CREED OF ISLAM

Dr. Mufti Abdul Wahid
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- Centre of Fatwa & Research, Lahore

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Al-Hilal Masjid, Chowburji Park,
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Introduction

One should consider that no one has ever remained in this world for ever. He will also die one day, and will find in the Hereafter, only that which he sent forth for himself. It is, therefore, necessary that he attains perfection in his worldly life, so that he may not only save himself from punishment in the Hereafter, but also attain everlasting comfort and peace. Perfection lies in knowing and carrying out the injunctions of Allah, our Creator and Master. His injunctions are of two types:

1. those which require the use of physical body, like acts of worship and human dealings and transactions.
2. those which require only the inward function of the heart. Its examples include believing in the unity of God, and believing in the day of Resurrection, and believing Hell and Paradise to be a literal reality.

For the ease and convenience of the masses the Ulama (scholars of Islam) extracted the first type of injunctions from the Qur'an and Hadith and compiled them separately. This branch of the religion is called Fiqh. The second type of injunctions were separated under the heading of Aqidah (Creed). The knowledge of the creed of Islam is also called Ilm-al-Kalam.

The Imams of Ilm-al-Kalam

1. Imam Abu Mansur Maturidi was from the fourth generation of the students of Imam Abu Hanifa, and died in the year 333 A.H. He was a resident of a village,
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**The Imams of Ilm-al-Kalam**

1. Imam Abu Mansur Maturidi was from the fourth generation of the students of Imam Abu Hanifa, and died in the year 333 A.H. He was a resident of a village,
In the early days of Islam, the science of Aqidah (creed) consisted of those beliefs which were established and substantiated from the Quran and Hadith. Such beliefs are found in the book Fiqh-al-Akbar, written by Imam Abu Hanifa. Although at that time the science was devoid of any philosophical or logical amalgamation, it did include refutation of the beliefs of deviant sects like Mutazila (مutzer) and Khawarij (خارج) so that the masses were protected from their deviations.

The advent of the Mutazila is narrated in the following incident.

A man, named Wasil-bin-Ata, who had joined the class of Hasan Basri started claiming that the perpetrator of a major sin does not remain a momin, but does not become a kafir either, and remains suspended between imaan and kufr. Hasan Basr said (indeed he has separated from us)

From then onwards Wasil and his followers were termed the Mutazila (separate ones) The Mutazila also took pride in this label, believing that the beliefs of the Ahl-Sunnah were false and that they were safely at a distance from them. They also considered themselves to be on exact justice and faith of Unity, and therefore, were proud to call themselves champions of justice and unity of God (اصحاب العدل والتوحید).

For the same reason Zamakhshari, the Mutazili author of Tafsir Kash'shaf, chose for himself the title of Abu-al-Mutzeri (أبو المutzerى). It is interesting to note that this incident encapsulates the essence of the creed of the Mutazila, which was established on the principles of the Quran and Hadith.

2. Imam Abul-Hasan Ash'ari was born in 260 A.H. and died sometime after 330 A.H. He was from the progeny of the holy companion Abu Musa Ash'ari.

These two are the Imams of the Ahl Sunnah in Ilm-al-Aqidah or Ilm-al-Kalam. They differ only in a few matters e.g.,

i. Imam Maturidi held تكوین (takwin) to be a permanent attribute of Allah whereas Imam Ash'ari considered it to be a complement of the attribute of divine power.

ii. According to Imam Maturidi man can perceive the beauty حسن (fiqh) and ugliness فح (فجع) of any action or deed with his intellect, whereas Imam Ash'ari held that they can be known only through the Prophets.

Beauty of a deed means that its perpetrator deserves praise and reward from Allah, and its ugliness means that its perpetrator deserves chastisement and punishment from Allah.

iii. According to Imam Maturidi one should not say "I am a momin (believer) Insha Allah" but should say with certainty and without Insha-Allah "I am a momin." Imam Ash'ari is of the opinion that there is no harm in saying "I am a momin Insha-Allah."

In these differences the Shafi'is follow Imam Ash'ari and are hence called اشهاري (Ash'ira) or الشعري (Ash'aris), whereas the Hanafis follow Imam Maturidi and are hence called Maturidis. Often the Maturidis and Ash'aris are collectively called Asha'ira in comparison to deviant sects.
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Chapter 1:

**BEING AND ATTRIBUTES OF ALLAH**

Allah exists by Himself with His Eternal Being and Attributes. Everything else came into existence from non-existence by His creating it.

History tells us that since the very beginning of mankind until the present day, almost every one believed in the existence of God. Nevertheless, a very small minority persisted and still persists which claims that there is no God, and claims that the universe and all that is within it came into existence and are sustained by virtue of physical laws. This minority also claims that the human brains, terrified by the physical laws, invented the being of God and handed over to Him the management of the entire universe and of their own selves. But this claim of the atheists is itself hypothetical and imaginary and they have no proof to substantiate it.

**The Quran's way of proving the existence of God**

In fact it is an essential part of human nature to believe in the existence of Allah. It is this trait which the Qur'an explained in the following manner:

وَإِذْ أُحِلَّ رَابِيَّ بِنَبِيِّ أَبَيْنَا مُجَاهِدَهُمْ دُرِّتْهُمْ وَأَصْحَبَهُمْ مَعَ آنفَتْهُمْ 

أَلْهَمَّ بِرَبِّكَ قَاوُلَا لِمَ حَدَّسْتُهَا نَبِيُّ مَعَهُمْ (سُورَةُ اسْعَافٍ: 172)

**Categories of beliefs**

The beliefs, mentioned in the books about Islam, are of three categories:

1. Those beliefs which are canonical and categorical. These are further divided into three types:
   i. those which are based on the explicit texts of the Qur'an e.g. the existence of Heaven and Hell and the coming of the Day of Resurrection.
   ii. those which are based on continuous hadith (الخبر المتواتر) e.g. punishment in the grave (عذاب القبر).
   iii. those which are based on the consensus of the ummah e.g. the caliphate of Abu Bakr.

2. Those which are based on intellectual reasoning e.g. the possibility and necessity of prophethood.

3. Those which are based on single reports (الاحرار الاحداد) or are inferred from the Quran and Hadith e.g. the superiority of the Prophets over the angels.
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وَإِذَا أُحِلَّ رَبُّكَ مِن بَنِي آدمٍ مِن ظُهُورِ هُمْ ذُرِّيَّتهُمْ وَأَنْسِهْ هُمْ عَلَى أَنفُسِهِمْ أَلَمْ يَلْهَمْهُمْ فَأَلْهَمْهُمْ بِأَنفُسِهِمْ (سَورَةُ اعْرَافٍ: 172)
And when your Lord brought forth from the Children of Adam, from their loins, their off springs and made them testify of themselves (saying), 'Am I not your Lord? They said, 'Yes, verily we testify.' However, since external factors can at times suppress this natural trait, therefore, Allah warns about it:

Can there be doubt concerning Allah, the Creator of the Heavens and the Earth?"

But when this trait is suppressed to such an extent that mere warning proves insufficient further proof is given from man's personal experiences and other sensory occurrences. Its description is that from the very start of gaining cognition an obvious reality which a man recognises is that, when some things are found properly organised and systematically arranged, it is definitely a work of an intelligent designer. The idea that those things got organised and arranged in that manner just by themselves and by chance never enters his mind.

A debate occurred between a group of atheists and Imam Abu Hanifa ☯. The Imam asked them what they would say regarding a person who claims to have seen a ship which was fully laden with goods and sailed through the ocean without any land visible. Can any credibility be granted to the intellect of this person who avers such illogical thinking?

The reasoning is, thus, that this universe is perfect, flawless, systemized, measured and subject to firm and fixed laws. Since that thing which is perfect, measured and functioning on a set course and pattern, cannot come into existence by itself and depends on a perfectly skilled manufacturer. Hence this universe is also the creation of such a Creator, who is All-Powerful and All-Authoritative. Why should it not be so? One looks at a beautiful and well constructed palace and studies its beautifully carved towers, large well furnished rooms and beautifully arranged gardens and fountains. He then comes to the conclusion that all that came into being by itself, and it was a wind that blew and caused the sand and mortar to mix together and form this beautiful palace. Can any credibility be granted to the intellect of this person who avers such illogical thinking?
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"You can see no fault in the creation of Most Gracious. Then look again: Do you see any rifts."

"He (Allah) has created everything. And has meted out everything in measure."
means to show complete humbleness, which can be performed only before one who is totally perfect in his being and attributes. Such a perfect being is called God and Allah. His perfection implies that He is devoid of all flaws and deficiencies. Thus He must not be deficient in any aspect, nor superfluous, nor helpless, nor overwhelmed and suppressed by anyone.

If, suppose, there are two Gods, then both of them must be of the same calibre. Now there would be several possibilities in the creation and management of the universe.

1. There is complete amity between the two, but then:
   i. the work could not be accomplished by one alone, and is completed by both of them together. In this case it is apparent that neither of the two is perfect in power and authority.
   ii. each one could execute the whole task on his own, and therefore only one does the task and the other remains idle. In this case there remains no need for the other God and he proves to be superfluous. It has been stated above that God can be only that who is not superfluous and is, rather, inevitable for the existence and running of the universe.

2. Occasional differences occur between them and in the resulting confrontation:
   i. one God subdues and surrenders His authority to the other. He cannot be God.
   ii. each of them tries to implement His plans with equal and parallel strength. It is obvious that in such an ocean. The ship started at one end and the goods got loaded themselves. The ship then sailed to its destination, through the rough waters, by itself without the expertise of any captain or sailor. On the other end again the goods got un-loaded themselves.

The atheists exclaimed that such an occurrence is contrary to logic and that no sane or intelligent person will ever accept such a yarn. The Imam lamented over their intelligence and asked them that if it was not possible for a ship to sail the seas without a sailor how was it possible for the ship of this universe to function without a navigator. At this the atheists were taken aback and everyone of them repented and entered the fold of Islam.

**BEING OF ALLAH (ذات الله تعالى)**

Regarding the essential Being of Allah, nobody knows its details. Therefore, there is no need to ponder over it. However, some description of the Attributes of Allah is known.

**Allah is One and Unique**

The Qur'an claims:

"Say: He is Allah, the One."

The Qur'an gives a proof on the unity of Allah as thus:

"If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered."

For further explanation, it is said that worship (عبادة)
means to show complete humbleness, which can be performed only before one who is totally perfect in his being and attributes. Such a perfect being is called God and Allah. His perfection implies that He is devoid of all flaws and deficiencies. Thus He must not be deficient in any aspect, nor superfluous, nor helpless, nor overwhelmed and suppressed by anyone.

If, suppose, there are two Gods, then both of them must be of the same calibre. Now there would be several possibilities in the creation and management of the universe.

1. There is complete amity between the two, but then:
   i. the work could not be accomplished by one alone, and is completed by both of them together. In this case it is apparent that neither of the two is perfect in power and authority.
   ii. each one could execute the whole task on his own, and therefore only one does the task and the other remains idle. In this case there remains no need for the other God and he proves to be superfluous. It has been stated above that God can be only that who is not superfluous and is, rather, inevitable for the existence and running of the universe.

2. Occasional differences occur between them and in the resulting confrontation:
   i. one God subdues and surrenders His authority to the other. He cannot be God.
   ii. each of them tries to implement His plans with equal and parallel strength. It is obvious that in such an ocean. The ship started at one end and the goods got loaded themselves. The ship then sailed to its destination, through the rough waters, by itself without the expertise of any captain or sailor. On the other end again the goods got un-loaded themselves.

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circumstances, nothing will gain existence. And if perchance something does come into existence it would be destroyed because of the combat between the two.

The result is that if there were two Gods there would have been no universe at all.

One can assume that both deities voluntarily united in the creation and management of the universe and they jointly divided it between themselves in such a manner that neither of them voluntarily interferes in the work of the other.

The answer to this assumption is that whatever quality and attribute we consider to be perfect, it demands its complete manifestation because a person with an attribute is known to be possessing it only in the amount manifested. The Zoroastrians believe in two gods Yazdan, the creator of good, and Aharman, the creator of evil. How can one know that Aharman possesses the same power to create good as Yazdan has and vice versa? So if there were two deities and each possessed perfect and equal power, it would have been necessary for each of them to exhibit His full power. This would have been possible only when each of them acted against the work of the other. In such a situation destruction of the universe was a must.

ATTRIBUTES OF ALLAH

Imam Abul Hasan Ash'ari categorized the attributes of Allah into two types - Personal Attributes (الصفات الفعلية) and Operational Attributes (الصفات الذاتية).

Allah is Eternal

He is Eternal and Ever lasting. There is no starting point of His existence. There never was a time when He was nothing and then came to existence.

The Quran says:

"He is the First and the Last." (سورة حديد:3)

The reason is that the existence of God is a must and is the demand of His Being. If He attained existence after nothingness it must have been due to some foreign factor which was essential for His existence and when that was found only then Allah came into existence. However it cannot be so because Allah needs nothing at all and so it is necessary that Allah was always existent. There is no other thing in the universe with such an attribute.

Allah has no off spring

When Allah has no partner it follows that Allah has no son or daughter as well. The reason is that the off springs are of the same species as that of their father.
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always the Creator, even before the creation came into existence. The reason is that the basis of creation, according to Imam Ash'ari, is the attribute of Power, and according to Imam Maturidi, it is the attribute of Takwīn, and both these basic qualities are eternal and ever-existing. Thus, since the ability to create existed before Allah created something, it is true to say that He was the Creator even before He created the universe. To make it more clear one can take the example of a cook. After acquiring the art of cooking and preparing food he is entitled to be called a cook although after that he may not have yet prepared a single dish. Thus, the work of creation is not a pre-requisite of being the Creator.

Attributes of Allah are not subsequent

The attributes of Allah did not exist one after the other, that is it was not so that a certain attribute came first and another at a later time. All His attributes are from times unending and are ever-existing. Thus it is not correct to say that He attained knowledge before power, or He attained life before knowledge or vice versa. He, from eternity, has always existed with all the attributes.

The Attributes of Allah are neither His Being nor apart from it

Two things being actually one means that the manifestation of their meanings is one in all respects.

One thing being apart from another means that one can exist apart from the other.

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They are not one because they do not manifest in one in all respects whereas in fact the attributes are an addition to a being. Hence the attributes of Allah are not His actual Being.

They are neither apart because none of the two can exist without the other. His Attributes cannot exist without His Being because the attributes are always dependent on the being. Similarly Allah's Being cannot be without His attributes, because without them the Divine Being will be imperfect and deficient and that is impossible.

Some detail about Allah's basic attributes

1. Attribute of life:

Allah is alive and has the attribute of life. In the Qur'an Allah refers to Himself as (اللَّهُ الْقَيْمُ) (The Living, the Sustainer).

The reason being that one who is not alive can do nothing, what to think of creating the universe. His life is eternal and there is no possibility of death or extinction.

2. Attribute of hearing:

Allah has the attribute of hearing and listening. He listens to the voices of the entire creation all at one time. His listening to one sound does not hinder His hearing another. The various languages and dialects of the world do not put Him into confusion or doubt. At any given split

3. Attribute of sight:

Allah possesses the attribute of sight with which He looks at all His creation. He sees every thing whether it is in pitch darkness or in bright light, whether it is near or far and whether it is minute or gigantic, He sees the whole of creation all the time. Absolutely nothing is hidden from Him at any time. This attribute of Allah is mentioned in the Qur'an in many verses

"Indeed He sees everything."

4. Attribute of knowledge:

Allah is All knowing. Absolutely nothing in the earth or heavens is hidden from His perfect knowledge. Not even an atom's knowledge is hidden from Him, and therefore apparent and hidden things are the same for Him.

Whatever has occurred, or is occurring or will occur, Allah has their perfect and detailed knowledge from
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5. Attribute of intention and will:

Allah possesses the attribute of intention and will. Anything which comes into existence or becomes extinct at a specific time and in a particular way is all because Allah willed it so. The proof is that this universe, with its intricate systems, the study of which astonishes and bewilders the thinkers, could not have occurred haphazardly and without the will of some high intellect, possessing unlimited knowledge. Involuntary tremors of the hands certainly do not produce any praise-worthy piece of art.

Whatever Allah wills happens and what he does not will does not happen. It is not possible that a thing which Allah wills to happen may not happen. Allah describes Himself in the Qur'an as:

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The wills and intentions of all angels, devils, jinns and humans, are created by Allah and are subservient to His will. The Qur'an says:-

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eternity. He has known since eternity that a particular person will at a particular time carry out a particular act.

