sup> and the Ahl al-Bayt is necessary for every Muslim by virtue of his loyalty to the Noble Messenger ﷺ.

That said, in situations of conflict between the Ṣaḥābah<sup>رضي</sup>, those who were in the right and those who were mistaken must both be identified. For example, Ali<sup>رضي</sup> and his supporters were in the right, while the Ṣaḥābah<sup>رضي</sup> who opposed and revolted against him were in the wrong. This difference in judgment does not, however, take away from the virtue of either faction, and further debate on the matter is meaningless.

Using unreliable historical narratives to form biased opinions about the Ṣaḥābah<sup>رضي</sup> and becoming disillusioned with them as a

result only weakens the faith. The verdict of the Noble Qur'ān is the only truthful one; what history informs us is at best an educated assumption, and at worst a mere rumor carried by the winds. Doubting the integrity of the Ṣaḥābah<sup>رضي الله عنهم</sup> integrity due to the flimsy speculation of history is unwise and perilous for the faith.

## EXERCISES

### CHAPTER 15

#### A. Give concise answers to the following questions.

1. Who are the Ṣaḥābah?
2. What is the difference in rank among the Ṣaḥābah?
3. What is the difference between the rank of the Ambiyā', the Ṣaḥābah, and pious men?
4. Is it permissible to criticize the Ṣaḥābah?
5. Name the Khulafā' al-Rāshidīn, and describe the importance of following their ways.
6. Briefly describe Abu Bakr Al-Siddīq.
7. Briefly describe Umar Al-Fārūq.
8. Briefly describe Uthman Al-Ghani.
9. Briefly describe Ali Al-Murtaḍa.
10. Whom does the title Ahl al-Bayt refer to?
11. Name the Ummahāt al-Mu'minīn.
12. Name the Noble Messenger's daughters and briefly describe their lives.
13. Name the Noble Messenger's sons and briefly describe their lives.
14. How do the Noble Qur'ān and the Sunnah describe the importance of the Ahl al-Bayt?

15. What does the Noble Qur'ān say in description of the virtues of the Ṣaḥābah?

**B. Mark the following statements as true or false.**

1. 'Ahl al-Bayt' is a title designating the daughters and granddaughters of the Noble Messenger ﷺ. ☐
2. The Noble Messenger ﷺ had eleven wives, three daughters, and four sons. ☐
3. All of the Ṣaḥābah are pure of sin. ☐
4. Anyone who denies the companionship of Abu Bakr, deifies Ali, defames 'A'ishah, or claims that the Noble Qur'ān was altered leaves the circle of Islam. ☐
5. The Khilafat al-Rāshidah lasted forty years. ☐
6. Internal conflict between the Ṣaḥābah was driven by a sense of integrity, goodwill, and piousness, as opposed to personal motive. ☐
7. Nobody other than the Ambiyā' (upon them be Peace) is above criticism, and may be criticized freely. ☐
8. Verses from the Noble Qur'ān attest that the Ṣaḥābah were soft-hearted amongst themselves and firm against the enemy. ☐
9. All the pious men of the world cannot reach the rank of even the least prominent of the Ṣaḥābah. ☐
10. Among all of the Ṣaḥābah, Ali is of the highest rank. ☐

**C. Choose the correct answer(s).**

1. Muslims hold the following belief(s) about the Ṣaḥābah:
- They were all pure of sin
  - They are all above criticism
  - They were all pious and just
  - They were all equal to the Ambiya' (upon them be Peace)

2. Any Muslim who looked upon or was looked upon by the Messenger ﷺ is counted among the following:

- Saints
- Imams
- The Ambiyā' (upon them be Peace)
- The Ṣaḥābah

3. Internal conflict between the Ṣaḥābah was rooted in the following:

- The greed for power
- Their differences in well-intentioned judgement
- Honesty and loyalty
- Personal motives

4. Anyone with the following belief(s) is removed from the circle of Islam:

- The belief that derision of the Ṣaḥābah is permissible
- The belief that Ali is a god
- The belief that Abu Bakr was not of the Ṣaḥābah
- The belief that alcohol, gambling, and theft are permissible in Islam

5. The following man was the first Khalīfah and is of the highest rank among the Ṣaḥābah:

- Abu Bakr Al-Siddīq
- Uthman Al-Ghani
- Umar Al-Fārūq
- Ali Al-Murtaḍa

6. The following relations of the Noble Messenger ﷺ are included in the Ahl al-Bayt:

- The Noble Messenger's ﷺ parents
- The Noble Messenger's ﷺ children
- The Noble Messenger's ﷺ wives
- The Noble Messenger's ﷺ father-in-law

7. Allah Ta'āla has announced his approval of the following people in the Noble Qur'ān:

- Saints
- The Ṣaḥābah رضي
- The Ahl al-Bayt رضي
- The 'ulamā'

8. Allah Ta'āla has deemed the following people to be examples of virtue:

- All saints
- All of the Ṣaḥābah رضي
- All of the Tabi'īn
- All scholars of the Ḥadīth and *fiqh*

9. The first rightful ruler after the four Rightly Guided Caliphs was:

- Abdullah ibn Zubair رضي
- Mu'awiyah رضي
- Al-Husayn ibn Ali رضي
- Abd al-Malik ibn Marwan

10. The Noble Messenger ﷺ said: “My son will reconcile two great factions of my ummah” about the following person:

- Al-Husayn ibn Ali رضي
- Al-Hasan ibn Ali رضي
- Ibrāhīm
- Ali ibn Abi Talib رضي

11. The most dangerous *fitnah* (tribulation) to rise before Qiyamah occurs will be:

- The spread of obscenity
- The spread of murder and anarchy
- Derision of the Ṣaḥabah رضي
- Inadequate leadership

## MU'JIZAH, KARĀMAH, AND SIḤR

A *mu'jizah* (plural *mu'jizāt*) is a miracle, that is, any supernatural, inexplicable phenomenon that Allah Ta'āla enables his prophets to perform for people.

المُعْجِزَةُ مِنَ الْعَجْزِ الَّذِي هُوَ ضِدُّ الْقُدْرَةِ وَفِي التَّحْقِيقِ الْمُعْجِزُ فَاعِلُ الْعَجْزِ فِي غَيْرِهِ وَهُوَ اللَّهُ  
سُبْحَانَهُ

“*Mu'jizah* is from [the root] *al-ʿajz* (inability), which is the opposite of *al-qudrah* (capability); in reality, the *mu'jiz* (performer of a *mu'jizah*) is a doer of the impossible, who is only Allah Ta'āla.<sup>1</sup>

The word *mu'jizah* is a term used by scholars; it does not appear in the Qur'ān or the Ḥadīth. The corresponding terms for *mu'jizah* found in holy texts are *āyah*, *burhān*, *ʿalāmah*, and *dalīl*.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ

“They say, “Why is it that no sign [of our choice] has been sent down to him from his Lord?” Say, “Allah is

surely powerful enough to send down a sign.” But most of them do not know.<sup>2</sup>

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ

“ O people, a proof has come to you from your Lord, and We have sent down to you a vivid light.<sup>3</sup>

A mu‘jizah is the indication from Allah Ta‘āla that a prophet is true.

Although the true testament to prophethood lies in the virtue of a prophet and their teachings, which are enough to assure the wise, a mu‘jizah is displayed for those who demand corporeal proof of a prophet’s legitimacy. But alas, those doomed to be deprived of faith will insist on disbelief in spite of any miracles they witness.

In order that they not lead people astray, Allah Ta‘āla does not allow a false prophet to perform a mu‘jizah, and nor does he fulfill any predictions they make.

The Dajjāl, as mentioned previously, will be able to perform miraculous feats; however, his claim will be not of prophethood but of the Divinity, and the falsity of a one-eyed mortal’s godship is clear in itself.



It is imperative for a Muslim to have faith in all the miracles of the Ambiya’ (upon them be Peace) narrated by trustworthy sources, and the denial of any removes an individual from the circle of Islam.

Mu‘jizāt performed by the Ambiyā’ include the salvation of the ark of Nūḥ (upon him be Peace), the cooling of the fire for Ibrāhīm (upon him be Peace), the softening of steel in the hands of Dāwūd

(upon him be Peace), Sulayman (upon him be Peace) understanding and conversing in animal tongues, his command over jinn and mortals and his completing month-long journeys in days, the staff of Mūsā (upon him be Peace) transforming into a snake and his hand shining a bright white light, 'Isā (upon him be Peace) being born without a father, speaking upon birth, healing the blind and lepers, and his resurrection of the dead.

The greatest mu'jizah of the Noble Messenger Muhammad ﷺ is the Noble Qur'ān, a divine noble scripture recited by his illiterate tongue that remains unchanged fourteen hundred years after its revelation from Allah. Other miracles of the Noble Messenger ﷺ include his journey to the heavens on the night of Isra', his blowing dust from his palm into the eyes of his foes and rendering them blind, and many others.

The denial of any miracle performed by the Ambiya' (upon them be Peace) whose reports have not reached us through *mutawātir* narratives does not nullify a Muslim's faith, but is still an indication of ignorance and going astray.

وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ

“ And make an ark under Our eyes and according to Our revelation; and do not speak to Me about those who have crossed the limits, as they are destined to be drowned.<sup>4</sup>

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ

“ And O my people, this is the she-camel of Allah, a sign for you. So, leave her free to eat on the earth of Allah, and do not even touch her with evil [intention], lest an approaching punishment should seize you.<sup>5</sup>

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“ [We said], “O fire, be cold and safe for Ibrāhīm.”<sup>6</sup>

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ

“ Surely, We bestowed grace on Dāwūd from Us: “O mountains, pronounce with him Allah’s purity repeatedly—and you too, O birds!” And We made the iron soft for him.<sup>7</sup>

عَلَّمْنَا مَنطِقَ الطَّيْرِ

“ [And Sulaymān said], “[O people] We have been taught the speech of birds.”<sup>8</sup>

وَحُشِرَ لِسُلَيْمَانَ وَجُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

“ And mustered for Sulaymān were his forces from among the Jinns and the humans and the birds. So, all of them were kept under [his] control.<sup>9</sup>

وَأَسْلَمْنَا لَهُ الْغَمْرَ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ

“ And We caused a stream of copper to flow for him. And there were some Jinns who worked before him with the leave of his Lord.<sup>10</sup>

فَسَخَرْنَا لَهُ الرِّيحَ

“ Then We subjugated the wind for him.<sup>11</sup>

وَلِسُلَيْمَانَ الرِّيحَ

“ And for Sulaymān [We subjugated] the wind.<sup>12</sup>

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ

“ [And saying], “Throw down your staff.” So, when he saw it moving as if it were a snake, he turned in retreat, and did not look back.<sup>13</sup>

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى

“ And press your hand under your arm, and it will come out [brightly] white without any disease, as another sign.<sup>14</sup>

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا  
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ

“ She said, “How shall I have a boy while no human has ever touched me, nor have I ever been unchaste?” He said, “So it is;” your Lord said, “It is easy for Me.”<sup>15</sup>

وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ  
وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي

“ You created from clay something in the shape of a bird, then you blew on it, and it became a bird by My leave. You cured those born blind and lepers by My leave. You raised the dead by My leave.<sup>16</sup>

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ  
فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

“ If you are in doubt about what We have revealed to Our servant, then bring a Sūrah similar to this, and do call your supporters other than Allah, if you are true. But if you do not - and you will never be able to —then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.<sup>17</sup>

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَىٰ

“ Glorious is He Who made his servant travel by night from Al-Masjid al-Harām to Al-Masjid al-Aqṣā.<sup>18</sup>

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

“ And you did not throw when you threw but Allah did throw.<sup>19</sup>



A nabi or rasūl cannot perform a mu‘jizah at will; its time is decided by Allah Ta‘āla, who enables a mu‘jizah at the hands of His prophet whenever He wishes.

Allah Ta‘āla allows a mu‘jizah to be performed at the demand of disbelievers to prove to them that His prophets are truthful, but does not answer those who ask for a mu‘jizah out of obstinance and spite.

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهُ

“ And O my people, this is the she-camel of Allah, a sign for you.<sup>20</sup>

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجَرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا  
أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا  
أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَنَا بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا  
أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا  
نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

“ They said, “We shall never believe in you unless you cause a spring to gush forth for us from the earth, or you have a garden of date palms and grapes, then you bring forth rivers from their midst in abundance, or you cause the sky to fall upon us in pieces, as you claimed, or you bring Allah and angels before us face to face, or you have a house made of gold, or you ascend to the sky, and we will not believe in your ascension unless you send down to us a book we may read.” Say, “I proclaim the Purity of my Lord. I am nothing but human, a messenger.”<sup>21</sup>

Christians deny the miracles recorded in the Noble Qur’ān and the Sunnah because there is no mention of these miracles in historical narratives. Maulana Qasim Nanothwī counters this argument as follows:

“ On considering these incidents, one may question the veracity of the miracles associated with the Noble Messenger ﷺ. How can we confirm the occurrence of the mu‘jizāt being narrated to us?

Whoever believes in the narrations of the Torah and the Injīl of miraculous happenings must also have the belief in the descriptions of miracles found in the

Noble Qur'ān and the Ḥadīth. The Torah and the Injīl in our possession today have no reliable source, and it is unknown whether they are the same texts as the originals—if the Torah and the Injīl are considered credible despite being unverified, then the Noble Qur'ān and the Ḥadīth, which are verified by reliable sources, ought to be deemed ever more trustworthy.

The chain of narration behind the Qur'ān and the Ḥadīth is so impeccable that every word can be traced back to the Noble Messenger ﷺ, with a complete set of records provided for every narrator in the chain including their history and a general description of their lives. Considering this, it is absurd to question incidents like the following:

As the Noble Messenger ﷺ stood on his special pulpit for the first time while delivering the *khuṭbah* one Friday, there could be heard the distinct sound of weeping. This weeping was coming from the pillar the Noble Messenger ﷺ would lean on before the construction of his pulpit. The Noble Messenger ﷺ descended from his pulpit and went to the pillar, holding it against his chest and rubbing his hands over it to soothe it. The pillar stopped crying as its sobs gradually slowed to hiccups, like those of a child. Thousands witnessed this incident, for it occurred on a Friday, and the Jum'ah prayer was in those times, like today, a significant event.

In short, a multitude of men was present when this miracle occurred; had there been only a few witnesses, the incident would have lost some credibility and been liable to exaggeration and misunderstanding. However, this mu'jizah, so distinct in its essence from the ones performed by isa or Mūsā (upon them be Peace), took place in front of a large crowd, and cannot be denied.

Maulana Qasim Nanothwi<sup>رحمہ اللہ</sup> further writes:

“ When the staff of Mūsā (upon him be Peace) staff transformed into a snake, it behaved as all snakes do; the mu‘jizah of a pillar weeping out of love for Muhammad ﷺ as a human would proves not only the superiority of Muhammad’s ﷺ mu‘jizah, but also points towards the greatness of the Noble Messenger ﷺ himself. Thus, the miracles of Mūsā or isa (upon them be Peace) bear no comparison to those of the Noble Messenger ﷺ.

If Mūsā (upon him be Peace) brought forth water from a stone, then the Noble Messenger ﷺ was able to expel streams from his fingers. Water emerging from a stone on the ground is not as incredible as its bubbling from a man’s fingers: all streams and rivers come from the ground, but making water burst from one’s fingertips simply by placing one’s hand on a bowl of water is indeed a most miraculous feat, showing that the Noble Messenger’s ﷺ hands were a source of blessing, while the miracle performed by Mūsā (upon him be Peace) simply proves the omnipotence of Allah Ta‘āla.

Yūsha‘ (upon him be Peace) stopping the sun’s movement for a long time is not as wondrous as the Noble Messenger ﷺ splitting the moon in two. A body ceasing its movement is not contrary to its nature; in fact, movement requires force while stagnancy does not. But a body splitting by itself in two is an entirely unnatural phenomenon that cannot be accomplished without a powerful miraculous force.<sup>22</sup>



A miracle performed by a prophet before the declaration of his prophethood is called an *irhāṣ* (omen; portent). For example, the famous incident from the Year of the Elephant, which occurred before the Noble Messenger's ﷺ prophethood, is considered to be an *irhāṣ*.

أَصْحَابُ الْفِيلِ، الَّذِينَ كَانُوا قَدْ عَزَمُوا عَلَى هَدْمِ الْكَعْبَةِ، كَانَ هَذَا مِنْ بَابِ الْإِرْهَاصِ... لِمَبْعَثِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“ [The incident involving] The company of the elephant, who did indeed resolve to demolish the Ka‘bah, this was from the chapter of a portent...of the prophethood of the Noble Messenger.<sup>23</sup>

#### NOTE

The Noble Messenger ﷺ was the last messenger of Allah. Asking any false prophet to prove themselves by performing a *mu‘jizah* indicates doubt in the finality of the Noble Messenger's ﷺ prophethood and removes an individual from the circle of Islam.



#### Karāmah

A *karāmah* (plural *karāmāt*) is any miraculous act performed by a saint or a pious person at the will of Allah Ta‘āla. A *karāmah* is revealed at the hands of a saint in order to raise their greatness in the eyes of people. Like the *mu‘jizah* performed by a prophet, a *karāmah* is an indication of truth, and cannot be performed at will; the miraculous act is chosen by Allah Ta‘āla and revealed at a time of His choosing.

In reality, the *karāmah* of a saint is a *mu‘jizah* of the prophet of the Ummah that saint belongs to, for the *karāmah* is simply an indication that the prophet was true.

. . .

It is not imperative that every saint or pious man perform a karāmah; one may be in utmost closeness to Allah Ta‘āla without displaying a karāmah even once.

Any miraculous feat, be it a mu‘jizah or a karāmah, is based on three fundamental qualities: knowledge, ability, and independence. Allah Ta‘āla possesses all of these in the supreme; thus, any mu‘jizah or karāmah comes in actuality from Allah Himself.

It is imperative to have faith in every karāmah that is proven by means of an incontrovertible proof, and the denial of any karāmah removes an individual from the circle of Islam: for example, the miracle which befell the Company of the Cave<sup>24</sup>, Maryam (upon her be Peace) being provided by divine means with sustenance, and others. All of these miracles are recorded in the Noble Qur’ān, which is a *mutawātir* source.

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ

“ And you would think they were awake while they were asleep. We turned them on their sides, right and left.<sup>25</sup>

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا  
قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا  
قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ وَلْنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا

“ He said, “I am but a message-bearer of your Lord [sent] to give you a boy, purified.” She said, “How shall I have a boy while no human has ever touched me, nor have I ever been unchaste?” He said, “So it is; your Lord said, ‘It is easy for Me, and [We will do this] so that We make it a sign for people and a mercy from Us, and this is a matter already destined.’”<sup>26</sup>

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ  
اللَّهِ

“ Whenever Zakariyyā visited her at the place of worship, he found food with her. He said: “Maryam, from where did you have this?” She said: “It is from Allah.”<sup>27</sup>

Any miraculous feat displayed by a *kāfir*, a *munāfiq*, a *fāsiq*, or anyone who does not follow the Sunnah is not a *karāmah*; it is simply a trick or illusion which Allah has enabled them to perform. These tricks are usually practiced to excellence; however, they do not achieve perfection and cannot compete with the *karāmah* of a saint or the *mu‘jizah* of a prophet.

Because such tricks are a learned skill, they can be performed at the will of an individual, as opposed to a *karāmah* or a *mu‘jizah*, which are dictated by Allah Ta‘āla.



## Siḥr

*Siḥr* is an Arabic word meaning “magic, sorcery, or witchcraft”. In the context of the Sharī‘ah, *siḥr* is any supernatural act performed with the help of jinn or *shayāṭīn*.

The following passage from *Ruh al-ma‘anī* defines *siḥr* as follows:

وَالسَّحَرُ فِي الْأَصْلِ مَصْدَرٌ سَحَرَ يَسْحَرُ يَفْتَحُ الْعَيْنَ فِيهِمَا إِذَا أَبْدَى مَا يَدِقُّ وَيَخْفَى وَهُوَ  
مِنَ الْمَصَادِرِ الشَّاذَّةِ، وَيُسْتَعْمَلُ بِمَا لَطَفَ وَخَفِيَ سَبَبُهُ، وَالْمُرَادُ بِهِ أَمْرٌ غَرِيبٌ يُشْبِهُ الْخَارِقَ -  
وَلَيْسَ بِهِ - إِذْ يَجْرِي فِيهِ التَّعَلُّمُ وَيُسْتَعَانُ فِي تَحْصِيلِهِ بِالتَّقَرُّبِ إِلَى الشَّيْطَانِ بِارْتِكَابِ  
الْقَبَائِحِ

“ The word *sihr* is the root of the verb ‘*sa-ḥa-ra*’, lit. “to reveal something that is concealed or subtle”. Linguistically, *sihr* is from a rare root noun conjugation and is also used to describe anything that has a hidden or invisible cause, referring to any mysterious act that seemingly goes against the natural order but in reality is not. *Sihr* is learned and mastered by gaining closeness to *shayāṭīn* through sin.

There are various ways to please *shayāṭīn* in order to learn *sihr*: reciting various chants that include words of shirk, praise of *shayāṭīn*, and words to bring *shayāṭīn* under control; worshipping stars, remaining in a state of ritual impurity (*janābah*), and committing other sins.

Just as *shayāṭīn* aid the wicked in evil, angels aid the pious and the god-fearing in goodness.

فَإِنَّ التَّنَاسُبَ شَرْطُ التَّضَامِ والتَّعَاوُنِ فَكَمَا أَنَّ الْمَلَائِكَةَ لَا تَعَاوُنُ إِلَّا أَحْيَارَ النَّاسِ الْمُشَبَّهِينَ  
بِهِمْ فِي الْمُواظَبَةِ عَلَى الْعِبَادَةِ وَالتَّقَرُّبِ إِلَى اللَّهِ تَعَالَى بِالْقَوْلِ وَالْفِعْلِ كَذَلِكَ الشَّيَاطِينُ لَا  
تُعَاوُنُ إِلَّا الْأَشْرَارَ الْمُشَبَّهِينَ بِهِمْ فِي الْخَبَائِثِ وَالنَّجَاسَةِ قَوْلًا وَفِعْلًا وَاعْتِقَادًا

“ Likeness is a necessary condition for cooperation and help; just as angels do not help but the good, who resemble them in worship and holiness, *shayāṭīn* do not help but the wicked, who resemble them in evil and impurity.”<sup>28</sup>

*Sihr* can often transform the reality of something; for instance, it can turn one object or being into another. Other times, *sihr* only affects the perception: sorcerers are able to cast illusions and make people see what is not really there. *Sihr* may also affect people psychologically and induce emotions.

Imam Baghawī<sup>28</sup> elaborates on the effects of siḥr in the following passage:

وَالسَّحَرُ وَجُودُهُ حَقِيقَةٌ عِنْدَ أَهْلِ السُّنَّةِ، وَ عَلَيْهِ أَكْثَرُ الْأُمَمِ، وَلَكِنَّ الْعَمَلَ بِهِ كُفْرٌ، حَكَى عَنِ الشَّافِعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: السَّحَرُ يُخِيلُ وَيَمْرُضُ وَقَدْ يَقْتُلُ، حَتَّى أَوْجِبَ الْقِصَاصُ عَلَى مَنْ قَتَلَ بِهِ فَهُوَ مِنْ عَمَلِ الشَّيْطَانِ، يَتَلَقَّاهُ السَّاحِرُ مِنْهُ بِتَعْلِيمِهِ إِيَّاهُ، فَإِذَا تَلَقَّاهُ مِنْهُ اسْتَعْمَلَهُ فِي غَيْرِهِ، وَقِيلَ: إِنَّهُ يُؤَثِّرُ فِي قَلْبِ الْأَعْيَانِ فَيَجْعَلُ الْأَدَمِيَّ عَلَى صُورَةِ الْحِمَارِ وَ يَجْعَلُ الْحِمَارَ عَلَى صُورَةِ الْكَلْبِ

“The existence of siḥr is real, according to the Ahl al-Sunnah and most communities, but its practice is kufr. Imam Shāfi‘ī is reported to have said: “Magic can delude, and afflict, and kill, and *qiṣāṣ* (capital punishment) is necessitated on he who uses magic for murder, for it is the work of Shayṭān: the magician receives [knowledge of magic] by learning it from him, and then uses it on others.” It has also been said: “Indeed, magic can affect the heart of perceptions; thus, it make a human into the likeness of a donkey, and a donkey into the likeness of a dog.”<sup>29</sup>

وَالْجَمْهُورُ عَلَى أَنَّهُ حَقِيقَةٌ وَأَنَّهُ قَدْ يَبْلُغُ السَّاحِرُ إِلَى حَيْثُ يَطِيرُ فِي الْهَوَاءِ وَيَمْشِي عَلَى الْمَاءِ وَيَقْتُلُ النَّفْسَ وَيَقْلِبُ الْإِنْسَانَ حِمَارًا، وَالْفَاعِلُ الْحَقِيقِيُّ فِي كُلِّ ذَلِكَ هُوَ اللَّهُ تَعَالَى

“And the consensus is that magic is real, and can indeed enable a magician to fly, or walk on water, or kill a being, or turn a human into a donkey; however, the real doer behind all of this is Allah Ta‘āla.<sup>30</sup>

Siḥr and the evil eye are real, and can have dire effects. Siḥr can affect health and influence emotions. Siḥr can also be used to cause death.

However, siḥr is only a means and holds no power in itself; its impact only becomes manifest when Allah Ta'āla wills.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

“ But they were not to bring harm through it to anyone without the will of Allah. They used to learn what harmed them and did no good to them; and they certainly knew that he who buys it has no share in the Hereafter.<sup>31</sup>



The Noble Qur'ān tells of two angels being sent to the city of Babel and teaching magic. These angels were sent as a test; they would teach people about magic to warn them of its evils. The angels would make people take an oath not to use the magic for wickedness; whoever broke this oath was accountable for their misdeed, and the two angels were not responsible for their going astray as a result.

وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“ And what had been sent down to the two angels, Hārūt and Mārūt, in Babylon. And these two did not teach anyone without first having said [to them], ‘We are but a trial, so do not commit kufr.’<sup>32</sup>

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ

“ But they were not to bring harm through it to anyone without the will of Allah. They used to learn what harmed them and did no good to them; and they

certainly knew that he who buys it has no share in the Hereafter.<sup>33</sup>

### **The Differences between Siḥr and Mu‘jizah**

At first glance, both siḥr and mu‘jizah appear to be supernatural phenomenon; however, the key difference between the two is that a mu‘jizah can only be performed by a nabi, while siḥr is only practiced by a non-prophet. Secondly, siḥr always relies on visible or invisible means to be manifest, whereas a mu‘jizah needs no means, and is directly an act of Allah.

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

“And you did not throw when you threw but Allah did throw.”<sup>34</sup>

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“We said, “O fire, be cold and safe for Ibrāhīm.”<sup>35</sup>

A mu‘jizah is performed by prophets, who are among the virtuous mortals closest to Allah, while siḥr is practiced by the sinful, who do not worship Allah and are ever distant from Him. Last but not the least, a mu‘jizah is a challenge to those who doubt the prophet, whereas a magician cannot challenge anyone lest they should be outdone.<sup>36</sup>

Allah Ta‘āla does not allow siḥr to surpass or be equal to the mu‘jizah of a prophet.

A nabi can also be affected by siḥr, for prophets are mortals and can be affected by physical or supernatural causes. The Noble Messenger ﷺ being bewitched by the Jews of Madinah, then being informed by Allah Ta‘āla of the perpetrators and of the cure for the spell is well-documented in authentic ahādīth.

Mūsā (upon him be Peace) being awestruck by the magic of Pharaoh's sorcerers is recorded in the Noble Qur'ān:

يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى  
فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى  
قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

“ Their ropes and sticks seemed to him, due to their magic, as if they were running. So, Mūsā concealed some fear in his heart. We said, “Do not be scared. Certainly, you are to be the upper most.”<sup>37</sup>



Occult rites that include words or deeds of kufr and shirk, as in the form of seeking help from jinn or *shayāṭīn* or the belief that the stars are powerful in their essence, are all ḥarām, and those who practice them are kāfir.

The use of any *ta'wīz* (talisman) or charm invoking the help of jinn and *shayāṭīn* is ḥarām; magical chants including words that are dubious and of unknown meaning are ḥarām; and siḥr that is performed through permissible means for a non-permissible end is also ḥarām.

فَيَتَعَلَّمُونَ مِنْهَا مَا يَفْرِقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

“ Then, they used to learn from them that with which they could cause separation between a man and his wife.”<sup>38</sup>

Incantations or prayers of permissible meaning used for permissible purposes are allowed:

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ: "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ فَإِنَّهَا لَنْ تَضُرَّهُ." وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

“ Amr ibn Shu‘ayb<sup>رضي</sup> narrates that his grandfather narrates that the Noble Messenger ﷺ said: “If any of you feels distressed in their sleep, they should recite the following prayer.”