His knowledge is so perfect and intricate that it encompasses the lightest movement of a gnat whether it be above the seven heavens or below the earth. He is even aware of the minutest whisper and inspiration which enters the heart of man.

This is necessary because creating the universe and maintaining it and fulfilling the needs of every creation, would have been impossible without such a perfect knowledge. It is stated in the Qur'an:

\[\text{He knows all that enters the earth and all that emerges therefrom and all that comes down from the sky and all that ascends therein, and He is with you wherever you may be. And Allah sees what you do.}\]

\[\text{O my dear son! Lo! Though it be but the weight of a grain of mustard, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtle, Aware.}\]
**Creed of Islam**

Of whom there are some to whom Allah spoke, while some of them He exalted (above others) in degree.

> And We said: O Adam! Dwell you and your wife in the heaven.

According to Ahl-al-Haqq (اهل الحق), the scholars of right path) that speech which is the attribute of Allah is not composed of letters and voice. It is His internal speech and is called Kalām-nafsi (الكلام النفسي). The speech is actually the subject matter which is present in the minds of the people. In this regard the Arab poet Akhtal says:

ان الكلام لى الفواد وانما جعل اللسان على الفواد ديلًا

Indeed speech is in the heart (or mind) and the tongue serves only as an interpreter of the heart (or mind).

We interpret that which is in our hearts at times with our vocal speech, at others by writing, and still at others by gesture. For our vocal speech we depend upon words, letters and voices. But Allah is free of any such dependency, and unlike us He does not speak with letters and voices.

When Allah speaks to someone, He speaks as he spoke to Moses (الكلام)

> O Musa (Moses)! I have chosen you over mankind for My message and for My speech (unto you).

The answer is that the will of God comprises of thousands of wisdoms and considerations because He is All-wise, and no action of the All-wise can be devoid of wisdom, whereas the action of man can be without any wisdom and therefore be evil.

Here another doubt arises that when the wills of the humans are subservient to Allah's will it leads to fatalism. The answer is that God wills that when an idea of doing a deed gets into a man's head he should, with his own free will, voluntarily turn it into a firm resolution to act and direct his energy towards it. Every man's intuition is a sufficient testimony of his free will because he finds himself free and not bound in doing or not doing his deeds.

6. Attribute of speech:

Allah has the attribute of speech from eternity. However His speech is not like ours. The Qur'an testifies thus

> امَّامَسِى إِنِّي أَتَّبِعُ مَعَكَ فَأَخْلِعْ تَعْلِيَّكَ إِلَّا بِالرَّوَّادِ المَقْدُسِ طَوْرًا ۚ وۖ إِنَّا أَخْرَجْنَاهُ مَثَلًا لِلِّبَيْنِ إِنِّي أَنَّى الفَزْرَ بِكَ لَنَّا ۚ وَأَقِمَ الصَّلَاةَ وَأَحْرِبَ الْوُسْعَةَ وَأَنْفُقْ فِي مَالِكَانِ ۖ لِيْكَرُو ۖ إِنَّ السَّاعَةَ أُحْيِى أَخْيَاهُ اسْتَقْبَلْتُهَا بِيَدِي ۚ كُلُّ نَفْسٍ بَصَرُّ يَتَبَيَّنُ بِهَا ۖ وَكَذَّبْنَا ۖ أَنْ تَوَفَّنَّا مِنْهَا مَا أَنَا بِهَا وَانْتَهِ أَحَبَّهَا تَرَذُدۖۚ وَمَا أَنَا بِهَا يَبِينُكُمُ الْبَيْنُ (سورة طلحة:14)

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تَمَوَّلَى إِني آتُكُم مَّلْوَقَتْلَكُم بِالْهَيْبَةِ الْمُقَدْسَةِ طُورُهُ وَآتَيْنَاهُم مِّن نَّعَمِي وَأَيُّهَا النَّاسُ لَا تَكُنُّ لَكُمْ فِي خَيْرٍ مِّنِّي وَاتَّبِعُنِّي لَيَلَّوَّنَّكُم بِتِلْكَ الْكُلِّمَةِ الْمُقَدْسَةِ تَمَوَّلَى إِني آتُكُم مَّلْوَقَتْلَكُم بِالْهَيْبَةِ الْمُقَدْسَةِ طُورُهُ وَآتَيْنَاهُم مِّن نَّعَمِي وَأَيُّهَا النَّاسُ لَا تَكُنُّ لَكُمْ فِي خَيْرٍ مِّنِّي وَاتَّبِعُنِّي لَيَلَّوَّنَّكُم بِتِلْكَ الْكُلِّمَةِ الْمُقَدْسَةِ

O Musa (Moses)! I have chosen you over mankind for My message and for My speech (unto you).

6. Attribute of speech:

Allah has the attribute of speech from eternity. However His speech is not like ours. The Qur'an testifies thus

يَأُمُوسَى إِني أُصْفَحُتُكُم عَلَى النَّاسِ يُرْسَلُونِي وَيَكُلُّمُونِ
(Sورة اعراف: 144)

O Musa (Moses)! I have chosen you over mankind for My message and for My speech (unto you).
ii. that which occurred with e.g. Moses at a prescribed time.

Imam Ash'ari says that the second type is also ever existent and ever-ancient (قديم) and because of it Allah is Ever-speaking (متكلم). But when the specific addressee comes into existence and reaches a particular state this speech gets associated with him. Thus when Moses attained existence and reached a particular place, the eternal speech got associated with him.

Most Maturidis say that it is stated in the Quran

وَكَلَّمَ اللَّهُ مَوْسِىَ تَكْلِيماً (سورة نساء:164)

And Allah spoke directly to Moses.

and taklīm (to speak) is applied only when one addresses and the other listens. Therefore, although the second type of speech is ever-existent too, but the word Mutakallim (متكلم, speaker) will be applicable for Allah only when Musa was addressed and he listened.

The Qur'an

The Qur'an is also the internal speech and kalam-nafsi of Allah, but since man in his reciting and listening is dependent on words and voices Allah clothed His kalam-nafsi in the form of words and letters so that all humans may be able to recite and listen to it.

Shaikh Ahmad Sirhindi wrote:

The Qur'an is the kalam (speech) of Allah, which He has clothed in words and sounds and revealed to our Holy Prophet (ﷺ) By it He addressed the human beings with His injunctions and prohibitions. We interpret our internal...
O Moses!
Lo! I, even I, am your Lord. So take off your shoes, for 
lo! you are in the holy valley of Tuwa.
And I have chosen you, so hearken to that which is 
inspired.
Lo! I, even I, am Allah. There is no God save Me. So 
serve Me and establish worship for My 
remembrance.
Lo! the Hour is surely coming. But I will keep it 
hidden, so that every soul may be rewarded for that 
which it strives.
Therefore, let not him turn you aside from (the 
thought of) it who does not believe in it but follows 
his own desire, lest you perish.
And what is in your right hand, O Moses?

There are a few things which need to be taken into 
consideration:

1. Imam Ash'ari and Imam Maturidi both say that 
kala\textsuperscript{m-nafsi} (internal speech) of Allah can be heard even 
though it is contrary to the norm.

2. When Allah spoke to Moses \textsuperscript{7}, Imam Ash'ari holds 
that Moses heard Allah's kalam-nafsi (internal speech)itself, whereas Imam Maturidi says that he heard a voice 
interpreting Allah's kalam-nafsi.

3. Moses \textsuperscript{7} is called Kalim-ullah because Allah spoke 
to him without the medium of an angel or a script.

4. Allah's speech is of two types:
   i. that which comprises of injunctions and prohibitions 
      like the speech that is present in the Books of God. It is 
ever-existing and ever-ancient (قديم) from infinite times.
hidden speech through the medium of our tongues by clothing it with words and voices and thereby express our hidden ideas and objectives. Allah, merely with His power and without needing and using a physical tongue, clothed His kalām-nafsi (internal speech) with His kalam-lafzi (verbal speech). He gave it words and sounds of His own selection, and revealed it to His prophet. In this way He expressed His injunctions and prohibitions. Hence calling both types of kalam (nafsi and lafzi) as kalam-ullah (speech of Allah) is literal and not metaphorical.

In short, the word kalām ilahi (divine speech) is used in following two different meanings:
1. That which is the eternal and ever lasting attribute of Allah i.e. His kalām-nafsi.
2. That which is in the form of words selected by Allah, and which clothes His kalam-nafsi i.e. His kalām-lafzi.

Thus we can say that Qur'an is the name for both its words and meanings.

However the recitation, listening and calligraphy of Qur'an are originated (haadith, حداث) and created because these are the words and signs which are used by man, and are all haadith ( حداث) and created.

7. Attribute of Power:
1. Allah is Omnipotent. Nothing is beyond His power and ability and there is no question of any inability or weakness in Him. He can render existing things extinct and vice versa. The Qur'an says,

Verily Allah has power over every thing.
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   \]

   \[
   ﴿٤٠﴾
   \]

   Verily Allah has power over every thing.
It is a disrespect to state that Allah has no power over the essential and impossible things. Instead it should be said that these things are not able to accept the effect of divine power. The reason is that respect of the Almighty is mandatory and, therefore, one has to abstain from describing Him in a manner which ascribes some deficiency towards Him.

Ignoble actions, like going contrary to one's own promise or threat, and narrating the untrue, are amongst the possible things. Hence Allah has the power to go against His promise and threat and to narrate the untrue, but Allah never does so and will never do so.

An example is that in the Qur'an, Allah has stated that Pharaoh (Pharaoh), Haman (Furun), and Abu Lahab (Abulbeh) are destined for the fire of Hell. This statement is definite and Allah will never go against His words, but this does not imply that Allah is devoid of power and authority of forgiving them and letting them go to Paradise. He certainly has the power to enter them into Paradise if He wills, although He will not do so. So the Qur'an says:

وَلَوْ شِئْنَا لَا كَيْنَا كُلَّ ۖ نَفْسٍ مَّفْلُوْدًا (سُورَةُ سَجْدَةٍ: 13)

And if We had so willed, We could have given every soul its guidance.

From this verse it is clear that if Allah wills He can make all men the believers and then enter them the Paradise. Thus it is understood that Allah has the power to go contrary to His threat, although He will not do so.

Following are the explicit proofs on that the above-mentioned unbefitting things are not impossible.

1. The Qur'an says Isa (Jesus) will say on the day of Qiyamah:

إِنْ تَعَذَّبُونَهُمْ فَإِنَّكُمْ بِذَٰلِكَ تَعْظَرُونَهُمْ إِنَّكُمْ أَنتَ الْقَدَّاسُ الْحَكِيمُ (سُورَةُ مَائِدَةٍ: 118)

If You punish them, lo! they are Your slaves, and if You forgive them (lo! they are Your slaves) Lo! You, only You are the Mighty, the Wise.

And if We had so willed, We could have given every soul its guidance, but the word from Me (concerning eveil-doers) took effect that I will fill hell with jinn and mankind together."

The word which took effect was said in reply to Iblîs (satan) when he said:
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وَلَوْ شَيَّنَا لَا كَيْنَا كُلّ نَفْسٍ هَذَا وَلَكِنْ حَقَّ الْقُوْلُ مُبْنِيٌّ لَأَمَلِّنَّ جَهَنَّمَ مِنَ الْجَحَمَّةِ وَالْيَتَّاَسِ أَحْمَمْنَ (سُورَةُ مَائَاتٍ: 13)

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oppressing and speaking untrue whereas they are impossible. The reason is that their impossibility is not acceptable because oppressing and speaking untrue are those possibilities which are under the power of Allah.

**An objection:**

Going contrary to His threat is a matter of forgiveness and mercy which is not unbecoming. However, as far as going against a promise, committing oppression or telling a lie are surely so, and cannot be attributed to Allah. Thus He has no power and authority over them.

**Answer:**

In a hadith the Holy Prophet ﷺ narrated that Allah says,

وا عبادى اني حرمت الظلم على نفسي

O My slaves, indeed I have prohibited oppression for Myself.

This He said as a praise for Himself, and praise is deserved on a voluntary deed, i.e. one which a person has the power of both doing it and not doing it. If Allah did not have the power of oppressing he would not have praised himself for going against it. Thus the fact is that Allah has the power and ability to do the above mentioned unbecoming things, but He never does them and will never do them. This is the belief of Ahl-Sunnah and has been expressed in Musāmarah, a book on Islamic creed, as follows

اما ثبوتها ائ القدرة على ماذكر تم الامتناع عم متعلقها اختيارا فهو

It means that if You punish them for their shirk (شرك polytheism) and evil beliefs You have the authority to do so because they are Your slaves and You are their Master and Owner, and the master has every right to punish his slaves for their ill-deeds. And if you forgive them still You have the authority to do so because You are Omnipotent and You can forgive. You are Wise too, therefore, Your forgiveness will be in conformity with Your wisdom and will be free from ugliness.

Moreover, Allah mentioned His code in the Qur'an thus

إنا الله لا يَحْفَرُ أن يَشركَنِ يَسُورَةَ نسأة:48

Lo! Allah does not forgive that a partner should be ascribed to Him.

Inspite of it Isa (Jesus ﷺ) will request Allah that if You forgive these mushriks (polytheists) against Your code, You have the authority to do so because You have the power to do all things including forgiving them.

Commenting on this verse Baidhawi ﷺ writes,

وعدم غفران الشرك متقضى الوعيد فلا امناع فيه لذاتهـ

Allah will never forgive polytheists (شرك). It will be because of His threat and not because pardoning them is impossible for Him.

2. It is stated in Sharh Mawāqif:

لايقال أنه يستلزم جوازهما وهو أيضا محل لنا نقول استحالته ممنوعة

كيف وهم من الحمارات التي تشتملها قدرته تعالى-

It is not correct to say that the possibility of Allah forgiving a polytheist leads to the possibility of Allah
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The belief of Asha'irah (Ahl Sunnah) is that Allah has the ability to do the above-mentioned (unbecoming deeds) but He, with His authority, never does them.

8. Attribute of Takwīn (genesis)

According to Imam Maturidi this attribute is also ever-existing and ever-ancient (قديم). The influence of this attribute is that when the time, specified in the eternal knowledge of Allah, for the existence of an object arrives, Allah through this attribute brings that object into existence.

Creating an object, providing sustenance to living beings, giving shapes and forms to both living and non-living creation and giving life and death are all manifestations of this attribute.

Imam Ash'ari does not consider takwīn as an independent and permanent attribute, rather he considers takwīn and its corollaries as manifestations of the attribute of divine power.

Possibilities, their characteristics and their effects are all creations of Allah

In the Qur'an Allah says about Himself:

The Creator of everything.

Therefore, every possible thing, whether it is on the earth or in the heavens, whether it is an atom or a star and whether it is beneficial or harmful, it comes into existence by the creation of Allah. Similarly the characteristics, qualities and effects of created objects are also by His creation. If an object has a hot or cold temperament it is because of His creating it so. Just as the existence of fire and water are because of His creating, similarly the heat of fire and coolness of water are also His creation. Nothing in the universe has spontaneous existence.

Just as Allah created all things and their characteristics, similarly He can make them extinct whenever He wills. He can take away the heat from the
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We said: O fire, be coolness and peace for Ibrahim.

Not only the existence, but also the survival of objects and their characteristics is dependent on the attributes of Allah. Whenever He wills He can make them extinct.

He is the One who created causes and their effects. A thing does not become a cause or an effect spontaneously or by itself. It is only by the will of Allah. And whenever He wills He can remove the effect from a cause and create an effect without a cause.

Allah is the Creator of all human deeds

The deeds of the human beings whether good or evil, are all Allah's creation and subject to His will. He is pleased with good deeds and displeased with evil deeds. This is explained by the fact that a human deed is dependent on the following:
1. The relevant limbs are in order and be intact.
2. Man directs his energy and power towards the deed.
3. Allah's act of creation.

The Qur'an says:

Allah burdens not a soul beyond its capacity.

Therefore, Allah does not burden the man with what is beyond his power and potency whether:
1. it may be impossible in itself, like commanding him to combine the two opposites e.g. to sit down and stand up at one and the same time.
2. it may be possible in itself but the man may not have the power to do it easily e.g. commanding a man with an amputated leg to pray while standing.

The two meanings of power and ability

1. Soundness of limbs and existence of the other necessary means.

On the basis of this meaning man is burdened with the commandments of God. A person who does not have the limbs or other means necessary for performing a particular commandment is considered not having the ability to perform that deed. A person who has the limbs and other prerequisite abilities sound and intact is said to have the ability to perform that deed.