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونَ

“ Amr<sup>رضي</sup> taught his elder children this prayer, and tied a talisman of this prayer around the necks of those of his children who were young.<sup>39</sup>

## EXERCISES

### CHAPTER 16

#### A. Give concise answers to the following questions.

1. Is it necessary to believe in mu‘jizāt? If so, why?
2. Define a mu‘jizah and list the various terms for it found in the Noble Qur’ān.
3. Which mu‘jizāt which have been reliably proven and are necessary to believe in?
4. What is the reasoning behind a prophet being given a mu‘jizah?
5. Is it possible for a false prophet to perform a mu‘jizah?
6. Is it permissible to ask a false prophet to display a mu‘jizah as proof?
7. What is the correct faith regarding a karāmah of the pious?
8. Which karāmāt are part of the faith and cannot be denied?
9. What is the difference between an illusion and a karāmah?
10. What is the meaning of *siḥr*, and what does it refer to in the context of the Sharī‘ah?
11. Elaborate on the ruling for siḥr in Islam.
12. How does magic enable people to perform supernatural acts?

13. Can a prophet or saint perform a mu‘jizah or a karāmah at will?
14. What is the difference between siḥr and a mu‘jizah?
15. What is the ruling of the Sharī‘ah regarding talismans and charms?
16. What are the effects siḥr can have?
17. Are siḥr and the evil eye imaginary concepts, or a reality?
18. What kinds of people are liable to being affected by siḥr?
19. What kinds of people can perform siḥr successfully?

**B. Mark the following statements as true or false.**

Magical charms use words of shirk and kufr to seek the help of jinn and *shayāṭīn*. □

Siḥr is simply a psychological delusion; it has no physical effect whatsoever. □

A sorcerer who professes prophethood can prove themselves with their siḥr. □

Siḥr is only practiced by impure and evil people; while a karāmah is exclusive to the pious and god-fearing. □

The karāmah of the pious is in reality a mu‘jizah of the prophet whose Ummah they belong to. □

The ultimate proof of prophethood is a mu‘jizah; without it, a nabi cannot be trusted. □

The Dajjāl will be able to perform miracles because he will profess to be a god and not a prophet. □

Not every saint displays a karāmah; the real criteria for sainthood is piousness and following the Sunnah and the Sharī‘ah. □

**C. Choose the correct answer(s).**

1. The following are possible:

- A nabi displaying a mu'jizah
- A liar displaying a mu'jizah
- A pious man displaying a karāmah
- A false prophet displaying a mu'jizah

2. The denial of the following removes an individual from the fold of Islam:

- Mu'jizāt that have been mentioned in the Noble Qur'ān
- The tricks performed by a liar
- Siḥr
- The karāmāt of the Companions of the Cave, and of Maryam (upon her be Peace)

3. The real indication of a true prophet is the following:

- The karāmah of a person of his ummah
- His mu'jizah
- His virtue
- His teachings

4. The following are true and their denial removes an individual from the circle of Islam:

- Mu'jizāt that can be supported by logic
- Karāmāt that have been mentioned in the Noble Qur'ān
- Mu'jizāt that have been mentioned in the Noble Qur'ān
- All mu'jizāt reported by any historical narrative

## FALSE FAITHS

Of the false faiths, many came into existence before the dawn of Islam, while others emerged after its rise. Some false faiths are among the world's major religions, while others are sects and denominations not commonly known outside the Muslim world. Islam is the only path to salvation; all other faiths are a *fitnah* that will doom its followers to Jahannum.

### Hinduism

Hinduism is among the most ancient faiths of mankind. Unlike Islam or other monotheistic faiths, Hinduism is not associated with any prophet and has no specific doctrine, philosophy, or principle that every follower must accept and obey, and does not bind its followers to a particular set of rites or worship.

Emerging with the Aryan migrants who entered Hindustan in 1700 BC, evidence of Hindu practice can be found dating back to at least two thousand and three hundred years before advent of the Noble Messenger ﷺ.

Hinduism incorporates the worship of countless deities, but the major three revered by all Hindus, known collectively as the Trimurti, are the following:

1. Brahma: referred to as "The Creator" within the Trimurti. He is also referred to as Svayambhu (lit.'self-born') and is associated with creation, knowledge and Vedas.
2. Vishnu: known as "The Preserver" within the Trimurti. In Vaishnavism tradition, Vishnu is the supreme being who creates, protects and transforms the universe.
3. Shiva: known as "The Destroyer" within the Trimurti. Shiva's role is to destroy the universe in order to re-create it.

Apart from these, there are other secondary gods and goddesses worshipped by Hindus of various denominations all over the world.

Hinduism places great importance on the cow; the worship of its faeces is mentioned in some ancient texts, and many Hindu practices involve the consumption of cow urine. Hinduism also allows extra marital relationships; a married woman can choose to reproduce with another man if she is unable to conceive with her husband in a practice known as *niyog*. Similarly, if a woman is widowed, she may not remarry, but may satisfy her lust by fornicating with any man of her choice.

Hinduism considers matter and the soul to be immortal like God Himself and teaches that every individual's soul goes through endless rebirth (called '*tanāsukh*' in Arabic), reincarnating into a form based on their deeds in their previous life. The Arya Samaj believes that the number of souls in existence is limited, as God cannot create any new souls; however, each soul reincarnates in eighty-four thousand forms. Based on their deeds, some souls reincarnate as life in the womb, while others do so as inanimate objects.

. . .

The sources of Hindu doctrine are essentially the following scriptures:

1. **Shruti:** meaning ‘what is heard’, Shruti is the most-revered body of sacred literature, considered to be the product of divine revelation. Shruti works are considered to have been heard and transmitted by earthly sages, as contrasted to Smriti, or that which is remembered by ordinary human beings. Shruti encompasses the four Vedas.
2. **Smriti:** a class of Hindu sacred literature based on human memory, as distinct from the Vedas, which are considered to be Shruti, or the product of divine revelation. The texts include the important religious manuals known as the Kalpa-sutras; the compilations of ancient myth, legends, and history, the Puranas; and the two great epics of India, the Ramayana and the Mahabharata.
3. **Dharma Shastra:** an ancient Indian body of jurisprudence that is the basis, subject to legislative modification, of the family law of Hindus living in territories both within and outside India. There are many Dharma Shastras, variously estimated to be 18 to about 100, with different and conflicting points of view. The texts include discussion of ashrama (stages of life), varna (social classes), puru shartha (proper goals of life), personal virtues and duties such as ahimsa (non-violence) against all living beings, rules of just war, and other topics.
4. **Vedas:** a large body of religious texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Each Veda has four subdivisions – the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brahmanas (commentaries on rituals, ceremonies and sacrifices), and the Upanishads (texts discussing meditation, philosophy

and spiritual knowledge). Some scholars add a fifth category – the Upasanas (worship).

5. Dharma sutra: any of a class of Sanskrit prose texts concerned with law and rules of conduct (dharma). Dharma sutras differ from dharma sastras in that the former consist of prose or mingled prose and verse, while the latter consist exclusively of verse. Dharma sutras tend to be briefer than dharma sastras.
6. Purana: a vast genre of Indian literature about a wide range of topics, particularly about legends and other traditional lore. The Puranas are known for the intricate layers of symbolism depicted within their stories.
7. Upanishad: late Vedic Sanskrit texts of Hindu philosophy which supplied the basis of later Hindu philosophy. They are the most recent part of the Vedas, the oldest scriptures of Hinduism, and deal with meditation, philosophy, consciousness and ontological knowledge; other parts of the Vedas deal with mantras, benedictions, rituals, ceremonies, and sacrifices. Of all Vedic literature, the Upanishads alone are widely known, and their diverse ideas, interpreted in various ways, informed the later traditions of Hinduism. The Upanishads are commonly referred to as Vedanta.

Although some Hindu scholars consider the Vedas to be supernatural revelations, many believe that the Vedas were written somewhere between 800 and 1200 BC.

Straying from divine revelation has caused the Hindu faith to remain nothing more than a dark tangle of kufr and shirk.

## **Sikhism**

Sikhism was founded by Guru Nanak, who was born in 1469 in Talvandi, present-day Nankana Sahib, a village roughly fifty miles to the South of Lahore. His father, Mehta Kalu, was a Hindu Khatri. Guru Nanak's early education consisted of learning the

sacred Hindu texts, as well learning Arabic and Farsi in the village mosque. The affinity he possessed for spiritualism from a young age increased as he grew older, and he learned from many of the prominent Muslim saints of his time, such as Shaykh Ismail Bukhari, Syed Ali Hajweri, Baba Farid, Ala' al-Haq, Jalaluddīn Bukhari, Makhdoum Jahanian, and others. This is likely the reason behind the Muslim tradition of his time which persists today stating that Guru Nanak was a Muslim.

Guru Nanak travelled for twenty-five years, starting in 1497 with a journey to Eastern Hindustan and visiting Bengal, Assam, Odisha and Rajasthan. On his second journey towards the West, he reached Sri Lanka. His third journey southwards through the Himalayas and Kashmir took him to Tibet. On his fourth trip, Guru Nanak visited Saudi Arabia, Iraq, Iran, and Central Asia. It was on this trip that he performed the Ḥajj disguised as a poor Muslim pilgrim. On his way home, Guru Nanak laid the foundations of a village named Kartarpur in Punjab, India, and decided to settle there. On his deathbed, Guru Nanak gave his disciple Rahna the title of Guru before passing away.

Guru Nanak was a staunch monotheist and believed in prophethood. He also accepted the Islamic principles of ṣalāh, ṣawm, zakāh, and the Ḥajj. Guru Nanak also possessed faith in the divine scriptures. He believed in Qiyāmah, and preached faith in the seal of prophethood.

The holy book of Sikhism is the Granth Sahib, prepared by the fifth Guru, Arjan Singh. The Granth Sahib contains of Guru Nanak's sayings and teachings, the most sacred of which is the Mool Mantra, which can be translated as saying:

“ There is only one God. Truth is his name. He is the Creator. He is without fear. He is without hate. He is immortal, without form. He is beyond birth and death. He is self-illuminated (self-existent). He is realized (made known) by the kindness of the true Guru.

The teachings of Guru Nanak place a heavy emphasis on the love of God. They state that attaining the love of God is only possible through suppressing the ego and carnal desire, avoiding anger, and isolating from the world. The basic form of worship in Sikhism is the Nam Simaran, a meditation in which God's name is chanted repeatedly, often with the use of prayer beads. Another Sikh ritual consists of gathering and chanting Guru Nanak's name to a melody. Other things deemed necessary to align oneself with the divine are an honest income, humility, and kindness towards the creation of God.

Visualizing the Guru is a central concept in Guru Nanak's teachings, meaning that the guidance of a saint or mentor is essential in order to reach God. The first Guru, Rahna, was given the title of "Angad" by Guru Nanak. Guru Angad devised a new script, called Gurmukhi, to record the teachings and sayings of Guru Nanak and other saints. The third Guru, Amardas, gained recognition for his great contribution to uniting the followers of Sikhism, while the fourth, Ram Das, is known for separating the rites and rituals of life and death in Sikhism from that in Hinduism. He emphasized on the remarriage of widows and opposed the Hindu practice of Sati.

The fifth Guru, Arjan, compiled the Granth Sahib, and constructed Hari Mandir, a central place of worship for Sikhs in Amritsar which is now called Darbar Sahib. Guru Arjan also introduced the 'dasvandh': the practice of contributing or donating a tenth of one's income in the name of the Guru, and established three cities: Tarn Taran Sahib, Kartarpur, and Gobindhpur. Guru Arjan was killed by the Mughal king Jahangir over a disagreement, and all his possessions and wealth were seized.

The ninth Guru was Guru Tegh Bahadur, who was put to death by Alamgir Aurangzeb after his refusal of Alamgir's invitation to accept Islam. The tenth and final Guru Tegh Bahadur's son, Guru Gobind Singh, who established an official system to organize the Sikh community. After passing a difficult exam testing their loyalty, five Sikhs from various castes were baptized and initiated

into the Khalsa, in a ritual called the Amrit Sanksar. Shortly afterwards, the Khalsa became open to the general public, and thousands of Sikhs entered it. Gobindh Singh also laid down some rules, such as the prohibition of the consumption of tobacco and meat, the use of the titles Singh and Kaur for deceased Sikh men and women, respectively, and the ownership of five objects starting with the letter 'K' being necessary at all times. These five objects are the following:

1. Kesh, meaning 'hair'
2. Kangha, meaning 'comb'
3. Kara, meaning 'bracelet'
4. Kachera, meaning 'cotton underpants'
5. Kirpan, meaning 'iron dagger'

Gobindh Singh remained in conflict with Mughal rulers from the very start; after establishing the Khalsa, he prepared an army to wage war against the Mughals. He suffered a crippling defeat at the hands of Aurangzeb Alamgir, and most of his force, along with his family, was obliterated. Guru Gobindh Singh assumed a disguise and spent the rest of his life in hiding. He was murdered by two Afghans in Dakan. Guru Gobidh Singh had decided that there would be no more Gurus after him; the Granth Sahib would henceforth function as the Guru.

## **Zoroastrianism**

The prophet Zoroaster (Zarathrustra in ancient Persian) is regarded as the founder of Zoroastrianism, which is a dualistic faith hailing two entities: Ahura Mazda, who existed in light and goodness above, and Angra Mainyu, who existed in darkness and ignorance below. They have existed independently of each other for all time, and manifest contrary substances. While Ahura Mazda created the universe and humankind, Angra Mainyu, whose very nature is to destroy, created demons, evil daevas, and noxious creatures (*khrafstar*) such as snakes, ants, and flies.

Most of what is known about Zoroaster comes from the *Avesta* - a collection of Zoroastrian religious scriptures. Fire, along with water, are seen as symbols of purity in Zoroastrian religion. Fire is an important symbol of Zoroastrianism, as it represents light, warmth and has purifying powers. Some Zoroastrians also recognize the evergreen cypress tree as a symbol of eternal life. Zoroastrian places of worship are sometimes called fire temples. Each fire temple contains an altar with an eternal flame that burns continuously and is never extinguished. According to legend, three ancient Zoroastrian fire temples, known as the great fires, were said to have come directly from the Zoroastrian god, Ahura Mazda, at the beginning of time.

Zoroastrianism is a false faith that heavily incorporates shirk. Muslims have been commanded to deal with the followers of Zoroastrianism, called the Majūs in Islam and in the Noble Qur'ān, as with Muslims in many cases, but are forbidden from eating their slaughter or entering into nikāḥ with their women. Followers of Zoroastrianism have greatly diminished in number since the dawn of Islam.

## **Judaism**

Judaism is the faith of Jews, the self-proclaimed followers of Mūsā (upon him be Peace), and their holy book is the Torah, or the Gospel. The Arabic name for the followers of Judaism is Yahūd, which comes either from the root *hūd*, meaning "repentance", or from the name Yahūd, who was the brother of Yusuf (upon him be Peace) and belonged to the tribe of Bani Isrā'īl.

Judaic doctrine encompasses strange delusions: Jews believe that they God's most beloved creation and His children. Were it not for their existence, the earth would be stripped of its blessings, the sun would disappear, and rains would cease. Jews also believe that the superiority which they possess over others is akin to that which humans hold over animals. It is forbidden for Jews to be benevolent or merciful to non-Jews, and the greatest sin is to

practice goodness with non-Jews. All the treasures of the world are for the Jews, and are their right; thus, they are allowed to seize it through any possible means. God accepts worship only from them. Jewish faith also holds that prophets and messengers are not pure of sin, but can and have committed great wrongdoings.

According to Judaism, the Dajjāl is the leader of justice, and his coming will mark their rule over the world. Jews do not believe in the prophethood of Mūsā and ʿĪsā (upon him be Peace). They also accuse Maryam (upon her be Peace) of immorality, and believe that they successfully crucified ʿĪsā (upon him be Peace) and killed him. Jews consider Uzair (upon him be Peace) to be the son of God. They also believe that God tired after creating the earth and the heavens and rested on the seventh day, which was a Saturday. The Noble Qurʾān has refuted Judaic beliefs on several occasions.

Jews are among the Ahl al-Kitāb, but are polytheists and kuffār as a result of their heretic faith. Anyone who considers Judaism to be true or denies its falsity is not a Muslim.

## **Christianity**

Christian faith is based in shirk and kufr, the largest indication of which is the doctrine of the Trinity, which perceives God to exist in three distinct persons sharing one essence: the Father, the Son, and the Holy Spirit. The Father refers to God Himself, the Son is ʿĪsā (upon him be Peace), while the Holy Spirit, is Jibrāʾīl (upon him be Peace). The Trinity is, to no surprise, a controversial doctrine; many Christians admit that they do not understand it, while others have rejected it entirely. Christians are self-proclaimed followers of ʿĪsā (upon him be Peace), and their holy book is the Injīl, or the New Testament.

ʿĪsā (upon him be Peace) lived in Nazareth; this is likely the source of the Islamic name for Christians, Naṣārā. They should not be referred to using any name that associates them with ʿĪsā (upon him be Peace), because that would imply that they are his followers, when in reality they have strayed far from and largely

altered most of his teachings. The Qur'ān and the Sunnah refer to them as Al-Naṣārā, the Ahl al-Kitāb, or Ahl al-Injīl. It is strongly believed that the name Christians gained widespread use in circa 2 AD.

Christians believe that 'Īsā (upon him be Peace) did not die on the cross, but was raised to the heavens, and will return to Earth near the end of time. They also believe that Ādam (upon him be Peace) ate the forbidden fruit and was turned into a mortal and expelled from heaven as punishment. God, taking mercy on his creation, then gave a body to His immortal spirit in the form of 'Īsā (upon him be Peace), who was conceived and birthed by Maryam (upon her be Peace), thus becoming the holy mother of God. 'Īsā (upon him be Peace) died at the cross to atone for the sins of Ādam (upon him be Peace) and his children.

Christians are divided into many sects, or churches, which include Catholicism, Protestantism, Anglicanism, and many others. Most Christian sects share a fundamental faith, while differing in other theological doctrines.

Christians are among the Ahl al-Kitāb, but are kuffār and polytheists as a result of their heresy and their denial of the prophethood of the Noble Messenger Muhammad ﷺ. Anyone who considers Christianity to be true or denies its falsity is not a Muslim.

## NOTE

The Torah and the Injīl are true divine scriptures, revealed to Mūsā and 'Īsā (upon them be Peace), respectively; however, both of these books, along with the Zabūr (the Psalms of David in the Hebrew Bible), which was delivered to Dāwūd (upon him be Peace), have been largely altered, and the scriptures today which are referred to as the Torah, the Injīl, and the Zabūr are certainly not the divine revelations originally sent to the noble prophets.

Text in these scriptures which corroborates the Noble Qur'ān is true, while that which contradicts the Noble Qur'ān is falsehood. Text which neither contradicts the Noble Qur'ān nor agrees with it, or that which the Noble Qur'ān and the Sunnah do not address can neither be confirmed nor denied.

### **The Qadiyani (Ahmadiyyah) Faith**

The Noble Messenger ﷺ is the last messenger of Allah Ta'āla. Anyone who claims prophethood after him is a murtad and a zindīq.

Mirza Ghulam Ahmad Qadiyani (1835-1908) professed to be the promised Messiah, or the Mahdi in 1891. In 1899, he declared himself a *zilli* (reflective) and *burūzi* (manifestational) prophet, before finally establishing his prophethood with its own sharī'ah in 1901. With these false proclamations, Mirza Ghulam Ahmad became and died a kāfir, a murtad, and a zindīq.

Followers of Mirza Ghulam Ahmad Qadiyani are divided into two sects: the Qadiyani (Ahmadiyyah) sect and the Lahori sect. Both sects champion the belief in the prophethood of Mirza Ghulam Ahmad and his being the Mahdi, and are separated only by trivial ideological and administrative differences. Followers of Mirza Ghulam Ahmad Qadiyani are not Muslims; those who were born into the Qadiyani or Lahori faith and do not reject it are zindīq, while those who leave Islam to enter the Qadiyani or Lahori faith are murtad.

### **NOTE**

The Lahori sect insists that it does not consider Mirza Ghulam Ahmad a prophet. This claim is untrue; however, even if we were to accept it, there is no denying that the Lahori sect believes Mirza Ghulam Ahmad to be a great reformer of Islam and the Mahdi, among other things. The acceptance of a false prophet as a Muslim, let alone the promised Messiah, is enough to render someone a

kāfir and a murtad, and leaves no question to the apostasy of both the Lahori and Qadiyani sects.

### **The Bahá'í Faith**

The Bahá'í faith originated as Bábism, a religion founded in 1844 by Ali Muhammad Shirazi (1819-1850), who assumed the title of Báb, meaning Gate, a reference to his being the deputy of the hidden, or awaited Imam as envisioned by the Twelver Shia faith.

Ali Muhammad Shirazi claimed to be the Mahdi whom God had chosen to be manifest in. He is also the only person to believe in the second coming of Mūsā (upon him be Peace) before Qiyāmah. Ali Muhammad Shirazi also claimed to have been incarnate in every one of the major prophets: Nūḥ (upon him be Peace), Mūsā (upon him be Peace), and the Noble Messenger Mohammad ﷺ. Ali Muhammad Shirazi was charged with apostasy and executed in Tabriz, Iran, on the morning of July 9, 1850. He was a kāfir, a murtad, and a zindīq.

The faith he founded became known as the Bahá'í faith after Mirza Husayn Ali (1817-1892), a follower of Bábism who accepted the claim of the Báb in 1844, took the title of Bahá'ullah in 1848; the word Bahá'í indicates a follower of Bahá'ullah. Husayn Ali died a kāfir, a murtad, and a zindīq. His son Abbas, who took the title of Abdul-Bahá', assumed leadership after him and was later canonized as the last of three "central figures" of the religion, along with Bahá'u'lláh and the Báb, and his writings and authenticated talks are regarded as sources of Bahá'í sacred literature.

The Bahá'í faith teaches that religion is revealed in an orderly and progressive way by a single God through Manifestations of God, who are the founders of major world religions throughout history; Buddha, 'Īsā (upon him be Peace), and the Noble Messenger Muhammad ﷺ are noted as the most recent of these, before the Báb and Bahá'u'lláh. Ali Muhammad Shirazi and his followers repudiated the Sharī'ah and denied most of the laws found in the Qur'ān and the Sunnah. The Kitáb-i-Aqdas, written

by Bahá'u'lláh in 1873, is the central religious text of the Bahá'í Faith.

The Bahá'í faith is based in kufr and shirk and does not lie within the boundaries of Islam. Followers of the Bahá'í faith are not Muslims.

### **Isma'ilism**

Isma'ilism is a sect of Shi'ism that is comprised of principles opposing the Qur'ān and the Sunnah. The Isma'īli declaration of faith goes as follows:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا اللَّهُ

The tenets of the Isma'īli faith regard the Isma'īli Imam to be the supreme power, going as far as to consider him the personification of God, the Qur'ān, the Ka'bah, the Bait al-Ma'mūr, and Jannah. The word Allah in the Noble Qur'ān is believed by the Isma'īlis to directly reference the Isma'īli Imam.

The Isma'īli faith denies Khatam ul-Nubuwwah: according to them, Ādam (upon him be Peace) was Sunday of the world of faith, Nūḥ (upon him be Peace) was Monday, Ibrāhīm (upon him be Peace) was Tuesday, Mūsā (upon him be Peace) was Wednesday, 'Īsā (upon him be Peace) was Thursday, and Muhammad ﷺ (upon him be Peace) was Friday. According to the Isma'īli faith, the prophet personifying Saturday is yet to appear at the coming of Qiyāmah.

The Isma'īli faith is based on five principles:

1. Presence in the Jamat Khana being imperative for making a du'ā
2. Purity of the gaze
3. Honesty

4. Living with faith
5. Righteous deeds

Ṣalāh is replaced by du‘ā in the Isma‘ili faith. Ṣawm is not necessary, and instead of zakāh, a tenth of one’s earning must be given to the current Imam. The Ḥajj is replaced by visiting the Imam, or visiting the holy shrine, which was previously located in Iran and is now in Bombay.

Isma'ilism is based in kufr and shirk. Considering a follower of the Isma‘ili faith to be a Muslim or dealing with them as with a Muslim is not permissible.

### **The Zikri/Mahdaviyyah Faith**

The Zikri faith is essentially an offshoot of the Mahdaviyyah, or Jonpuri faith. Both share a fundamental belief rooted in kufr and shirk.

The foundations of the Zikri faith were laid in AH 10, in the area of Turbat in Balochistan, Pakistan. Its founder, Mulla Muhammad Ataki (AH 779-920) professed to be the Mahdi, then a prophet, and finally the last messenger of God. Mulla Muhammad Ataki was one of the disciples of Syed Muhammad Jonpuri (AH 847-910). After Syed Muhammad’s death, Mulla Muhammad Ataki went towards Balochistan, where people of the Batiniyyah sect, an offshoot of Isma'ilism, had settled. These people were called Syeds; Mullah Ataki met with their leaders, and eventually the Mahdaviyyah and the Batiniyyah faiths of that area merged to form a third sect: the Zikri faith, led by Mullā Muhammad Ataki. The name of this faith comes from the practice of its followers performing dhikr instead of offering ṣalāh.

The Zikri declaration of faith goes as follows:

لَا إِلَهَ إِلَّا اللَّهُ نُوْرُ پَاكِ مُحَمَّدٌ مَّهْدِي رَسُوْلُ اللَّهِ

Syed Muhammad Jonpuri was from the region of Odh in Jonpur. He professed to be the Mahdi, and his followers comprise the Mahdaviyyah sect. This sect has many beliefs reflecting kufr: the Mahdaviyyah believe that it is necessary for a mu'min to accept Syed Muhammad as the Mahdi, that the companions of Syed Muhammad are superior to all of the Ambiya' except for the Noble Messenger Muhammad ﷺ, that every ḥadīth must be verified by Syed Muhammad himself, and so forth. Syed Muhammad Jonpuri is buried in Farah, Afghanistan.

The Mahdaviyyah believe that Syed Muhammad died in Farah, while the Zikri maintain that he is the everlasting Nur Pak who walked the earth before Ādam (upon him be Peace) and will return at the end of days to restore true Islam. The Mahdaviyyah believe that the Noble Messenger ﷺ was the final messenger, while the Zikri argue that he is not the final prophet of Allah. The Mahdaviyyah sect believes that the Noble Qur'ān was revealed to the Noble Messenger ﷺ and that his interpretations of it are reliable, while the Zikri sect believes that the Noble Qur'ān was revealed to Syed Muhammad, with the Noble Messenger ﷺ simply acting as herald, and that only Syed Muhammad's interpretations of it, narrated by Mulla Muhammad Ataki, are true.

According to the Mahdaviyyah, the word Muhammad in the Noble Qur'ān refers to the Noble Messenger ﷺ, while the Zikri believe that it refers to Syed Muhammad. The Mahdaviyyah acknowledge the necessity of the Ḥajj, zakāh, ṣawm, and ṣalah, while the Zikri have designed alternate practices for each of these. For example, the Ḥajj is replaced by a performance of special rites at Koh-e-Murad in Turbat, Balochistan on the 27th of Ramaḍān, while zakāh is alternated with giving one-tenth of an individual's earning to the faith's religious leaders. Instead of fasting during Ramaḍān, the Zikri fast during the first ten days of Dhu al-Ḥijjah.

The Zikri faith is essentially a collection of heresies, among which is a ritual wherein all the men and women of the faith gather for an evening of dancing. This celebration is followed by a special chant just before the break of dawn, after which all men and women

collectively fall into a long *sajdah*. This *sajdah* is then followed by two shorter ones.

Based on its ideologies of kufr and its blatant denial of the principles of Islam, the Zikri and Mahdaviyyah faiths are not part of Islam. Thus, dealing with a follower of these faiths as with a Muslim or considering them to be a Muslim is forbidden.

## EXERCISES

### CHAPTER 17

#### A. Give concise answers to the following questions.

1. Briefly describe the Qadiyani and Lahori faiths.
2. Who founded the Bahá'í faith, and what did he proclaim?
3. Briefly elaborate on the basis of the Ismaili faith.
4. Briefly describe the Zikri faith and its fundamental beliefs.
5. Which book is the original source of Hinduism?
6. Introduce Guru Nanak and describe his beliefs.
7. What is *tanāsukh*, and what are the teachings of Islam in contrast to it?
8. Briefly explain how Hinduism depicts God.
9. According to Guru Nanak's teachings, what position does the Guru hold?
10. Define Christianity and describe its beliefs.
11. Define the faith of the Majūs.
12. Elaborate on some Judaic beliefs.
13. What do the Jews believe about ʿĪsā (upon him be Peace) and the Dajjāl?
14. What belief should a Muslim hold about the Torah, the Injīl, and the Zabūr?

**B. Mark the following statements as true or false.**

1. While Mirza Qādiyāni is a kāfir and a zindīq, his followers are not. ☐
2. The Ismai'li faith is based on principles of kufr that clearly contradict the Noble Qur'ān and the Sunnah. ☐
3. According to the Zikri faith, the Noble Messenger ﷺ is the final prophet and messenger of Allah. ☐
4. According to the Hindu practice of *niyog*, a widow is obligated to remarry. ☐
5. The founder of Sikhism believed in all the principles of Islam, including those of Khatam al-Nubuwwah and Qiyāmah, and urged his followers to do the same. ☐
6. Consumption of meat slaughtered by the Majūs is ḥalāl, but entering into nikāḥ with their women is ḥarām. ☐
7. Judaism teaches Jews to act kindly and with goodness to non-Jews. ☐
8. According to the Jews, the Dajjāl will be a leader of justice, and his arrival will mark the beginning of Jewish rule on Earth. ☐
9. According to Christian doctrine, 'Īsā (upon him be Peace) did not die on the cross. ☐
10. Anyone who considers the Jews or Christians to be of a true faith or believes that they will enter Jannah is a Muslim. ☐

**C. Choose the correct answer(s).**

1. Anyone who accepts the prophethoods of both the Noble Messenger ﷺ and Mirza Qadiyani is the following:

- A munāfiq
- A fāsiq
- A mushrik
- A murtad and a zindīq

2. The Jews believe that their rule over the world will be established at the following point in time:

- When ʿĪsā (upon him be Peace) appears
- When Imam Mahdi (upon him be Peace) appears
- When the Dajjāl arrives
- When progression in science and technology reaches a certain point

3. According to the Ismaʿili faith, the Imam of the time is:

- God
- The Noble Qurʾān
- Jannah
- Ali <sup>عليه السلام</sup>

4. Muhammad Ali Shirazi's claim that he was incarnate in every one of the greatest prophets means the following:

- During the time of Nūḥ (upon him be Peace), he was Nūḥ
- During the time of Yusuf (upon him be Peace), he was Yusuf
- During the time of Mūsā (upon him be Peace), he was Mūsā
- During the time of Dāwūd (upon him be Peace), he was Dāwūd

5. The Zikri perform the Ḥajj during Ramaḍān in the following place:

- The Himalayas
- Chitral
- Safa and Marwa
- Turbat

6. Every Hindu must have faith in the following:

- Tawḥīd
- *Risālāh*
- Qiyāmah
- There is no doctrine necessary to the faith of Hinduism

7. In Hinduism, the practice of niyog allows a widow to do the following:

- Remarry
- Fornicate
- Become a hermit
- Remain unmarried

8. In Guru Nanak's teachings, central importance is given to the following:

- Imagining the Guru
- Science
- Growing out one's hair
- Remaining chaste

9. The beliefs of Judaism include the following:

- If the Jews did not exist, the earth would be stripped of its blessings
- God only accepts the worship of the Jews and the Christians
- The chastity of Maryam (upon her be Peace)
- Uzair (upon him be Peace) being God's son

10. A Muslim's faith regarding the Torah, Injil, and Zabūr is the following:

- They are true books, and remain in their original form today
- They are true books, but have been altered to include untruth
- They are false books
- That in these books which follows the Noble Qur'ān and the Sunnah is true, while the rest is not

11. The following people will go to Jannah:

- People of all faiths
- Only the Jews
- Only Muslims
- The Jews and the Christians

12. According to the Christian doctrine of the Holy Trinity, God comprises of the following:

- The Father, meaning God
- The Son, meaning 'Īsā (upon him be Peace)
- Maryam (upon her be Peace)
- The Holy Spirit, meaning Jibrā'īl (upon him be Peace)

13. Anyone who considers a member of the Ismaili, Zikri, or Qadyani faith to be Muslim is the following:

- A true Muslim
- A munāfiq
- Ignorant and astray
- An enlightened Muslim

## TYPES OF FITNAH

The various forms of fitnah that have emerged in every era can be divided into two types:

- ‘*Amali*: a *fitnah* pertaining to deeds
- ‘*Ilmi*: a *fitnah* pertaining to an intellectual movement

A fitnah of the ‘*amali* category refers to various sins that gain prevalence in the Ummah, such as injustice, immorality, vulgarity, and dishonesty, among others, and consequently affect the quality of the Ummah’s good deeds, such as ṣalāh, zakāh, the Ḥajj, and the like. As vice spreads and gains influence, virtue is weakened and loses strength.

A fitnah of the ‘*ilmi* category, as mentioned above, is that which rises in the form of an intellectual movement. This fitnah directly affects an individual’s belief and can prove to be fatal for their imān. Various types of this fitnah can be found throughout Islamic history, the most notorious of which are the following:

The Batiniyyah (also known as the Isma’ili faith) emerged during the time of the Qaramitah and spread far and wide. The most

terrible consequence of this fitnah was that it opened the door to apostasy, going so far as to deny several of the fundamental beliefs of Islam and removing them from the circle of faith. In the modern era, this fitnah has seen an exponential rise in and around Europe, where contemporary scholars have dedicated their efforts to studying and spreading the Isma'īli faith. Students traveling from Muslim countries to Europe for postgraduate studies in Islam are often asked to research the Isma'īli faith in depth, which serves as a sinister way to introduce flickers of doubt into their beliefs. Hafiz Nuruddīn<sup>2</sup> narrates the following ḥadīth in his book *Majma' al-zawa'id*, quoting Mu'jam Tabrani:

إِنَّهُ كَانَ يَتَعَوَّدُ مِنْ فِتْنَةِ الْمَشْرِقِ، قِيلَ فَكَيْفَ فِتْنَةُ الْمَغْرِبِ، قَالَ: تِلْكَ أَعْظَمُ وَأَعْظَمُ

“ The Noble Messenger ﷺ would often seek refuge [with God] from the fitnah of the East; when asked of the fitnah of the West, he ﷺ replied: “That is even greater.”

It cannot be said with certitude what the Noble Messenger ﷺ was referring to when he spoke of the fitnah of the West. He may have been alluding to the fall of Andalusia, when the great vessel of Islamic rule sank and left not a single Muslim behind. But it is also possible that the Noble Messenger ﷺ was referring to the tides of apostasy that have emerged from the gates of the West and flooded the Muslim world, proving itself to be the greatest and most terrible fitnah of all.

The downfall of Muslims has essentially been the consequence of internal conflict within the Ummah. The Noble Qur'ān mentions three forms of God's wrath:

1. A calamity from the skies; for example, a rain of stones
2. A calamity from the earth; for example, an earthquake
3. Internal strife, war, and killing

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

“ Say, “He is fully capable that He should send a punishment from above you or from beneath your feet, or to put you in confusion through divisions, and make some of you taste troubles through some others; see how We bring forth explaining verses from different angles, so that they may understand.”<sup>1</sup>

We learn from the Ḥadīth that the first two forms of punishment mentioned above will not strike the Ummah as they did previous peoples, erasing them from existence, but that the Ummah will indeed be afflicted with the third form, that is, internal strife. Thus, we find that the Ummah, and particularly our country (the author refers to Pakistan here in particular), has been enveloped in discord among its various ethnic and religious groups. Its people are being swallowed by antipathy over tongue and faith as they suffocate on the fumes of hatred and prejudice.

It is unfortunate that the leaders of the Islamic world have long been disinterested in their faith and are puppets in the hands of the faithless, in whose lands there exists hardly the faintest trace of faith or virtue, lands where the production of the means to annihilate humanity is seen as development and progress, vulgarity is celebrated as art, the perverse integration of men and women is hailed as liberalism, and hedonism is branded as an enlightened way of life.

Poorer nations take pride in blindly following these societies and their norms, which enables these forms of fitnah to gain prevalence around the world. Indeed, the stage is being set for the arrival of the Dajjāl, particularly by the spread of vice and sin through the Muslim world.

To our eternal chagrin, we live in a time when the people associated with knowledge and learning are neglecting their duties

while the ignorant and unenlightened steal their place! People with little knowledge profess to be intellectuals, and the prevalence of deceitful and ignorant Urdu translations of major theological works has contributed a great deal to leading the Ummah astray. Although the translation of these works can be of great benefit to Muslims *when written by honest and knowledgeable people*, they have instead become an example of “وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا” (their harms are greater than their benefits) when penned by the unknowing and ill-intentioned.

Of all the types of fitnah plaguing society today, the fitnah of the Pen is perhaps the most immense. In a ḥadīth found in *Mustadrak al Ḥakim*, narrated by Abdullah ibn Mas‘ūd<sup>رضي</sup>, the Noble Messenger ﷺ described the six major types of fitnah that will appear before Qiyāmah. One of these was ‘the storm of the pen’, and this storm can easily be identified as that of ignorance and confusion rising today from the writings of unlearned men.

The following are additional aḥādīth that warn of the trials the Ummah will face.

Abu Hurairah<sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِّنَ الدُّنْيَا

“Hasten in [good] deeds; for there will soon come tribulations like pieces of the darkest night: a man will wake in the morning a believer and go to sleep an unbeliever, or, sleep a believer and wake in the morning an unbeliever. He will sell his faith for a small portion of this world.”<sup>2</sup>

Ahnaf ibn Qays<sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

“When Muslims are ready to fight each other with their swords, both the slayer and the slayed will go to

Jahannum. [When asked for the reason why the slayed would go to Jahannum despite being the victim], the Noble Messenger ﷺ replied: "Because they intended to kill their [Muslim] brother."<sup>3</sup>

The Noble Messenger ﷺ also said: "Indeed, there will be slaying [of people] when Qiyamah is close; it will not be perpetrated against the infidels, but will be by the people of the Ummah against their own, to the extent that a Muslim will greet his brother and then kill him. Minds will be stripped of sanity and led by fools. Many will think themselves great, though in reality they will be nothing."

Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لَا يَدْرِي الْقَاتِلُ فِيْمَ قَتَلَ وَلَا الْمَقْتُولُ فِيْمَ قَتِلَ. فَفَقِيلَ كَيْفَ يَكُونُ ذَلِكَ قَالَ: الْهَرَجُ. الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

“By He who holds my life in His hand, the world shall not end until there comes a time upon the people when the murderer will know not why he killed, and the murdered will know not why they were killed.”

The Noble Messenger ﷺ was asked: "And how will that come to be?"

He <sup>رضي</sup> replied: "It will be because of the Fitnah. Both the murderer and the murdered will be sent to the Fire."<sup>4</sup>

يَتَقَارَبُ الزَّمَانُ يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعَمَلُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرَجُ" قَالُوا: وَمَا الْهَرَجُ؟ قَالَ: الْقَتْلُ الْقَتْلُ

Abu Hurairah <sup>رضي</sup> narrates that the Noble Messenger ﷺ said: "Time will pass swiftly, good deeds will

decrease, and miserliness will be instilled [in the hearts of people], and the Harj will increase.”

They asked, "What is the Harj?"

He [the Noble Messenger ﷺ] replied, “[It is] slaying [murder]; [it is] slaying [murder].”<sup>5</sup>

Some Muslim scholars have explained that time becoming closer means that events that should (logically) take years and months to happen will occur within weeks and days. For example, murder at present has become a daily occurrence, whereas in the past a murder only occurred once every few months or years. A ḥadīth of a similar kind foretells that years will pass like months, months will pass like weeks, and weeks will pass like days.

Ma‘qal ibn Yasar <sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

الْعِبَادَةُ فِي الْهَرْجِ كَهَجْرَةٍ إِلَيَّ

“Worshipping during a time of great turmoil is like emigration towards me.”<sup>6</sup>

“Ali <sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

“When fifteen qualities become prevalent in my ummah, it will be struck with hardship and suffering:

Federal wealth will become personal wealth, things entrusted will be seized as loot, zakāh will begin to seem a tax, a husband will become obedient to his wife, a son will disobey his mother, a man will be good to his friends, a man will be cruel to his father, voices will be raised in mosques, the worst man of a nation will become its leader, a man will be respected out of fear of his evil, intoxicants will be used openly, men will wear silk, musical instruments will gain usage, there will be festivals of dance and pleasure,

and the people of the future will curse the good men before them.

Thus, the people [of that time] should ready themselves for Allah's wrath, whether it be in the form of a strong wind, or an earthquake, or an affliction that distorts their faces, like the people of Sabt."<sup>7</sup>

Hudhaifah <sup>رضي</sup> narrates:

“ I know not whether my companions recall this incident or not, but it seems that they have forgotten the time when the Noble Messenger ﷺ gave the name and kin of the leader of every fitnah before Qiyāmah who would have three hundred or more followers.<sup>8</sup>

In a narration found in *Saḥīh al-Bukhārī* and *Saḥīh Muslim*, it is said that Qiyāmah will not occur until there appear close to thirty liars, each of whom will profess to be a prophet. Another narration in *Saḥīh Muslim* states that upon being questioned by Hudhaifah, the Noble Messenger ﷺ replied:

“ Leaders after me will not accept my message or follow my ways, and the time is close when there will rise people whose hearts will appear human but will be of the devil.<sup>9</sup>

Sa'd ibn Abi Waqqas <sup>رضي</sup> narrates that the Noble Messenger ﷺ said:

“ Qiyāmah will not come until people are found who use glibness to fill their stomachs like cows and bulls fill their stomachs with their mouths.

In *Mirqāt al-mafātīḥ sharḥ mishkāṭ al-maṣābīḥ*, this ḥadīth is said to refer to leaders who will deliver loquacious, glib speeches to

attract the masses, and their empty talk will be their source of earning. These leaders will not care whether their wealth is earned through ḥarām or ḥalāl means, and will swallow it all just as cows chew all the feed in front of them, mindless of whether it is dry or fresh.

This prediction has proven true; we see today that businessmen make their money from silky falsehoods; leaders give empty, silver-tongued speeches to gain favor; and preachers capitalize on smooth sermons about virtue.

Idle talk was disliked by the Noble Messenger ﷺ; many of his sayings encourage speaking little and with care. A narration by Imam Abu Dawud describes how a man gave a lengthy speech before Amr ibn Al-As<sup>رضي</sup>, to which Amr<sup>رضي</sup> replied: “It would be well for him to have spoken less. We have heard from the Noble Messenger ﷺ that he was ordered [by God] to speak little, for that is better.”

Another ḥadīth recorded in *Sunan Abī Dāwūd* and *Jami‘ at-Tirmidhi*, narrated by Abdullah ibn Umar<sup>رضي</sup> mentions that the Noble Messenger ﷺ said: “Indeed, Allah remains displeased with a voluble man, who uses his tongue in the same manner as a cow that grazes constantly.”

Another ḥadīth concerning the same subject is narrated as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَعَلَّمَ صَرْفَ الْكَلَامِ لَيْسَبِي بِهِ قُلُوبَ الرِّجَالِ أَوْ النَّاسِ لَمْ يَقْبَلِ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا

“He who learns to spin words in order to trap people, Allah will not accept his *nafl* or *fard* [prayers] on the Day of Judgement.”<sup>10</sup>

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ مَرْفُوعًا: فَإِذَا رَأَيْتَ مَكَّةَ قَدْ بُعِجَتْ كِطَائِمَ، وَرَأَيْتَ الْبِنَاءَ يَغْلُو رُؤُوسَ الْجِبَالِ فَأَعْلَمْ أَنَّ الْأَمْرَ قَدْ أَظْلَكَ

“Abdullah ibn Umar<sup>رضي</sup> narrates that the Noble Messenger ﷺ said: “When you see that the belly of

Makkah has been split wide open like rivers, and its buildings tower above the mountains, then know that the Matter is upon you.”<sup>11</sup>

## EXERCISES

### CHAPTER 18

**Give concise oral answers to the following questions:**

1. What does the *‘amali* category of fitnah refer to?
2. Explain all that you know about the various kinds of *‘ilmi* fitnah.
3. What does the ḥadīth mentioning the fitnah of the West refer to?
4. The downfall of Muslims has been caused by conflict amongst themselves. Elaborate on this.
5. How do people of knowledge and intellect become sources of a fitnah?
6. Explain what the phrase found in a ḥadīth, “Muslim by day, kafir by night”, means.
7. Memorize and write the fifteen qualities that will prevail before hardship strikes the Ummah, as mentioned in a ḥadīth.
8. What does the emergence of false prophets and leaders who lead their people astray signify?
9. What does it mean to make money through glibness? Is this practice common today?

10. How will the belly of Makkah al-Mukarramah be split wide open?

**B. Mark the following statements as true or false.**

1. Vice and immorality do not affect good deeds. ☐
2. In the modern era, politics is the name given to deceit, the perverse integration of men and women is encouraged in the name of liberalism, and vulgarity is synonymous with culture. ☐
3. All intellectual figures are performing their duties responsibly and taking care to respect the sacred duty of the pen. ☐
4. During a time of fitnah, good deeds have the same importance as they do otherwise. ☐
5. Blessings will rain upon houses and businesses when federal wealth becomes a personal asset, and things entrusted are claimed in the name of loot. ☐
6. The Noble Messenger ﷺ did not like excessive and consistent talking, and Allah Ta'āla remains displeased with insolent people. ☐
7. Gaining wealth should be one's purpose in life, regardless of the deceit required to do so. ☐
8. This ummah will not be inflicted with murder and chaos; however, it may perish in a natural calamity from the skies or the Earth. ☐

**C. Choose the correct answer(s).**

1. The following is the most dangerous fitnah of the *‘ilmi* category:
  - The Bātiniyyah sect
  - The Qādiriyyah
  - The Murji'ah
  - The Mu'tazilah

2. The following has been the greatest and worst consequence of the *'ilmi* fitnah:

- The doors to apostasy being opened
- The spread of murder
- Doubts about basic religious duties
- A lack of scientific advancement

3. Certain Western scholars have taken a great interest in researching Islam for the following purpose:

- Serving the faith
- Reforming the faith
- Harming the faith
- Planting the seeds of doubt among Muslims regarding their faith

4. The leaders of the Islamic world at present possess the following qualities:

- Piety
- Faithlessness and cowardice
- Courage in the face of the kuffār
- A great concern for Islam

5. When two Muslims take up arms against each other, then both will go to Jahannum. The killer will be punished for their injustice, and the killed will be punished for the following:

- Failing to defend themselves
- Their intention to kill another
- Being a terrorist
- Aiding the unjust

6. When the following become prevalent, suffering will follow:

- Husbands being disobedient to their wives
- Festivals of dance and music
- People remembering their ancestors fondly
- Religious people becoming a majority

7. Qiyamah will not occur until the following number of false prophets have emerged:

- Approximately one hundred
- Fifty
- Ten
- Thirty

## THE DENIAL OF THE ḤADĪTH: A GREAT FITNAH

It remains an unfortunate but undeniable reality that the first fitnah to rear its head in the Muslim ummah and shatter the fortress of its unity was that of the Khawārij. The Khawārij denounced and dissociated from many of the Ṣaḥābah<sup>رضي</sup>, declaring Uthman<sup>رضي</sup>, Ali<sup>رضي</sup>, the Ṣaḥābah<sup>رضي</sup> who participated in the Battle of the Camel, and those who accepted the arbitration of Ali<sup>رضي</sup> to be kāfir. This declaration by the Khawārij also repudiated the aḥādīth narrated by those of the Ṣaḥābah<sup>رضي</sup> whom the Khawārij accused of kufr, since the narrator of a ḥadīth must be considered a Muslim. Thus was born the fitnah of the denial of the Ḥadīth.

A response to the Khawārij emerged in the form of Shi‘ism, which in truth was largely a political stunt that used the profession of love for the Noble Messenger’s ﷺ kin to steer power into the hands of Shi‘ites. Nonetheless, Shi‘ism gave rise to several factions within itself, including the Rawafidh and the Siba’i, who declared all of the Ṣaḥābah<sup>رضي</sup> but Ali<sup>رضي</sup>, the three Khulafā’ al-Rashidun<sup>رضي</sup>, and those of the Ṣaḥābah<sup>رضي</sup> who supported Ali<sup>رضي</sup> to be kāfir. Naturally, this resulted in repudiation by the Rawāfidh and the Sibā’i of aḥādīth narrated by all of these men, whom they no longer considered Muslim.

This was followed by the rise of the I'tizāl movement. Because I'tizāl was characterized by the pursuit of logic, its followers provided their own, biased exegeses for many aḥādīth, while denouncing aḥādīth which they could not interpret to their taste, or which they believed defied the principles of logic. The Mu'tazilah sect gained great power during the reign of the Abbasid khalīfah, Al-Ma'mūn, when Greek philosophy began to be translated into Arabic and gained popularity among the masses.

As the Khawārij and the Mu'tazilah became increasingly fanatical and declared that deeds were a part of faith, an opposing movement called the Murji'ah emerged in response. The Murji'ah doctrine of *irja'* went so far as to declare the following:

لَا تَضُرُّ مَعَ الْإِيمَانِ مَعْصِيَةٌ كَمَا لَا تَنْفَعُ مَعَ الْكُفْرِ طَاعَةٌ



Sin does no harm when accompanied by faith, just as obedience has no benefit when accompanied by kufr.

In light of this doctrine, the Murji'ah denied all aḥādīth warning against major sins and describing the punishment for them.

During this time, the infamous Shi'ite Jaham ibn Safwan, who was eventually killed, founded the Jahmiyyah sect, which denied all aḥādīth pertaining to the qualities of Allah Ta'āla and His foreknowledge of events. This was soon followed by swift spread of a new fitnah, a doctrine stating that the Noble Qur'ān is a creation of Allah, along with the doctrine of *jabr*, which stated that a person has no choice in any of his actions and is compelled by fate and denied the belief that kuffar will suffer eternally in Jahannum. All of these movements denied the aḥādīth that opposed their views.

The emergence of these factions fragmented the theological unity of the Ummah, and their attempts to counter each other contributed to strengthening the fitnah of the denial of the Ḥadīth

as it spread through the Ummah. Although none of the sects mentioned above have denied the Ḥadīth in its entirety (every faction ironically required some aḥādīth to prove its legitimacy), they nonetheless paved the way for future apostates and heretics who would go on to deny the Ḥadīth as a whole in order to evade the Sharīʿah.



### **Preservation of the Ḥadīth**

The Ḥadīth has remained preserved throughout the ages, although the methods of its preservation have evolved over time. The Ḥadīth was not officially collected and transcribed until 2 AD; however, written records of the Ḥadīth existed before then. Although several of the Ṣaḥābah<sup>رضي</sup>, such as Ali<sup>رضي</sup>, Ibn Abbas<sup>رضي</sup>, Jabir<sup>رضي</sup>, Anas<sup>رضي</sup>, Amr ibn Hizām<sup>رضي</sup>, Abu Hurairah<sup>رضي</sup>, Abdullah ibn Amr<sup>رضي</sup>, and Umar<sup>رضي</sup>, possessed written copies of the Noble Messenger's <sup>ﷺ</sup> sayings during his life, a majority of the Ṣaḥābah<sup>رضي</sup> in that time simply committed the Ḥadīth to memory.

The Ḥadīth is the most important testimony and source of guidance after the Noble Qur'ān, followed by the consensus of the Ummah, and finally *al-qiyās al-sharʿī* (syllogism in matters of the Sharīʿah).

The Ḥadīth covers a wide variety of subjects: the depiction of various events; commandments of the Sharīʿah; descriptions of Jannah, Jahannum, and Qiyāmah; and prophecies or signs of the end times. Some narrations of the Ḥadīth foretell the various tribulations that may befall the Ummah, while others inform Muslims of their rights and their duties.

Thus, the Ḥadīth comprises a significant amount of Islamic doctrine, and the denial of the Ḥadīth negates all of these teachings and their very existence.

The Mu'tazilah cited a theoretical doubt as the basis for denying *khavar wāḥid*, despite the fact that there exist several aḥādīth and Qur'ānic verses that affirm *khavar wāḥid* to be a cogent argument. Those who deny the Ḥadīth in the modern age do so as a result of their faithlessness and for the sake of their desires. Among these heretics are Abdullah Chakralvi, Hafiz Salim Jeerajpuri, Niyaz Fatahpuri, Dr. Ahmad Din, Allama Mashriqi, Chaudhry Ghulam Ahmad Pervez, and Tamanna Imadi Phulwari, among others. The opinions of these men are in direct opposition to the teachings of Islam, and serve to lead people astray.

Those who deny the Ḥadīth often question the necessity of obedience to the Noble Messenger ﷺ, which they claim is not obligatory by virtue of the Noble Messenger ﷺ being only a mortal. They also declare that the sayings of the Noble Messenger ﷺ were a valid testimony for the Ṣaḥābah, but not for the people after them; at other times, they claim that although the Ḥadīth is a valid testimony for all of mankind, it has not been preserved or reached us through reliable means. Ultimately, those who deny the Ḥadīth believe that the existing books of the Ḥadīth are not to be followed.

Deniers of the Ḥadīth possess no logical argument for their denial, and can only provide at best a few flimsy doubts in their defense. These doubts and the answers to them are given below:

1. **The Noble Messenger ﷺ forbade transcription of the Ḥadīth.** A narration found in *Saḥīḥ Muslim* mentions the Noble Messenger ﷺ disallowing the transcription of the Ḥadīth; however, countless other aḥādīth contain the Noble Messenger's ﷺ explicit orders to write the Ḥadīth. The ḥadīth disallowing transcription of the Ḥadīth is debatable as to its being *marfū* ' (transmitted directly) or *mawqūf* (transmitted indirectly); secondly, it is entirely possible that the Noble Messenger ﷺ in that ḥadīth was prohibiting the transcription of the Ḥadīth and the Noble Qur'ān on the same paper, or was specifically forbidding

those who could not write well from transcribing the Ḥadīth. It is also possible that this particular ḥadīth became *mansūkh* (abrogated) by the later aḥādīth in which the Noble Messenger ﷺ dictated that the Ḥadīth be transcribed.

2. **The Noble Messenger ﷺ was simply a messenger who relayed the Noble Qur'ān; he was not its interpreter.** The Noble Qur'ān gives the Noble Messenger ﷺ the right to relay the Noble Qur'ān *and* to interpret it; only considering him a messenger of the Noble Qur'ān is wrong, for this belief counters the teachings of the Noble Qur'ān itself. The Noble Qur'ān, though all-encompassing, still needs to be interpreted and explained, and the Noble Messenger ﷺ, according to the Noble Qur'ān, is its primary interpreter and explainer. Thus, the Ḥadīth is essentially an exegesis of the Noble Qur'ān.
3. **Obedience to the Noble Messenger ﷺ is not obligatory.** Countless verses in the Noble Qur'ān declare that obedience to the Noble Messenger ﷺ is necessary; it is impossible to abandon the teachings of the Noble Messenger ﷺ teachings while following those of the Noble Qur'ān.
4. **Some aḥādīth have been narrated only by their gist, not word for word.** For such aḥādīth, there are certain conditions that must be met in order for them to be valid. These conditions have been set so that there remains no question to the soundness of a ḥadīth. That said, once the necessary conditions for verifying a ḥadīth have been met, denying that ḥadīth solely because it has been narrated by its gist goes against both reason and tradition.
5. **Conflict within the Ḥadīth makes the Ḥadīth an unreliable source.** Some aḥādīth appear to contradict each other; however, this can easily be explained by *tarjīḥ* (the preference for one ḥadīth over another), *taṭbīq* (the combining of ḥadīth narrations), *tansīkh* (the abrogation of one ḥadīth by another), or *tawāqquf* (silence on the

conclusion of a ḥadīth until its meaning is made more clear), among others. Thus, the contradictions found within the Ḥadīth do not lessen its soundness as a testimony. Some verses of the Noble Qur'ān also appear to contradict each other, does that mean the Qur'ān is to be denied?