The Qur'an states

And pilgrimage to the House is a duty to Allah for mankind, for whom who can find a way towards it.
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\text{لا يُكِفِّلُ اللَّهُ نَقْصًا إِلا وَسْمَعَهُ} (59:286)\]

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i. it may be impossible in itself, like commanding him to combine the two opposites e.g. to sit down and stand...
all human deeds, whether good or evil. Creation needs will and ability. Hence all human deeds, good and evil, are subject to Allah's willing them.

The Mutazila claim that creation of evil is itself evil and Allah does not will evil.

Ahl-Sunnah say that God's willing an evil and creating it is not itself an evil, because there is a great wisdom behind it. A man committing an evil deed is evil because his purpose behind it is evil. This fact is explained in an example.

A, for no reason, oppressed B who had at some time oppressed C. At that time C was too weak to take revenge from B. Now it was Allah's will firstly that A should oppress B so that B gets the punishment for his previous guilt, and secondly that A should later on repent for his oppression and enjoy the reward for that.

The Quran bears a testimony to Allah willing evil:

\[96\]

And whomsoever it is His will to send astray, He makes his bosom close and narrow.

Since in the mankind kufr (disbelief) and other evil deeds are far more numerous than the deeds of imaan and righteousness, Mutazila's belief leads to two false consequences:

1. that majority of the human deeds are contrary to and in conflict with the will of Allah.
2. that Allah is unable to get His will implemented.

These consequences can never be true because:

That power which is utilized in doing kufr is the very power which could be utilized in making Iman. It is just the same power but the difference comes from where it is used i.e. for a good deed or for an evil deed. Thus a muslim and a kafir both have the same type of power, but the difference between the two is that a kafir utilises that power in kufr and disobedience at the expense of iman and obedience and therefore deserves chastisement and punishment.

However, man's power, in its both meanings, is not sufficient to bring about the existence of deeds.

The fact is that when one resolves to do a deed his only contribution to its existence is that he directs his energy and power to use his limbs. This is called man's kasb. When this is done, Allah creates that deed. It is stated in the Qur'an,

\[125\]

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Allah has created you and that which you do.

The Mutazilas were of the view that man himself is the creator of his deeds and actions. But the above mentioned verse proves this view to be false.

Human deeds, good and evil, are all subject to Allah's will

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**One must be respectful in attributing things to Allah:**

It is a disrespect to attribute only evil to Allah. Therefore, it is not allowed to call Him the Creator of evil (خلق الفذورات or the Creator of filth and swine (خلق الفذورات والفجورات)).

The issue of respect and disrespect can be easily understood with an example. A person's father is also his mother's husband. When introducing his father to someone the respectful way is to say that he is his father and it is a disrespect to say that he is his mother's husband although it is true in fact.

**Nothing is primordially eternal except Allah and His basic Attributes**

Some philosophers claim that matter is also primordially eternal and ever-existent. It is just a fallacy. Initially there was nothing except Allah. He created the matter and the universe and gave them existence after nothingness.

**Relation of the universe with Allah:**

Shah Ismail Shaheed described the subject in his book Abaqat, which is in Arabic. Munazir Ahsan Gilani简化了 it in his book Ad-deen-ul-qayyim (الدين القيم) which is in Urdu. It is as follows.

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The Muslim philosophers and sufis (mystics) are of the view that when a man perceives a thing through his
senses, he attains an ability to create it in his mind with his imaginative power.

Ibn Arabi stated in his book al-Futuhat al-Makkiya (الفتوحات المكية)

بالوهيم يخلق كل أنسان في قوة خياله مالا ووجود له إلا فيها

With his imagination man can create in his mind those things which he has perceived and are stored in his subconscious.

We call it, metaphorically, the creative process of man.

When a person intends to create a particular mosque in his mind, he first of all brings it into his mind and secondly gets completely absorbed in imagining it. As a result the mosque appears to be present before him. It is just like a dream in which the sleeping man's mind, while it is completely cut off from external perceptions, is totally absorbed in viewing things which are present in his subconscious.

The relations which a man has with his imaginary creation are similiar to those which Allah has with universe.

Relation 1:

Man has no matter in his mind. He has in it only the percepts. With his will and imagination he gives those percepts an existence in his field of imagination and thus creates them. In the same way there was initially no matter. Allah, merely with His will and power, created the universe. The Quran describes it.

Relation 2:

To annihilate his imaginary creation man needs nothing more than just deviating his attention which takes no time. Its destruction leaves no residue. The same is the case with Allah. The Quran says;

وَمَا أَمَرَ السَّاعَةَ أَلاَّ كُنَّا بِالْبَصَرِ أَوْ هُوَ أَقْرَبُ (سُورَةُ نَحْلِ: 77)

And the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still.

Relation 3:

Man's imaginary creation requires his constant concentration for its survival. Even with a little doze it remains no more. Similarly Allah did not only create the universe but He constantly maintains it. If He diverts His attention from the universe it will immediately become extinct. The Quran says,

اَلَّهُ لَنَّا إِلَّا هُوَ الْحَيُّ الْقَيْمُ لَا تَأْخُذُهُ سِيَةٌ وَلَا نُوْمٌ (سُورَةُ الْبَقْرَةِ: 255)

Allah! There is no God save Him, the Alive, the Sustainer. Neither slumber nor sleep overtakes him.

Relation 4:

If Zayd creates an imaginary mosque in his mind, neither Zayd turns into that mosque nor mosque changes into Zayd.
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If Zayd creates an imaginary mosque in his mind, neither Zayd turns into that mosque nor mosque changes into Zayd.
Similarly when Allah created the universe neither Allah turned into it nor it turned into Allah.

Relation 5:
Just as the existence of the imaginary mosque in Zayd's mind is not apart from Zayd's existence and will, similarly the existence of the universe is not apart from the existence and will of Allah.

Relation 6:
Zayd finds himself near each and every part of his imaginary mosque and does not find himself absent from its internal and external sides too. The Quran states the same about Allah,

\begin{align*}
\text{i.} & \quad 
\text{He is the First and the Last, and the Outward and the Inward.} \\
\text{ii.} & \quad 
\text{The Beneficent One, Who is established on the Throne.} \\
\text{iii.} & \quad 
\text{We are nearer to him than his jugular vein.} \\
\end{align*}

Relation 7:
A mosque is a huge building. When Zayd creates it in his mind he does so with all its expanse. Still Zayd encompasses its each and every part. The Quran describes the same about Allah,
Similarly when Allah created the universe neither Allah turned into it nor it turned into Allah.

**Relation 5:**

Just as the existence of the imaginary mosque in Zayd's mind is not apart from Zayd's existence and will, similarly the existence of the universe is not apart from the existence and will of Allah.

**Relation 6:**

Zayd finds himself near each and every part of his imaginary mosque and does not find himself absent from its internal and external sides too. The Quran states the same about Allah,

\[ \text{He is the First and the Last, and the Outward and the Inward.} \]

\[ \text{The Beneficent One, Who is established on the Throne.} \]

\[ \text{We are nearer to him than his jugular vein.} \]

**Relation 7:**

A mosque is a huge building. When Zayd creates it in his mind he does so with all its expanse. Still Zayd encompasses its each and every part. The Quran describes the same about Allah,
intellect and comprehension, and only Allah knows their real meanings.

Imam Abu Hanifa stated in his book al Fiqh-al Akbar:

َفَمَا ذِكَرَ اللهُ تَعَالَى فِي الْقُرْآنِ مِن ذِكْرِ الْوُجْهَ وَالْيَدَ وَالنَّفْسِ وَالعِينَ فِيهِ صَفَاتٌ وَلَا يَقْلُ إِنْ يَدَ قِدْرَتِهِ أوْ نَعْمَتِهِ لَانَ فِيهِ ابْتَالُ الْصَّفَةَ وَهُوَ قُولُ أَهْلِ الْقُدْرَةِ وَالْعَتْزَالِ وَلَكِنْ يَدُ صَفَتِهِ بَلا كِيفِ

That which Allah has mentioned in the Quran as His Face, Hand, Soul and Eye are actually His permanent and separate attributes. It is incorrect to say that His Hand means His power because to denote it the word power itself has been used. While considering the possibility of the Face and the Hand etc, being separate attributes, it is not fair to negate them and use them in far-off meanings.

A deviant sect, called Mujassima, avers that Allah has a Hand, a Face and a Shin (ماضق (ماضق) (masa'q) (masa'q) (masa'q) (masa'q)) similar to those of the human beings, and He sits on His Throne just as a human king sits on his throne. This sect has completely forsaken the above mentioned statement of the Quran.

Nothing is like Him.

Thus it is indispensable to adopt some metaphorical meaning.

Mutazila's claim and their arguments are both false. The reason is that we know very little about the Attributes of Allah, and it is possible that some Attributes of Allah may be intricate for us i.e. their meanings be firmly concealed and unknown. Therefore the Ahl-sunnah believe that Allah has a Face and a Hand, but they are as is appropriate for Him, and are totally unlike those of the creation. Their exact reality is beyond the scope of human
imam Abu Hasan Ash'ari and some others are of the view that these are from amongst the attributes of Allah and therefore, they name them 'intricate attributes.'

Others of the Ahl-sunnah say that since their meanings are not known they do not deserve to be called attributes. They name them just intricates.

The Mutazila claim that it is a must to do taweel (interpretation) i.e. to forego their literal meanings and to give them some suitable metaphorical meanings. Thus it is necessary that يد (Hand) stands for Allah's power and possession, and وجه (Face) stands for the Divine Being.

Their argument is that these Quranic words cannot be meaningless. They must have meanings either literal or metaphorical. But their literal meanings are applicable only on the creation, and to apply them to Allah implies resemblance between Allah and His creation whereas the Quran negates it,

Nothing is like Him.

Thus it is indispensable to adopt some metaphorical meaning.

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Imam Abu Hanifa stated in his book al Fiqh-al Akbar (الفقه الامبر):

فما ذكر الله تعالى في القرآن من ذكر الوجه والنفيس والعين فهو له صفات ولا يقال ان يده قدرته أو نعمته لان فيه ابطل الصفه وهو قول اهل القدر والاعتزاز ولكن يده صفته بلا كيف

That which Allah has mentioned in the Quran as His Face, Hand, Soul and Eye are actually His permanent and separate attributes. It is incorrect to say that His Hand means His power because to denote it the word power itself has been used. While considering the possibility of the Face and the Hand etc, being separate attributes, it is not fair to negate them and use them in far-off meanings.

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Names are of two types: personal and descriptive. For example, Zayd is the personal name of a man which denotes his person. If he is a man of learning and knowledge, he is also called an ālim or a scholar, and if he has a good intellect, he is also called an intellectual or hakeem. These are his descriptive names which denote his qualities. Similarly, the names of Allah are of the same two types.

The personal name of Allah is Allah.

His descriptive names are His all other names.

Instructions regarding descriptive names of Allah:

i. It is permitted to use those names which are mentioned in the Quran and Hadith, both as a noun and as an adjective.

ii. The names which are not mentioned in the Quran and Hadith, like Qadeem (primordially ancient) and Wajib-ul-wujud (He whose existence is necessary), about them:

   a. Imam Abul Hasan Ash’ari ☪ says that they cannot be used either as a noun when addressing Him like O’ Qadeem or as an adjective like Allah is Qadeem.

   b. Imam Ghazali ☪ and Imam Razi ☪ say that they should not be used as a noun but can be used as an adjective.

Instructions regarding personal names of Allah:

The personal names of Allah, in whatever language they may be, can be used freely e.g. God in English and Khuda in Urdu and Persian. The instructions mentioned for descriptive names of Allah, do not apply on His personal names.

List of the names of Allah:

The descriptive names of Allah are countless. The 99 names, enumerated in Hadith, are the basis of all of Allah’s attributes. These are:

1. آللل (Allah): It is the personal name of God and is specific for Him only.
2. أرحنم (Ar-Rahman): The Beneficient.
3. أرحنم (Ar-Rahim): The Merciful.
4. المكل (Al-Malik): The Sovereign Lord who has absolute authority to do and manage what He wills.
5. المكودوس (Al-Quddus): The Holy One who is free from all blemishes.
6. المسام (Al-Salam): (He who gives) the Peace.
7. المومين (Al - Mumin): He who creates means of peace and provides peace and safety.
8. المويمين (Al-Muhaimin): The Guardian of all.
10. المجبار (Al-Jabbar):
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8. المهيمن (Al-Muhaimin): The Guardian of all.
10. الهيجر (Al-Jabbar):
31. **(Al-Latif):**
   (i) He who perceives the most minute and hidden things.
   (ii) The most kind.

32. **(Al-Khabir):** The All-informed.

33. **(Al-Halim):** The most Forbearing.

34. **(Al-Azim):** The most Magnificent.

35. **(Al-Ghafur):** The great Forgiver.

36. **(Al-Ghaffar):** The Forgiver.

37. **(Al-Ali):** Most Exalted.

38. **(Al-Mussawwir):** The Fashioner.

39. **(Ash-Shakur):** The Responsive.

40. **(Al-Karim):** The Noble.

41. **(Al-Mujib):** He who answers when called upon.

42. **(Al-Jalil):** The Glorious

43. **(Al-Karim):** The Noble.

44. **(Al-Raqib):** Ever-Vigilant.

45. **(Al-Mujib):** He who answers when called upon.

46. **(Al-Hasib):** He who suffices for all.

47. **(Al-Jalil):** The Glorious

48. **(Al-Basit):** He who expands the sustenance.

49. **(Al-Jalil):** The All-knowing.

50. **(Al-Wa'is):** He who has expansive attributes.

51. **(Al-Hakim):** The most wise.

52. **(Al-Wadud):** The most loving.

53. **(Al-Majid):** The most glorious.

54. **(Al-Majeed):** The most glorious.

55. **(Al-Muqit):** The Bestower of Sustenance and strength to all.

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57. **(Al-Wahhab):** The Bestower of all things, without any motive of reward.

58. **(Al-Fattah):**
   (i) The Opener of the stores of all things like food,
   (ii) He who solves all problems.

59. **(Al-Qahhar):** The Overwhelming.

60. **(Al-Ali):** Most Exalted.

61. **(Al-Mugt):** The Bestower of Sustenance and

62. **(Al-Mugt):** The Bestower of Sustenance and

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   (ii) He who repairs the broken and corrects the spoiled by sheer virtue of force.

65. **(Al-Mutakabbir):** The Greatest and most Superb.

66. **(Al-Khalil):** The Creator of all things.

67. **(Al-Bari):** He who shapes out of nothing.

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34. عَلِيمُ (Al-Mutakabbir): The Most kind.
35. عَلِيمُ (Al-Halim): The Most Forbearing.
36. غَفُورُ (Al-Aqim): The Most Magnificent.
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42. جَلِيلُ (Al-Basir): The All-seeing.
43. كَبِيرُ (Al-Hakim): The Most wise.
44. عَلِيمُ (Al-Mujib): He who answers when called upon.
45. غَفُورُ (Al-Ghaffar): The Great Forgiver.
46. قَدِيرُ (Al-Qabidh): He who constricts the sustenance.
47. كَبِيرُ (Al-Mujib): He who answers when called upon.
48. بَشَرُ (Al-Jalil): The Glorious
49. كَبِيرُ (Al-Mujib): He who answers when called upon.
50. أَلِيمُ (Al-Hakam): He who gives whatever rulings He wills.
51. غَفُورُ (Al-Ghaffar): The Great Forgiver.
52. كَبِيرُ (Al-Adl): The Just.
53. كَبِيرُ (Al-Wakil): The Trustee.
<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Explanation</th>
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<tr>
<td>77</td>
<td>Al-Batin:</td>
<td>The Most Inward and Hidden. No intellect can know the reality of His Being or His attributes.</td>
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| 78     | Al-Wali:             | (i) The Doer  
(ii) The Owner  
(iii) The Administrator.                              |
| 79     | Al-Muta'ali:         | The Most superior.                                                                            |
| 80     | Al-Barr:             | He who treats well.                                                                           |
| 81     | Al-Tawwab:           | He who perpetually accepts repentance and pays full attention.                               |
| 82     | Al-Muntaqim:         | The Avenger against the rebellious.                                                           |
| 83     | Al-Afuw:             | He who forgives and erases the effects of sins.                                                |
| 84     | Ar-Rauf:             | The Most Kind.                                                                                 |
| 85     | Malik-ul-mulk:       | The Owner of His sovereignty.                                                                  |
| 86     | Zul-jall-wal-ikram:  | The Possessor of Might and Glory.                                                               |
| 87     | Al-Muqsit:           | He who institutes justice.                                                                     |
| 88     | Al-Jame:             | The Assembler of all mankind on the Day of Judgement.                                          |
| 89     | Al-Ghani:            | The Independent who needs nothing.                                                             |
| 90     | Al-Mugni:            | He who makes rich or satisfying.                                                                |
| 91     | Al-Mane:             | The Hinderer.                                                                                   |
| 92     | Adh-Dhar:            | He who gives harm.                                                                             |
| 93     | Al-Nafe:             | He who confers benefit.                                                                        |
| 94     | An-Nur:              | The Light in Himself and Bestower of creation of mankind after making it extinct.            |
| 54     | Al-Qawi:             | The Strong.                                                                                     |
| 55     | Al-Matinn:           | The Strongest.                                                                                  |
| 56     | Al-Wali:             | (i) The Helper  
(ii) The Friend.                                                                |
| 57     | Al-Hameed:           | The Praiseworthy.                                                                               |
| 58     | Al-Muh'si:           | He who keeps in His count.                                                                     |
| 59     | Al-Mubdi:            | The Originator.                                                                                 |
| 60     | Al-Mueed:            | The Repetitor who will repeat the creation of mankind after making it extinct.               |
| 61     | Al-Muhayi:           | The Giver of life.                                                                              |
| 63     | Al-Hayy:             | The living.                                                                                     |
| 64     | Al-Qayyum:           | The Sustainer.                                                                                  |
| 67     | Al-Wahid:            | The One.                                                                                       |
| 68     | Al-Ahad:             | The Unique in essence and attributes.                                                           |
| 69     | Al-Samad:            | He who is Besought of all.                                                                     |
| 70     | Al-Qadir:            | The Omnipotent.                                                                                 |
| 71     | Al-Muqtadir:         | All Powerful by Himself.                                                                       |
| 72     | Al-Muqaddim:         | He who brings forth.                                                                           |
| 73     | Al-Muakh'khir:       | He who leaves behind.                                                                          |
| 74     | Al-Awwal:            | The Very First. Nothing was prior to Him.                                                       |
| 75     | Al-A'khir:           | The Very Last. He will exist when no one remains.                                               |
| 76     | Az-Zahir:            | The Manifest. This is because every particle of the universe is a creation of God and is a clear proof on His existence. |
77. (Al-Batin): The Most Inward and Hidden. No intellect can know the reality of His Being or His attributes.