6. **The Ḥadīth is not a testimony for everyone; it was only meant for the Ṣaḥābah.** The Ḥadīth was a testimony for the Ṣaḥābah<sup>رضي</sup> and will remain a testimony for every Muslim until Qiyāmah. The belief that the Ḥadīth is only valid for the Ṣaḥābah<sup>رضي</sup>, and not for the people after them is a grave misbelief which ultimately concludes that the Noble Messenger's ﷺ prophethood and message are only valid for the Ṣaḥābah<sup>رضي</sup> and the time of the Noble Messenger ﷺ.
7. **The Ḥadīth has not reached us through reliable means.** Some aḥādīth have reached us through the same means and narrators as those through whom the Noble Qur'ān has reached us. Saying that some aḥādīth are not credible because their sources are questionable is an ignorant misjudgment that results in doubt to the legitimacy of the Noble Qur'ān as well.
8. **Allah Ta'āla has only taken the responsibility of preserving the Noble Qur'ān, and not the Ḥadīth.** In the verse “إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ”, Allah Ta'āla promises to protect the Noble Qur'ān. The word *qur'ān* refers to the verses of the Noble Qur'ān *and* their meanings. The Ḥadīth is an elaboration on the meanings of the Qur'ān; thus, the preservation of both the Noble Qur'ān and the Ḥadīth is the responsibility of Allah Ta'āla, who has protected both the Noble Qur'ān and the Ḥadīth. The belief that Allah will protect only the Noble Qur'ān and not the Ḥadīth, and that the Ḥadīth was consequently not preserved, is wrong.
9. **Aḥādīth that elaborate on matters of intimacy and shame are fabricated.** Matters pertaining to the intimate aspects of a Muslim's life are also a part of the Dīn and the

Sharī‘ah. The Noble Qur’ān and the Ḥadīth both discuss these matters, and their discussion is simply the indication that Islam is an all-encompassing faith that addresses every aspect of man’s life. The denial of every ḥadīth that touches on private matters because it seems unholy or obscene is an ignorant conclusion implying that every Qur’ānic verse that elaborates on such matters should be denied as well.

10. **It is impossible for any scholar of the Ḥadīth to have remembered or documented the immense number of ṣaḥīḥ aḥādīth in existence.** Ṣaḥīḥ aḥādīth amount to fifty thousand in number. The number of aḥādīth in existence when said to be greater than seven hundred thousand refers to when ṣaḥīḥ aḥādīth are counted by every one of their multiple narrations through various sources, and not by their context or subject. Thus, the total number of ṣaḥīḥ aḥādīth as documented by scholars of the Ḥadīth is not the impossible amount that critics claim it is.

With His supreme wisdom, Allah Ta‘āla chose the outstanding scholars and leaders of Ahl al-Sunnah wal-Jamā‘ah to perform their duty and toil tirelessly in the effort to protect the words of Allah and His Noble Messenger ﷺ from being lost, distorted, or altered.

During the first century, the leader of these stalwarts was Imam Abu Hanifah<sup>ؒ</sup>, who dedicated himself to the fight against of the Khawārij, namely its Azariqah sect. This sect was founded by Nafi‘ ibn Azraq and was based in Basra, Iraq, where it gained great influence and power, and subjected many people to oppression. History tells us that Imam Abu Hanifah<sup>ؒ</sup> travelled twenty times from his city of Kufa to Basra to conduct theological debates against the Azariqah. Nafi‘ ibn Azraq is the first of the Khawarij to name his sect the Murji’ah, As we learn from Ibn Abi Al-Awam’s book on the virtues of Imam Abu Hanifah<sup>ؒ</sup>.

Imam Shafi'ī<sup>ؒ</sup> also bore the responsibility of countering the Murji'ah and the denial of the Sunnah in his works *Kitab al-umm* and *Al-risālah*. Imam Ahmad ibn Hanbal<sup>ؒ</sup> bore the great duty of refuting the Mu'tazilah on the fitnah of the creation of the Noble Qur'ān, and was consequently subjected to terrible torture and hardship, the tales of which are among the greatest in Islamic history.

Imam Jalaluddin Suyuti<sup>ؒ</sup> writes the following in his book *Miftāḥ al-jinān fil-iḥtijāj bil-Sunnah*:

“ Followers of this sect [deniers of the Ḥadīth] existed in great numbers during the time of the four Imams. They would attend their sermons, and the four Imāms consistently wrote in opposition to this sect, and participated in debates against them.

The outstanding achievement of Imam Abu Hanifah<sup>ؒ</sup> in the way of defending the Ḥadīth and the Sunnah, and his successful fight against the Khawarij, the Qadri, the Jahmi, and the Mu'tazilah sects, and his tireless efforts to counter them are an undeniable truth. We cannot forego also the efforts of Imam Shafi'ī and all the other scholars of the Ḥadīth who fought to refute the Murji'ah, nor the hardships that Imam Ahmad ibn Hanbal<sup>ؒ</sup> had to suffer for his brave and relentless opposition that he was divinely guided to carry out against the Mu'tazilah, the Jahmiah, and others who denied the attributes of Allah.

As a result of the emergence of the various types of fitnah and the sects that patronized them, the leading scholars of the Ḥadīth in both contemporary and olden times have made sure to write books that counter the denial of the Ḥadīth.

Examples of these books include the well-known works by Imam Bukhari, Imam Muslim, Imam Abu Dawud, Imam al-Nasa'i, Imam Ibn Majah, and others, may Allah have mercy upon them, in which they collected the relevant aḥādīth that refute the intrinsically flawed and unsound doctrines of the sects that deny

or doubt the Ḥadīth and the Sunnah. The result of this noble effort has been the successful and complete protection of the Ḥadīth and the Sunnah from the hands of evil.

Famous works on the Ḥadīth by Imam Abu Ja'far Tahawī, *Mushkil al-āthār* and *Sharḥ ma'ānī al-āthār*, were dedicated solely to the purpose of defending the Ḥadīth and the Sunnah, and invalidating all of the doubts and objections raised against them by deniers of the Ḥadīth, and are considered to be the finest works of their kind. An elaboration on this matter can be found in the introduction to *Sharḥ ma'ānī al-āthār*.

## EXERCISES

### CHAPTER 19

#### A. Give concise answers to the following questions.

1. What is the definition of the Ḥadīth?
2. What do we mean by *al-ḥadīth al-qawli*, *al-ḥadīth al-fi 'li*, and *al-ḥadīth al-taqrīri*?
3. What is the definition of *khābar mutawātir* and its ruling?
4. What are the definitions of *khābar wāḥid* and *khābar mashhūr* and their rulings?
5. Briefly describe the subjects found in the Ḥadīth.
6. What are the doubts that deniers of the Ḥadīth provide in their defense?
7. Why did the Ṣaḥābah transcribe the Ḥadīth if the Noble Messenger ﷺ disallowed it?
8. What is the total number of *ṣaḥīḥ* aḥādīth?
9. Allah Ta'āla has taken the responsibility of protecting the Noble Qur'ān. Elaborate on this.
10. How did the *fitnah* of the denial of the Ḥadīth emerge? Describe its historical context.
11. Which type of ḥadīth was initially denied by the Khawārij, the Qadri, the Shi'a and other sects?
12. Shine a light on the efforts made to protect the Ḥadīth.

13. Through what means has the Ḥadīth reached us?
14. What are the sources of Islamic rulings, and how are they ranked?

**B. Mark the following statements as true or false.**

1. The Ḥadīth only refers to the Noble Messenger's ﷺ sayings. ☐
2. *Khabar mashhūr* is a ḥadīth whose narrators are, at all times, of a large enough number that it is impossible for them to collectively agree on an untruth or to coincidentally narrate the same lie. ☐
3. A ḥadīth whose narrators have amounted to less than three at some point in time is called *khabar wāḥid*. ☐
4. The Noble Qur'ān has not disallowed the benefit of dhann (conjecture) provided by *khabar wāḥid*. ☐
5. The Ḥadīth was officially transcribed in c. AH 200; before this, some of the Ṣaḥābah<sup>رضي الله عنهم</sup> had written the Ḥadīth but most had only committed it to memory. ☐
6. The Ḥadīth has always been preserved by the same method. ☐
7. Deniers of the Ḥadīth can provide valid arguments for their claims. ☐
8. The Noble Messenger ﷺ was not merely a messenger who relayed the Noble Qur'ān, but also its interpreter and teacher. ☐
9. The Ḥadīth was only a testimony for the Ṣaḥābah<sup>رضي الله عنهم</sup>, and not for those who came after them. ☐
10. All aḥādīth should be judged by the principles of logic; those which seem illogical should be rejected and denied. ☐

**C. Choose the correct answer(s).**

1. The Noble Messenger's ﷺ silence on witnessing something or on being told of it is called:

- *Al-ḥadīth al-qawli*
- *Al-ḥadīth al-fi 'li*
- *Al-ḥadīth al-taqrīri*
- The Sunnah

2. Whoever denies a *khavar mutawātir* despite its credibility is the following:

- A kafir
- A fāsiq
- Someone who has gone astray
- Committing bid'ah

3. *Khavar wāḥid* gives the following benefit:

- *Yaqin*
- *Zan Ghalib*
- *Wahm*
- *Dhann* (Conjecture)

4. The following is the strongest source of guidance after the Noble Qur'ān:

- The Ḥadīth
- The consensus of the Ummah
- Logic
- Hypothesis

5. The following was the first sect to deny *khābar wāḥid* as a valid argument:

- Ghulam Ahmad Qadiyani
- Sir Syed Ahmad Khan
- The Mu‘tazilah
- The Qadri

6. According to the teachings of Noble Qur’ān, the Noble Messenger ﷺ was the following:

- Only a messenger of Allah
- Only a pious man and leader
- The explainer of the Noble Qur’ān
- The Seal of the Prophets

7. According to the Noble Qur’ān, obedience to the Noble Messenger ﷺ is the following:

- An obligation for every Muslim
- A preferred act
- An act that is beneficial in worldly matters
- Not necessary

8. Contradictions in Ahādīth should be treated in the following manner:

- They should be ignored
- They should be understood through logic
- They should be understood through *tarjīḥ*, *taṭbīq*, and other concepts
- They should be rejected

9. The Ḥadīth has reached us through the same means as the following subjects:

- The Noble Qur'ān
- The Torah
- Philosophy
- The Injīl

10. Matters of intimacy being discussed in the Qur'ān and the Sunnah proves the following:

- That Islam does not shy from shameful things
- That these discussions are fabricated are were not actually addressed by the Noble Qur'ān and the Sunnah
- That Islam is an all-encompassing faith that addresses every aspect of a Muslim's life
- That not everything in the Noble Qur'ān and the Sunnah is credible

11. The efforts to protect and defend the Ḥadīth were carried out through the following means:

- Debates and intellectual discussions
- The penning and publication of several works in defense of the Ḥadīth
- War
- Violent protests

12. Allah Ta'āla has taken the responsibility of protecting the following:

- Only the Noble Qur'ān
- Only the meanings of the Noble Qur'ān
- The Noble Qur'ān and its meanings
- Only the Ḥadīth

13. Ahādīth deemed to be illogical were denied by the following sect:

- The Shi‘a
- The Murji’ah
- The Khawārij
- The Mu‘tazilah

14. The Jahmiyyah sect denied the following types of ḥadīth:

- Those deemed to be illogical
- Those which described the qualities of Allah
- Those which were narrated by those of the Ṣaḥābah other than Ali<sup>ؓ</sup> and a few of his supporters
- Those which describe the punishment for major sins

15. The following people made great efforts to protect the Ḥadīth:

- Imam Abu Hanifah<sup>ؒ</sup>
- Imām Shafi‘i<sup>ؒ</sup>
- Imam Ahmad ibn Hanbal<sup>ؒ</sup>
- Imam Malik<sup>ؒ</sup>

## THE SUNNAH AND BID‘AH

Bani Isrā’īl was divided into seventy-two factions; the Noble Messenger’s ﷺ ummah will split into seventy-three factions, and only one will be on the path of Truth. This faction is referred to in ahādīth as “ما أنا عليه و أصحابي”, meaning “that which me and my companions are on”, or in other words, Ahl al-Sunnah wal-Jamā‘ah.

Ahl al-Sunnah wal-Jamā‘ah is a title referring to those who follow the path of the Noble Qur’ān, the Sunnah, and the Ṣaḥābah<sup>رضي</sup>. In times of conflict and confusion, Ahl al-Sunnah wal-Jamā‘ah turn to the Noble Qur’ān and the Sunnah, and give these primary sources the utmost importance. They accept Islam and its doctrines in their true, original form, and do not indulge in their distortion. Ahl al-Sunnah wal-Jamā‘ah do not associate anyone other than Allah in their worship, no matter what, and do not beseech anyone other than Allah for their needs. Their faith and deeds are based in the Sunnah, and they avoid every kind of heresy. Ahl al-Sunnah wal-Jamā‘ah believe that none other than Allah and His Messenger ﷺ are pure, but do not heedlessly declare everyone to be wrong. They respect all of the Ṣaḥābah<sup>رضي</sup>, the Ahl al-Bayt<sup>رضي</sup>, the four Sunni Imams, and the pious. They promote goodness and prohibit evil, but avoid doing so in a tactless or unpleasant way.

The path opposite to the Sunnah is called *bid'ah*. The literal meaning of *bid'ah* is innovation, novelty, heretical doctrine, or heresy; in the Shari'ah, *bid'ah* refers to any new practice that is established as a necessary part of the Dīn, the origins of which cannot be found in the Noble Qur'ān, the Sunnah, the lives of the Ṣaḥābah<sup>رضي الله عنهم</sup>, or in the first three generations of the Ummah, that is, the period called Khayr al-Qurūn. The practices of *bid'ah* are also referred to as *muḥdathāt al-umūr* (newly-invented matters).

*Bid'ah* is usually the result of ignorance regarding the principles of faith; this ignorance which can either be willful and driven by any number of biases, or simply the unfortunate consequence of a lack of knowledge.

Historically, the emergence of *bid'ah* can be traced back to AH 300. The period preceding this, from the Khilāfat al-Rāshidah to around AH 200, was dominated by adherence to the Sunnah. It was after this time that the Ṣaḥābah<sup>رضي الله عنهم</sup> of that time and the Tabi'īn<sup>رضي الله عنهم</sup> began to refute heresies as they were introduced. The first of these heresies was the denial of taqdīr. This was followed by several others, including the *bid'ah* of *irjā'*, *rafḍ*, *khurūj*, and *i'tizāl*, that is, the age of the Murji'ah, the Rawāfidh, the Khawārij and the Mu'tazilah.

For an act to be a *bid'ah*, it must have two qualities:

1. It must be introduced as a new practice in the Dīn that has no basis in Islam.
2. It must be established as a part of the Dīn.

If a practice does not possess these two characteristics, it is not a *bid'ah*.

Linguistically, *bid'ah* can be *sayyi'ah* (bad) or *ḥasanah* (good). In this sense, *bid'ah ḥasanah* includes Islamic practices that were implemented by the elders of the Ummah after the demise of the Noble Messenger ﷺ.

In the context of the Shari'ah, however, *bid'ah* refers only to practices introduced into Islam whose implicit or explicit

justification cannot be found in any form throughout the time of Khayr al-Qurūn, and that were established after this period had passed.

If a new practice is introduced to strengthen the Dīn and protect it, and this practice is not assumed to be an essential part of the Dīn, then it is not a bid'ah, but an *iḥdāth fid-dīn*, that is, an innovation within the Dīn. A bid'ah, on the other hand, is an *iḥdāth lid-dīn*, that is, an innovation to the Dīn.



Bid'ah is a major sin, following kufr and shirk. According to the Sharī'ah, bid'ah is of two types:

1. *Bid'ah fil-'aqidah*: a heresy in belief, whose practice may remove an individual from the circle of Islam, in which case it is also called *bid'ah mukaffirah* (heresy of disbelief).
2. *bid'ah fil-a'māl*: a heresy in deed, also called *bid'ah mufassiqah* (heresy of sinfulness), whose practice does not remove an individual from the circle of Islam but is nevertheless a source of ignorance and deviance.

Unless a person repents, committing bid'ah will deprive them of drinking at the fountain of Al-Kauthar from the hands of the Noble Messenger ﷺ. Glorifying someone who engages in bid'ah is not permissible and is akin to battering the walls of Islam's fortress.

Ṣalah offered behind an Imam who commits *bid'ah mukaffirah* is invalid, while ṣalah offered behind an Imam who commits *bid'ah mufassiqah* is permissible only as a last resort. It is preferred to pray behind an Imam of sound faith whenever possible.

## NOTE

Innovations birthed by advancements in technology that cater to the contemporary way of life *are not bid'ah*.

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## TYPES OF SIN

Sin is of two types:

1. Major sins, which are only forgiven if a person consciously repents of them.
2. Minor sins, which are forgiven over time with the help of good deeds, even if a person does not repent of them.

Persistence on minor sins turns them into major ones; similarly, any sin committed fearlessly and shamelessly, without guilt, becomes a major one. Minor sins with the same tendency to corrupt as major sins are also major sins by virtue of their evil.

Major sins are those which have been warned against in the Noble Qur'ān or in the Ḥadīth, or those which the Sharī'ah has implemented a penalty on. Forgiveness for major sins is only granted through *tawbah* (sincere repentance), which necessitates that a person immediately renounce the sin in question with the resolve to abstain from it in the future, and that they feel remorse and guilt over committing that sin in the past.

If a major sin has caused one to deprive another of a right, they must give back whatever they owe to that person, or seek their

forgiveness and pardon. If a major sin has caused one to neglect a religious duty, they must make up for it by offering its compensation; for example, missed prayers and fasts must be offered as *qadā'*.

There is no specific number of major sins; various aḥādīth mention there to be three, seven, ten, fifteen, or even seventy. However, none of these aḥādīth negate the others, so there is no restrictive circle of the deeds that constitute major sins, so to speak. The following is a comprehensive list of most major sins:

1. Shirk
2. Kufr, which includes the denial of any of the ḍaruriyyāt of the Dīn.
3. The denial of taqdīr
4. Murder
5. Zinā—this includes both fornication and adultery
6. The practice of magic
7. Purposefully missing farḍ prayers
8. Not paying zakāh
9. Not fasting during Ramaḍān without a reason permitted by the Sharī'ah
10. Breaking a fast in Ramaḍān without a reason permitted by the Sharī'ah
11. Not performing the Ḥajj without a reason permitted by the Sharī'ah
12. Suicide
13. Killing your children (this includes the abortion of a fetus without a reason permitted by the Sharī'ah)
14. Disobedience to one's parents in matters that are permissible in Islam
15. Cutting ties with close relatives
16. Lying
17. Taking a false oath
18. Giving a false testimony
19. Homosexuality
20. Engaging in usury

21. Wrongful seizure of an orphan's wealth
22. Fleeing from the battleground in war
23. Association of falsehoods with Allah Ta'āla or the Noble Messenger ﷺ
24. Injustice
25. Trickery, or fraud
26. Arrogance
27. Wrongful accusation of a chaste woman
28. Dishonest handling of the spoils of war
29. Envy
30. Bearing malice
31. Obtaining religious knowledge for worldly profit
32. One's failure to practice their knowledge (of faith, which pertains to deeds)
33. One's purposeful concealment of their knowledge when it is needed
34. Breaking a promise
35. One's wrongful meddling with what was deposited to them in trust
36. Breaking, or infringing a pact
37. Glorification wrongdoers and evildoers, and the resentment of righteous people
38. Harming the pious and resenting them
39. Falsely accusing someone of a crime
40. Consumption of alcohol
41. Gambling
42. Consumption of wealth gained by ḥarām means
43. Robbery and theft
44. Purposefully giving the wrong verdict
45. Robbing people at gunpoint
46. Assuming the appearance of the opposite gender
47. Failing to keep oneself and their clothes clean of urine
48. Performing good deeds to impress others
49. Using cookware made of silver or gold
50. Men wearing gold jewellery
51. Men wearing pure silk

52. Forgetting a small or major part of the Noble Qur'ān after memorizing it
53. Not concealing the *‘awrah* (the *‘awrah* of men comprises is the area from their navel to their knees; for women, the *‘awrah* of a woman is her whole body, barring the hands, feet, and face. Covering the face does not count as hiding a woman's *‘awrah*; it is included in her *ḥijab*, which is also obligatory)
54. A woman travelling without her husband or a *maḥram*
55. Praying dhuhṛ instead of Jum‘a prayer without a reason permitted by the Sharī‘ah
56. A wife's disobedience to her husband (in a matter permitted by the Sharī‘ah)
57. One having their picture taken for no reason
58. A woman wearing clothing, sheer or otherwise, that accentuates and displays her body
59. Men wearing their bottoms in a manner that covers their ankles
60. One repeatedly reminding another of a favor they did for them
61. Spreading people's secrets
62. Gossip
63. Talking ill about someone behind their back
64. Believing the predictions of an astrologer or soothsayer
65. Screaming or wailing loudly at a time of distress and trouble
66. Harming a neighbor or denying them their rights
67. Harming a Muslim
68. One changing their kin or nationality
69. Dishonesty in trade
70. Dictating a will that purposefully hurts someone or deprives them of something
71. Depriving sisters of their share in inheritance
72. Bad-mouthing the Ṣaḥābah<sup>رضي الله عنهم</sup> or other righteous elders of the Ummah
73. Oppression of the weak and the meek

74. Arguing the Sharīʿah and criticizing it
75. One stealing more than their fair share of water for watering their fields
76. Revealing a Muslim's faults in front of others
77. A man shaving his beard or cutting it to be less than a fistful
78. Lighting candles at a grave
79. Giving *ṣadaqah* or alms and boasting of it
80. Not offering a tenth of your crops for zakāh
81. Begging despite being able to meet your daily needs
82. Fasting on the days of Eid al-Aḍḥa, Eid al-Fitr, or the days of *tashrīq*
83. Hunting in the state of *iḥram*
84. Not offering an *aḍḥiyah* (obligatory sacrifice on the day of Eid al-Aḍḥa) without a reason permitted by the Sharīʿah
85. The consumption of drugs
86. Inventing or participating in any kind of bidʿah
87. Deliberately misleading a lost or blind person
88. Seizing a common pathway, and / or harming the people who use it
89. Using something left with you in trust (an *amānah*)
90. Using something that you found lying around for personal purposes (this refers to objects that have been forgotten or lost by their owner)
91. Not entering into *nikāḥ* despite possessing the sexual urge and the means to do so
92. Being in solitude with a female stranger
93. Referring to someone with an unkind or disrespectful title or nickname
94. Disrespecting or insulting a Muslim
95. Entering into *nikāḥ* with a *maḥram*
96. Specifying an amount for *mahr* without the intention to pay it
97. Spending money pointlessly or foolishly
98. Using someone's wealth without their sincere consent

99. In the case of having several wives, treating them unequally
100. Cutting ties with someone for longer than three days without a valid reason
101. A woman going outside without the *ḥijāb*
102. A woman being untruthful about her *‘iddah*
103. A woman observing *‘iddah* leaving her house without a reason permitted by the Sharī‘ah
104. A woman observing *‘iddah* failing to refrain from adorning herself
105. After giving a wife the third *talāq*, continuing to live with her without the *ḥalālāh* dictated by the Sharī‘ah
106. Not spending money for the comfort of those under your guardianship (your wife, children, etc.) despite possessing the means to do so
107. Participating in or facilitating deeds that are ḥarām and sinful
108. Removing someone competent from their position and declaring them to be incompetent
109. Calling a Muslim a kāfir or an enemy of Allah, or referring to them with names of a similar meaning
110. Pleading on the behalf of someone against a punishment imposed on them by the Sharī‘ah
111. Not undergoing circumcision after reaching puberty
112. Not participating in jihād when it is obligatory
113. Not preaching goodness, and not forbidding wrongdoing
114. Not returning a Muslim’s *salām*
115. Fleeing from an area infested with a plague
116. Not fulfilling an oath
117. Becoming engaged to somebody while having given your word to somebody else
118. Making a bargain with someone while having finalized a deal (regarding the same matter) with somebody else
119. Engaging in bribery (although it is permissible to give a bribe for a valid reason, accepting a bribe is ḥarām under all circumstances)

- 120. Displeasing Allah for the sake of pleasing others
- 121. Hiding your testimony for no reason
- 122. Attending and sitting in a gathering of the sinful while sins are being committed
- 123. Continuing to commit a minor sin

## TAWAṢṢUL

The meaning of *tawassul* is to supplicate through the medium of a person or a deed.

Tawassul through the Ambiyā' (upon them be Peace), the pious, and martyrs is permissible, that is, one is allowed to supplicate with these people as a medium.

قَالَ السُّبْكِيُّ: يَحْسَنُ التَّوَسُّلُ بِالنَّبِيِّ إِلَى رَبِّهِ وَلَمْ يُنْكَرْهُ أَحَدٌ مِنَ السَّلَفِ وَلَا الْخَلَفِ إِلَّا ابْنُ تَيْمِيَّةَ فَأَبْتَدَعَ مَا لَمْ يَقُلْهُ عَالِمٌ قَبْلَهُ

“Imam Al-Subki<sup>~</sup> said: “To supplicate to Allah through the *wasīlah* [medium] of the Nabi ﷺ is commendable. Both the *salaf* and the *khalaf* [scholars of the past and present] have not questioned this [practice], with the exception of Ibn Taymiyyah<sup>~</sup>, who has questioned what no scholar of the past did.”<sup>1</sup>

*Rūḥ al-ma‘ānī* also contains mention of tawassul:

أَنَّ التَّوَسُّلَ بِجَاهِ غَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بَأْسَ بِهِ أَيْضًا إِنْ كَانَ الْمُتَوَسِّلُ بِجَاهِهِ  
مِمَّا عَلِمَ أَنَّ لَهُ جَاهًا عِنْدَ اللَّهِ تَعَالَى كَالْمَقْطُوعِ بِصَلَاةِ وَوَلَايَتِهِ

“ Indeed, the *wasīlah* of anyone other than the Nabi ﷺ is permissible as long as it is known that the medium is honored for their *taqwa* [piety].<sup>2</sup>

Tawassul is permissible through the medium of those who are alive as well as those who have passed away.

عندنا وعند مشايخنا يجوز التوسل في الدعوات بالأنبياء والصالحين من الأنبياء  
والصالحين من الأولياء والشهداء والصديقين في حياتهم وبعد وفاتهم بأن يقول في دعاه  
اللهم إني أتوسل إليك بفلان أن تجيب دعوتي وتقضي حاجتي إلى غير ذلك

“ According to us and our ‘ulamā’, seeking the *wasīlah* of the Ambiyā’ (upon them be Peace), martyrs and the pious is permissible during their lives and after they pass away. For example, a person may say: “O Allah, I beseech you to answer my du‘ā for the sake of a certain pious person”, or words to that effect.<sup>3</sup>

## How To Make Tawassul

In order to make tawassul, one should begin their supplication to Allah Ta‘āla in this way: “O Allah, I beseech You to accept my supplication through the *wasīlah* of this pious person”, or words to that effect, followed by their needs.

عن أنس: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ:  
اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا  
فَاسْقِنَا قَالَ: فَيُسْقَوْنَ

“ Anas narrates: “During a drought, Umar <sup>رضي</sup> would make *tawassul* through Al-Abbas ibn Abd Al-Muttalib, and

would supplicate [in the following words]: ‘O Allah! We used to request our Messenger to ask You for rain, and You would give us. Now we request the uncle of our Messenger to ask You for rain, so give us rain,’ and they would be given rain.”<sup>4</sup>

عن عثمان بن حنيف رضي الله عنه: أَنَّ رجلاً ضريراً أتى النبيَّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ فقال: يا نبيَّ الله ادعُ اللهَ أَنْ يعافيني. فقال: إِنْ شِئْتَ أَخَرْتُ ذَلِكَ فَهُوَ أَفْضَلُ لَأَخْرُتَكَ، وَإِنْ شِئْتَ دَعَوْتُ لَكَ قَالَ: لَا بَلْ ادعُ اللهَ لي. فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَأَنْ يَصِلِيَ رَكَعَتَيْنِ وَأَنْ يَدْعُوَ بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ نَبِيِّ الرَّحْمَةِ، إِنِّي أَتَوَجَّهُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ فَتَقْضِ، وَتُشْفِعْنِي فِيهِ وَتُشَفِّعُهُ فِي

“ Sayyiduna Uthman ibn Hunayf<sup>رضي</sup> narrates: “A blind person once came to The Messenger of Allah ﷺ and said: ‘O Messenger of Allah ﷺ! Ask Allah to cure me.’

The Messenger of Allah ﷺ replied, ‘I will tell you of a prayer if you wish, or you may be patient, which is better for you.’

The man said, ‘Tell me of the prayer.’

The Messenger of Allah ﷺ then commanded the man to make wuḍū’ properly and then recite the following supplication: ‘Oh Allah, verily, I ask of you and I turn to you through your prophet, the prophet of mercy, O Muhammad ﷺ, verily, I have turned to my Lord through you so that my need be fulfilled. Oh Allah, accept his intercession on my behalf.’”<sup>5</sup>

وَمِنْ أَدَبِ الدُّعَاءِ تَقْدِيمُ الثَّنَاءِ عَلَى اللَّهِ وَالتَّوَسُّلُ بِنَبِيِّ اللَّهِ لِيُسْتَجَابَ

“ From the etiquettes of supplication is to start with the praise of Allah and to seek a *wasīlah* of the Nabi ﷺ.<sup>6</sup>

It is important to note that it is an act of shirk to ask directly from the pious instead of asking from Allah.

قال النبي : إذا سألتَ فاسئَلِ الله وإذا استعنتَ فاستعنْ بالله

“ The Nabi ﷺ said: “If you ask, ask of Allah and if you seek help, seek help from Allah.”<sup>7</sup>

## Means of Tawassul

A person may seek the *wasīlah* of Allah Ta‘āla, his qualities, His beautiful names, good deeds such as ṣalāh, ṣawm, noble conduct with his parents, charity, dhikr, recitation of the Qur’ān, salutations to the Messenger ﷺ, and the abstinence from sin.

بَيْنَمَا ثَلَاثَةُ نَفَرٍ يَتِمَاشُونَ أَخَذَهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَاطْبَقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا. فَقَالَ أَحَدُهُمْ: اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّةٌ صِغَارٌ، كُنْتُ أَرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَيَّ أَسْقِيهِمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَاءَ بَيْ الشَّجَرِ، فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَحَبْتُ بِالْحَلَابِ فَقُمْتُ عِنْدَ رُؤُوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا، وَالصَّبِيَّةُ يَبْضَاغُونَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ. وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمٌّ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى آتِيَهَا بِمِئَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى جَمَعْتُ مِئَةَ دِينَارٍ فَلَقِيْتُهَا بِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رَجُلَيْهَا قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلَا تَفْتَحِ الْخَاتَمَ، فَقُمْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مِنْهَا. فَفَرَجَ لَهُمْ فُرْجَةً. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرْزٍ، فَلَمَّا قَضَى عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أَرْزَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي وَأَعْطِنِي حَقِّي، فَقُلْتُ: اذْهَبْ إِلَى ذَلِكَ الْبَقَرِ وَرَاعِيَهَا، فَقَالَ: اتَّقِ اللَّهَ وَلَا تَهْزَأْ بِي، فَقُلْتُ: إِنِّي لَا أَهْزَأُ بِكَ، فَخُذْ ذَلِكَ الْبَقَرَ وَرَاعِيَهَا، فَأَخَذَهُ فَاَنْطَلَقَ بِهَا، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَافْرُجْ مَا بَقِيَ. فَفَرَجَ اللَّهُ عَنْهُ

“ Abdullah ibn Umar <sup>رضي</sup> reported: “I heard the Messenger of Allah ﷺ saying: ‘Three men of those who were before you set out on a journey until night came and they had to enter a cave to take shelter therein. A rock rolled down from the mountain and blocked the entrance to the cave. They said: ‘Nothing will save us

from this rock except that we supplicate Allah by virtue of our righteous deeds.'

Thereupon, one of them said: 'O Allah, I had parents who were elderly, and I used to offer them milk before any of my children or slaves. One day, I went far away in search of grazing and did not come back until they had slept. When I milked as usual and brought the drink, I found them both asleep. I hated to disturb them and also disliked giving milk to my children or slaves before them. My children were crying from hunger at my feet, but I waited with the bowl in my hand for them to wake up until the break of dawn. When they woke up, they drank their milk. O Allah, if I did so out of seeking Your pleasure, then relieve us from the distress caused by the rock.' The rock moved slightly so they could see a portion of the sky, but they were unable to exit the cave.

The next man said: 'O Allah, I had a female cousin whom I loved more than anyone else.' [In another version he said: '[W]hom I loved as much as a man can ever love a woman'.] I tried to have sexual intercourse with her but she refused. Hard pressed in a year of famine, she approached me. I gave her one hundred and twenty dinars on condition that she would submit herself to me. She agreed and when I sat between her legs [for sexual intercourse], she said: 'Fear Allah and do not break the seal except with its due right.' I moved away from her despite my great passion for her, and I let her keep the money I had given her. O Allah, if I did that out of seeking Your pleasure, then, remove the distress we are in.'

The rock moved slightly but they were still unable to exit the cave.

The third man said: 'O Allah, I hired some laborers and paid them their wages except one of them who left without taking his dues. I invested his wages, and it generated much money. After a long time, he came to me and said: O slave of Allah! Pay me my dues. I said: All that you see is yours including the camels, cattle, goats, and slaves. He said: O slave of Allah! Do not ridicule me. I assured him that I was not ridiculing him. So, he took all the things and went away. He spared nothing. O Allah, if I did so out of seeking Your pleasure, then relieve us of our distress.'

The rock moved aside and the men exited the cave, walking freely."<sup>8</sup>

In the same way that tawassul through the medium of good deeds is permissible, tawassul through the medium of the pious is also permissible, for tawassul through the pious is in reality the tawassul through their deeds of virtue.

## EXERCISES

### CHAPTER 20-22

#### A. Give concise answers to the following questions.

1. Whom does the term Ahl al-Sunnah wal-Jama'ah refer to?
2. What are the general and detailed definitions of bida'ah?
3. What is the difference between *iḥdāth fil-dīn* and *iḥdāth lid-dīn*?
4. Is the construction of mosques, the establishment and management of madāris, and the publication of religious texts using modern inventions a bid'ah?
5. Which type of bid'ah removes an individual from the circle of Islam, and which type only leads a person astray but does not remove them from the circle of Islam?
6. Name some common deeds of bid'ah of the modern era.
7. Why is bid'ah such a grave sin?
8. Define major and minor sins.
9. List the major sins by memory.
10. What are the differences in the rulings of the Sharī'ah for kufr, shirk, bid'ah, major sins, and minor sins?

**B. Mark the following statements as true or false.**

1. Both major and minor sins cannot be forgiven without *tawbah*. ☐
2. Persistently committing a minor sin turns it into a major one. ☐
3. It is permissible to offer ṣalāh behind an Imam who commits any form of bid‘ah, whether it is *mukaffirah* or not. ☐
4. Someone who commits bid‘ah is usually less disposed towards *tawbah*. ☐
5. Bid‘ah is usually committed as a result of bias, unawareness of the rules of the Dīn, or personal motives. ☐
6. Modern inventions are within the circle of bid‘ah. ☐
7. A new practice introduced to strengthen the Dīn or manage its systems more efficiently is not a bid‘ah. ☐
8. He who commits a bid‘ah is eternally damned to burn in Jahannum; he will not be saved. ☐
9. People who introduce heresies will be glorified and honored on the day of Qiyāmah. ☐
10. Committing a bid‘ah essentially implies that the Dīn was previously incomplete, and that the practice now being introduced completes the Dīn. ☐

**C. Sort the following deeds by major sins, practices of Ahl al-Sunnah, and acts of bid‘ah.**

Respecting the pious and the reformers of the Ummah  
Building domes over graves  
Fabricating or spreading false ahādīth  
Following in the footsteps of the Noble Messenger ﷺ and the  
Ṣaḥābah  
Lighting lanterns/candles at a grave  
Cooking a feast on a death anniversary

Believing the word of an astrologer or soothsayer  
Celebrating death anniversaries  
Consuming alcohol  
Indulging in usury  
Associating someone with the qualities special to Allah Ta'āla  
Wholeheartedly believing in all of the essentials of the Dīn  
Refraining from extremism and remaining on the path of  
moderation  
Respecting all of the Ṣaḥābah<sup>ؓ</sup> and the Ahl al-Bayt  
Promoting division in the Ummah  
Denying the doctrine of *taqdīr*  
Establishing madāris and other Islamic institutions  
Practicing magic  
Promoting goodness and forbidding wrongdoing  
Making du'ā after *ṣalāt al-janāzah*

## THE SIGNIFICANCE OF TAQLĪD IN THE SHARĪ‘AH

The ‘ulamā’ of the Muslim ummah have been a source of guidance throughout history, for non-scholars do not usually possess the capability to interpret the Noble Qur’ān and the Ḥadīth and infer the rulings of the Sharī‘ah from them. The Noble Qur’ān instructs those who are not knowledgeable in matters of the faith to turn to people of knowledge when in need of counsel. *Taqlīd* is the unquestioned acceptance of the interpretation of the Sharī‘ah given by those in the Ummah who possess a deep insight into the Noble Qur’ān and the Sunnah.

In the time referred to by the Noble Messenger ﷺ as Khayr al-Qurūn (The Best of Ages), people did not restrict themselves to seeking advice exclusively from a particular scholar but tended to turn towards whomever they trusted the most and felt most at ease with. Examples of this practice can be found in ahādīth such as the following:

*Ṣaḥīḥ al-Bukhari* includes a narration by Ikrimah<sup>رضي</sup> (Book 25: Hadith 1758) in which a group among the people of Madinah asked Ibn Abbas<sup>رضي</sup> whether a woman who had begun menstruating after performing a *fardh* ṭawāf would either have to wait until she became clean again to perform the Ṭawāf al-Widā‘, or if she did

not need to perform it and could return home. Ibn Abbas<sup>رضي</sup> replied that she was allowed to leave without performing the Ṭawāf al-Widā'. The people of Madinah replied that they would not favor his ruling over that which Zayd ibn Thabit<sup>رضي</sup> had given them.

The same narration can be found in *Mu'jam Isma'ili*, and recounts that the people of Madinah said to Ibn Abbas<sup>رضي</sup>: "We do not care if you provide us with a *fatwa* or not; Zayd ibn Thabit<sup>رضي</sup> has already told us that she [the woman] cannot leave without performing the Ṭawāf al-Widā'."

This incident is also found in *Musnad al-Ṭayālisi*, wherein the people of Madinah are reported to have said: "O Ibn Abbas! We will not follow you in matters wherein you oppose Zayd ibn Thabit."

In this ḥadīth, the people of Madinah preferred to follow the ruling of Zayd ibn Thabit<sup>رضي</sup>, and did not consider that the ruling of Ibn Abbas negated it.

Afterwards, Zayd ibn Thabit<sup>رضي</sup> researched the relevant ahādīth, reconsidered his ruling and decided to amend it in accordance with Ibn Abbas<sup>رضي</sup>. This is documented in a narration by Ṭāwus<sup>رضي</sup> in *Ṣaḥīḥ Muslim*, wherein he describes how he was with Ibn Abbas<sup>رضي</sup> when Zayd ibn Thabit<sup>رضي</sup> came to him and asked him of his *fatwa* regarding the menstruating woman in question. Ibn Abbas<sup>رضي</sup> recounted to him the incident of a woman in Madinah (most likely Umm Sulaym<sup>رضي</sup>) who had faced the same situation as the woman, and the ruling she was given by the Noble Messenger ﷺ. Zayd ibn Thabit<sup>رضي</sup> confirmed this ḥadīth and returned to Ibn Abbas<sup>رضي</sup>, and accepted his ruling. He then took back the *fatwa* he had given previously to the people of Madinah, who finally decided that the woman could, indeed, return home without performing the Ṭawāf al-Widā'.

A similar incident is narrated by Imam Ahmad ibn Hanbal<sup>رضي</sup>, who heard of it from Abu Muslim Khulani<sup>رضي</sup>. Abu Muslim Khulani<sup>رضي</sup> describes how he visited a masjid in Damascus, where he observed a group of the Ṣaḥābah<sup>رضي</sup> (in another narration of this incident, the

number of the Ṣaḥābah<sup>رضي</sup> is said to be around thirty) sitting in a circle. Among them was a youth with dark rimmed eyes and shiny teeth. Whenever the group of the Ṣaḥābah<sup>رضي</sup> disagreed on a matter, they would turn to this youth for a decision. Abu Muslim asked his partner who the youth was, and learned that he was Ma'adh ibn Jabal<sup>رضي</sup>.

These incidents show that the people in those times often turned to whomever they trusted for obtaining a ruling of the Sharī'ah, and gave these rulings a preference over those given by other scholars. Because the religious schools of Sunni Islam had not yet been organized in any particular manner, people did not restrict themselves to a specific scholar and usually reached out to whomever they trusted, or whomever was the easiest to find even if it happened to be someone they did not usually seek advice from.

After the organization of the four main schools of Sunni thought became the main schools taught in in the Muslim world, the rulings and sayings of the founders of these schools gained recognition among the masses. Over time, traditional practice became to choose one of the four Sunni schools and follow its teachings exclusively.



### *Why is it necessary to follow a particular school of thought?*

Following any of the four schools according to one's convenience encourages the tendency to satisfy personal desire in matters of faith, even if there is doubt to the fact that all of the four Sunni schools are equally credible and true, and founded on the principles of the Noble Qur'ān and the Sunnah. Although the leading scholars of the four schools may borrow from the rulings of each other when there is some confusion about the context of the Noble Qur'ān or the Sunnah, the masses are expected to

adhere to one school of thought because doing otherwise would mean that they are picking and choosing based on whichever ruling suits their desires.

Imam Taymiyyah<sup>ؒ</sup> writes the following on the distinction between the Sunni schools of thought:

وَمَعْلُومٌ أَنَّ أَهْلَ الْمَذَاهِبِ كَالْحَنْفِيَّةِ وَالْمَالِكِيَّةِ وَالشَّافِعِيَّةِ وَالْحَنْبَلِيَّةِ دِينُهُمْ وَاجِدٌ. وَكُلُّ مَنْ أَطَاعَ اللَّهَ وَرَسُولَهُ مِنْهُمْ بِحَسَبِ وَسْعِهِ كَانَ مُؤْمِنًا سَعِيدًا بِاتِّفَاقِ الْمُسْلِمِينَ

“ And it is known that the people of these schools, such as the Hanafiyyah and the Malikiyyah and the Shafi'iyah and the Hanbaliyyah, share the same faith. And all among them who obeyed Allah and His Messenger as much as they were able is a successful believer, according to the consensus of the Ummah.<sup>1</sup>

The Grand Mufti of Saudi Arabia, Shaykh Abdul-Aziz ibn Baz, has said something along the same lines in the following two of his verdicts:

وَبَيَانُ أَنَّ أَتْبَاعَ الْأَئِمَّةِ الْأَرْبَعَةِ كُلُّهُمْ إِخْوَةٌ فِي اللَّهِ يُصَلِّي بَعْضُهُمْ خَلْفَ بَعْضٍ وَيَعْرِفُ لَهُ حَقَّهُ وَفَضْلَهُ، وَإِنْ اِخْتَلَفُوا فِي بَعْضِ الْمَسَائِلِ الْفُرْعِيَّةِ، وَأَتَّبَعَ الشَّيْخُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ - رَحِمَهُ اللَّهُ - كُلُّهُمْ مِنَ الْحَنَابِلَةِ وَيَعْتَرِفُونَ بِفَضْلِ الْأَئِمَّةِ الْأَرْبَعَةِ وَيَعْتَبِرُونَ أَتْبَاعَ الْمَذَاهِبِ الْأَرْبَعَةِ إِخْوَةً لَهُمْ فِي اللَّهِ

“ Undoubtedly, the followers of every Imām among the four are brothers before Allah; they pray behind each other and respect each other's rights and goodness, even when they disagree in minor matters. The followers of Shaykh Muhammad ibn Abdel Wahhab are all Hanbalis who acknowledge the greatness of every Imām among the four, and recognize them as their brothers before Allah.<sup>2</sup>

وَأَنْتُمْ تَعْلَمُونَ - حَفِظَكُمُ اللَّهُ - أَنَّ الْخِلَافَ الْمَذْهَبِيَّ فِي أُمُورِ الْفُرُوعِ وَقَعَ مُنْذُ قَدِيمِ الزَّمَانِ، وَلَمْ يُودَّ ذَلِكَ إِلَى الْبَغْضَاءِ وَالتَّشَاجُّنِ وَ الشَّقَاقِ؛ لِأَنَّ الْأُمَّةَ الْإِسْلَامِيَّةَ مُتَّفَقَةٌ فِي الْأَصُولِ وَالْفَوَاعِدِ، وَقَدْ وَجِدَ الْخِلَافُ الْفَقْهِي بَيْنَ الْأَئِمَّةِ الْأَرْبَعَةِ إِبْتِدَاءً بِالْإِمَامِ أَبِي حَنِيفَةَ - رَحِمَهُ اللَّهُ - وَالْإِمَامِ مَالِكٍ - رَحِمَهُ اللَّهُ -، ثُمَّ الْإِمَامِ الشَّافِعِيِّ - رَحِمَهُ اللَّهُ - ثُمَّ الْإِمَامِ أَحْمَدَ بْنَ حَنْبَلٍ - رَحِمَهُ اللَّهُ - وَلَمْ يُحْدِثْ بَيْنَهُمْ - رَغَمَ ذَلِكَ - شَيْءٌ مِنَ النِّفَرَةِ وَالْفِتْنَةِ، بَلْ كَانُوا رَغَمَ اخْتِلَافِهِمْ فِي النَّظَرِ وَالْاجْتِهَادِ إِخْوَةً مُتَحَابِّينَ يَنْتَبِي كُلُّ وَاحِدٍ مِنْهُمْ عَلَى الْآخَرِ وَيَقْدِمُهُ عَلَى نَفْسِهِ وَ هَذَا هُوَ الَّذِي يَجِبُ أَنْ يُسَوَّدَ بَيْنَ الْعُلَمَاءِ وَإِنْ اخْتَلَفَتْ آرَاؤُهُمْ فِي مَسَائِلِ الْفُرُوعِ

“ And you know—may Allah keep you safe—that the difference in the [Sunni] schools of thought has existed from the olden days, but has caused no animosity, for the Muslim Ummah is in agreement over its fundamental principles. The differences in *fiqh* were initially between Imam Abu Hanifah and Imam Malik, and then between Imam Shafi'i and Imam Ahmad ibn Hanbal, may Allah have mercy on them all. Despite this, there was never no spite between these men; in fact, they saw each other as brothers and loved one another dearly, they showered each other with praise and gave each other precedence over themselves...and this is how it must be between the 'ulamā', regardless of their disagreements with each other.<sup>3</sup>

## EXERCISES

### CHAPTER 21

#### A. Give concise answers to the following questions.

1. What is the definition of *taqlīd*?
2. What form of *taqlīd* was practiced during the Khayr al-Qurūn?
3. Why is it necessary to follow only one of the four schools of Sunni thought?
4. Mention two things that ‘ulamā’ have said in condemnation of following the rulings which suit personal desire or motive.
5. Has the door to *ijtihād* been closed?
6. What sort of rulings require *taqlīd*, and what sort don’t?
7. Define *ijtihād*.
8. Why was *taqlīd* not obligatory during the time of the Ṣaḥābah and the Tabi‘īn, and why is it obligatory now?
9. Which matters allow for *ijtihād*?

**B. Mark the following statements as true or false.**

1. Common people have no way of answering their questions regarding the Sharī‘ah other than to consult ‘ulamā’.
2. Taqlīd is necessary in all matters of the Dīn.
3. The four schools of Sunni thought are followed because no greater scholar than the four Sunni Imams has ever existed.
4. If a common man is presented with a ḥadīth opposing a deed that everyone is indulging in, it is obligatory for him to act on the ḥadīth and abstain from said deed.
5. Everyone capable of understanding translations of the Noble Qur’ān and the Ḥadīth should not engage in taqlīd, but infer their rulings for himself.
6. After adopting one of the four Sunni schools, it is imperative for an individual to follow it exclusively, regardless of whether they are a learned scholar or not.
7. Anyone can guide others in matters of the Dīn.
8. Choosing to follow one of the four Sunni Imams means that you should consider it an obligation to follow them as individuals.
9. The door to ijtihād in all matters of the Dīn has been closed until Qiyāmah.
10. If taqlīd was not imperative, people would pick and choose the rulings of their liking from the four Sunni schools, and act on their desires.

**C. Choose the correct answer(s).**

1. The number of Sunni schools of thought in the current era, out of which it is imperative to choose one to follow, is the following:
  - Three
  - Four
  - Five
  - Six

2. Taqlīd of a Sunni Imam is practiced for the following reasons:

- Considering that Imam to be the explainer and founder of his school of thought
- Considering that Imam to be the maker of rulings based on syllogism
- Considering that Imam to be someone who clarifies the meanings of the Noble Qur'ān and the Ḥadīth
- Considering that Imam to be the supreme authority in matters of the Sharī'ah

3. Taqlīd is not required in the following situations:

- When a ruling is proven by the Ḥadīth
- When a ruling is directly stated in the Noble Qur'ān and the Ḥadīth
- When a ruling contradicts science
- When a ruling does not feel satisfactory

4. Ijtihād is allowed in the following situations:

- When the the Noble Qur'ān or the Sunnah do not provide a clear ruling
- Ijtihād is not allowed in any matters
- Anyone can practice ijtiḥād as they please
- When the Sunnah does not provide a clear ruling

5. The four Sunni schools of thought have been declared acceptable to follow by the following groups:

- The Hanafi sect
- The entire Muslim Ummah
- Foreign Islamic scholars
- The Noble Messenger ﷺ

6. Every individual being allowed to decide what is ḥalāl or ḥarām results in the following:

- Unity in the Ummah
- People becoming staunch, pious Muslims
- Faith becoming a matter of personal whim
- People becoming enlightened

7. Choosing the rulings of your liking from all four Sunni schools results in the following:

- Religion becoming a toy
- Unity in the Ummah
- Protection from shirk
- Reward from Allah

8. Whoever disagrees with the consensus of the Ummah and badmouths its virtuous ancestors is the following:

- A mushrik
- Removed from the Ahl as-Sunnah wal-Jama'ah
- A noble Muslim
- Someone who possesses a correct understanding of the Dīn

9. The four Imams of Sunni Islam possess the following qualities:

- They were pure of sin
- They were at elevated levels of knowledge, piety, and ijtihād
- Their honesty is directly proven by the Noble Qur'ān and the Ḥadīth
- They are the only credible scholars to exist

10. it is imperative to act on an Islamic ruling when it is obtained from the following sources:

- A journalist
- An emerging *mujtahid* (reformer of faith)
- A verified scholar
- A chain message

## THE SEARCH FOR TRUTH: IDENTIFYING THE FACTIONS OF TRUTH AND FALSITY IN LIGHT OF THE QUR'ĀN AND SUNNAH

This chapter is not an actual writing of mine; rather, it is a transcription of a two-part lecture and intellectual discussion conducted before students at Jamia Ashraf ul Madaris Karachi. An audio of this lecture was recorded; soon afterwards, some dedicated students transcribed the lecture and transferred it to paper. Thus you will find that this chapter of the book follows a style uncharacteristic of prose and resembling dialogue. The exercises for this chapter should be completed with great attention. I beseech Allah to shower His mercy upon us, and to allow this chapter to clarify ideological confusions.



Today's lecture will discuss the following ḥadīth:

إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا مَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي



The Noble Messenger ﷺ said: “Indeed, Bani Isrā’īl split into seventy-two factions, and my ummah will

split into seventy-three factions; all will be in the fire, save one faction."

They asked: "Which will that be?"

He ﷺ replied: "That which I follow, and my companions."

Imam Tirmidhi<sup>رحمته</sup> narrates this ḥadīth from four Ṣaḥābah, and *Shāriḥ safar as-sa'ādah* narrates it from an additional ten, meaning that this narration has been relayed by a total of fourteen Ṣaḥābah. Although some of these sources are weak, the ḥadīth remains a most reliable argument: Imam Sakhawī<sup>رحمته</sup> has declared it to be ṣaḥīḥ in his book *Al-maqāṣid al-ḥasanah*, and Imam Shatbi<sup>رحمته</sup> has verified it several times in his book *Al-i'tiṣām*.

The subject of this ḥadīth is also found in other ahādīth and the Noble Qur'ān, where it has been restated both literally and figuratively.

In this ḥadīth, the Noble Messenger ﷺ predicts the emergence of seventy-two sects in Bani Isrā'īl, and of seventy-three sects in his own ummah. Of these, the Noble Messenger ﷺ declares that only one faction will achieve salvation, while the rest will be doomed. When asked which faction would be saved, he ﷺ replied that it would be the faction which followed his ways and the ways of his companions.

The way of the Noble Messenger ﷺ refers to the Sunnah, and the way of his companions refers to the conduct of the Ṣaḥābah. The word *al-jamā'ah* found in another narration of the same ḥadīth refers to the Ṣaḥābah; and it is from this ḥadīth that the title of Ahl al-Sunnah wal-Jamā'ah is coined: the Noble Messenger's way being the *sunnah*, and the way of the Ṣaḥābah being that of *al-jamā'ah*.

The title Ahl al-Sunnah wal-Jamā'ah is not a modern one. Evidence shows that its use was common in the time of the Ṣaḥābah. In his interpretation of the verse,

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

Imam Suyuti<sup>رحمه الله</sup> references a saying of Abdullah ibn Abbas<sup>رضي الله عنه</sup>:

قال تَبْيَضُّ وُجُوهُ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ وَتَسْوَدُّ وُجُوهُ أَهْلِ الْبِدْعِ وَالضَّلَالِ

“ The faces of Ahl al-Sunnah wal-Jamā‘ah will be made fair, while those of heresy and ignorance will be darkened.

From this saying, it is clear that the faction which the Noble Messenger ﷺ said would achieve salvation are the Ahl al-Sunnah wal-Jamā‘ah, and the doomed factions are those who indulge in shirk, bid‘ah, and kufr.

The saying also indicates a few other things, namely the following:

1. The faction of Ahl al-Sunnah wal-Jamā‘ah existed in the time of Abdullah ibn Abbas<sup>رضي الله عنه</sup>, hence his reference to it.
2. The title Ahl al-Sunnah wal-Jamā‘ah was common during Khayr al-Qurūn, and has remained in use since, as evidenced by the fact that Abdullah ibn Abbas<sup>رضي الله عنه</sup> used it in his interpretation knowing that listeners would understand whom he was referring to.
3. All factions opposing Ahl al-Sunnah wal-Jamā‘ah are those of heresy and darkness. The faction of Ahl al-Sunnah wal-Jamā‘ah is the only way following the Sunnah of the Noble Messenger ﷺ.

## NOTE

It is important to remember that the ‘و’ used in the phrase ‘مَا أَنَا عَلَيْهِ’ وَ أَصْحَابِي indicates that the Sunnah must be followed together with the consensus of the group, or *al-jamā‘ah*, meaning that it is not enough to simply follow the Ḥadīth or the Sunnah, but that the consensus of the Ṣaḥābah<sup>رضي الله عنهم</sup>, that is, their sayings, practices, rulings,

and explanations of the Noble Qur'ān and the Sunnah must also be taken into account.



There are many sects in the Muslim Ummah today. Each professes to speak the truth and uses the Noble Qur'ān and the Sunnah to prove its faith. In the midst of such skepticism, one cannot help but wonder which path to follow.

Which faction does the above ḥadīth refer to? Which sect of the Muslim ummah is the true epitome of the ways of the Noble Messenger ﷺ and his companions? These questions are the basis of today's lecture; it is where our discussion begins.

Sūrah al-Fātiḥah, the door to the Noble Qur'ān, is recited every day in prayer. Its verse “اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ” is a prayer asking that Allah guide us to the straight path, which Allah defines in the following verse, “صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ” (“[T]he path of those whom you have blessed; not of those whom you are wrathful with, nor of those who are lost; astray.”) In Sūrah al-Fātiḥah, Allah Ta‘āla identifies in clear words the true path for those who seek it.

A central rule of tafsīr defined by scholars declares “إِنَّ الْقُرْآنَ يُفَسِّرُ” بِبَعْضُهُ بَعْضًا, meaning, “Indeed, parts of the Noble Qur'ān elaborate on other parts of itself.” Thus is the ‘straight path’ mentioned in Al-Fātiḥah described in the following verses of the same sūrah. Surah al-An‘ām provides further clarity on the Straight Path:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ



And: This is My path that is straightforward. So, follow it, and do not follow the [other] ways, lest they should make you deviate from His way. This is what He has enjoined upon you, so that you may be God-fearing.<sup>1</sup>

What is the reality of the Straight Path? To understand this, we must consider the verses of the Noble Qur'ān and examine the history of mankind.

The 'straight path' alluded to in the Qur'ān is comprised of two elements:

1. *Kitābullah*: the Book of Allah, that is, the Noble Qur'ān and all other divine scriptures that Allah has delivered to His prophets.
2. *Rijālullah*: the Men of Allah, that is, chosen men whom Allah has appointed to guide mankind. These are primarily the Ambiya' (upon them be Peace), followed by 'ulamā' and the pious.

In other words, the Men of Allah are the prophets of Islam, while the Book of Allah is the law of the Sharī'ah.