78. (Al-Wali):
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   (ii) The Owner
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94. (An-Nur): The Light in Himself and Bestower of
Allah is flawless

Allah is free from all deficiencies, faults needs and traits of created things. He is not bound in time, space and direction because they are themselves His creations.

1. Everything else, besides Allah, comprise the universe (الآلَم: universe) and is dependent on Allah for its existence. Allah, in His Being in His Attributes and in His work, is independent of everything in the universe. How can He be dependent on it when it is itself needy and dependent on Him. The Quran says:

2. Allah is not corporeal. The reason is that a body is made up of its parts and thus needs two things, its parts and someone to assemble them in a particular form, where as Allah neither depends on anything nor needs it. And when He does not have a body He needs neither space, nor direction nor other bodily needs.

3. Allah does not unify (اتحاد) with any thing. Similarly no other thing unifies with Him.

4. Allah does not incarnate (حَلْوَل) any body nor does any thing else assimilate with Him.

Wahdat-ul-wujud and Wahdat-ush-shuhud:
The true Muslim sufis (mystics) believe in the Unity (توحید: tawhid) of God, and not in His union with any of His creations.

Some more names mentioned in the Qur'an or Hadith:

1. Al-Qahir: The Omnipotent.
3. Al-Daim: The Eternal.
5. Al-Fatir: The Creator.
Allah is flawless

Allah is free from all deficiencies, faults needs and traits of created things. He is not bound in time, space and direction because they are themselves His creations.

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"يا آدم يا عبد الله اسماء النعمة الفاطرة إلى الله والله هو الغني الحميد (سورة فاطر: 15)"

O mankind! You are the poor in your relation to Allah. And Allah! He is the Absolute, the Onwer of Praise.

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95. (Al-Hâdi): He who shows the right path and makes people adopt it.
96. (Al-Badee): He who creates without any prior model.
97. (Al-Bâqi): The Eternal.
98. (Al-Wârith): The Inheritor and Survivor when the universe will get extinct.
100. (Al-Sabur): Most Forbearing and Patient.

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2. (Ash-Shakir): The Responsive.
3. (Al-Dâim): The Eternal.
4. (Al-Witr): The One.
5. (Al-Fâtir): The Creator.
6. (Al-Allam): The Big Knower.
7. (Al-Maleek): The King.
8. (Al-Akram): The Most Bounteous.
12. (Al-Khallaq): The Big Creator.
15. (Zul-taul): The Bountiful.
His creation. This negates the idea of incarnation of God because it requires a sort of union between God and a body.

In short, every imperfect being in presence of a perfect being is considered to be nothing and negligible.

Hence what the ignorants claim as wahdat-ul-wujud that there is only the existence of God and all other things of the universe are His physical forms, is utterly false and is a belief neither held by Sheikh-Ibn Arabi, nor by any of the true sufis.

So long as the reality of wahdat-ul-wujud is in a person's learning sufis call it tawhid (توحید). But when it surpasses that level and becomes a permanent feature of his conscious level that he considers as if only God is present and all other things of the universe are absent, they call it فَنَا (fana, extinction).

Wahdat-uh-shuhud means that although other things exist besides God, but a man observes Him only and does not observe other things as if they are absent. It can be illustrated by an example that when one focuses his vision on a particular thing and concentrates on it many other things present in his field of vision become non existent for him.

It is evident, from the description given above, that there is no real difference between wahdat-ul-wujud and wahdat-ul-shuhud. It was only when the false mystics mis-interpreted wahdat-ul-wujud that the learned ones replaced the term with wahdat-ush-shuhud.

The true Muslim sufis use two terms which are very often misused by false sufis (mystics). They are وحدة الوجود (wahdat-ul-wujud, unity in existence) and وحدة الشهود (wahdat-ush-shuhud, unity in observation).

Since the existence and survival of the universe is wholly dependent on Allah, whose existence is essential, independent and absolute, therefore, the true sufis regard the universe as if it has no existence when compared with the existence of God. From the word وحدة (wahdah) they mean unique and matchless. It is said:

فلان واحد في الحسن (He is unique and matchless in beauty).

فلان واحد في العلم (He is unique and matchless in learning).

This does not mean that besides the one mentioned there is absolutely no one with beauty or learning. Similarly, wahdat-ul-wujud (وحدة الوجود) does not mean that there is absolutely no existence of anything except God. Rather, it means that no other's existence is equal to Allah's existence. Real, perfect and matchless existence is only that of Allah and the others' existence, as compared to His, is negligible. This subject matter is in conformity with the Quran and Hadith and can be illustrated with following examples.

i. The stars, in the sky, are present in daytime too, but in the presence of the sun they are considered to be absent.
and non-existing.

ii. In the presence of an experienced physician, a student of medicine is considered to be nothing although he may be having some knowledge of medicine.

In short, every imperfect being in presence of a perfect being is considered to be nothing and negligible.

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It is evident, from the description given above, that there is no real difference between wahdat-ul-wujud and wahdat-ul-shuhud. It was only when the false mystics mis-interpreted wahdat-ul-wujud that the learned ones replaced the term with wahdat-ush-shuhud.

His creation. This negates the idea of incarnation of God because it requires a sort of union between God and a body.

The true Muslim sufis use two terms which are very often misused by false sufis (mystics). They are وحدة الوجود (wahdat-ul-wujud, unity in existence) and وحدة الشهود (wahdat-ush-shuhud, unity in observation).

Since the existence and survival of the universe is wholly dependent on Allah, whose existence is essential, independent and absolute, therefore, the true sufis regard the universe as if it has no existence when compared with the existence of God. From the word وحدة (wahdah) they mean unique and matchless. It is said:

فَلَان وَاحِدٌ فِي الْحَسَنِ (He is unique and matchless in beauty).

فَلَان وَاحِدٌ فِي الْعَلْمِ (He is unique and matchless in learning).

This does not mean that besides the one mentioned there is absolutely no one with beauty or learning. Similarly, wahdat-ul-wujud (وحدة الوجود) does not mean that there is absolutely no existence of anything except God. Rather, it means that no other's existence is equal to Allah's existence. Real, perfect and matchless existence is only that of Allah and the others' existence, as compared to His, is negligible. This subject matter is in conformity with the Quran and Hadith and can be illustrated with following examples.

i. The stars, in the sky, are present in daytime too, but in the presence of the sun they are considered to be absent.
5. Allah's Being and His attributes neither change nor become extinct.

The Quran says:

كُلُّ شَيْءٍ خَالِقُهُ ۖ إِلاَّ وَجُهُهُ (سُورَةُ فَاتِر: 88)

Everything will perish except His countenance.

وَتَبَيَّنَ وَجُهُهُ رَبِّكَ لِذُو ٱلْجُلْدِۡ ۖ وَذُو ٱلْكَرَمَ (سُورَةُ رَحْمَةٖ: 27)

There remains only the Countenance of your Lord of Mighty and Glory.

6. Nothing is mandatory on Allah. The Mutazila claimed that it is mandatory on Allah to choose for His servants only that which is best and most expedient for them.

The Ahl-sunnah believe that nothing is mandatory on Allah and no one has any right which is binding on Him. He is the Owner of the universe and has the authority to do with it as He freely wills. Their arguments are as follows:

i. To claim something mandatory on Allah negates His free will.

ii. There is nothing more expedient for man than hidaya (هداية, guidance to right path) but even that is not mandatory on Allah. The Quran says

فَلَوْنَ شَاءَ لَهُدَا يُهُدِّيٓنَّكُمْ أَحْمَدَيْنَ (سُورَةُ نَاسِرٖ: 149)

Had He willed He could indeed have guided all of you.

This verse shows that Allah is not bound to grant guidance to the people.

iii. Ubai-bin Ka'ab, Abdullah bin Masud, Huzaifa bin Yaman and Zayd bin Thabit j said,
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The Quran says:

\[
\text{فَلَوْلَا زَهَّلَتْ عَلَيْهِ تَذْرُىٰمَا تَذْرُىٰمًا.} \\
\text{(Surah An-Nashr: 88)}
\]

Everything will perish except His countenance.

\[
\text{وَبِئْسَّ مَا تَذْرُىٰمَا تَذْرُىٰمًا} \\
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This conversation made Abul Hasan discard the creed of Mutazila and adopt that of Ahl-Sunnah.

**Allah is free from bada** *(بدا)*

Literal meaning of bada:

بدا له اي ظهره ما لم يظهر

Became apparent that which was previously not so.

**The two definitions of bada:**

The Shias believe in bada for Allah.

1. Nizam-ud-din Jilani defined it in his book *Alam-ul-huda fi tahqiq-il-bada* *(علم الهدا في تحقيق البذا)*

اذا ظهره رأى مخالف للرأي الأول

When an opinion is made contrary to the previous one.

2. Sharif Murtaza defined it so,

To know that which was previously unknown.

These two definitions imply that Allah either has incorrect knowledge of some fact or is ignorant of it.

**Note:**

The word bada has been used in the Quran for others than Allah,

تم بدأ لهم من بعد ما رأوا الأيات ليست_Plus ça va_(سورة يوسف:35)

And it seemed good to them after they had seen the signs (of his innocence) to imprison him for a time.

The thought of imprisoning Yusuf (Joseph) was a new one which had not crossed their minds before.

**The three forms of bada:**

1. **Bada in knowledge** *(بدا في العلم)*
This conversation made Abul Hasan discard the creed of Mutazila and adopt that of Ahl-Sunnah.

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ثُمَّ بَدَأْ لَهُمْ فِيَ الدَّيَارِ مَا رَأَوْا الأَيَاتَ لِيَسْمَعُوا حُكْمَيْنَ (سورة يوسف:35)

And it seemed good to them after they had seen the signs (of his innocence) to imprison him for a time.

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The three forms of bada:

1. Bada in knowledge (بدأ في العلم)
One form of bada necessitates its other 2 forms:

Since Allah's knowledge, intention and command are all ever-present in one and the same time therefore bada in knowledge results in bada in intention, which results in bada in command. Similarly if the matter is taken other way round bada in command is the result of bada in intention which in turn is the result of bada in knowledge.

Belief in bada and the Shias:

Since the belief in bada alleges ignorance for Allah therefore some Shias also, e.g. Muhaqqiq Tusi, refute this faith. And a famous Shia mujtahid Dildar Ali wrote in his book Asas-ul-usul (اساس الاصول) آئل ان البذا لا ينغي ان يقول به احد لانه يلزم منه ان يتصف الباري تعالى بالجهل كما لا يخفى.

It is not appropriate for anyone to adopt the faith of bada because it manifestly necessitates the attribution of ignorance to Allah.

Faith in bada is contrary to the Quran:

The Quran states:

لا يُفَتَّرُ رَيْبٌ وَلا يُنْسَى (سوره طه: 52)

My Lord neither falters nor forgets.

The arguments given for bada and their answers:

1. يَمْحَوَّ اللَّهُ مَا بَيْنَاهَا وَيُنْبِتُ وَيَعْرَجُ هُمُ الْكَانَةِ (سورة رعد: 39)

   It means that Allah knew something prior to its occurrence but it turned out to be a different one.

2. بِعَدْفِ الْآرَادَةِ

   It means that Allah intended something but later on realised it to be in-appropriate and therefore changed His intention.

3. بِعَدْفِ الْأَمْرِ

   It means that Allah gave a commandment but later on found that He had erred and therefore changed that commandment with another.

Difference between bada in commandment and abrogation of commandment:

Abrogation is very much different from bada. The essence of abrogation is that an injunction is given for a limited period of time which is not informed of. When that period terminates the injunction ceases to be effective and is replaced by another one. For example at first drinking wine was kept allowed and only offering the prayers in state of intoxication was prohibited. It was not told that how long would this injunction continue. But at a later date drinking was completely prohibited. It implied that the earlier permission was only upto that date and now it was abrogated and a fresh injunction was issued. If the replacement had been due to bada it would have meant that God erred in His previous knowledge, intention and command, and on realising His error He changed the previous injunction with the later one.
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اعلم ان البده لا يبتغي ان يقول به احد لانه بلزم منه ان يصف الباري
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لا يَفْسُدُ اللَّهُ عَلَيْهِمُ الْأَمْرُ وَلَا يَفْسُدُ عَلَيْهِمُ الْأَمْرُ (سُورَةُ طه: 52)

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1. يَمْحُو اللَّهُ مَا بَيَاءَةً وَنَبِيَّةً وَعَيْنَةً أمَّ الْكِتَابِ (سُورَةُ رعد: 39)

It means that Allah knew something prior to its occurrence but it turned out to be a different one.

2. بَادَأ في الْإِنْطَاذِ (بِدَايَةِ الْإِنْطَاذِ)

It means that Allah intended something but later on realised it to be inappropriate and therefore changed His intention.

3. بَادَأ في الْأَمَرِ (بِدَايَةِ الْأَمَرِ):

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This verse reveals that Allah promised Moses to grant him the Torah in thirty days, but later on added another ten days. This change in promise is a proof of bada.

Answer:

A look at the verse reveals that it is not told that the Torah was given definitely after forty days. Therefore the possibility of bada is totally negligible. Rather there are two probabilities which are as under:

i. the stay of thirty days was obligatory whereas the stay of another ten days was voluntary (nafil) and non-obligatory.

ii. The Torah was given after thirty days, and the stay of another ten days was for thanksgiving.

Allah effaces what He will, and establishes (what He will) and with Him is the source of ordinance.

If is obvious that an injunction is needed to be changed when some error or deficiency is found in it.

Answer:

If the verse is viewed in its context it is as follows

And it was not (given) to any messenger that he should bring a verse (of injunction) except by Allah's leave. For everything there is a time prescribed. Allah effaces what He will, and establishes what He will, and with Him is the source of ordinance.

Allah's routine about the injunctions is that He issues some particular ordinances for an era. In the next era they are replaced with some new ones. Thus it is only Allah who abrogates whatever injunctions He wills and retains whatever injunctions He wills. And there is no chance of Allah being mistaken or being ignorant because the source of ordinance, i.e. His knowledge, is always with Him.

It makes no difference if the Preserved Record and the source of ordinance mean the same because in it all the injunctions, whether abrogated later or not, are present from its very first day. Therefore Allah is free from ignorancy and fault.

And We appointed for Moses thirty nights (of solitude) and added to them ten (more).
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Chapter 2:

The Prophets

Prophets are the pious and chosen servants of Allah. They were to guide mankind towards the right path, laid down by Allah, and were to give good tidings of Paradise to those who accepted that path, and were to give warning, of Hell to those who rejected it.