### **The Men of Allah**

Several verses of the Noble Qur'ān speak of the Men of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“ O you who believe, fear Allah, and be in the company of the truthful.<sup>2</sup>

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

“ And follow the way of the one who has turned himself towards Me.<sup>3</sup>

وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

“ Keep things right, and do not follow the way of mischief makers.<sup>4</sup>

وَلَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

“ And never follow the way of the ignorant.”<sup>5</sup>

عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا

“ Hisham ibn Urwah<sup>رضي</sup> narrates that his father heard Abdullah ibn Amr ibn Al-As<sup>رضي</sup> say that he heard the Noble Messenger ﷺ saying: “Allah does not seize knowledge directly [from man]; rather, he seizes it by seizing the ‘ulamā’ [among men] until there are no scholars left and people resort to appointing the ignorant as their leaders; thus, they [the ignorant] will be asked for rulings and give them, going astray and leading others astray.”<sup>6</sup>

A narration found in *Sunan Abī Dāwūd* goes as follows:

وَأِنَّمَا يَخَافُ عَلَى أُمَّتِي الْأَيْمَةَ الْمُضِلِّينَ وَإِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يَرْفَعْ عَنْهَا إِلَى يَوْمِ الْقِيَامَةِ

“ I fear for my ummah being led by the ignorant; and once the sword is plunged into my ummah [between Muslims], it shall not be raised until Qiyāmah.”<sup>7</sup>

The ignorant leaders to whom the Noble Messenger ﷺ is referring to are of two types:

1. Scholars who have not acquired their knowledge from a succession of sources.
2. Pious people who do not possess knowledge of the faith.

A famous saying in Arabic goes as follows:

إِحْذَرُوا عَنِ النَّاسِ صِنْفَيْنِ عَالِمًا قَدْ فَتَنَتْهُ الْهَوَاءُ وَعَابِدًا قَدْ أَعَمَّتْهُ الدُّنْيَا

“ Beware of two kinds of people: a scholar corrupted by desire, and a pious man blinded by the world.

The Men of Allah have existed from the beginning and will continue to exist until Qiyāmah. These are the men alluded to in the following verse of the Noble Qurʾān:

وَمَنْ يُطِيعِ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

“ Those who obey Allah and the Messenger are with those whom Allah has blessed, namely, the prophets, the Siddīqīn, the Shuhadāʾ and the righteous. And excellent are they as companions.<sup>8</sup>

From the above verse, we can easily infer that the Men of Allah are the following people:

1. *Al-ambiyāʾ*, that is, the Prophets (upon them be Peace)
2. *Al-ṣiddīqūn*, that is, the Truthful
3. *Al-shuhadāʾ*, that is, the Martyrs
4. *Al-ṣāliḥūn*, that is, the Pious

## The Book of Allah

Alongside His prophets, Allah Taʿāla has also delivered angelic scriptures to guide mankind towards Truth. The Book of Allah refers to His law, or the Sharīʿah, which comprises of divine rulings that pertain to every aspect of a man's life.

Every book of guidance must be taught by a scholar; hence, every divine scripture sent from the heavens is accompanied by a mortal prophet to teach it.

The Book of Allah and the Men of Allah constitute *hidāyah* (guidance), or the *Ṣirāṭ al-Mustaqīm*. Man will stray, and has strayed, from the Straight Path when he does not follow the Book of Allah *and* the Men of Allah.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

“ We have indeed sent Our messengers with clear proofs, and sent down with them the Book and the Balance, so that people may uphold equity.<sup>9</sup>

Throughout history, people can be divided into four groups in terms of their perception of the Straight Path:

**1. Those who follow the Book of Allah and the Men of Allah without question.** The first example of these people are the *Ṣaḥābah*<sup>رضي</sup>, who held fast to the Men of Allah and the Book of Allah, abandoning their own faiths and ancestral practices.

According to the Noble Qur'ān:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“ Allah has surely conferred favor on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error.<sup>10</sup>

The *Ṣaḥābah*<sup>رضي</sup> are the embodiment of the believers described in the above āyah. The Noble Messenger ﷺ is an example of the Men of

Allah, while his teachings of ‘the book and wisdom’ can be summarized as the Book of Allah. The Ṣaḥābah<sup>رضي</sup> followed both the Noble Messenger ﷺ and his teachings unconditionally.

The Noble Qur’ān explicitly declares that opposition to either of the two elements is ignorance and deviation from the true path. The Ṣaḥābah<sup>رضي</sup> are described before the advent of the Noble Messenger ﷺ as “وَأِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ” (“[W]hile earlier, they were in open error.”)

**2. Those who deny the Book of Allah and the Men of Allah.** The first example of this is the tribe of Nūḥ (upon him be Peace), who rejected the prophet Nūḥ and his teachings, which comprised the Book of Allah. Their rejection is described in the following verses:

مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا

“We are not seeing that you are anything more than a man like us.”<sup>11</sup>

بَلْ نَحْنُكُمْ كَاذِبِينَ

“Rather, we believe that you are liars.”<sup>12</sup>

The people of Nūḥ (upon him be Peace) scorned the Book of Allah in word and deed: the Noble Qur’ān narrates how they would call Nūḥ (upon him be Peace) a liar and place their fingers in their ears to dismiss his message.

The second example we find in the Noble Qur’ān is that of the tribe ‘Ād, who also rejected the prophet Hūd (upon him be Peace) and his teachings. This is described in the following verses:

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ

“We do not say except that some of our gods have subjected you to some evil.”<sup>13</sup>

وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

“ And we are not to believe in you.”<sup>14</sup>

The third example is of the tribe Thamūd, who turned their backs on Ṣālih (upon him be Peace) and his message. Their words spurning the message of their prophet are relayed in the Noble Qur'ān:

وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ

“ We have serious doubts that have disturbed us about the faith to which you are calling us.”<sup>15</sup>

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا

“ They said, “O Ṣālih, we had [high] hopes in you before this.”<sup>16</sup>

The fourth example found in the Noble Qur'ān is of the tribe of Ibrāhīm (upon him be Peace):

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

“ They said, “Did you come to us with truth or are you one of the triflers?”<sup>17</sup>

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ كِنَ الظَّالِمِينَ

“ They said, “Who has done this to our gods? He is one of the wrongdoers indeed.”<sup>18</sup>

It was thus that the tribe of Ibrāhīm (upon him be Peace) doubted his message and dismissed him.

The fifth example is of the tribe Madyan, who spurned the prophet Shu‘ayb (upon him be Peace) and his message:

وإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا

“ In fact, we see you are weak among us.<sup>19</sup>

وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ

“ And to us, you are not a man of respect.<sup>20</sup>

يَا شُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ

“ O Shu‘ayb, we do not understand much of what you say.<sup>21</sup>

The tribe of Shu‘ayb (upon him be Peace) further threatened him with the following words:

لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

“ O Shu‘ayb, we will expel you and those who believe with you from our town, or you shall have to return to our faith.<sup>22</sup>

Next came the tribe of Mūsā (upon him be Peace). In this tribe were those who scorned the prophet Mūsā (upon him be Peace) and his teachings. This is evidenced in the following verses:

إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

“ This man is certainly a sorcerer of great knowledge.<sup>23</sup>

وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ

“ I deem him to be one of the liars.<sup>24</sup>

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ

“Undoubtedly, this is a plot you have designed in the city.”<sup>25</sup>

Pharoah, Hamān, and Qārūn renounced the message brought by Mūsā (upon him be Peace) out of arrogance, worldliness, and lust for power. These men refused to forsake their supremacy before Allah, and repudiated both His Messenger and His law. The common people of that time followed their rulers out of ignorance:

وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ

“And we have never heard of such a thing happening in the days of our forefathers.”<sup>26</sup>

Finally, as the prophethood of the Noble Messenger ﷺ dawned and cast its glory upon Earth, there were many who denied both the Noble Messenger ﷺ and his divine revelation. The polytheists of Arabia spurned the Holy Prophet and continued to follow their ancestral ways, calling the Noble Messenger ﷺ a poet, a madman, and a sorcerer. They denied the Noble Qur'ān with the following words:

إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

“[They said,] ‘It is nothing but tales of the ancients.’”<sup>27</sup>

The polytheists of Makkah also subjected the Noble Messenger ﷺ to suffering and hardship, all of which is documented in the records of his life and the lives of the Ṣaḥābah<sup>رضي</sup>.

Among these people were the Munāfiqīn (hypocrites), who did not deny the Noble Messenger ﷺ outright but disbelieved him and

his message in their hearts. Their acceptance of the Noble Messenger ﷺ was but for worldly purpose, and Allah Ta'āla has described their punishment in the following āyah:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

“Allah has promised the fire of Jahannam to the hypocrites, men and women, and to the disbelievers who shall live there forever. It is adequate for them. Allah has put His curse on them, and for them there is a lasting punishment.<sup>28</sup>

**3. Those who follow the Book of Allah but reject the Men of Allah.** The primary example of this is Banī Isrā'īl, the ancient tribe whose arrogance led it astray.

The Noble Qur'ān speaks of Bani Isrā'īl in great detail, describing their misdeeds and the punishments that befell them. When Bani Isrā'īl refused to repent of their sins, Allah deprived them of the urge to listen and obey. Thus they would say to their prophets: “We have heard, and we will disobey.”

As their obstinance grew, Bani Isrā'īl began to question the divine laws which did not permit them their desires. They are admonished in the Noble Qur'ān as follows:

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ

“Then, how is it that every time a messenger came to you with what does not meet your desires, you grew arrogant?<sup>29</sup>

Filled with hatred and contempt for the prophets, Banī Isrā'īl fell at last to the murder of those holy, innocent men:

فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ

“ So, you gave the lie to a group [of the messengers] and killed others.<sup>30</sup>

Left finally with only the words of the divine book and no prophet to teach them, Banī Isrā'īl were deprived of the truth within the Book of Allah and its blessings.

سَاءَ صَرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا آيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا

“ I shall keep away from My verses those who show arrogance on the earth with no right to do so. Even if they were to see every sign, they would not believe in it; and if they see the Path of guidance, they do not take it as their way.<sup>31</sup>

Thus Bani Isrā'īl, taking pride in their knowledge, began to amend the Book of Allah and indulge in the sin of its distortion:

يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ

“ They change words from their places.<sup>32</sup>

ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

“ That is because they have rejected Our signs, and have been neglectful of them.<sup>33</sup>

For their hubris and their abandonment of the prophets, Bani Isrā'īl were stripped of the compassion that is characteristic of the faithful. Their hearts hardened and lost all warmth and humility:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

“ When, even after that, your hearts were hardened, as if they were rocks, or still worse in hardness.<sup>34</sup>

Such was the curse that came upon Bani Isrā'īl for their pride and sinfulness: they were blinded to the truth, and abandoned the path of moderation towards which the prophets guided them. With time, wrong came to be perceived as right, while right was deemed wrong.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

“ The example of those who were ordered to bear [the responsibility of acting upon] the Torah, then they did not bear it, is like a donkey that carries a load of books.<sup>35</sup>

In the above verse, Allah likens the scholars of Bani Isrā'īl to donkeys with books upon their backs; no matter how useful the books, the donkeys will remain ignorant of them.

At last, Bani Isrā'īl plunged into the depths of humiliation and suffering,

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ

“ Then they were stamped with disgrace and misery.<sup>36</sup>

And there their descendants remain to this day.

**4. Those who only follow the Men of Allah and reject the Book of Allah.** The primary example of this is the Christians. The Christians were created as people of deed rather than knowledge, and were sent both a prophet, 'Īsā (upon him be Peace), and a divine scripture, the Injīl. Because the Injīl focused more on spirituality and morality than it did on social matters and jurisprudence, Allah Ta'āla sent 'Īsā (upon him be Peace) to guide the Christians in all matters.

Over time, the Christians abandoned moderation in their reverence of 'Īsā (upon him be Peace), and succumbed to shirk and kufr by deifying 'Īsā (upon him be Peace) and worshipping him. Although the Injīl was sent to apprise its followers of the bounds they were not to cross, the Christians dismissed its teachings and became engrossed in their prophet 'Īsā (upon him be Peace). Thus developed the belief that the Injīl was a silent book, and 'Īsā (upon him be Peace) was the book which spoke, that is, the embodiment of the Injīl; and there remained no need for the text itself. The law of the Holy Book was cast aside, and the Christians followed only their prophet in word and deed.

A prophet is, after all, a mortal, and will often suffer the limitations of circumstance. In spite of this, the Christians glorified their prophet's actions as divine law. To them, whatever 'Īsā (upon him be Peace) did or did not tell them to do was the final verdict; the word of God Himself.

It was thus that Christianity succumbed to *shirk fil-ḥukm*: 'Īsā (upon him be Peace) replaced the Book of Allah and became the law that decided what was and was not.

In the end, the faith of the Christians was reduced to a tradition of heresy and distortion. This is described in the Noble Qur'ān:

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا  
الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

“ As for monasticism, it was invented by them; We did not ordain it for them, but [they adopted it] to seek Allah's pleasure, then could not observe it as was due. So, We gave the believers from among them their reward. And many of them are sinners.<sup>37</sup>

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا  
وَاحِدًا

“ They have taken their rabbis and their monks as gods beside Allah, and also [they have taken] Masīḥ the son of Maryam [as god]. And they were not commanded but to worship only One God.<sup>38</sup>

We find many examples today of people giving a similar authority to mystics, often favoring their word over rulings of the Sharī'ah given to them by 'ulamā'.

The result of the Christians' disregard of the Book of Allah and their indulgence in *shirk fil-ḥukm* was their gradual deification of 'Īsā (upon him be Peace), which became an example of *shirk fiz-zat*:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

“ Surely, disbelievers are those who say, “Allah is the third of the three.”<sup>39</sup>

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

“ Surely, disbelievers are those who say, “Allah is the Masīḥ [‘Isā], son of Maryam.”<sup>40</sup>

Once God and 'Īsā (upon him be Peace) became one to the Christians, they began to attribute to 'Īsā (upon him be Peace) all of the qualities special to God; and so it came to be that 'Īsā (upon him be Peace) was held to possess the powers of life, death and salvation.



As we narrow in on the Muslim ummah, we find that it is divided into the same four groups described above, and that the same ignorance, excess, and negligence can be found in the various sects which exist in the Ummah today. This division of the Ummah was foretold by the Noble Messenger ﷺ in the following ḥadīth:

عن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ الشُّبْرَ بِالشُّبْرِ وَالذَّرَاعَ بِالذَّرَاعِ وَالْبَاعَ بِالْبَاعِ حَتَّىٰ لَوْ أَنَّ أَحَدَهُمْ دَخَلَ حُجْرَ ضَبٍّ لَدَخَلْتُمُوهُ

“The Messenger of Allah ﷺ said, “You will follow the wrong ways of your predecessors so completely, and such that if they should go into the hole of a lizard, you too will go there.”<sup>41</sup>

Another narration describing a similar tribulation goes as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي مَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ حَذُوَ النَّعْلِ بِالنَّعْلِ حَتَّىٰ إِنْ كَانَ مِنْهُمْ مَنْ أَتَىٰ أُمَّهُ عَلَانِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ

“The Messenger of Allah ﷺ said: “What befell the children of Isra'īl will befall my ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there will be someone from my ummah who will do the same.”<sup>42</sup>

The first group we see today is of people who reject the Men of Allah and the Book of Allah. Although their rejection is not explicit, it is clear in their discontent with both the Men of Allah, that is, the ‘ulamā’, and the Book of Allah, that is, the Sharī‘ah; evidenced by their calls for reforms to be made to a faith which they believe is no longer suited for the times and must evolve. They argue that the rules of faith and deed established in the ancient past are no longer relevant in the age of enlightenment, and encourage the ‘modernization’ of Islam while seeking, and often devising, new interpretations of Islamic rulings to legalize deeds previously prohibited by Shari’ah.

Political parties and intellectual groups in the Ummah that describe themselves as liberal effectively announce their disassociation from Islam, for their left-wing ideology inspired by worldliness and the association with the faithless has no compatibility with the essentially conservative nature of Islam. It is unfortunate that such a large group of people in the Ummah is Muslim only by name, and believes that the law of the Noble Qur’ān, whether pertaining to social or economic matters, is unfit for implementation in today’s world. To them, the Noble Qur’ān is only a book of ritualistic value to be recited at ceremonies.

The same people believe “We are mortals, and so are they,” regarding the Men of Allah, that is, the Prophets, the Tabi‘īn, and the great scholars of the Ummah, deeming them their equals, and refuse to accept the superiority that these chosen individuals possess over them in knowledge and piety. Not only do they dissociate from the Men of Allah, they also feel for them a contempt and animosity, and blame them for the lack of advancement and the humiliation that Muslims face today.

This sentiment is not too different from that of the tribe of Shu‘ayb (upon him be Peace):

لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا

“ O Shu‘ayb, we will expel you and those who believe with you from our town, or you shall have to turn to our faith.<sup>43</sup>

On a closer look, it seems that the Muslim liberals of our time wish to be rid of the Men of Allah in the same way as the people in the above āyah. They harbor a deep disdain for the traditional *madāris* (seminaries) founded by the leading ‘ulamā’ of the Ummah and advocate their closure. They appear very respectful of the Noble Qur’ān and the Sunnah for it would not do to scorn these holy sources outright, yet their deeds and words lead us to conclude that their ideology is indeed “لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ” (Nothing of Islam should remain except its name).

Muslim liberals today show that they do not believe the Book of Allah and the Men of Allah are adequate guides in the modern era. The Noble Qur’ān, in unsaid words, is not worthy of being followed, and neither is the way of the Noble Messenger ﷺ and his companions. A common joke in Muslim liberal circles is that man has reached the moon, yet the *mullah* drones on about his backward, traditional ideas. They deride him, urge him to enlighten and modernize himself. Those who hold fast to both the Qur’ān and the Sunnah are labelled fundamentalists and extremists, as if following the fundamentals of Islam is a thing to be scorned.

The second group we find today is of those who reject the Men of Allah, that is, the elders of the Ummah and its scholars, and choose to rely on their own knowledge to learn the Book of Allah. When one’s judgement and opinions become the sole criterion for faith, there arise as many ideologies as there are minds. All of the sects

that have emerged in the Ummah as forms of the intellectual fitnah, such as the sects of the Khawārij, the Qadariyyah, the Mu‘tazilah, and others which persist today are all conclusions of a flawed understanding of the faith. Had these people heeded the teachings of the Men of Allah, they would have learned the reality of the Book of Allah and understood its meanings, but choosing instead to rely on their own interpretations, all of them went astray.

Although none of these sects were able to make any changes to the Noble Qur’ān, whose protection Allah has promised, they did alter many of its interpretations.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا

“Surely those who adopt perversity about Our verses are not hidden from Us.”<sup>44</sup>

Others redefined the meanings of the qualities attributed to Allah and devised many of their own liking. This is referenced in the following verse:

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

“And leave those who deviate in [the matter of] His names.”<sup>45</sup>

This ideology, which shirks the guidance of the elders and encourages people to interpret and practice the faith as they understand it, has also birthed the fitnah of the denial of the Ḥadīth, which has been discussed in a previous chapter.

The Noble Qur'ān refers to this delusion of intellect in the following verse:

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا  
ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى

“ So, turn away from him who turns away from Our advice, and seeks nothing but [pleasure of] the worldly life. That is the limit of their access to knowledge. Indeed, only your Lord knows well about the one who has gone astray from his way, and He knows well about the one who has adopted the right path.<sup>46</sup>

So far, we have discussed two groups of people in the Ummah, those who reject both the Book of Allah and the Men of Allah, and those who reject the Men of Allah while believing themselves to follow the Book of Allah.

The third group, which embraces the way of the Christians, rejects the Book of Allah, that is, the teachings and boundaries of the Sharī‘ah, and exceed in their reverence of the Men of Allah. They give the word of the Men of Allah importance equal to the word of Allah himself. This ideology emerged initially in the Rawāfiḍ, whose faith was founded on the glorification of certain men. The Rawāfiḍ revered a select few of the Ṣaḥābah<sup>رضي</sup> and harbored a deep contempt for the rest, going as far as to encourage their derision as a form of worship. The few of the Ṣaḥābah<sup>رضي</sup> whom the Rawāfiḍ revered were greatly exalted and declared to be pure of sin. The Rawāfiḍ incorporated *shirk fil-ḥukm* in their faith by denying the necessity of the Sharī‘ah and giving their Imams the power to decide ḥalāl and ḥarām, a power that Allah did not allow even His prophets.

The Rawāfiḍ even attributed to Ali<sup>رضي</sup> the same power of communion with God that the Christians give to ‘Īsā (upon him be Peace) and proclaimed the divinity of Ali<sup>رضي</sup>, thus erasing the distinction between

Allah and His creation, and ascribing to Ali<sup>رضي</sup> the same divine qualities as Allah.

A similar sentiment can be observed in those among the Ummah who exalt and glorify mystics and pious men, and consider the adoration of them to be a form of worship, going as far as to kneel before them or their graves, and beseeching them or praying to them for the fulfillment of their needs through heretic rituals and ceremonies. The same people refuse to heed the Book of Allah, that is, the Sharīʿah when it is taught to them, and claim that the religion of scholars is different from that of *pirs*, or mystics, and that the Sharīʿah and *taṣawwuf*<sup>47</sup> are two different things. Their faces darken when they are reminded of *tawḥīd*, and when given the opportunity to commit shirk, they are most eager to indulge.

This behavior is described in the following āyah:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ

“ When Allah is mentioned alone, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those [whom they worship] other than Him are mentioned, they become happy forthwith.<sup>48</sup>

In conclusion, one group is victim to theological doubts fueled by arrogance, which become manifest in the form of intellectual movements, while the other is victim to heretic desires inspired by respect that materialize in the form of shirk. One rejects the Book of Allah, in the manner of the Christians, whereas the other rejects the Men of Allah, in the manner of Bani Isrāʾīl.

Imam Ibn Taymiyyah<sup>رحمته</sup> has copied the following saying of Sufyan Thawri<sup>رحمته</sup> in his book:

مَنْ فَسَدَ مِنْ عُلَمَائِنَا فَفِيهِ شُبُهَةٌ مِنَ الْيَهُودِ، وَمَنْ فَسَدَ مِنْ عِبَادِنَا فَفِيهِ شُبُهَةٌ مِنَ النَّصَارَى

“Whoever was corrupted among our scholars carries a resemblance to Bani Isrā’īl, and whoever was corrupted among our ascetics carries a resemblance to the Christians.”<sup>49</sup>

Imam Ibn Taymiyyah<sup>رحمته</sup> has also recorded another saying of our elders warning people of a scholar driven by his lust, and of a mystic blinded by the world.

The following ḥadīth teaches us to practice moderation:

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ فِي حُجَّةِ الْوِدَاعِ فَقَالَ: يَا أَيُّهَا النَّاسُ أَنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوا أَبَدًا  
كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

“Ibn Abbas<sup>رضي</sup> narrates that the Noble Messenger ﷺ gave the parting *khuṭbah* [sermon] and said: “O People, I am leaving among you that which, if you cling fast to it, you will not go astray: the book of Allah and the Sunnah of his messenger.”<sup>50</sup>

As we take an unbiased look at all of the sects in the Ummah with only the Noble Qur’ān and the Sunnah as our criteria for judgement, we can easily conclude that the only group on the Straight Path, or the *Ṣirāṭ al-Mustaqīm*, is that of Ahl al-Sunnah wal-Jamā‘ah, who hold fast to both the Book of Allah and the Men of Allah. They follow the *Ṣaḥābah*<sup>رضي</sup>, the *Tabi‘īn*, the *Taba‘ al-Tabi‘īn*, and the pious, but do not exceed in their reverence of any. They love the Men of Allah purely out of their love of the Noble Messenger ﷺ.

فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَنِي فَبِغْضِي أَبْغَضَهُمْ

“ The Noble Messenger said: “Thus, whoever loves them will do so out of their love for me, and whoever despises me will do so out their contempt for me.”<sup>51</sup>

Mufti Muhammad Shafi Sahab<sup>ra</sup> writes: “We [Ahl al-Sunnah wal-Jamā‘ah] hold fast to both the Book of Allah and the Men of Allah; we recognize the Men of Allah from the Book of Allah, and we learn the Book of Allah from the Men of Allah.”

In conclusion, the only path to salvation is that of Ahl al-Sunnah wal-Jamā‘ah. The question that arises next is this: who are Ahl al-Sunnah wal-Jamā‘ah?

The title Ahl al-Sunnah wal-Jamā‘ah alludes in a most beautiful way to the two elements of the straight path previously discussed: the Book of Allah, and the Men of Allah. “ما” refers to the Sharī‘ah, while “أَنَا عَلَيْهِ وَ أَصْحَابِي” refers to the Men of Allah, who are His chosen prophets and the elders of the Ummah. Thus we learn that the faction of truth today and forever is of those who hold fast to the Men of Allah *and* the Book of Allah as relayed by trusted men, and that any faction which rejects either of these two elements is doomed and astray. The sole path of sound faith is the path of Ahl al-Sunnah wal-Jamā‘ah.

This is reinforced in the following verse from the Noble Qur’ān:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ

“ So, if they believe in the same way as you believe, they will have certainly found the right path, and if they turn away, then the fact is that they are in antagonism. Then Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.”<sup>52</sup>

The title Ahl al-Sunnah wal-Jamā'ah is also mentioned in another narration of a ḥadīth found in the tafsīr *Durr al-manthūr*, copied by Khatib Baghdadi in his book of history:

عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "يَوْمَ تَبْيَضُّ وُجُوهُ وَتَسْوَدُّ وُجُوهُ" قَالَ: تَبْيَضُّ وُجُوهُ أَهْلِ الْجَمَاعَاتِ وَالسُّنَّةِ وَتَسْوَدُّ وُجُوهُ أَهْلِ الْبِدْعِ وَالْأَهْوَاءِ

It should not be wrongly assumed that the word *jama'ah* in the above ḥadīth, literally meaning "group", refers to a group of various factions; the Noble Messenger ﷺ is referencing the Ṣaḥābah رضي الله عنهم who spread across the world in groups as they set forth to preach Islam in different lands.

The following saying of Ibn Mas'ud رضي الله عنه is a great beacon of guidance:

وَقَالَ ابْنُ مَسْعُودٍ: مَنْ كَانَ مِنْكُمْ مِتَّاسِيَا فَالْيَتَّاسُ بِأَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَاَنْهُمْ كَانُوا أَبْرَ هَذِهِ الْأُمَّةِ قُلُوبًا وَأَعْمَقَهَا عِلْمًا وَأَقْلَهَا تَكْلَفًا وَأَقْوَمَهَا هَدْيًا وَأَحْسَنَهَا حَالًا، قَوْمًا اخْتَارَهُمُ اللَّهُ لَصَحْبَةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِقَامَةِ دِينِهِ، فَاعْرِفُوا لَهُمْ فَضْلَهُمْ، وَاتَّبِعُوهُمْ فِي أَثَارِهِمْ، فَاَنْهُمْ كَانُوا عَلَى الْهَدْيِ الْمُسْتَقِيمِ

“ If any of you wish to emulate someone, look no further than the companions of Muhammad ﷺ, for they were the noblest of heart in the Ummah, the greatest in knowledge, the least in pretense, the rightest in guidance and the best in state: a people chosen by Allah to accompany his Messenger ﷺ and to establish his faith. Recognize their virtues and follow their ways, for indeed, they were upon true guidance.

Ibn Mas'ud رضي الله عنه also said the following:

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا أَتَاهُمُ الْعِلْمُ مِنْ قِبَلِ أَكْبَرِهِمْ فَإِذَا أَتَاهُمْ عَنْ أَصَاغِرِهِمْ هَلَكُوا

“ People will remain on [the path of] goodness as long as their knowledge reaches them from their elders;

once it begins to reach them from others, they will be ruined.

Imam Awza'iؒ gave the following advice to one of his students, Baqiyyah ibn Walid:

حدثنا بقية قال: سمعت الأوزاعي، يقول: العلم ما جاء عن أصحاب محمد وما لم يجئ عن واحد منهم فليس بعلم

“ Knowledge is what has reached us from the companions of Muhammad ﷺ, and what has not reached us from one of them is not knowledge.

According to Imam Ghazaliؒ, the faction that will achieve salvation is of those who will enter Jannah without any punishment in Hell, for they will not be guilty of shirk, bid'ah, or kufr in neither faith nor deed. Whatever minor wrongs they may be guilty of will, it is hoped, be forgiven by Allah Ta'āla out of mercy and benevolence, or accounted for in the qabr and on the plains of Maḥshar.

The doomed factions will be the rest who will suffer in Jahannum for their lies and their distortion of the truth, and their dissociation from the Men of Allah, the Book of Allah, or both. Once they have atoned for their sins in Hell, the people of these factions will be sent to Jannah. They will not be eternally doomed, for such a fate is only for those who are guilty of shirk and kufr.

It is important to remember that this refers to factions of the Ummah that have not declared an outright disbelief in Allah or His prophet ﷺ and committed kufr; for instance, the kuffār and *zanādiqah* who distort Islam by altering the Noble Qur'ān or those who consider Ali to be God, among others, will be judged as disbelievers despite their claims of bfaith, and will remain in Jahannum for eternity.