Definition of a Prophet:

In Musayarah (المسايره), an authentic work on the faith of Islam, it is stated thus

A Prophet is a chosen messenger of Allah who is to deliver to the people the message of Allah revealed upon him.

From amongst the Nabis were Rasuls who were bestowed with one or more of the following honours:

i. granted a Divine Scripture (كتاب الله) or a Divine law (الشريعة)

ii. instructed to fight those who denied Allah's message.

iii. were sent to a different nation.

Note:

It is not necessary that a new Scripture or Shariah (Law) be revealed on all the Rasūls, because it is unanimously accepted that Ismā'il ( Blazers) was a Rasūl and yet no new Scripture or Shariah was revealed to him. Its another proof is that according to a hadith there had been 313 Rasūls while the total number of Divine Scriptures and Scrolls is much less. In a hadith their number mentioned is only 104.

Difference between Nabi and Rasul:

A Rasul is higher in rank than a Nabi. It has been reported in a hadith that there had been more than 100,000 Nabīs, but only 313 of them were Rasūls. Thus every Rasūl is a Nabi too, whereas every Nabi is not necessarily a Rasūl.

The Scholars differentiate between a Nabi and a Rasūl thus:

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Meaning of نبوة (nubuwwah) and رساله (risalah):

Root of the word نبوة (nubuwwah) is نبا (naba) which means information. A Prophet is called a Nabi because of the information, revealed to him by Allah, to be conveyed to the people. Thus نبوة (nubuwwah) is to convey that information, and Nabi is the human-being, selected by Allah, to convey to the people the information revealed to him by Allah.

رساله (Risalah) means to deliver message. Thus Rasul, with reference to risalah, means the Prophet who delivers
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Belief in Allah without belief in the Prophets is superfluous:

A person who, whilst having knowledge of the Prophets, does not believe in them, but believes in Allah only is astray from the right path and his belief in Allah is also futile. Allah has stated explicitly in the Quran that those who make distinction between Allah and His messengers are pure disbelievers.

Prophethood is divinely bestowed and not earned:

Allah bestows Prophethood, by His Grace upon whom He wills. The Quran says:

He sends down the angels with the inspiration of His command to whom He wills of His bondmen.

Allah chooses from the angels messengers, and (also) from mankind.

Denying one Prophet is tantamount to denying all the Prophets:

It is mandatory to believe in all the Prophets. Denying or belying any one of them is tantamount to rejecting the all. The reason is that the fundamentals of the teachings of all of them were the same.

All the Prophets were trustworthy:

All the Prophets were entrusted with
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Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between; Such are disbelievers in truth; and for disbelievers We have prepared a humiliating doom.

Rejecting a Prophet is tantamount to rejecting Allah:

The reason is that it is Allah who has ordered people to believe in His Prophets and to obey them. Rejecting a Prophet and disobeying him is rejecting Allah's command which is equal to disbelieving Him.

All the Prophets were trustworthy:

All the Prophets were entrusted with
Indeed the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust.

Imam Rāzi wrote in his famous tafsir:

أجمع المفسرون على ان هذه الآية نزلت عند حضور وفد نحاس على الرسول وكان من حملة شهتهم ان قالوا يا محمد لمسنت ان لا اب له من البشير ووجب ان يكون ابن الله تعالى فاقول ان آدم ما كان له اب ولا ام ولم يلزم ان يكون ابن الله تعالى فاكذا القول في عنيس عليه السلام (التفسير الكبير)

All the commentators of the Quran are unanimous that this verse was revealed when a Christian delegation from Najrân came to the Holy Prophet ﷺ. From amongst their doubts was the one which they put before the Holy Prophet. They said, O' Muhammad! when you admit that Jesus ﷺ had no father from amongst men, it necessitates that his father must be God. The Holy Prophet ﷺ replied, "Adam had no father and no mother but this did not necessitate him to be son of God. The same should be true with Jesus ﷺ also."

From the above-mentioned verse it is clear that Adam ﷺ had neither father nor mother and that Allah had created him directly from clay. On the contrary the idea of evolving from apes necessitates Adam ﷺ to have his parents.

وِبَدَأَ خَلْقَ الإنسَانِ مِنْ طَينٍ لَمْ يُحَلَّ نَسْلَةً مِنْ سَلْطَةٍ مِنَ مَاءٍ غَيْنِي (سورة مسحده: 7)

He began the creation of man from clay; Then He made his seed from a drop of despised fluid (semen).

In this verse the word لام عهید (al-insaan) has (al) which stands for a particular person i.e. Adam ﷺ. He delivering the message of God. They neither made any change in it, nor did they conceal any part of it out of fear of the disbelievers.

الذين يَتْخَطَّونِ رِسَالَاتِ اللهِ وَيَهْشُونَهُمْ وَلا يَبْخَضُونَ أَحَدًا إِلَّا اللَّهُ (سورة احزاب: 39)

Who delivered the messages of Allah and feared Him, and feared none save Allah.

با安倍ه الرسول تبلغ ما أُنزل إليك من ربك وإن لم تفعل فما بلغت رسالته (سورة مائدة: 67)

O Messenger! Make known that which has been revealed to you from your Lord, for if you do it not, you will not have conveyed the message.

Prophets were never to be deposed from their posts:

The reason is that Allah is All-Knowing and All-Aware and He knows well those who will prove equal to the task. Thus He never chooses for the task of Prophethood those who will not prove to be equal to it.

Adam ﷺ was the very first Prophet of Allah.

Refutation of the idea that man evolved from apes:

Adam ﷺ was a specific person from whom the lineage of mankind originated. The process of his creation is described in detail in the Quran.

The following verses refute the idea that man evolved from apes:

إِنَّ مَكَبَّرَ عِبَادِي إِنَّ اللهَ كَمِكَّلَ آدمَ خَلْقَهُ مِنَ تَرَابٍ (سورة آل عمران: 59)
Indeed the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust.

Imam Rāzi wrote in his famous tafsir:

All the commentators of the Quran are unanimous that this verse was revealed when a Christian delegation from Najra came to the Holy Prophet محمد صلى الله عليه وسلم. From amongst their doubts was the one which they put before the Holy Prophet. They said, O' Muhammad! when you admit that Jesus did not have a father from amongst men, it necessitates that his father must be God. The Holy Prophet replied, "Adam had no father and no mother but this did not necessitate him to be son of God. The same should be true with Jesus also."

From the above-mentioned verse it is clear that Adam had neither father nor mother and that Allah had created him directly from clay. On the contrary the idea of evolving from apes necessitates Adam to have his parents.

He began the creation of man from clay; Then He made his seed from a drop of despised fluid (semen).

In this verse the word الإنسان (al-insaan) has لام عهد (al) which stands for a particular person i.e. Adam محمد صلى الله عليه وسلم. He delivering the message of God. They neither made any change in it, nor did they conceal any part of it out of fear of the disbelievers.

Who delivered the messages of Allah and feared Him, and feared none save Allah.

Prophets were never to be deposed from their posts:

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was created from clay. And the word \( \text{ز} \) (meaning 'then') denotes post-period. Thus the verse means that the creation of Adam's progeny from despised fluid was after he had been created from clay. On the other hand the theory of evolution from apes implies that Adam himself had been created from the despised fluid.

**Infallibility (عصمة) of the Prophets:**

All the Prophets were infallible, pious and free from all major and minor sins. Infallibility (عصمة: ismah) is defined as:

It is an attribute which prevents (a Prophet) from committing a sin without compelling him and without interfering in his free-will.

Imam Abu Mansur Maturidi says:

Infallibility (ismah) does not rule out the state of trial and tribulation. Therefore the right to exercise free will remains intact.

The author of the Bidayah writes.

"The essence of Imam Maturidi’s statement is that the Prophets with their ismah (infallibility) are neither constrained to be obedient nor made unable to commit sins. In fact their ismah is a favour, by Allah's grace, that inspires them to do good deeds and be weary of evil. This inspiration can work only when free will is intact."

The phenomenon of ismah can be further understood by an example. A person has great love for another. He...
was created from clay. And the word ذُمَّ (meaning 'then') denotes post-period. Thus the verse means that the creation of Adam's progeny from despised fluid was after he had been created from clay. On the other hand the theory of evolution from apes implies that Adam himself had been created from the despised fluid.

Infallibility (عَصْمَة) of the Prophets:

All the Prophets were infallible, pious and free from all major and minor sins. Infallibility (عَصْمَة: ismah) is defined as:

العَصْمَة لا تَزِيلِ السَّحْيَةْ إِلَى الابْتِلَاءِ المُقْتَضِيِ لِبَيْعِهِ الْعُتْبَاءِ

Infallibility (ismah) does not rule out the state of trial and tribulation. Therefore the right to exercise free will remains intact.

The author of the Bidayah (البداية) writes.

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The phenomenon of ismah can be further understood by an example. A person has great love for another. He
believers would have been exempted from following it.

فِي هٰذَا هُمُ الْمُنْتَمِهُمُ (سُورَةُ آتِمَةٍ: 90)

So follow their guidance.

In this verse the Holy Prophet was ordered to follow the path of other Prophets without any restriction. This proves that all of the Prophets were favoured with ismah, otherwise an absolute injunction to follow them would not have been issued.

In this verse the verb ارْتَضَى has been used without any restriction. Allah did not say that He was pleased with the Prophet because of his particular deeds, manners or qualities. It demonstrates that without any exception all the manners, deeds and qualities of the Holy Prophet were pleasing to Allah and that there was no room even for a minor sin.

Incident of Adam

Satan (Iblis) got accused of refusing God's command to prostrate before Adam. When he noted that Adam was honoured and respected whereas he was cursed he turned into his sworn enemy and conspired intentionally to get Adam and his wife out of the Paradise. Allah warned Adam of Satan's enmity towards him. Satan pursued Adam and some how or the other succeeded in making dialogue with him. He told Adam that by eating from the forbidden tree he would become immortal and angelic.

And Adam disobeyed his Lord, so went astray.

(Ibrahim broke the idols but when asked he)

Therefore, We said: O'Adam! This is an enemy of you and your wife, so let him not drive you both out

Incident of Ibrahim

(Ibrahim broke the idols but when asked he)

Answer:

The incidents mentioned in the above given verses do not refer to committing a sin. In fact they were the result of mistake and misunderstanding which occur to even the most intelligent and most obedient. Besides Allah no one else is free from mistakes. To take an incorrect to be correct and vice versa, due to misunderstanding, is not necessarily a sin, because a sin is to go contrary to God's command intentionally.
believers would have been exempted from following it.

So follow their guidance.

In this verse the Holy Prophet was ordered to follow the path of other Prophets without any restriction. This proves that all of the Prophets were favoured with ismah, otherwise an absolute injunction to follow them would not have been issued.

(He is) the knower of the Unseen, and He reveals to none His secret, but to every messenger whom He has chosen.

In this verse the verb ارتجى has been used without any restriction. Allah did not say that He was pleased with the Prophet because of his particular deeds, manners or qualities. It demonstrates that without any exception all the manners, deeds and qualities of the Holy Prophet were pleasing to Allah and that there was no room even for a minor sin.

Objections to infallibility of the Prophets:

Following verses of the Qur’an appear to imply that the phenomenon of infallibility (ismah) of the Prophets is not true.

And Adam disobeyed his Lord, so went astray.

Therefore, We said: O’Adam! This is an enemy of you and your wife, so let him not drive you both out
partaking of the tree was perfectly in order.

This was the reason that Adam ✞️ mistaken an act, which was contrary to Allah's pleasure, to be in accordance with His will.

Here an objection arises that a mistake in ijtihad does not deserve such a retribution. The answer is that a person who holds a high rank and has a high intelligence too, deserves reproachment on doing an act below his standard and dignity although the act may itself be a good one. Due to this it has been said

حسنات الإبرار سيئات المعرين

Good deeds of (average) pious people are sometimes like sins for the closest servants of Allah.

With this detail in mind now we look at the verse.

It means that it was a mistake committed due to a miscalculation. It was not a sin which occurred due to rebellion and mischief. In fact, it was a mistake made in aspiration for the nearness and proximity of Allah.

**Incident of Ibrahim (Abraham) ✞️:**

Once when the entire nation of Ibrahim ✞️, including the king, sorcerers and religious leaders, was out of the town celebrating a festival, Ibrahim ✞️ thought that it was a high time to demonstrate to his people the reality of their idols and to make them realise the ignorance which they harboured in their beliefs. So he proceeded to their temple and found food and other things laid down before the idols. Knowing well that the idols were lifeless Ibrahim ✞️ addressed them mockingly

But the Devil whispered to him, saying: O Adam!
Shall I show you the tree of immortality and power that does not waste away.

( Satan) said: Your Lord forbade you from this tree lest you should become angel or become of the immortal. And he swore to them (saying): Lo! I am a sincere adviser to you.

Satan told him that the prohibition of his partaking from the tree was for only a specific period because physically he was not strong enough to withstand partaking of the tree. But with passage of time he had developed the required physical strength and thus the prohibition remained no more. He swore to them that he was their sincere advisor.

Satan's arguments seemed to Adam ✞️ to be very convincing because:

i. he did not envisage that anyone could swear falsely.

ii. to become immortal or an angel was a great temptation for him.

iii. Satan may have been in disguise and Adam ✞️ may have not identified him. Or Satan may have communicated with him through telepathy or other such means.

Adam ✞️ must have thought over the matter but due to above mentioned factors, it appeared to him that
partaking of the tree was perfectly in order.

This was the reason that Adam \( \text{אָדָם} \) mistook an act, which was contrary to Allah's pleasure, to be in accordance with His will.

Here an objection arises that a mistake in ijtihad does not deserve such a retribution. The answer is that a person who holds a high rank and has a high intelligence too, deserves reproachment on doing an act below his standard and dignity although the act may itself be a good one. Due to this it has been said

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Good deeds of (average) pious people are sometimes like sins for the closest servants of Allah.

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**Incident of Ibrahim (Abraham) \( \text{אֵיבִּגְרָאָבִי} \):**

Once when the entire nation of Ibrahim \( \text{אֵיבִּגְרָאָבִי} \), including the king, sorcerers and religious leaders, was out of the town celebrating a festival, Ibrahim \( \text{אֵיבִּגְרָאָבִי} \) thought that it was a high time to demonstrate to his people the reality of their idols and to make them realise the ignorance which they harboured in their beliefs. So he proceeded to their temple and found food and other things laid down before the idols. Knowing well that the idols were lifeless Ibrahim \( \text{אֵיבִּגְרָאָבִי} \) addressed them mockingly

وَقَالَ مَا نَهَاكُمُ رَبِّكُمُ عَن هذِهِ الضَّحَكَةِ إِلَّا أَنْ نَكُونَ مُكَبِّرِينَ وَنَكُونَ مِنَ الْخَالِدِينَ (سُورَةُ الْإِلْهَمٍ ۖ سُورَةُ الْأَعْرَافٍ: ۲۱)

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They said: Then bring him (here) before the people's eyes that they may witness.

When Ibrahim was brought before the public

They said: Is it you who had done this to our gods, O Ibrahim.

Ibrahim found it a grand opportunity to expose to his nation its spurious beliefs, hence he answered thus

But this, their chief has done it. So question them, if they can speak.

It is at this junction that some people raise the objection that Ibrahim gave a false statement and therefore his infallibility (ismah) cannot be proved.

The answer to the objection is that in the occurrence of human deeds the real Effector is Allah and therefore they can be attributed to Him. At an occasion, during the battle of Hunain, the Holy Prophet threw a handful of sand at the enemy. The Quran negated the throw from the Holy Prophet and attributed it to Allah.

And you threw not when you did throw, but Allah threw.

It is to be remembered that worthy of worship can only be that Being who has perfect power and is the Real Effector. Ibrahim said to his nation

Do you worship them in stead of Allah that which cannot profit you nor harm you.

They said: who has done this to our gods? Surely it must be some evil-doer. They said: We heard a youth make mention of them, who is called Ibrahim.

Discovering this, the people got incensed and demanded that he should be brought in public so that everyone could see who he was:

Then he attacked them, striking with his right hand.

Then he reduced them to fragments, all save the chief of them that haply they might have recourse to it.

When the people returned they saw the pitiful condition of their idols. They got very annoyed and asked one another as to who the perpetrator could be. Some of them remembered clearly the words and threats that Ibrahim had previously made i.e.

By Allah, I shall circumvent your idols after you have gone.

So they immediately said that this must be the deed of Ibrahim.

Then he turned to their gods and said: Will you not eat? What ails you that you do not speak?

Then he attacked them and broke them all except the biggest one.

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But this, their chief has done it. So question them, if they can speak.

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Chapter 3:

Miracles of the Prophets

Such miracles are called (mujizat) or (signs of prophethood).

The word (mujizah) is formed from the word (ijz. weakness and helplessness) which is the opposite of power. The letter at the end is to denote hyperbole (مبالغة). Thus mujizah means a thing which others are completely helpless to demonstrate. Another possibility is that (mujizah) is an adjective for (sign) which is not mentioned by way of ellipse and thus means that sign which others are helpless to demonstrate.

Definition of mujizah (miracle):

It is an act of Allah that is made apparent through a Prophet and human-beings are helpless to imitate it. It proves the veracity of a Prophet.

In the Quran the words (ayah) and (burhan) are used for mujizah while in Hadith the words (alamaat) and (dalail) are used for it. The word mujizah is a term commonly used in Ilm Aqidah.

But when Musa came to them with our clear ayahs (signs) they said. This is not but invented magic.

Thus there is no fault in Ibrahim's statement that would negate his infallibility.

Third incident:

Musa witnessed an Israelite and an Egyptian fighting. The Egyptian was the oppressor. The Israelite called on Musa for help. He first counselled the Egyptian but on seeing that it had no effect on him he struck him with his fist to stop him from bullying. Musa had no intention of killing him. But his strike proved fatal and the Egyptian died. Musa's action can be at the most labelled as (i.e. better to be avoided) but not as a sin. It was only due to his perfect fear of God that he took it as a sin for himself. The word (misguided) in this context means one who made a mistake without any evil or false intention.
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But when Musa came to them with our clear ayahs (signs) they said. This is not but invented magic.

But this, their chief has done it.

He never said that he did not break them. Moreover the word بًلً (but) demands some speech to precede it. So his total wordings would be so:

(Yes, I broke them). But (since you believe that the chief is your deity and he is the real effector and all-powerful, hence in conformity with your belief I would be true in saying that) their chief broke them.

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Law of nature is in fact a law of Allah's general routine and is termed as عادة الله (general routine of Allah) and because of it uniformity is found in the activity of nature. The laws of nature did not originate from lifeless and powerless nature.

But Allah the Omni-potent, is not bound by His created physical laws of nature, and He displays His omnipotence, against the physical nature, whenever His wisdom demands it, either through His direct command or through some hidden metaphysical cause,

i. Ibrahim (way of Allah) was flung into a huge burning fire but remained safe and sound and did not even feel its heat.

ii. The water of the sea split into two parts, which stood without any physical barrier and left between them a path for Moses and Israelites to cross the sea.

iii. Jesus cured the congenitally blind and brought the dead to life just by his blow of mouth.

Reality of miracles:

Except a few Ash'aris, who believe that there is no system of cause and effect and the objects have no characteristics, all others accept that whatever that usually occurs in the universe is by virtue of cause and effect. They believe that the chain of cause and effect is also Allah's creation and the Quran named it سنة فطرة الله (nature), سنة خلق الله (way of Allah) and سنة خلق الله (creation of Allah).

There is no altering in (the laws of) Allah's creation.

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Creed of Islam

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i. Ibrahim (النبي إبراهيم) was flung into a huge burning fire but remained safe and sound and did not even feel its heat.

They cried: Burn him and stand by your gods, if you will be doing. We said; O fire, be coolness and peace for Ibrahim.

ii. The water of the sea split into two parts, which stood without any physical barrier and left between them a path for Moses (النبي موسى) and Israelites to cross the sea.

Then We inspired Moses, saying: smite the sea with your staff. And it parted, and each part was a mountain vast.

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extra-ordinary claim. What claim can be more extra-ordinary than that a man is a messenger of God to mankind? Therefore its proof must also be likewise.

For people of high intelligence and good nature, real proof of Prophet-hood is the personality of the Prophet and his character and teachings. But the masses are more impressed by physical and sensory miracles. For them Allah displays such miracles on the hands of the Prophets which the human beings are unable to bring forth. This is why when Saleh called his people towards the path of Allah they asked him for a sign of his prophet-hood:

 massa'atun la a'lamina qabiliata ina kuntu min al-mutaffimin (surah al-an'am: 154)

You are no more than a mortal like us. Then bring us a sign if you are from the true.

In reply Saleh said

ya Qurum hidha nafa'atullaha 'lilmukma'ah (surah hud: 64)

O my people! This she-camel of God is a sign for you.

When Moses called on Pharoah to believe, he said,

ina kuntu jentbat batak yahia ina kuntu min al-mutaffimin (surah al-ayat: 106)

If indeed you have come with a sign show it forth if you are from the true.

In answer to him Moses brought forth his staff?

faasilli 'usrah fa qada 'ana 'inna mumin (surah al-ayat: 107)

Then Moses laid down his staff, and behold if was a serpent plain.

A miracle being an effect of a metaphysical cause can be illustrated by the possibility that in the splitting of the sea-water the angels provided the barrier to the flow of water with their huge gigantic wings. Similarly the fire around Ibrahim would have become cool because of the blow of mouth by an angel.

Allah's power and work

Allah is Omni-potent and has the power to do all things. But He is not bound to do all that He can do nor is He bound to repeat that He has done once. He displays the miracles only when His wisdom demands it. Nobody else has the right to decide the kind of the miracle or the time of its occurrence.

Miracle is a proof of prophethood:

It is a human nature to demand a proof on an
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ما أنت إلا بشر مثنا قلبي إن كنت من الصدف (سورة الشعراء: 154)

You are no more than a mortal like us. Then bring us a sign if you are from the true.

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"Let it be obvious to all wrong thinkers that there is no better a forum than this prophecy to judge the truth or falsity of my claim."

(Tableegh-e-Risalat P.117)

I keep on saying time after time that the prophecy about the son-in-law of Ahmad Baig is an unalterable destiny. Wait for it. If I am false this prophecy will not be fulfilled and death will overcome me."

"Remember that if the second part of this prophecy (that is the death of the husband of Muhammadi Begum) is not fulfilled I will be the worst of the worse. This is not the false-hood of a man. It is really the true promise of God, whose sayings are never changed."

(Ref. Raees-e-Qadian P.66)

Result:

Mirza Ghulam Qadiani was never married to Muhammadi Begum and neither did the husband of Muhammadi Begum die in the mentioned period. Rather he outlived Mirza Qadiani upto a ripe old age.

2. Prophecy about the death of a former Christian extra Assistant Commissioner Mr. Abdullah Atham

Mirza Qadiani said "Tonight I requested God with pure humbleness: "We are your weak subjects and we cannot do anything without your decision. So give us your decision about this (matter of Abdullah Atham). God gave me the good tidings that whoever was wrong in the discussion and called a weak man (i.e. Jesus) God, if he did not repent, he will fall into Hell within the next fifteen months and be disgraced.

But there are some people who, despite observing some miracles, out of their stubbornness, keep on demanding more miracles. Allah pays no heed to their demands.

On the other hand Allah never lets a miracle manifested on the hands of a false claimant of prophet-hood. This phenomenon rightly applies on the prophécies of Mirza Ghulam Ahmed Qadiani, a false claimant of prophet-hood in the near past. Since true prophécies are also signs of prophet-hood, all the prophécies of Mirza proved to be wrong. Some of them are as follows:

1. On 10th of May, 1888 Mirza Qadiani published a circular stating:

Muhammadi Begum's maternal uncle Mirza Imam Din deems me a fraud and asks for a heavenly sign. So prayers were said many times. In an answer to them God Almighty revealed to me that I should start negotiations for marriage with Muhammadi Begum, and I should tell them that all dealings with them will be on this term only. It was revealed that this marriage would be a source of blessings and a sign of grace for them. And if this offer of marriage was rejected the girl would come to a very bad end. If she is married to another man, he would die within two and a half years of the date of marriage, and the girl's father would die within three years. After several meditations it was further revealed that all impediments would be removed and the girl would be brought into this humble one's marriage. (Tableegh-e-Risalat P.117)
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1. On 10th of May, 1888 Mirza Qadiani published a circular stating:

   "Let it be obvious to all wrong thinkers that there is no better a forum than this prophecy to judge the truth or falsity of my claim."

   (Tableegh-e-Risalat P.117)

   I keep on saying time after time that the prophecy about the son-in-law of Ahmad Baig is an unalterable destiny. Wait for it. If I am false this prophecy will not be fulfilled and death will overcome me."

   "Remember that if the second part of this prophecy (that is the death of the husband of Muhammadi Begum) is not fulfilled I will be the worst of the worse. This is not the falsehood of a man. It is really the true promise of God, whose sayings are never changed."

   (Ref. Raees-e-Qadian P.66)

2. Prophecy about the death of a former Christian extra Assistant Commissioner Mr. Abdullah Atham

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   Result:

   Mirza Ghulam Qadiani was never married to Muhammadi Begum and neither did the husband of Muhammadi Begum die in the mentioned period. Rather he outlived Mirza Qadiani upto a ripe old age.

   On 10th of May, 1888 Mirza Qadiani published a circular stating:

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At this moment I admit that if this prophecy does not come true and the party which is wrong in the eyes of God does not fall into Hell within fifteen months time, I shall be ready to bear any punishment. A string may be tied around my neck and I may be hanged. I am ready for any disgrace. And I swear by Allah that He will certainly do so. Earth and heavens may leave their place but the words of God will never shake."

Result:

This Atham, about whom it was prophesied that he would die within fifteen months time, was an old, ill and frail man. There were several signs in him which indicated that he would die soon anyway. Even the doctors did not expect him to live more than six months, but Allah intended Mirza Qadiani's disgrace and Atham lived for another full three years.

Caution:

Since our Holy Prophet is the Last of the Prophets (خاتم النبيين) and no new prophet is to come after him if anyone claims to be a Prophet, it is certainly a false claim and it is wrong, in principle, to ask such a culprit for a miracle.

Miracles of the saints

Miracles of the saints are also an established fact. They are regarded as miracles of their Prophets because they confirm their truth. Following are the proofs of miracles of the saints:

1. Mary, mother of Jesus, was a saintly lady
At this moment I admit that if this prophecy does not come true and the party which is wrong in the eyes of God does not fall into Hell within fifteen months' time, I shall be ready to bear any punishment. A string may be tied around my neck and I may be hanged. I am ready for any disgrace. And I swear by Allah that He will certainly so. Earth and heavens may leave their place but the words of God will never shake."

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Miracles of the saints (كرامة الأولياء)

Miracles of the saints are also an established fact. They are regarded as miracles of their Prophets because they confirm their truth. Following are the proofs of miracles of the saints:

1. Mary, mother of Jesus, was a saintly lady
Chapter 4:

Distinction of the Holy Prophet Muhammad  among the Prophets

1. He is the last of the Prophets

And the divine law, he brought, abrogates all previous divine laws. The Qur'an, which was revealed to him, is also the last of the divine books. Allah completed and perfected the religion so there is no need of any further Prophet.

Proofs of Khatm-nubuwwah (finality of Prophethood)

The Quran says:

الله يَجْعَلُ شَيْءًا مَّعْلُومًا، فَلَا يَجِدُهُ مَّن تَأْوِيلُهُ، وَلَا يَجِدُهُ مَن سَأَلَ عَنْهُ، وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (سُورَةُ الأَحزَاب: 40)

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the last of the Prophets: and Allah is aware of all things."

All the Quranic exegetes are unanimous on that the meaning of (Khatam-un-nabiyyin) is: the final and last of the Prophets'. No one else will be honoured with prophet-hood after him. Hafiz Ibn-Kathir in his commentary of this verse writes:

فهَذِهِ الأَيَاةُ نُصُبُ في إِنَّهُ لَنَبِيٌّ بعْدَهُ وَإِذَا كَانَ لاَ نَبِيٌّ بعْدَهُ فَلاَ رَسُولٌ بِالطَّرِيقِ الْأَوَّلِيّ، وَبِذَلِكَ وَرَثَتَ الْأَحَادِيثُ الصِّدِّيقَةُ عِنْدَ رَسُولِ اللَّهِ ﷺ
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The Quran says:

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the last of the Prophets: and Allah is aware of all things."

This verse is explicit in that there is to be no Nabi (Prophet) after him. And when there will no Nabi, it is obvious that there will be no Rasul too. In this regard there are continuous ahadith from the Holy Prophet.

Imam Qurtubi writes:

Ibn-Atiyah says: There is unanimity among the Ulama, both past and present, that the words (Khatam-un-nabiyin) are totally general in meaning and demand that there should be absolutely no new Nabi after him.

Imam Ghazali writes in Al - Iqtisad

Indeed the ummah has unanimously understood from the words 'Khatam-un- nabiyn' and from the context thereof that there will be no new Nabi after him. There is consensus over the point that there is no other interpretation of these words and that no exclusions are applicable to them. Thus to refute this meaning would be to refute the consensus of the Ummah.

In continuous hadith the Holy Prophet ﷺ announced his being the last of the prophets, and

(تفسير ابن كثير ص 193 ج 3)
Thauban reported that the Holy Prophet said, "There will be in my ummah thirty great liars, each of them will claim to be a nabi. I am the last of the prophets. There is no (new) Prophet after me.

Anas-bin-Maalik reported that the Holy Prophet said, "The risalah and nubuwwah have reached their finality. Therefore, there is to be no new Rasul or Nabi after me."

The summary of the proof, which Sheikh Qasim Nanotwi mentioned in his book Tahzir-un-naas (تحذير الناس), is as follows:

Just as the Holy Prophet Muhammad was the Prophet to his ummah, similarly, he was the Prophet to other Prophets too,

وَأَذَّنَّ اللَّهُ مِنْ قَبْلِ الْكِتَابِ يَوْمَ يَوْمُ الْيَوْمِ أَنَّكُمْ مَا تَعْمَلُونَ مِنْ كِتَابٍ وَجَاهَةً مَّعُونَةً (سُورَةُ آل عمران:81)

When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come to you a messenger, confirming that which you possess. You shall believe in him and you shall help him.

b) The Holy Prophet said, "If Moses were alive, he would have followed me".

c) Jesus will follow the Holy Prophet’s shariah after descending from the heavens, near the end of time.

Note:

Continuous ahadith are those hadith whose narrators in every era are so large in number that there remains no possibility of all of them collectively misunderstanding or conspiring to tell a lie.

Abu Huraira narrated that the Holy Prophet said, "The example of me and earlier Prophets is that of a person who built a very beautiful building except for a space of a single brick in one of its corners. The people walk around it admiringly and say, "Would that this brick was also laid down. Lo' I am that brick and I am the last of the Prophets.""

Sa'ad bin Abi Waqqas reported that the Holy Prophet said to Ali, "You are to me as Harun was to Musa except that there is no Nabi after me.

Sa'ad also reported that the Holy Prophet said, "If Moses were alive, he would have followed me."

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c) Jesus will follow the Holy Prophet's shariah after descending from the heavens, near the end of time.
ii. The words of the Quran (it is a description of everything) would have proved invalid?

And if the law revealed to the succeeding Prophets was to be the same the outcome would still have been problematic because revealing the same law, which had been revealed before, would have been useless.

Hence, due to the Holy Prophet being highest in rank, it was indispensable for him to be the last and final in the chain of the prophets.

The prophecies about the Holy Prophet's arrival in the previous Scriptures:

The Qur'an bears testimony to the fact that the Scriptures of the Jews and Christians foretold his arrival in clear and unambiguous words and that the Jews and Christians identified him all too well.

And when Jesus son of Mary said: O children of Israel Lo! I am the messenger of Allah to you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is Ahmad.

Prophecy 1:

"And he (Moses) said, the Lord came from Sinai, and

Since the Holy Prophet is the prophet to rest of the Prophets too, it follows that in rank he is higher than all of them. None is even equal to him. The hierarchy of prophethood ends at his rank.

Since the main basis of prophethood is knowledge, therefore, the meaning of his being highest in rank is that his knowledge is more than all other Prophets. It was due to this that he was bestowed with the Quran which describes itself as a Scripture which has all knowledge of guidance and of principles of Islam and which gives a complete description of all matters relating success both in this world and the hereafter.

When the Holy Prophet was to be given the Qur'an about which it is promised that

Lo! We, even we, reveal the Reminder, and lo! We verily are its Guardian.

It follows that the knowledge of the Qur'an was to last for ever and so be divinely protected.

If the Holy prophet was to come as the first of Prophets, or in between them and the law (shariah) of the later Prophets was to be different, it would have resulted in:

i. Abrogation of law of higher rank by that of lower rank, whereas Allah says in the Quran:

Such of our revelations as We abrogate or cause to be forgotten, We bring (in its place) one better or of the like of it.
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prison, he departed into Galilee.