The struggle to eradicate all false factions in the Ummah is a pointless war that may never be won. The Noble Messenger ﷺ predicted their existence; thus these factions shall remain until the end. A worthier endeavor is to spread awareness of the truth among people and to guide them towards the Straight Path.

Efforts made to minimize antipathy in the Ummah are illogical when those who are in the right are pressurized into compromising on their stance for the sake of peace. Maulana Ashraf Ali Thanwi<sup>ؒ</sup> writes that disagreements should be resolved in the opposite manner: those who are in the wrong should be compelled to accept the truth, just as it is done when a criminal guilty of murder is put on trial. Siding with the murderer, who is in the wrong, would be unacceptable to any reasonable person. Why is the same reasoning not applied to intellectual and theological debates? In the case of disagreements regarding faith, those who are in the wrong should be compelled to accept the truth through preaching and valid arguments, so that they may understand the truth and turn to it with satisfaction.

The conclusion of this discussion is that the true path, that is, al-Ṣirāṭ al-Mustaḳīm, is the path of moderation, in which one does not follow the Jews in their arrogance or pride, nor the Christians in their excessive reverence of mortals. Protecting oneself from both of these evils and following both the Men of Allah and the Book of Allah encourages restraint and balance in faith and deed, which is the path desired by Allah and His prophet ﷺ, as declared in the āyah “لِيَقُومَ النَّاسُ بِالْقِسْطِ” (“So that people may stand by fairness”). Straying from either source of guidance disrupts the balance and removes an individual from al-Ṣirāṭ al-Mustaḳīm, plunging them instead into the depths of darkness and ignorance.



اللَّهُمَّ ارْزُقْنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَارْزُقْنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ، اللَّهُمَّ اجْعَلْ هَذَا  
الْجُهْدَ الْمُتَوَاضِعَ خَالِصًا لَوَجْهِكَ الْكَرِيمِ وَسَبَبًا لِالْقَاءِ السَّرُورِ فِي قَلْبِ رَسُولِكَ الرَّؤُوفِ  
الرَّحِيمِ، وَوَسِيلَةً لِشَفَاعَةِ نَبِيِّنَا الْكَرِيمِ رَبِّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ  
أَنْتَ التَّوَّابُ الرَّحِيمُ. آمِينَ

“ O Allah, show me the truth as truth and guide me to follow it. Show me the false as false and guide me to avoid it. O Allah, make this humble effort solely for your noble countenance and a means to attain the pleasure of your Messenger ﷺ, the kind, the compassionate, and a means to attain the intercession of our noble Messenger ﷺ. O our Rabb, accept this from us, You are indeed the All-Hearing, the Most Knowing; and forgive us, you are Oft Forgiving, the Most Kind. *Āmīn*.

## EXERCISES

### CHAPTER 24

#### A. Give concise answers to the following questions.

1. What elements is *hidāyah* comprised of? Support your answer with evidence from the Noble Qur'ān.
2. Based on the elements of *hidāyah*, how many groups of people can there logically exist?
3. Give at least three examples of factions that denied both the book of Allah and the men of Allah.
4. Which people were the first to dissociate from the men of Allah, while following the book of Allah?
5. Briefly describe the hardships that befell Bani Isrā'īl, and explain the reason why they were subjected to them.
6. Which people were the first to follow the men of Allah and disregard the book of Allah?
7. Based on the elements of *hidāyah*, how can the same divisions among mortals that are found throughout history be found in the Muslim ummah?
8. Recite the ḥadīth about *iftiraq*.
9. Who are the people being referred to in the phrase “مَا أَنَا عَلَيْهِ وَ أَصْحَابِي”?

10. What does it mean for a faction to be heaven-bound or hell-bound?
11. What is the meaning of Ahl al-Sunnah wal-Jamā‘ah?
12. Can the discord between factions be erased entirely? Why not? And how can it at least be minimized?
13. Which people are the true embodiment of Ahl al-Sunnah wal-Jamā‘ah in the modern age?

**B. Mark the following statements as true or false.**

1. *Hidāyah* is comprised of four elements. ☐
2. Someone who holds fast to the book of Allah, but leaves the men of Allah is on the straight path. ☐
3. “Men of Allah” is a title referring to individuals lying in a trance at shrines. ☐
4. When the Jews followed only the book of Allah, they were showered with blessings. ☐
5. The Christians followed only the Men of Allah, and turned away from the Book of Allah (His law), but remained on the path of moderation. ☐
6. If people from different schools of thought gathered to debate their disagreements with each other, would that erase the discord among them? ☐
7. People following in the footsteps of the Christians and the Jews are found in the Muslim Ummah today. ☐
8. The Rawafid were a faction of the Muslim Ummah that followed the way of the Jews. ☐
9. The only enlightened faction of the Muslim Ummah is that of Ahl al-Sunnah wal-Jamā‘ah. ☐
10. A ḥadīth of the Noble Messenger ﷺ declares that there will be seventy-three factions in the Muslim Ummah, only one of whom shall find salvation. ☐
11. The ḥadīth on *iftirāq* is not reliable in terms of its chain of narrators. ☐
12. There is no embodiment of Ahl al-Sunnah wal-Jamā‘ah in the present age. ☐

**C. Choose the correct answer(s).**

1. The way to obtain *hidāyah* is the following:

- By rejecting the men of Allah and holding fast to the Noble Qur'ān
- By rejecting the men of Allah and holding fast to the Ḥadīth
- By holding fast to both the men of Allah and the book of Allah
- By following mystics who contradict the Sharī'ah

2. Based on the elements of *hidāyah*, the number of groups among mortals that can logically exist are:

- Five
- Six
- Three
- Four

3. The Jews were struck by the wrath of Allah for the following reasons:

- They only accepted the book of Allah and rejected the men of Allah
- They had little wealth
- They did not excel in worldly knowledge
- They were lacking in worldly advancements

4. The true embodiment of “مَا أَنَا عَلَيْهِ وَأَصْحَابِي” are the following people:

- The Rawāfiḍ
- The Khawārij
- The deniers of the Ḥadīth
- Ahl al-Sunnah wal-Jamā'ah

5. The faces of the following people shall be radiant on the day of Qiyāmah:

- Those who kneel before their elders
- The people of heresy and darkness
- People who make offerings to shrines
- Ahl al-Sunnah wal-Jamā'ah

6. Out of the seventy-three factions, the following number will go to hell:

- Sixty-five
- Seventy
- Seventy-two
- Fifty

7. *Nāji* means the following:

- Going to Jannah without any suffering in Jahannum
- Going to Jannah after being punished in Jahannum
- Going to Jannah without any judgement
- Going to Jahannum without any judgement

**D. Sort the following deeds by those of Ahl al-Sunnah, and those of heresy.**

Holding fast to the Sharī'ah and the teachings of the elders of  
Islam

Making amendments to the words or meanings of the Noble  
Qur'ān

Giving leaders the power to decide ḥarām and ḥalāl  
Declaring that only the Book of Allah is sufficient for one's  
guidance

Denying a ḥadīth that one cannot comprehend logically

Respecting the pious and the elders of Islam

Deriding and criticizing the Ṣaḥābah <sup>رضي الله عنهم</sup>

Combining the Sharī‘ah and tasawwuf  
Kneeling before the graves of saints  
Having the utmost love for the Noble Messenger ﷺ  
Carrying out marches and celebrations on the Noble Messenger’s  
ﷺ birthday and repeating chants of shirk  
Accepting all of the Ṣaḥābah<sup>رضي</sup> as guides to the truth  
Criticizing and deriding the four Imams of the Sunni school  
Fighting in the path of Allah with your life and wealth  
Understanding the Ḥadīth in light of the rulings given by the  
Ṣaḥābah<sup>رضي</sup>  
denying the descent of ‘Īsā (upon him be Peace) and the  
emergence of the Mahdi (upon him be Peace)  
Considering music, dance, and vulgarity to be ḥalāl  
Believing that every act of a mystic is a divine commandment  
Learning from the pious how to follow the Sunnah  
Loving some of the Ṣaḥābah<sup>رضي</sup> and disliking others  
Having the utmost loyalty to the Ahl al-Bayt and the Ṣaḥābah<sup>رضي</sup>  
Believing that the teachings of the Noble Qur’ān and the Sunnah  
are outdated  
Following the manner of the elders in Islam  
Believing that strictly following the four Imams is shirk  
Making self-improvised amendments to the Dīn  
Understanding the Noble Qur’ān and the Ḥadīth from credible  
scholars  
Denying that the Ḥadīth is a valid source  
Believing that the Noble Messenger ﷺ is omnipresent and knows  
the unknown  
Considering one’s own knowledge and opinions to be the  
final word  
Spending time in the company of the pious and scholarly  
Asking ignorant people for rulings instead of the ‘ulamā’  
Lighting lanterns at graves and celebrating death anniversaries  
Harboring contempt and dislike for ‘ulamā’ and saints

## GLOSSARY

This glossary focuses on specialized terms found in the book pertaining to Islamic doctrine that readers may not be familiar with. Although some of these terms have been defined in the text and others have been explained in the end notes, they have been collected here so that the definitions of these terms may easily be referenced as needed.

**Ahl al-Bayt.** A title designating the household of the Noble Messenger ﷺ. The Ahl al-Bayt<sup>رضي</sup> consist of the eleven wives, three sons, and four daughters of the Noble Messenger ﷺ, and their posterity.

**Ahl al-Kitāb.** An Islamic term referring to the people of those religions which Muslims regard as having been guided by previous revelations, generally in the form of a scripture. In the Noble Qur'ān they are identified as the Jews, the Christians, the Sabians, and—according to some interpretations—the Zoroastrians.

**Ahl al-Sunnah wal-Jamā'ah.** A title designating those who follow the path of the Noble Qur'ān, the Sunnah, and the Saḥābah<sup>رضي</sup>.

**bid‘ah.** Any innovation in the faith that has no roots in the Sharī‘ah, the Sunnah, the traditions of the Ṣaḥabah, or the first three generations of the Ummah. Plural *bid‘āt*.

**dhikr.** Literally meaning “remembrance”, *dhikr* in Islam is to remember and commemorate Allah by reciting His praise and/or His names.

**du‘ā.** A term designating personal prayer, supplication, and communication with God, as distinct from ṣalāh (formal worship).

**dīn.** The faith, that is, Islam, and the beliefs and practices which constitute it.

**fiqh.** Islamic jurisprudence. *Fiqh* is often described as the human understanding and practices of the Sharī‘ah, that is, the divine Islamic law as revealed in the Noble Qur’ān and the Sunnah. A scholar of *fiqh* is called a *faqīh* (plural *fuqahā’*).

**fitnah.** Tribulation or strife in the Ummah. *Fitnah* also refers to any practice which harms the Ummah in faith or deed.

**fāsiq.** Someone who violates Islamic law. Plural *fussāq*.

**ijtihād.** In Islamic law, *ijtihād* is the independent or original interpretation of matters not precisely covered by the Noble Qur’ān, the Ḥadith, and *ijmā’* (scholarly consensus). A scholar who conducts *ijtihād* is a *mujtahid* (plural *mujtahidīn*).

**kamāl al-īmān.** A state of faith achieved after an individual attains *naḥs al-īmān* and acts as a believer by carrying out Allah’s divine commandments and refraining from sin. *Kamāl al-īmān* is also called *nūr al-īmān* and fluctuates according to an individual's deeds. A scarcity in good deeds diminishes *kamāl al-īmān* and its accompanying *nūr* (light), while an abundance in good deeds heightens them.

**karāmah.** Any miraculous act performed by a saint or a pious person at the will of Allah Ta‘āla. Plural *karāmāt*.

***khavar mashhūr***. A ḥadīth whose amount of narrators has not, at any level of the chain of the narration, reached that of *khavar mutawātar*, but which also has not, at any point, amounted to less than three.

***khavar mutawātir***. A ḥadīth whose narrators are so many at every level of the chain of narration that for them to collectively lie or agree upon an untruth is unfeasible.

***khavar wāḥid***. A ḥadīth whose narrators have, at some point in the chain of narration, amounted to less than three.

**Khayr al-Qurūn**. A term used to designate the first three generations of Muslims from the time of the Noble Messenger ﷺ.

***khalq***. The quality of creation, the essential and supreme form of which is possessed only by Allah Ta‘āla.

***khulūd fin-nār***. Eternal life in Hell, which will be the punishment for disbelievers, polytheists, and hypocrites.

***kufr***. The state of disbelief, and the opposite of *īmān*.

***kāfir***. A disbeliever; an infidel who rejects the Book of Allah or His prophets. Plural *kuffār*.

***mulḥid***. An apostate or heretic; someone who strays from the teachings of the faith.

***munāfiq***. A hypocrite; someone who claims a false association to the faith. Plural *munāfiqīn*.

***mushrik***. A pagan; an idolator who associates others with Allah in his worship and devotion. Plural *mushrikīn*.

***mu’min***. A believer; a person who has complete submission to the will of Allah and has faith firmly established in his heart. Plural *mu’minīn*.

***mu’jizah***. A miracle, that is, any supernatural, inexplicable phenomenon that Allah Ta‘āla enables his prophets to perform before people. Plural *mu’jizāt*.

**nabi.** A prophet, that is, a mortal man chosen by Allah to deliver His divine revelation and guide mankind to salvation. Plural 'ambiyā'.

**nafs al-īmān.** The sincere faith in all ḍarūriyyāt of the Dīn and is a requisite for being a mu'min. Denying any of the ḍarūriyyāt excludes a person from attaining the *nafs* (essence) of īmān; consequently, they cannot be a mu'min.

**qiyās.** In Islamic jurisprudence, *qiyās* is the process of deductive analogy in which the teachings of the Ḥadīth are compared and contrasted with those of the Noble Qur'ān, in order to apply a known injunction to a new circumstance and create a new injunction.

**qudrah.** The quality of omnipotence, which is possessed only by Allah Ta'āla.

**rizq.** Sustenance; what a living thing survives on.

**rukū'.** The act of belt-low bowing in ṣalāh.

**sajdah.** The act of low bowing or prostration to Allah facing the *qiblah* (direction of the Ka'bah in Mecca), usually during ṣalāh.

**ṣaḥīḥ.** Ibn Hajar defines a ḥadīth that is *ṣaḥīḥ* in and of itself as a singular narration conveyed by a trustworthy, completely competent person, either in his ability to memorize or to preserve what he wrote, with a connected chain of narration that contains neither a serious concealed flaw nor an irregularity. He then defines a ḥadīth that is *ṣaḥīḥ* due to external elements as a ḥadīth with something, such as numerous chains of narration, strengthening it.

**shahādah.** The Muslim profession of faith, 'There is no god but Allah, and Muhammad is the messenger of Allah.' The *shahādah* is one of the Five Pillars of Islam.

**sharī'ah.** The holy law derived from the teachings of the divine scriptures and the ways of the Prophets (upon them be Peace).

Each messenger of Allah was assigned his own sharī‘ah. The Sharī‘ah Muslims follow is that which was given to the Noble Messenger Mohammad ﷺ, and it is the final sharī‘ah, meant to be followed until Qiyāmah.

**shirk.** The association of another with the supreme Oneness of Allah Ta‘āla, His characteristics, or His worship.

**shirk fil-ḥukm.** The association of another with the *ḥukm* (commandments) of Allah Ta‘āla.

**shirk fil-‘ibādah.** Attributing an associate to Allah Ta‘āla in worship.

**shirk fil-‘ilm.** The association of another with the quality of *‘ilm al-ghayb*, which is possessed only by Allah Ta‘āla.

**shirk fil-maḥabbah.** The association of another with the love that should be only for Allah Ta‘āla.

**shirk fil-qudrah.** The association of another with the omnipotence possessed only by Allah Ta‘āla.

**shirk fil-sam‘i wal-baṣar.** The attribution of Allah’s divine *sam’* and *baṣar* to another.

**shirk fiṣ-ṣifāt.** The association of another with the qualities that are specific to Allah Ta‘āla without the association of another with His sovereignty.

**shirk fiẓ-ẓāt.** The association of another with the supreme, sole lordship of Allah Ta‘āla.

**tafsīr.** Literally meaning “explanation” or “elaboration”, *tafsīr* refers to exegesis, usually of the Noble Qur’ān. An author of a *tafsīr* is a *mufasssir*.

**takwīn.** The power to cause to be or to give a being an existence, which is possessed only by Allah Ta‘āla.

**tawḥīd.** The indivisible oneness concept of monotheism in Islam. *Tawḥīd* is Islam’s central and single most important concept, upon

which a Muslim's entire religious adherence rests: it unequivocally holds that God in Islam is One and Single.

**taṣdīq.** Affirmation of faith with the heart. One's *taṣdīq* must be accompanied by the *shahādah* for them to be subject to the Sharī'ah as a Muslim.

**ummah.** The Arabic term for "nation" or "community". In reference to Islam, the Ummah refers to the whole Muslim world, or the community of believers.

**wasīlah.** A medium [for something]. In this book, *wasīlah* refers to a pious individual or good deeds being used as a medium for supplication to Allah.

**yaqīn.** Any notion to which there is no doubt; a notion of absolute certainty.

**zindīq.** Individuals who hold views or follow practices that are contrary to central Islamic dogmas. Plural *zanādiqah*.

**īmān.** The affirmation, with your heart and soul, of every message proven to have been relayed by the Noble Messenger ﷺ.

**‘ibādah.** A term referring to all forms of worship. Plural *‘ibādāt*.

**‘ilm al-ghayb.** Knowledge of the unseen, which is possessed only by Allah Ta‘āla: He is ‘Ālim al-Ghayb, that is, the Knower of the Unseen.

**‘ulamā’.** The scholars of Islam and the Ummah. Plural of *‘ālim*.

**ḍarūriyyāt.** The essentials of faith, the belief in which is imperative for a Muslim. The disbelief in any of the *ḍarūriyyāt* removes an individual from the circle of Islam.

**ḥalāwat al-īmān.** *Ḥalāwat al-īmān* translates to "the sweetness of *īmān*". This state of faith is the culmination of an individual's sincerity and Allah-consciousness in the path of *kamāl al-īmān*, which enables them to "taste" the sweetness of their faith.

*ṣadaqah*. Alms or charity. Plural *ṣadaqāt*.

*ẓann ghālib*. The aspect of a notion that is stronger than the opposition to it.

# NOTES

## Preface

1. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (313)
2. Dr. Abdul Hayy Arifi, *Jawāhir e ḥakīm ul-ummat*, 1:38
3. This is an extract from a longer preface written by the author of the book during his visit to Al-Masjid al-Nabawi on 14 Rabi' al-Awwal 1435.

## 1. Īmān and Kufr: States and Characteristics

1. Ahl al-Kitāb or People of the Book is an Islamic term referring to those religions which Muslims regard as having been guided by previous revelations, generally in the form of a scripture. In the Noble Qur'ān they are identified as the Jews, the Christians, the Sabians, and—according to some interpretations—the Zoroastrians.
2. Noble Qur'ān 28:52-54
3. Ibn Abidin, *Radd al-muḥtār 'alā al-durr al-mukhtār*, 2:78
4. The Sharī'ah is the religious law derived from the teachings of the Qur'ān and the Sunnah.
5. Imam Al-Alusi, *Rūḥ al-ma'āni*, 2:3
6. *Mu'min* denotes a person who is in complete submission to the will of God and has faith firmly established in his heart, i.e., a faithful Muslim.
7. *Tawḥīd* is the indivisible oneness concept of monotheism in Islam. *Tawḥīd* is Islam's central and single most important concept, upon which a Muslim's entire religious adherence rests: it unequivocally holds that God in Islam is One and Single.
8. Imam Al-Hakim, *Mustadrak al-Hākim*, 2:400
9. Imam Al-Humaydi, *Musnad Humaydi*
10. The *miswak* is a teeth-cleaning twig made from the *Salvadora persica* tree. It is reputed to have been used over 7,000 years ago.
11. *Mustaḥabb* is an Islamic term referring to recommended, favored or virtuous actions. *Mustaḥabb* actions are those whose ruling in Islamic law falls between *mubāḥ* and *wājib*. One definition is "duties recommended, but not essential; fulfillment of which is rewarded, though they may be neglected without punishment".
12. Noble Qur'ān 58:22
13. Imam Tirmidhi, *Jāmi' al-Tirmidhi: Kitāb al-da'awāt 'an al-Rasūl sallallāhu 'alaihi wa sallam* (3587)
14. Mulla Ali al-Qari, *Sharḥ al-fiqh al-akbar li Abī Ḥanīfah*
15. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (340)
16. Noble Qur'ān 5:41
17. These exact words are not found in *Saḥīḥ al-Bukhārī* by Imam Al-Bukhari; however, narrations with this meaning are found in *Kitāb al-īmān*, Ḥadīth 7 and

Hadīth 51.

18. Noble Qur'ān 46:3
19. Noble Qur'ān 1:34
20. Noble Qur'an 1:85
21. Noble Qur'ān 63:1
22. The Tābi'ūn ("followers" or "successors") are the generation of Muslims following the Ṣaḥābah<sup>ؓ</sup> (companions) of the Noble Messenger Muhammad ﷺ, who thus received their teachings secondhand.

## 2. Shirk

1. Noble Qur'ān 72:20
2. Noble Qur'ān 5:72-73
3. Noble Qur'ān 2:165
4. Noble Qur'ān 2:165
5. Noble Qur'ān 17:23
6. Noble Qur'ān 6:136
7. Noble Qur'ān 2:173
8. Noble Qur'ān 6:162
9. Imam Al-Bukhari, *Ṣaḥīḥ al-Bukhārī: Kitāb aḥādīth al-anbiyā'* (3445)
10. Imam Al-Bukhari, *Ṣaḥīḥ al-Bukhārī: Kitāb al-janā'iz* (1390)
11. Noble Qur'ān 9:31
12. Noble Qur'ān 2:282
13. Noble Qur'ān 34:3
14. Imam Al-Khazīn, *Tafsīr al-Khāzin*, 2:401
15. Noble Qur'ān 22:73
16. Noble Qur'ān 35:14
17. Noble Qur'ān 42:49
18. Noble Qur'ān 35:14
19. Noble Qur'ān 4:48
20. Noble Qur'an 5:72
21. Noble Qur'ān 98:6
22. Noble Qur'ān 29:65
23. Noble Qur'ān 6:27-28

## 3. "Y'uminūna Bil-Ghayb"

1. Noble Qur'ān 10:90-91
2. Noble Qur'ān 32:12
3. Noble Qur'ān 89:23
4. Noble Qur'ān 50:37
5. Imam Al-Bayhaqī, *Shu'ab al-īmān*, 6:349
6. Maulana Ashraf Ali Thanwi, *Tafsīl al-dīn*, 48-51

#### 4. The Doctrines of Faith in Allah Ta‘āla: Part One

1. Noble Qur’ān 52:35
2. Noble Qur’ān 57:3
3. Noble Qur’ān 23:91
4. Noble Qur’ān 23:91
5. Noble Qur’ān 34:23
6. Noble Qur’ān 21:22
7. Noble Qur’ān 35:15
8. Noble Qur’ān 7:180
9. Noble Qur’ān 6:65
10. Noble Qur’ān 75:4
11. Noble Qur’ān 2:185
12. Noble Qur’ān 16:40
13. Noble Qur’ān 10:99
14. Noble Qur’ān 40:56
15. Noble Qur’ān 42:11
16. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-maghāzī* (4205)
17. Noble Qur’ān 17:30
18. Noble Qur’ān 42:11
19. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-īmān* (50)
20. Noble Qur’ān 36:82
21. Noble Qur’ān 35:3
22. Noble Qur’ān 59:24
23. Ahl al-Sunnah wal-Jama‘ah do not delve into the meanings of words like *istiwā’* when it refers to Allah Ta‘āla. Suffice it to say that He is transcendent; existing beyond time and space.
24. Noble Qur’ān 20:5
25. Mulla Ali al-Qari, *Sharḥ al-fiqh al-akbar li Abī Ḥanīfah*, 38
26. Noble Qur’ān 4:108
27. Noble Qur’ān 57:4
28. Noble Qur’ān 11:6
29. Noble Qur’ān 2:255
30. Noble Qur’ān 112:3-4
31. Noble Qur’ān 37:180
32. Noble Qur’ān 41:54
33. Noble Qur’ān 89:22
34. Noble Qur’ān 2:210
35. Noble Qur’ān 28:88
36. Noble Qur’ān 55:26-27
37. Noble Qur’ān 42:11
38. Noble Qur’ān 6:100
39. Noble Qur’ān 112:1-4
40. Noble Qur’ān 6:101
41. Noble Qur’ān 6:103
42. Noble Qur’ān 10:26
43. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (181)

## 5. The Doctrines of Faith in Allah Ta‘āla: Part Two

1. Noble Qur’ān 21:22
2. Noble Qur’ān 112:1
3. Noble Qur’ān 55:26-27
4. Noble Qur’ān 2:163
5. Noble Qur’ān 20:14
6. Noble Qur’ān 1:4
7. Noble Qur’ān 2:173
8. Noble Qur’ān 2:275
9. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb farḍ al-khams* (3110)
10. Noble Qur’ān 2:255
11. Noble Qur’ān 22:66
12. Noble Qur’ān 67:14
13. Noble Qur’ān 3:5
14. Noble Qur’ān 49:16
15. Noble Qur’ān 64:4
16. Noble Qur’ān 66:3
17. Noble Qur’ān 17:43
18. Noble Qur’ān 28:62
19. Noble Qur’ān 112:1
20. Noble Qur’ān 16:3
21. Noble Qur’ān 67:14
22. Noble Qur’ān 31:11
23. Noble Qur’ān 28:68
24. Noble Qur’ān 2:253
25. Noble Qur’ān 7:144
26. Noble Qur’ān 6:102
27. Noble Qur’ān 37:96
28. Noble Qur’ān 39:7
29. Noble Qur’ān 4:93
30. Noble Qur’ān 3:162
31. Noble Qur’ān 64:11
32. Noble Qur’ān 4:79
33. Noble Qur’ān 34:1
34. Noble Qur’ān 40:31
35. Noble Qur’ān 41:46
36. Noble Qur’ān 5:64
37. Noble Qur’ān 28:88
38. Noble Qur’ān 55:27
39. Noble Qur’ān 20:5
40. Noble Qur’ān 48:10
41. Noble Qur’ān 20:39
42. Noble Qur’ān 6:163
43. Noble Qur’ān 112:4
44. Noble Qur’ān 42:11
45. Noble Qur’ān 10:64
46. Noble Qur’ān 12:21
47. Noble Qur’ān 34:22
48. Noble Qur’ān 2:22

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49. Noble Qur'ān 35:15
50. Noble Qur'ān 42:12
51. Noble Qur'ān 112:2
52. Noble Qur'ān 10:99
53. Noble Qur'ān 21:23
54. Noble Qur'ān 30:40
55. Noble Qur'ān 3:26
56. Noble Qur'ān 42:25
57. Noble Qur'ān 10:12
58. Noble Qur'ān 39:8
59. Noble Qur'ān 39:37
60. Noble Qur'ān 37:180

## 6. The Doctrines of Faith in the Ambiyā' (Upon Them Be Peace)

1. Imam Ibn Hibban, *Saḥiḥ Ibn Ḥibbān*, Hadith 2639
2. Noble Qur'ān 2:285
3. Noble Qur'ān 4:150-151
4. Noble Qur'ān 2:105
5. Noble Qur'ān 3:179
6. Noble Qur'ān 17:74
7. Noble Qur'ān 53:2
8. Noble Qur'ān 53:24
9. Noble Qur'ān 88:21-24
10. Noble Qur'ān 16:35
11. Noble Qur'ān 43:45
12. Noble Qur'ān 7:157
13. Noble Qur'ān 53:3-5
14. Noble Qur'ān 4:113
15. Noble Qur'ān 2:4-5
16. Noble Qur'ān 16:36
17. Noble Qur'ān 35:24
18. Noble Qur'ān 42:13
19. Noble Qur'ān 5:48
20. Noble Qur'ān 49:2
21. Noble Qur'ān 17:55
22. Noble Qur'ān 46:35
23. Noble Qur'ān 3:81
24. Summarized from *Āb e ḥayāt* by Maulana Muhammad Qasim Nanothwi
25. Noble Qur'ān 2:253
26. Imam Muslim, *Saḥiḥ Muslim: Kitāb al-faḍā'il* (2278)
27. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3615); Imam Ahmad ibn Hanbal, *Musnad Aḥmad*, Hadith 10589
28. Noble Qur'ān 34:28
29. Noble Qur'ān 33:40
30. Noble Qur'ān 3:85
31. Noble Qur'ān 6:59