From that time, Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand (Chap IV verses 12, 17)

iii. These twelve Jesus sent forth, and commanded them saying: …… but go rather to the lost sheep of the house of Israel

And as ye go, preach saying, The kingdom of heaven is at hand." (Chap X verses 5, 7)

In these extracts the words "kingdom of heaven" mean the state ruled by a Prophet and in which the law of God is implemented. Such a kingdom was established neither in the days of John (Yahya) nor in the days of Jesus. It was only the Holy Prophet, Muhammad, who established such a kingdom and state.

Prophecy 3:

The Gospel of St. John reads:

i. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world would cometh, and hath nothing in me. (chap XIV verses 16, 29, 30).

ii. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (chap XV, verse 26).

At the time of the conquest of Makkah there were ten thousand Companions with the Holy Prophet.

The law given to the Holy Prophet has been mentioned here to be fiery because of its strict and fiery sections against the culprits.

Paran (فاران) is the land of Makkah where Ishmael lived. The Book of Genesis, chapter XXI and verse 21 says:

"And he dwelt in the wilderness of Paran."

Prophecy 2:

The Gospel of St. Mathews says:

i. "In those days came John the Baptist, preaching in the wilderness of Judea.

And saying, Repent ye: for the kingdom of heaven is at hand. (Chap III verses 1, 2, Edition 1857)

ii. Now when Jesus had heard that John was cast into
prison, he departed into Galilee.

From that time, Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand (Chap IV verses 12, 17)

iii. These twelve Jesus sent forth, and commanded them saying: …… but go rather to the lost sheep of the house of Israel

And as ye go, preach saying, The kingdom of heaven is at hand." (Chap X verses 5, 7)

In these extracts the words "kingdom of heaven" mean the state ruled by a Prophet and in which the law of God is implemented. Such a kingdom was established neither in the days of John (Yahya) nor in the days of Jesus. It was only the Holy Prophet, Muhammad, who established such a kingdom and state.

Prophecy 3:

The Gospel of St. John reads:

i. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of this world would cometh, and hath nothing in me. (chap XIV versus 16, 29, 30).

ii. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (chap XV, verse 26).

rose up from Seir unto them; and shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.

Yea, he loved the people, all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words." (Deuteronomy chap XXXIII verses 2, 3, Edition 1857)

Coming of God from Sinai means revelation of Torah to Moses, and his rising from Seir means revelation of the Gospel to Jesus, and his appearance from Mount Paran denotes revelation of the Quran to the Holy Prophet Muhammad.

At the time of the conquest of Makkah there were ten thousand Companions with the Holy Prophet.

The law given to the Holy Prophet has been mentioned here to be fiery because of its strict and fiery sections against the culprits.

Paran is the land of Makkah where Ishmael lived. The Book of Genesis, chapter XXI and verse 21 says:

"And he dwelt in the wilderness of Paran."

Prophecy 2:

The Gospel of St. Mathews says:

i. "In those days came John the Baptist, preaching in the wilderness of Judea.

And saying, Repent ye: for the kingdom of heaven is at hand. (Chap III verses 1, 2, Edition 1857)

ii. Now when Jesus had heard that John was cast into
in the Holy Prophet and said, "Indeed Jesus informed about him in the gospels." (Sahih Bukhari)

d. The Roman emperor, Heraclitus, admitted the prophethood of the Holy Prophet but did not bring faith in him (Sahih Bukhari).

**Prophecy 4:**

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him (Deuteronomy, Chap xviii, verse 18).

This prophecy was fulfilled in the Holy Prophet because he was from the Ishmaelites who were the brothers of Israelites.

**He is the Prophet for all mankind and jinns:**

وَمَا أَرَسَلْنَا إِلَى كَافِلَةٍ لِبَنَاتِي (سُورَة مَيَا: 28)

1. And we have not sent you save unto all mankind

فَلَن يَأْتَيْنَى النَّاسُ إِلَى رَسُولِ اللَّهِ أَلَّا يُحْيَيْنَ وَيُعِيدَنَّ (سُورَة الطَّه: 158)

2. Say (O Muhammad) O mankind! Lo! I am the messenger of Allah to you all.

تَبَارَكَ الَّذِى رَّسَلَ الْقُرْآنَ عَلَى عِبَادِه لِيُؤْمِنُوا لِلْقُلُوبِ نَذِيرًا (سُورَة فَرَاق: 1)

3. Blessed is he who has revealed unto this slave the Criterion (of right and wrong) that he may be a warner to the peoples.

إِنَّ الْدُّنْيَا عَنْدَ اللَّهِ الإِلَيْهَ (سُورَة آلِ الْإِمَان: 19)

Indeed the religion with Allah is Islam

وَرُضِيَ لَكُمْ الْإِسْلاَمُ دِينًا (سُورَة مَائِدَة: 3)

And I have chosen for you as religion al-Islam

iii. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (chap xvi verse 7).

In these verses it is informed that a Comforter, other than Jesus and sent by God, will come after him. He will testify of Jesus and will abide with the people for ever. He will be the prince of the world and Jesus will be no match to him.

a) In the history of the world there had been no other person to qualify these facts except the Holy Prophet Muhammad نٰ.

b) They word Comforter stands in place of the original word Paraclete, which is actually synonymous to Muhammad or Ahmad (praise-worthy).

Upto the time of our Holy Prophet the people awaited Paraclete. At that time some people falsely claimed to be Paraclete. The author of Lub-ut-tawarikh, who was a Christian, admits in his book that at that time both Christians and Jews awaited the arrival of a Prophet. This was the reason that:

a, Nejashi, king of Abbysinia and a scholar of the Bible, on hearing from Ja’fer Tayyar about the Holy Prophet brought iman in him and said, "Indeed he is the Prophet about whom Jesus prophesied in the Gospels.

b, Maquqas, the Coptian king and a great scholar of the Bible, accepted Islam and presented many gifts to the Holy Prophet.

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And when Allah made (his) covenant with the Prophets, (He said): Behold that I have given you of the Scripture and knowledge. And afterward there will come to you a messenger, confirming that which you possess. You shall believe in him and you shall help him.

2. In a hadith the Holy Prophet said (I am the liege of the children of Adam).

   In another hadith it is stated (on the day of judgement, Adam and all the rest will be under my flag).

3. Tirmizi quoted a hadith that the Holy Prophet said, (On the day of Qiyamah I will be the leader of all the Prophets):

4. In a hadith it is mentioned that the Holy Prophet will be the first to arise from his grave and will be first to enter the Paradise.

5. It is mentioned in hadith that the Holy Prophet and all the rest will be under my flag.

   Abu - Huraira narrated that the Holy Prophet said, "I have been honoured amongst the Prophets with (following) six things

   i. I have been given concise yet comprehensive speech
   ii. I have been aided with the awe that people have of me.

And who seeks as religion other than Islam it will not be accepted from him, and he will be a loser in the Hereafter.

In a hadith of Sahih Muslim the Holy Prophet said, "Whoever Jew or Christian hears of me but does not have faith in me and dies in that state, he will be of the dwellers of Hell."

Since the Holy Prophet was sent towards both men and jinn therefore he is called the Prophet of humans and jinnies (رسول التثنرين)

In Surah Ahqaf and Surah Jinn it is described in detail that the jinnies came to the Holy Prophet and heard him reciting the Holy Quran. They had faith in him, On returning back to their people they started preaching and calling them towards Islam.

The Holy Prophet is superior to other Prophets and is the most distinguished amongst them:

The proofs are as follows:

1. Ali and Abdullah bin Abbas said in the light of the following verse that Allah took oath from all other Prophets that if they found the Holy Prophet they would have faith in him and they would help him.

   وَإِذْ أَعْتَدَ اللَّهُ مِيعَالَةَ النَّبِيِّينَ لَمَّا آتَيْنَاهُمْ مِنْ كِتَابٍ وَجَمَعَتْهُمْ ثُمَّ جَاءَ كَمْ
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Chapter 5:

Nature of Life of the Holy Prophet ﷺ In His Grave

Some basic points:

1. The word قبر (grave) actually means a ditch in the ground where a dead person is buried. In figurative sense it means the place where a dead body or its remnants and cells are placed, be it in the depths of the rivers, or in the fireplaces of the Hindus, or in the bellies of the animals, and whether they are collected in one place or scattered in different places.

2. The meaning of death implies that the soul of a person, separates from the body and remains so till the Day of Judgement. The souls, do not extinguish and each one is kept in place appropriate for it.

When a dead body is buried in its grave a link is established between the soul and the body (or its remnant cells). This link is different from that in life. During life on earth the soul is within the body, but in the grave-period (or in the phases of Barzakh, as it is named) the soul remains in its destination given to it, and gets linked to the body or its remnants in the grave. Due to this link the soul discerns the pain or pleasure of what the body undergoes.

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In a hadith, mentioned in Musnad Ahmad, Bara bin
Aazib narrated that once the companions accompanied the Holy Prophet for the burial of an Ansari. They reached the graveyard but the grave was yet to be dug. So they all sat down. The Holy Prophet described in detail that what happens to a believer (momin) and to a disbeliever (kafir) on their deaths. He told about the believer

Shah Abdul Aziz writes:

When the soul of the believer is taken to the seventh heaven Allah says: Note down the name of my slave in the (book of) Illiyeen and return his soul to the earth because I created them from it, and I will return them to it, and I will resurrect them from it once again. Thus his soul is returned to his body (i.e an association is established between the two). Then two angels come to him, make him sit and ask him, "Who is your Lord?"

For the said association to be established even a single cell of the body is sufficient. Whatever pain and pleasure the body or the body cell undergoes, the soul feels it and its effect with full force.

Shah Abdul Aziz writes:

Allah associates the souls with their physical dead bodies or with their metaphysical bodies in such a way that the souls perceive and feel pleasure and pain.
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The books of deeds of the general pious men are placed in the Illiyeen and their souls are transferred, according to their rank, to the heaven nearest to earth.

The souls have an association with their graves too, So if anyone of their living associates come to visit them they get aware of them and discern their presence.

Note:
The deceased who are provided with a metaphysical body (جسم مطیع), their souls, while remaining in their resting places, get associated with the mataphysical body as well as the physical dead body.

Shah Abdul Aziz writes:

Allah تعلیم روح آن میت را پدیده کرد و به آن تعلیم و تلمذ از حاصل شد. بیانی از ابراد عنصری موجوده یا مثلثی مخترعه متعلق می‌باشد (تحفة آن‌الاعلی)

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Shah Abdul Aziz writes:

ومقام علیین بالایی هفت آسمان است و بالای آن متصول صدرة المنتهى است و بالای آن متصول پایه راست عرش موحد و ارواح نیکان بعد از قبض دران جا می‌رسند و مقربان یعنی انبیاء و اولیاء دران مستقر مانند و عوام و صلحاء را بعد از نوضه نیدن و رسدین نامه‌اهم اعمال برحس مراتب در
3. The bond between the soul and the physical body is of different strengths. The bond that exists in the martyrs is stronger than those in the general masses. This is the reason why the bodies of the martyrs remain fresh for longer periods. The bond that exists in the Prophets is even more stronger and this is the reason why their blessed bodies are protected from deterioration. Due to the same reason the dead bodies of the Prophets perform some actions, like that of salah, in the sphere of Barzakh.

4. The states which transpire for the physical body in the grave, are not discernable to those on earth because they transpire in the sphere of Barzakh which is hidden from our sensual perceptions. Therefore, we may not be able to see what is happening in the grave even if we open it up because all that happens in it is concerned with the metaphysical world of Barzakh, not with the physical and sensory world.

The belief of Ahl-sunnah regarding the life of the Holy Prophet in his blessed grave is just that his blessed soul remains in the highest place of Illiyeen whilst it has a very strong bond with his blessed physical body in his blessed grave. Due to the strong bond, his physical body offers salah in the sphere of Barzakh i.e. it cannot be witnessed in the physical world and can only be perceived in the metaphysical world of the Barzakh.

Allama Dawud bin Sulayman Baghdadi writes:

Note:

The angels come to the deceased and make him sit and make him answer their questions. All this occur in the metaphysical world of the Barzakh. In the physical world if one observes the interior of a grave, through some means, he may not perceive these happenings. It is like a person who sees himself standing and walking or running in his dream, while a man who is awake and sitting besides him, sees his body just lying in bed.

Note:

1. Anas narrated that the Holy Prophet said:

النبياء احياء في قبورهم يصلون(نبيتي) The Prophets are alive in their graves performing salah.

2. Anas narrated that the Holy Prophet said:

مررت على موسى ليلة أسرى يب عند الكيب الاحمر وهو قائم يصل ففي قبره (مسلم)
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   (مررت على موسى ليلة اسراي بعند الكيب الاحمر وهو قائم يصلى في قبره) (مررت على موسى ليلة اسراي بعند الكيب الاحمر وهو قائم يصلى في قبره)
I passed by Musa on the night of meraj (Ascension) near a red plateau and found him standing and offering salah in his grave.

3. Abu Huraira narrated that the Holy Prophet said:

من صلى عند قبرى سمعته ومن صلى على من بعيد ابلغته

Whosoever recites prayer of mercy at my graveside, I hear it, and whosoever recites it from a far distance it is delivered to me (by the angels).

4. Aus bin Aus narrated

قالوا يا رسول الله وكيف تعرض صلواتنا عليك و قد ارمتوقلا

الله عزوجل حرم على الأرض احساس الابناء (مشكاة)

People asked, "O Holy Prophet! how will our prayer of mercy be delivered to you when you have disintegrated? The Holy Prophet replied, "Allah has forbidden the earth (to decompose) the bodies of the Prophets.

This belief of Ahl sunnah is completely in line with the Quran which states:

الله يُؤْمِنُ الآنسَةِ حيِّينَ مُؤْتِيَةً وَأَنْيَى لم تَمَتْ فِي مَناُمِهَا قَيَّمَةً للٍّ

Allah receives (men's) souls at the time of their death, and that (soul) which dies not (yet) in its sleep. He keeps that (soul) for which He has ordained death and dismisses the rest till an appointed term.

This verse comprises of the fact that Allah removes
the souls of the sleeping from their bodies. The soul is out of the body but its association with the body still exists. We know well what occurs to that soul-less body during sleep. The body turns from one side to another, it is seen speaking and walking and children are often seen reciting their lessons during sleep.

The belief mentioned above, can be summarised thus. At death the soul is removed from the physical body and is placed in its destination. Yet it maintains an association with the body. Some of them have a very strong association of the degree that they even perform salah. The only difference is that in the sleep we are unaware of what the body is doing and going through, whereas in the metaphysical world of Barzakh this discernment is not impossible.

In fact, we can go one step further and say that the same actually occurred with the Holy Prophet in his life-time too. It is reported in a hadith.

‘‘إن عيني تنامون ولا ينام قلبي’’ (بعارة)

Indeed my both eyes sleep but my heart does not sleep.

It implies that despite the removal of the soul from his body, the Holy Prophet remained conscious of some matters. This cognizance was due to the strong association between the blessed soul and the blessed body.

I passed by Musa on the night of meraj (Ascension) near a red plateau and found him standing and offering salah in his grave.

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من صلى عند قبرى سمعته ومن صلى على من بعيد إبلغته

(بيهيفي في شعب الإيمان)

Whosoever recites prayer of mercy at my graveside, I hear it, and whosoever recites it from a far distance it is delivered to me (by the angels).

4. Aus bin Aus narrated

قالوا يا رسول الله وكيف تعرض صلواتنا عليك وقد امتهننا فقال

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الله ينحو الأنفس جبين مؤتاه وألقيت لم تموت في منامهما قومس الرب

(سورة زمر:42)

Allah receives (men's) souls at the time of their death, and that (soul) which dies not (yet) in its sleep. He keeps that (soul) for which He has ordained death and dismisses the rest till an appointed term.

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Innovation 1:
To believe that the Holy Prophet ﷺ had complete and perfect knowledge of the details of the universe and of all its incidents which have occurred from eternity or will occur till the people enter Hell or the Paradise.

The innovators say that he had knowledge of each and every particle of the universe, and had the knowledge of thoughts and intentions in the minds of people, and was aware of all the contents of the (Preserved Tablet) لوح محفوظ and even had the learning of those five things about which the Quran states that no one knows them except Allah.

Arguments of the innovators and their answer

Argument 1:
They aver that since the Holy Prophet ﷺ is the most distinguished of all the creation, therefore, it is necessary that he encompasses the knowledge of the whole creation in perfect detail.

Answer:

i. Each muslim is more honoured and distinguished than any disbeliever. If the proof is taken to be true it would result in that every muslim, although he may be totally illiterate, must be encompassing the knowledge of all of the disbelievers, including those who have mastered the sciences and arts. This result is obviously false.

ii. The Quran quotes the statement of hoopoe and does not give the verdict of its being untrue.