32. Imam Al-Bayhaqi, *Shu'ab al-īmān*
33. Noble Qur'an 53:3
34. Noble Qur'an 53:4
35. Maulana Muhammad Qasim Nanothwi, *Fuyūz e Qāsmiyyah*, 43
36. Maulana Muhammad Qasim Nanothwi, *Mubāḥathah Shahjahānpūr*
37. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-tahajjud* (1147)
38. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-manāqib* (3570)
39. Noble Qur'an 37:102-105
40. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-tayammum* (344)
41. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb aḥādīth al-anbiyā'* (3370)
42. Noble Qur'an 61:6
43. Noble Qur'an 9:30
44. Noble Qur'an 5:17
45. Noble Qur'an 3:59
46. Noble Qur'an 19:20-21
47. Imam Muwaffaq bin Ahmad al-Makki, *Manāqib al-Imām al-A'zam*

## 7. Angels and Jinn

1. Noble Qur'an 21:19-20
2. Noble Qur'an 2:285
3. Noble Qur'an 4:136
4. Noble Qur'an 66:6
5. Noble Qur'an 52:26
6. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-zuhd wal-raqā'iq* (2996)
7. Noble Qur'an 81:19-21
8. Imam Al-Haythami, *Majmū' al-zawā'id wa manba' al-fawā'id*, 3:120
9. Noble Qur'an 2:97
10. Imam Al-Hakim, *Mustadrak al-Ḥākim*, 4: 559
11. Noble Qur'an 31:11
12. Noble Qur'an 43:77
13. *Āmīn* is said at the end of supplications to request Allah to fulfill the du'a that one has made.
14. Noble Qur'an 82:10-12
15. Noble Qur'an 3:125
16. Noble Qur'an 8:50
17. Noble Qur'an 33:56
18. Noble Qur'an 66:6
19. Noble Qur'an 97:4
20. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-ṣalāh* (410)
21. Imam Ahmad an-Nasā'ī, *Sunan al-Nasa'i*
22. Imam al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-janā'iz 'an Rasūlullah sallallāhu 'alaihi wa sallam* (1077)
23. Noble Qur'an 19:17
24. Noble Qur'an 43:19
25. Noble Qur'an 15:27
26. Noble Qur'an 2:30
27. Noble Qur'an 7:27
28. Imam Al-Hakim, *Mustadrak Al-Ḥākim*, 4: 144
29. Imam Al-Tabari, *Tafsīr al-Ṭabarī*, 8: 62

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30. Noble Qur'an 6:130
31. Imam Al-Razi, *Tafsīr al-Kabīr*, 10: 665
32. Noble Qur'an 72:11
33. Noble Qur'an 18:50
34. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-ṭahārah* (39)
35. Noble Qur'an 72:9
36. Noble Qur'an 67:5
37. Noble Qur'an 72:6
38. Noble Qur'an 72:1
39. Noble Qur'an 72:12-15
40. Noble Qur'an 6:121
41. Noble Qur'an 18:50
42. Noble Qur'an 38:85
43. Qazi Thanauallah Panipati, *Tafsīr al-Mazhari*, 10: 79

## 8. The Divine Noble Scriptures

1. Noble Qur'an 2:4
2. Noble Qur'an 5:46
3. Noble Qur'an 5:44
4. Noble Qur'an 4:163
5. Noble the Qur'ān 2:4
6. Noble Qur'an 41:41-42
7. Noble Qur'an 2:79
8. Noble Qur'an 2:75
9. Noble Qur'an 2:79
10. Noble Qur'an 2:23
11. Noble Qur'an 17:88
12. Noble Qur'an 7:157
13. Imam Al-Bayhaqi, *Aḥkām al-Qur'ān*, 10:5

## 9. Qiyāmah and its Signs: Part One

1. Noble Qur'an 54:1
2. Noble Qur'an 47:18
3. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-īmān* (50)
4. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2892)
5. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-jihād wal-siyar* (2928)
6. Imam Ibn Hajar al-Asqalani, *Fath al-bārī fī sharḥ Saḥīḥ al-Bukhārī*, 13:68
7. Mufti Rafi Usmani, *Alāmāt e qiyāmat aur nuzūl e Masīh*

## 10. Qiyāmah and its Signs: Part Two

1. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2933)
2. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2937)
3. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2944)
4. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2943)

5. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb faḍā'il al-Madīnah* (1882)
6. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2937)
7. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-buyū'* (2222)
8. *Jizyah* is a per capita yearly taxation historically levied in the form of financial charge on *dhimmi*s, that is, permanent non-Muslim subjects of a state governed by Islamic law.
9. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-jihād wal-siyar* (2937)
10. Imam Al-Tabrizi, *Mishkāt al-maṣābīḥ*, 5508
11. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2937)
12. Noble Qur'an 18:94-97
13. Noble Qur'an 21:96
14. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2937)
15. Noble Qur'an 44:10
16. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2901)
17. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-jihād wal-siyar* (2901)
18. Noble Qur'an 6:158
19. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-riqāq* (6506)
20. Noble Qur'an 27:82
21. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (290)
22. Ibn Majah, *Sunan Ibn Majah: Kitāb al-fitan* (4066)
23. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2907)
24. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2940)
25. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2909)
26. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2901)
27. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-riqāq* (6506)
28. Noble Qur'an 39:68
29. Noble Qur'an 22:1-2
30. Noble Qur'an 70:43

## 11. Al-Ākhirah

1. Noble Qur'an 39:68
2. Noble Qur'an 36:51
3. Noble Qur'an 70:4
4. Noble Qur'an 75:10-12
5. Noble Qur'an 6:94
6. Noble Qur'an 18:48
7. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-birr wal-ṣilah wal-ādāb* (2589)
8. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-Jannah wa ṣifat na'īmihā wa ahlihā* (2863)
9. Imam Ahmad ibn Hanbal, *Musnad Ahmad*, 20036
10. Noble Qur'an 80:34-41
11. Noble Qur'an 3:106
12. Noble Qur'an 79:8-9
13. Noble Qur'an 55:33
14. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-zakāh* (1031)
15. Noble Qur'an 39:68
16. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-manāqib* (3414)
17. Noble Qur'an 69:19-29
18. Noble Qur'an 84:7-12
19. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-Sunnah* (4755)

## Notes

20. Noble Qur'an 39:69
21. Noble Qur'an 4:41
22. Noble Qur'an 24:24
23. Noble Qur'an 36:65
24. Noble Qur'an 50:31
25. Noble Qur'an 7:8
26. Noble Qur'an 21:47
27. Noble Qur'an 99:7-8
28. Noble Qur'an 21:47
29. Imam Al Hakim, *Mustadrak al-Hākim*, 154
30. Imam Al-Qurtubi, *Tafsīr al-Qurtubi*, 7: 211
31. Noble Qur'an 3:30
32. Noble Qur'an 6:8
33. Noble Qur'an 19:71
34. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-adhān* (806)
35. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb ṣifāt al-qiyāmah wal-raqā'iq wal-war'a'an Rasūlullah sallallāhu 'alaihi wa sallam* (2432)
36. Noble Qur'an 108:1
37. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-riqāq* (6578)
38. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-riqāq* (6583)
39. Imam Ahmad ibn Hanbal, *Musnad Ahmad*, Hadith 12027
40. Noble Qur'an 17:79
41. Noble Qur'an 2:255
42. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-faḍā'il* (2278)
43. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (183)
44. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb thawāb al-Qur'ān 'an Rasūlullah sallallāhu 'alaihi wa sallam* (290)
45. Imam Ahmad ibn Hanbal, *Musnad Ahmad*, Hadith 6626

## 12. Jannah, Al-A'rāf, and Jahannum

1. Noble Qur'an 3:133
2. Noble Qur'an 50:31
3. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-Sunnah* (4744)
4. Noble Qur'an 2:35
5. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (197)
6. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (196)
7. Noble Qur'an 11:108
8. Noble Qur'an 39:73
9. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-Jannah wa ṣifāt na'īmihā wa ahlihā* (2850)
10. Noble Qur'an 15:48
11. Noble Qur'an 7:40
12. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (94)
13. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (93)
14. Noble Qur'an 4:122
15. Mulla Ali Qari, *Sharḥ al-fiqh al-akbar li Abī Ḥanīfah*, 133
16. Noble Qur'an 7:49
17. Noble Qur'an 25:15
18. Noble Qur'an 9:21
19. Noble Qur'an 75:22-23

20. Noble Qur'an 10:26
21. Noble Qur'an 50:35
22. Noble Qur'an 47:15
23. Noble Qur'an 69:22-23
24. Noble Qur'an 55:54
25. Noble Qur'an 35:33
26. Noble Qur'an 18:31
27. Noble Qur'an 56:36-38
28. Noble Qur'an 55:72
29. Noble Qur'an 44:54
30. Noble Qur'an 56:23
31. Noble Qur'an 6:103
32. Noble Qur'an 10:26
33. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (181)
34. Noble Qur'an 21:23
35. Imam Muslim, *Saḥīḥ Muslim: Kitāb ṣifāt al-qiyāmah wal-Jannah wal-nār* (2818)
36. Noble Qur'an 5:72
37. Noble Qur'an 35:36
38. Noble Qur'an 7:40
39. Imam Al-Bayhaqī, *Shu'ab al-īmān*
40. Noble Qur'an 7:48-49
41. Noble Qur'an 7:46-47
42. Noble Qur'an 11:106
43. Noble Qur'an 26:91
44. Noble Qur'an 2:24
45. Noble Qur'an 39:72
46. Noble Qur'an 40:46
47. Noble Qur'an 82:14-16
48. Noble Qur'an 5:37
49. Noble Qur'an 11:108
50. Imam Ahmad ibn Hanbal, *Musnad Ahmad*, Hadith 13929
51. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-īmān* (93)
52. Noble Qur'an 2:80-81
53. Noble Qur'an 3:24
54. Noble Qur'an 11:106-107
55. Noble Qur'an 6:128
56. Noble Qur'an 44:56-57
57. Noble Qur'an 42:22
58. Noble Qur'an 35:35
59. Noble Qur'an 5:118
60. Noble Qur'an 3:182
61. Mulla Ali Qari, *Sharḥ al-fiqh al-akbar li Abī Ḥanīfah*
62. Noble Qur'an 35:36
63. Noble Qur'an 22:19-22
64. Noble Qur'an 25:13-14
65. Noble Qur'an 14:16-17
66. Noble Qur'an 18:29
67. Noble Qur'an 69:31-37
68. Noble Qur'an 9:35
69. Noble Qur'an 4:145
70. Noble Qur'an 20:74

## 14. Barzakh and the Qabr

1. Noble Qur'an 23:100
2. Noble Qur'an 71:25
3. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb ṣifat al-qiyāmah wal-raqā'iq wal-war'ā'an Rasūlullah sallallāhu 'alaihi wa sallam* (2460)
4. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-Jannah wa ṣifat na'īmihā wa ahlihā* (2870)
5. Imam Al-Taftazani, *Sharḥ al-maqāṣid*, 3: 336
6. Ali ibn Abd-al-Malik al-Hindi, *Kanz al-'ummāl fī sunan al-aqwāl wa al-af'āl*, 1: 492
7. Imam Al-Sha'rani, *Al-yawāqīt wal-jawāhir*, 2: 138
8. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-janā'iz* (133)
9. Imam Ahmad al-Nasa'i, *Sunan al-Nasā'i: Kitāb al-janā'iz* (1833)
10. Imam Ahmad al-Nasa'i, *Sunan al-Nasā'i: Kitāb al-waṣāyā* (3666)
11. Noble Qur'an 2:154
12. Noble Qur'an 3:169
13. Imam Abu Ya'la al-Mawsili, *Musnad Abu Ya'la*, 3: 216
14. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb faḍl al-ṣalāh fī masjid Makkah wal-Madīnah* (1189)
15. Maulana Muhammad Qasim Nanothwi, *Jamāl e Qāsmi*
16. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-manāsik* (2041)
17. Ali ibn Abd-al-Malik al-Hindi, *Kanz al-'ummāl fī sunan al-aqwāl wa al-af'āl*, 1: 492
18. Imam Ahmad al-Nasa'i, *Sunan al-Nasā'i: Kitāb al-sahw* (1282)
19. Imam Ahmad al-Nasa'i, *Sunan al-Nasā'i: Kitāb al-Jum'ah* (1374)
20. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-faḍā'il* (2375)
21. Imam Ibn Hajar al-Asqalani, *Fath al-barī fī sharḥ Saḥīḥ al-Bukhārī*, 1: 330
22. Noble Qur'an 33:53
23. Imam Mohammad al-Zurqani, *Sharḥ al-mawāhib al-ladunniyyah*, 2:234-235
24. Imam Mohammad al-Zarqani, *Sharḥ al-mawāhib al-ladunniyyah*, 12: 178
25. Imam Al-Tibrani, *Al-mu'jam al-kabīr*, 12: 255
26. Imam Ibn al-Jawzi, *Al waḥfā fī aḥwāl al Mustafā*, 4: 1347
27. See more on *wasīlah* in Chapter 22.
28. Ibn Abi Shībah, *Mūṣannaf Ibn Abi Shībah*, 6:356
29. *Masalik al-'ulamā'*, 10

## 15. The Ṣaḥābah and the Ahl al-Bayt

1. The Pledge of the Tree (*bay'at ash-shajarah*) or Pledge of Satisfaction (*bay'at ar-riḍwān*) or Pledge of Riḍwan was a pledge that was sworn to the Noble Messenger Muhammad ﷺ by the Ṣaḥābah prior to the Treaty of Hudaibiyyah (AH 6 / 628 CE). The pledge, sworn under a tree, was to avenge the rumoured death of Uthman bin Affan.
2. Noble Qur'an 8:74
3. Noble Qur'an 9:100
4. Mulla Ali al-Qari, *Mirqāt al-mafātīḥ sharḥ Mishkāt al-Maṣābiḥ*, 5: 517
5. Imam Al-Ayni, *Umdat al-qārī sharḥ Saḥīḥ al-Bukhārī*, 2: 105
6. Noble Qur'an 57:10
7. Noble Qur'an 98:8

8. Imam Muslim, *Saḥīḥ Muslim: Kitāb faḍā'il al-ṣaḥābah raḍiyallāhu ta'ālā 'anhum* (2540)
9. Noble Qur'an 8:4
10. Noble Qur'an 2:137
11. Noble Qur'an 2:13
12. Noble Qur'an 48:29
13. Noble Qur'an 66:8
14. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3862)
15. Noble Qur'an 66:8
16. Ali ibn Abu Bakr al-Haythami, *Majmū' al-zawā'id wa manba' al-fawā'id*, 10: 20
17. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-Sunnah* (4607)
18. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-fitan 'an Rasūlullah sallallāhu 'alaihi wa sallam* (2226)
19. The 'Ām al-Fīl (Year of the Elephant) is the name in Islamic history for the year approximately equating to 570–571 CE. The name is derived from an event which occurred at Mecca: Abraha, the Abyssinian, Christian ruler of Aksum marched upon the Ka'bah in Mecca with a large army, which included war elephants, intending to demolish it. However, the lead elephant, known as 'Mahmud' is said to have stopped at the boundary around Mecca, and refused to enter.
20. Noble Qur'an 33:32-33
21. Noble Qur'an 24:23-26
22. Noble Qur'an 9:100
23. Noble Qur'an 3:159
24. Noble Qur'an 24:55
25. Noble Qur'an 49:3
26. Noble Qur'an 49:7
27. Noble Qur'an 8:64
28. Noble Qur'an 48:29
29. Imam Abd al-Razzaq al-San'ani, *Muṣannaḥ Abd al-Razzaq*, 10: 296
30. Imam Muslim, *Saḥīḥ Muslim: Kitāb faḍā'il al-ṣaḥābah raḍiyallāhu ta'ālā 'anhum* (2541)
31. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3957)
32. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3789)
33. Imam Al Hakim, *Mustadrak Al-Ḥākim*, 2: 334
34. Imam Muslim, *Saḥīḥ Muslim: Kitāb faḍā'il al-ṣaḥābah raḍiyallāhu ta'ālā 'anhum* (240)
35. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3870)
36. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-manāqib 'an Rasūlullah sallallāhu 'alaihi wa sallam* (3758)
37. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-nikāḥ* (5230)
38. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-ṣulḥ* (2704)
39. Maulana Muhammad Qasim Nanothwi, *Hadiyyah al-Shī'a*
40. Imam Ibn Abidin, *Radd al-muḥtār 'ala al-durr al-mukhtār*, 4:338
41. Imam Al-Ghazali, *Iḥyā' al-'ulūm*
42. Noble Qur'an 48:18

## 16. Mu'jizah, Karāmah, and Siḥr

1. Mulla Ali al-Qari, *Mirqāt al-mafātīḥ sharḥ Mishkāt al-Maṣābīḥ*, 2: 530
2. Noble Qur'an 6:37
3. Noble Qur'an 4:174
4. Noble Qur'an 11:37
5. Noble Qur'an 11:64
6. Noble Qur'an 21:69
7. Noble Qur'an 34:10
8. Noble Qur'an 27:16
9. Noble Qur'an 27:17
10. Noble Qur'an 34:12
11. Noble Qur'an 38:36
12. Noble Qur'an 34:12
13. Noble Qur'an 28:31
14. Noble Qur'an 20:22
15. Noble Qur'an 19:20-21
16. Noble Qur'an 5:110
17. Noble Qur'an 2:23-24
18. Noble Qur'an 17:1
19. Noble Qur'an 8:17
20. Noble Qur'an 11:64
21. Noble Qur'an 17:90-93
22. Maulana Muhammad Qasim Nanothwi, *Rasā'il e Qāsmi*
23. Ibn Kathir, *Tafsīr Ibn Kathīr*, 4:549
24. The story of the Companions of the Cave (Aṣḥāb al-Kahf) is referred to in the Noble Qur'an 18:9-26.
25. Noble Qur'an 18:18
26. Noble Qur'an 19:19-21
27. Noble Qur'an 3:37
28. Imam Al-Alusi, *Rūḥ al-ma'āni*, 1: 338
29. Imam Al-Baghawi, *Tafsīr al-Baghawī*, 1: 99
30. Imam Al-Alusi, *Rūḥ al-ma'āni*, 1: 339
31. Noble Qur'an 2:102
32. Noble Qur'an 2:102
33. Noble Qur'an 2:102
34. Noble Qur'an 8:17
35. Noble Qur'an 21:69
36. This is a summary of a longer explanation by Imam Al-Alusi on the differences between *siḥr* and *mu'jizah* in his tafsīr *Rūḥ al-ma'āni*.
37. Noble Qur'an 20:66-68
38. Noble Qur'an 2:102
39. Imam Al-Tabrizi, *Mishkāt al-maṣābīḥ*, 1: 218

## 18. Types of Fitnah

1. Noble Qur'an 6:65
2. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-ṭahārah* (118)
3. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-īmān* (31)

4. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2908)
5. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-manāqib* (6037)
6. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-fitan wa ash-rāṭ al-sā'ah* (2948)
7. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-fitan 'an Rasūlullah sallallāhu 'alaihi wa sallam* (2210)
8. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-fitan wal-malāḥim* (4243)
9. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-manāqib* (3609); Imam Muslim, *Saḥīḥ Muslim*
10. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-adab* (5006)
11. Ibn Abi Shaybah, *Muṣannaf Ibn Abi Shaybah*, 4:461

## 22. Tawaṣṣul

1. Imam Ibn Abidin, *Radd al-muḥtār 'ala al-durr al-mukhtār*, 5:350
2. Imam Al-Alusi, *Rūḥ al-ma'āni*, 6:128
3. Maulana Khalil Ahmad Saharanpuri, *Al-muhannad 'alā al-mufannad*, 12-13
4. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī*, Book 62: Hadith 3710
5. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi*, Book 61: Hadith 3578
6. Shah Waliullah Dehlawi, *Hujjat Allah al-bālighah*, 2:6
7. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb ṣifāt al-qiyāmah wal-raqā'iq wal-war'a 'an Rasūlullah sallallāhu 'alaihi wa sallam* (2516)
8. Imam Al-Bukhari, *Saḥīḥ al-Bukhārī: Kitāb al-adab* (5973)

## 23. The Significance of Taqlīd in the Sharī'ah

1. Imam Ibn Taymiyyah, *Majmū' al-Fatāwā*, 27: 462
2. Shaykh Abdul-Aziz ibn Baz, *Majmū' fatāwā Ibn Baz*, 5: 150
3. Shaykh Abdul-Aziz ibn Baz, *Majmū' fatāwā Ibn Baz*, 5: 149

## 24. The Search for Truth: Identifying the Factions of Truth and Falsity in Light of the Qur'ān and Sunnah

1. Noble Qur'ān 6:153
2. Noble Qur'an 9:119
3. Noble Qur'an 31:15
4. Noble Qur'an 7:142
5. Noble Qur'an 10:89
6. Imam Muslim, *Saḥīḥ Muslim: Kitāb al-imārah* (1924)
7. Imam Abu Dawud, *Sunan Abī Dāwūd: Kitāb al-fitan wal-malāḥim* (4252)
8. Noble Qur'ān 4:69
9. Noble Qur'an 4:25
10. Noble Qur'an 3:164
11. Noble Qur'an 11:27

## Notes

12. Noble Qur'an 11:27
13. Noble Qur'an 11:54
14. Noble Qur'an 11:53
15. Noble Qur'an 11:62
16. Noble Qur'an 11:62
17. Noble Qur'an 21:55
18. Noble Qur'an 21:59
19. Noble Qur'an 11:91
20. Noble Qur'an 11:91
21. Noble Qur'an 11:91
22. Noble Qur'an 7:88
23. Noble Qur'an 7:109
24. Noble Qur'an 28:38
25. Noble Qur'an 7:123
26. Noble Qur'an 28:36
27. Noble Qur'an 6:25
28. Noble Qur'an 28:68
29. Noble Qur'an 2:87
30. Noble Qur'an 2:87
31. Noble Qur'an 7:146
32. Noble Qur'an 5:13
33. Noble Qur'an 7:146
34. Noble Qur'an 2:74
35. Noble Qur'an 62:5
36. Noble Qur'an 2:61
37. Noble Qur'an 57:27
38. Noble Qur'an 9:31
39. Noble Qur'an 5:73
40. Noble Qur'an 5:72
41. Imam Al-Bukhari, *Sahīh al-Bukhārī: Kitāb aḥādīth al-anbiyā'* (3456)
42. Imam Al-Tirmidhi, *Jāmi' at-Tirmidhi: Kitāb al-īmān 'an Rasūlullah sallallāhu 'alaihi wa sallam* (2641)
43. Noble Qur'an 7:88
44. Noble Qur'an 41:40
45. Noble Qur'an 7:180
46. Noble Qur'an 53:29-30
47. *Taṣawwuf* is the Islamic religious practice that concerns itself with curing the heart of spiritual afflictions and attaining the love and closeness of Allah, the Exalted.
48. Noble Qur'an 39:45
49. Imam Ibn Taymiyyah, *Iqtidā' al-ṣirāṭ al-mustaqīm*, 5:1
50. Imam Al-Bayhaqi, *Sunan al-Bayhaqi al-kubrā*, 1: 114
51. Imam Al-Tabrizi, *Mishkāt al-maṣābiḥ*, 3:309
52. Noble Qur'an 2:137

## About the Author

1. Tablighi Jamaat (called *da'wah* or *tabligh* in some places) is a transnational Islamic Deobandi missionary movement that focuses on exhorting Muslims to be more religiously observant, to encourage fellow members to return to

practicing their religion in the way of the Noble Prophet Muhammad ﷺ, and to invite non-Muslims to embrace Islam.

2. The term *iftā'* refers to providing a *fatwa* (formal ruling of the Shari'ah) on a specific issue.
3. In *taṣawwuf*, a *khalīfah* is a *murīd* (disciple) who has been given the permission of *bay'ah* by a Sheikh.

## ABOUT THE AUTHOR

Mufti Muhammad Na'eem ibn Bashir Ahmad was born on 27 Dhu al-Qa'dah 1394 AH (12 December 1974) in Punjab, Pakistan.

Mufti Muhammad Na'eem Sahab graduated from his matriculation in science at the top of his class from the Government Higher Secondary School in Tulamba, Pakistan. After his matriculation, he had the honor of spending forty days in the work of Tablighi Jamaat<sup>1</sup>. During this time, he was inspired to begin his religious education and joined Pakistan's renowned Islamic institute, Jamia Islamia Imdadia Faisalabad, Pakistan.

He was an excellent student and obtained exceptional grades in the renowned Wifaq al-Madaris exams of Pakistan. During his studies, he also learned the ten *qira'āt* (recitations) of the Noble Qur'an.

Once his Dars-e-Nizami studies were complete, Mufti Muhammad Na'eem Sahab headed towards Pakistan's great Islamic institute, Jamia Darul Uloom Karachi, Pakistan, where he completed a three-year specialization in *ifta'*<sup>2</sup> under the tutelage of Shaykh al-Islam Mufti Muhammad Taqi Usmani.

After completing his further education in Karachi, Mufti Muhammad Na'eem Sahab served as Head of the Dar ul-Ifta at Jamia Ashraf ul Madaris Karachi, Pakistan from 2000 to 2017. He has also taught various subjects in the Dars-e-Nizami curriculum, including the major books of hadith, *fiqh* (Islamic jurisprudence), and Arabic grammar.

Mufti Mohammad Na'eem Sahab is currently Head of Dar ul-Iftā' War Irshad at Madrassah Abdullah ibn Mas'oud, Karachi, Pakistan.

Mufti Muhammad Na'eem Sahab possesses the gift of magnetic speech and writing; the following are his published works which continue to enlighten the Muslim world:

- *Fadhā'il-e- 'īmān* (Urdu)
- *Tafhīm al-fiqh* (3 Volumes - Urdu; Farsi and English translations available)
- *Īmān afroz aḥādīth* (Urdu)
- *Masnūn namāz o maqbūl du'āien* (Urdu)
- *Lughat al-Qur'ān* (Urdu)
- *Mu'allim al-Qur'ān* (Urdu)
- *Īmān afroz du'āein* (Urdu)
- *Mathnawi Maulana Rūm ke 'īmān afroz wāqī'āt* (Urdu)
- *Gulistān-e-Rūmī* (Urdu)
- *Jadīd bahishtī thamar* (Urdu)
- *Tahqīq wa ta'līq 'alā nakhb al-afkār: Sharḥ al-sharḥ Ma'ānī al-āthār* (Arabic)

Mufti Muhammad Na'eem Sahab has benefitted from the spiritual mentorship of three great scholars of the recent past: Shafīq al-Ummah Hazrat Maulana Haji Farooq Sakkharwi<sup>~</sup>, a *khalīfah*<sup>3</sup> of Masīḥ al-Ummah Maulana Masihullah Khan Jalalabadi<sup>~</sup>, Dr. Muhammad Sabir<sup>~</sup>, and Hazrat Maulana Hakim Mohammad Akhtar Sahab<sup>~</sup>, who bestowed upon Mufti Mohammad Na'eem Sahab the honor of his *khilāfah* shortly after Mufti Mohammad Na'eem Sahab entered into his *bay'ah*.

Mufti Mohammad Na'eem Sahab has also had the honor of studying and reading the Ḥadīth under many notable 'ulamā', including the following:

- Maulana Abu al-Hasan al-Nadwi<sup>ؒ</sup>
- Shaykh al-Hadith Maulana Nazir Ahmad, a *khalīfah* of Hazrat Dr. Abdul Hayy Aarifi<sup>ؒ</sup>
- Mufti Mohammed Tayyeb, treasurer of Wafaq ul Madaris Al-Arabia, Pakistan
- Mufti Mohammad Zahid, Shaykh al-Hadith at Jamia Islamia Imdadia Faisalabad, Pakistan
- Mufti Mohammad Mujahid Shaheed<sup>ؒ</sup>

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*"Mufti Mohammad Na'eem Sahab has used his god-gifted skills most excellently. May Allah accept his endeavors and make them beneficial for all."*

**-Maulana Saleemullah Khan Sahab**

*"May Allah make this work of great benefit and let it serve as a source of blessings for the author."*

**-Mufti Rafi Usmani Sahab**

*"This book is beneficial not only for academics and students, but for the common Muslim as well."*

**-Maulana Abdul Hafeez Makki Sahab**

*"The language used to explain the tenets of faith in this book is very apt for contemporary times."*

**-Maulana Abu Ammar Zahid Rashdi Sahab**

*"Tafhim al-Fiqh is a most valuable endeavor in the vast field of Urdu works on fiqh."*

**-Maulana Khalid Saifullah Rehmani Sahab**

*"With his book, Mufti Mohammad Naeem has provided a brilliant example of the contribution that ulamā' ought to make (...)"*

**-Maulana Dr. Abdul Razzaq Iskander Sahab**