He said: I have found out (a thing) that you do not apprehend, and I come to you from Sheba with sure tidings.

There is no doubt that Solomon (Sulaiman) ﷺ was more distinguished than the hoopoe, a bird, but still he was unaware of the tidings which that bird brought to him.

Argument 2:
The Quran says:

And we reveal the Scripture to you as an exposition of all things.

Answer:

Allama Suyuti ﷺ wrote in his book Al-Itqan

"The Ulama say that if one intends to make commentary (tafsir) of the Quran, he must first of all look into the Quran itself because it happens that a thing is mentioned concisely at one place of the Quran and is described in detail at another place. If it is not mentioned in the Quran then he must refer to Sunnah and Hadith,
Chapter 6:

Innovations in faith about the Holy Prophet

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and no soul knows in what land it will die. Lo! Allah is knower, Aware.

From these verses and hadith it is apparent that the five unseen things (i.e. when will the Qiyamah happen, when will it rain; where will the man die, what does the womb hold) are exceptions from the general meaning of the verse

وَنَزَّلَنَا عَلَيْكَ الْكِتَابَ بِنُوْعَانِٰٓ لَكْ کُلُّ شَيْءٍ (سُورَةُ نُحل: 89)

And We reveal the Scripture to you as an exposition of all things.

In short, it is not that each and everything is mentioned in the Quran. Keeping this fact in mind it would be fruitful to know that the Quran being a description and an explanation of all matters concerning guidance, principles of religion and success in both worlds.

Ibn Jarir Tabri wrote explaining this verse:
"Allah says, O Muhammad: This Quran has been revealed to you in the manner that it describes in detail the lawful and unlawful, the reward and the punishment and all other matters necessary for the guidance of the people"

**Innovation 2:**
To put absolute authority with the Holy Prophet ﷺ, some innovators believe that the Holy Prophet ﷺ is the absolute deputy of Allah and is granted free reign over the entire universe. He may do whatever he wills, grant whatever he wishes to whom he wills. He can snatch away from whomever he wishes. The entire earth is in his

**because Sunnah is the explanation of the Quran.**

Based on Allama Suyuti's statement, we look in the Quran for the explanation of the given verse. The Quran says:

1. بَسْلُوكَ عَن السَّاعَةِ أَيْامَ مُّسَاءً قَلْ إِنَّمَا عَلَمَهَا عَدُدُ رُبُّهُ أَ لَّا

They ask you of the (destined) Hour, when will it come to port. Say: its knowledge is with my Lord only. He alone will manifest it at its proper time.

2. فَلْ إِنَّ أَدْرِي أَقَرْبَ مَا تُوعَدُونَ أَمْ يَحْفَلُ لِهِ رَبُّ أَنْمَا (سُورَةُ إِلْهَا مُرْحَبَ: 25)

Say: (O Muhammad): I know not whether that which you are promised is near, or if my Lord has set a distant term for it.

3. وَعَدْنَاهَا مَفَاتِحَ الْقُبُّ لَا تَعْلَمُهَا إِلَّا هُوَ (سُورَةُ الْعَمَّام: 59)

And with Him are the keys of the invisible. None but He knows them.

4. إِنَّ اللَّهُ عَبْدَهُ عَلَمَ السَّاعَةِ (سُورَةُ نُقْمَان: 34)

Lo! Allah with Him is the knowledge of the Hour.

5. It is stated in a sahih hadith that the Holy Prophet ﷺ said: The keys of the invisible are five. Nobody knows them except Allah. Then he recited this verse,

إِنَّ اللَّهَ عَبْدُهُ عَلَمَ السَّاعَةِ وَبَيَّنَ الْقُبُّ لَا تَعْلَمُهَا إِلَّا هُوَ وَأَنتُمْ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسُ مَا ذَكَرْتُ عَنْهَا وَمَا تَدْرُى نَفْسُ يَأْوِيَ أُرْضِيَّ نَفْسُ إِنَّ اللَّهَ عَلَيْهِمْ خَيْرٌ (سُورَةُ نُقْمَان: 34)

Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow,
and no soul knows in what land it will die. Lo! Allah is knower, Aware.

From these verses and hadith it is apparent that the five unseen things (i.e. when will the Qiyamah happen, what will a man earn the next day; when will it rain; where will the man die, what does the womb hold) are exceptions from the general meaning of the verse

وَبِذَلِكَ عَلَيْكَ الْكِتَابُ بِتَبَالٍ لِكُلِّ شَيْءٍ (سُورَةُ نَحلٍ: 89)

And We reveal the Scripture to you as an exposition of all things.

In short, it is not that each and everything is mentioned in the Quran. Keeping this fact in mind it would be fruitful to know that the Quran being تَبَالٍ لِكُلِّ شَيْءٍ means that it is a description and an explanation of all matters concerning guidance, principles of religion and success in both worlds.

Ibn Jarir Tabri wrote explaining this verse:

"Allah says, O Muhammad: This Quran has been revealed to you in the manner that it describes in detail the lawful and unlawful, the reward and the punishment and all other matters necessary for the guidance of the people"

Innovation 2:

To put absolute authority with the Holy Prophet محمدًا ﷺ.

Some innovators believe that the Holy Prophet محمدًا ﷺ is the absolute deputy of Allah and is granted free reign over the entire universe. He may do whatever he wills, grant whatever he wishes to whom he wills. He can snatch away from whomever he wishes. The entire earth is in his

because Sunnah is the explanation of the Quran.

Based on Allama Suyuti’s statement, we look in the Quran for the explanation of the given verse. The Quran says:

1. يَسَأَّلُونَكَ عَنِ الْسَّاعَةِ أَيْنَ مَرْسَأَةُ فَلْيَتَنَزَّلُوا عَلَيْكُمْ عَلَىٰ جَهَّازِهَا عَلَىٰ أَيْمَانِهَا إِلاَّ هُوَ (سُورَةُ أَعْرَافٍ: 187)

They ask you of the (destined) Hour, when will it come to port. Say: its knowledge is with my Lord only. He alone will manifest it at its proper time.

2. فَلْ يَأْتَىٰ أَنْبَتُ الرَّحْمَةِ مَثُلَّةً أَمْ يَعْلَمُ الْمَغْفُورُ إِلَّا هُوَ (سُورَةُ أَمْدَادٍ)

Say: (O Muhammad): I know not whether that which you are promised is near, or if my Lord has set a distant term for it.

3. وَعِينَتُهُ مُفْتَاحُ الْقُبُوبِ لَا يُعْلَمُهَا إِلاَّ هُوَ (سُورَةُ النَّبُوَّةٍ: 59)

And with Him are the keys of the invisible. None knows them.

4. إِنِّيٌّ أَعْلَمُ الدَّارَ السَّاعَةِ (سُورَةُ أَفْيَامٍ: 34)

Lo! Allah with Him is the knowledge of the Hour.

5. إِنِّيٌّ أَعْلَمُ الدَّارَ السَّاعَةِ وَيَرْزُقُكُمْ مِنْ فِي الأَرْزَاعِ وَمَا تَدْرِيٌّ

It is stated in a sahih hadith that the Holy Prophet محمدًا ﷺ said: The keys of the invisible are five. Nobody knows them except Allah. Then he recited this verse,

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Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow,
ownership, the whole of Paradise is his estate, all the angels are his subordinates and he has been handed over the keys of Hell and Paradise.

**Answer:**

The following verses of the Quran disprove this belief.

قُلِّ لاَ أَعْلَمُ أَنْ تَبَيَّنَيْنَى صَمْرًا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ (سُورَةُ يوْنِسَ: 49)

Say: I have no power to hurt or benefit myself; save that which Allah wills.

قُلْ لَا أَوْلُو لْكُمْ عِبَادَي عَزَائِبِ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَوْلُو لْكُمْ إِلَى مَلَّكَ (سُورَةُ اَنْعَامٍ: 50)

Say (O Muhammad, to the disbelievers): I don't say to you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I don't say to you: Lo! I am an angel.

**Innovation 3:**

To call the Holy Prophet ﷺ as knower of unseen عالم الغيب

This is false because:

1. In shariah terminology knower of unseen (عالم الغيب) is the one who has knowledge of the unseen without any means. This is true only for Allah. Therefore if this word is used for someone besides Allah it would imply that that person is a partner to Allah in this attribute, which is in fact peculiar to Allah only. Thus it is shirk.

2. When the term Knower of Unseen (alim-ul-ghaib) is used for the Holy Prophet it would be either because he knows some of the ghaib (unseen) or because he knows...
ownership, the whole of Paradise is his estate, all the angels are his subordinates and he has been handed over the keys of Hell and Paradise.

**Answer:**

The following verses of the Quran disprove this belief.

قُلْ لَا أَمْلَكُ إِلَّا ضَرَارًا وَلا نفعًا إِلاَّ مَا شَأَّ الْلَّهُ (سُورَةُ يُوسُفٍ:49)

Say: I have no power to hurt or benefit myself; save that which Allah wills.

قُلْ لَا أَقُولُ لَكُمْ عَبْدًا أَنَا أَجَابَتُكُمُ الْجَهَرَاءِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِلَى مَلَكٍ (سُورَةُ عنِانٍ:50)

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The innovators may say: We call the Holy Prophet as a knower of unseen (عالم الغيب) in the literal sense i.e. one who knows the unseen although, through means.
actual facts until they were revealed to him by Allah.

If the word knower of the unseen (alim-ul-ghaib) is used for the Holy Prophet in the sense that he knows some ghaib (unseen), this too is spurious because every man has knowledge of some unseen e.g. his own thoughts of which the others are ignorant. Similarly all Muslims know the existence of angels and hell and heaven. Inspite of it, every body knows that calling them Alim-ul-ghaib is spurious and invalid.

The second one is spurious for the reason that it is proven both rationally and through numerous traditions that the Holy Prophet did not know some of the unseen.

For example, in the Quran, Allah tells the Holy Prophet to declare

الَّذِي كَانَ عَلِيمَ الْغَيْبِ لَا سَبِيلَ لَهُ مِنَ الْخَيْرِ (سُورَةُ إِفْرَاحٍ: 188)

Had I knowledge of the Unseen, I should have abundance of wealth.

Similarly the Quran and Hadith deny the Holy Prophet's knowledge of the hour of reckoning.

أَيُّ هُدُوُّكُمْ أَحَدُ يَهُودُكُمْ أَحَدُ يَهُودِيْنِ (بِحَارِي)

Ayesha said "Whoever tells you that Prophet Muhammad was aware of those five things which are mentioned in the following Quranic verse, he has told a great lie."

إِنَّ اللَّهَ يَعْلَمُ الْغَيْبَ وَيَقْرَرُ الْغَيْبَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا أَنْفُرَ

Lo! Allah! with Him is knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower, Aware.

When some hypocrites falsely accused Ayesha, the Holy Prophet, inspite of his anxiety and distress, and inspite of making all investigations, did not know the
actual facts until they were revealed to him by Allah.

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Chapter 7:

The Angels

The Quran and Hadith and, in fact, even the previous Scriptures are replete with the mention of angels.

Characteristics of the angels:

1. They have been created from light and have intangible bodies. They can transform into whatever shape they desire, and their bodies are to them as clothes are to humans.

2. They have no gender and are free from all human needs like eating, drinking and procreating. They are also free from ill-feelings like anger, jealousy and hatred for each other.

3. They are totally obedient to Allah, never disobey Him and execute diligently whatever task they are deputed with.

4. They are constantly busy in worship of God and His glorification.

5. Allah revealed His Books and Scrolls through them because they are extremely trustworthy and efficient and there is no possibility of occurrence of any error or mistake on their part. Whatever they are entrusted with is totally safe and whatever they have delivered to the Prophets from Allah is entirely true, correct and reliable. The trust worthiness and diligence of Jibrail (Gabriel) have been attested by the Quran.

6. They are in multitudes and only Allah knows their total count. No part of heavens or earth is void of them.

Variety of the Angels:

Throughout the heavens and earth there are angels deputed by God. They are entrusted and charged with different duties.

1. Some bear the Divine Throne (the Arsh), some are in rows around the Throne, and others are circum-ambulating it.

2. Some are warders of Jannah (Paradise).
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4. They do not resist Allah in that which He commands them, but do that which they are commanded.

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whether good or evil.

وَأَن عَلَيْكُمْ لَخِيفَتَيْنِ كَأَنَّكُمْ بُلْمُؤُونَ مَأْفَعُونَ

(Quran 12:10)

Lo! there are guardians above you. Honourable and recording. Who know (all) that you do.

7. Some question the dead in their graves. They are known as Munkir and Nakir.

عن انس قال قال رسول الله ﷺ: إن العبد إذا وضع في قبره و تولى عنه أصحابه أنه يسمع قرع تعالهم آثار ملكان فيقعدانه فيقولان له ما كنت تقول في هذا الرجل لمحمد (بخارى و مسلم).

Anas h reported that the Holy Prophet ﷺ said: When a man is buried in his grave and his folk turn back and he hears the sound of their shoes, two angels come to him. They make him sit and ask him, "What did you use to say about this man Muhammad ﷺ?"

عن أبي هريرة قال قال رسول الله ﷺ: إذا أقرحلهم آثار ملكان أسودان ارقبان يقال لأحدهما المنكر ولآخر النكير فيقولان ما كنت تقول في هذا الرجل (ترمذي).

Abu Huraira  reported that the Holy Prophet ﷺ said: When a dead is buried in his grave two angels, with black faces and blue eyes, come to him. One of them is called Munkir and the other Nakir. They ask him, "What did you use to say about this man.

عن البراء من عزاب عن رسول الله قال باتيه ملكان فيحلسانه فيقولان له من ربك ما دينك مما هذا الرجل الذي بعث فيكم (مسند أحمد).

Bara bin Aazib  reported that the Holy Prophet ﷺ said: (When a dead is buried in his grave) two angels

And those who keep their duty to their Lord are driven into the Garden in troops till, when they reach it, and its gates are already opened, and its warders say to them: Peace be on you; You are good, so you enter (the Garden of delight) to dwell in it for ever.

3. Some are warders of Jahannum (Hell).

وَسَبَى الْذَّيْنَ أَقْطَرُوا رُضُوَّةٌ إِلَى الْحَيَّةِ رَمَراً حَتَّى إِذَا جَاؤُوهَا وَفَيَتَحُّ أَبْوَاهُا

And those who disbelieve are driven towards hell in troops till, when they reach it and its gates are opened, and its warders say to them: Did not messengers of your own come to you reciting to you the revelations of your Lord and warning you of the meeting of this your Day.

4. Some are deputed with removing the souls of men at the time of death.

قَلْ يَوْمَ الْقِيَامةِ مَلِكُ الْمُوتِ الْمَلِكُ وَكَلِمَ الْمُلْكِ (سورة سجدة:11)

Say: The angel of death, who has charge concerning you, will give death to you.

5. Some are given the charge of protecting the human beings from harm of jinns and from other dangers and accidents.

يَحْفَظُونَ مِن عَمْرِ اللَّهِ (سورة رعد:11)

Who guard him by Allah's command.

6. Some are deputed with recording the deeds of men
believers to recite to you. Who know (all) that you do.

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Bara bin Aazib reported that the Holy Prophet said: (When a dead is buried in his grave) two angels entered his grave and asked him: "What did you used to say concerning the dead. He replied: I will say: "Whoever will forgive me, I will forgive him" (Sunan Ahmad).
The four angels closest to God

1. Jibrail (Gabriel) 
   He delivered God's messages and wahi to His Prophets.

2. Mikail (Michael) 
   He is chiefly charged with providing sustenance to creation.

3. Israfil 
   He is to blow the trumpet on the Last Day.

4. Izrail 
   He, with his subordinates, removes souls of men at the time of their death.

According to the majority of the Ulama Jibrail is the most honoured amongst the angels.

It is totally false to regard the angels as mere natural forces which are without life and form. Their description in the Quran indicates them to be living beings possessing conscioussness and reasoning.

And the angels called to him as he stood praying in the sanctuary Allah gives you glad tidings of (a son whose name is) Yahya (John who comes) to confirm a word from Allah.

The angels are described in Quran to be with wings:

Praise be to Allah, the Creator of the heavens and

Note:

Belief in the angels is a necessary part of Islam and disbelief in them is kufr.
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2. The angels are described in Quran to be with wings:

Ayesha reported: The Holy Prophet described that when he was returning from his preaching trip to Taif. "I raised my head and saw a cloud above me. In it was Gabriel (عَزَّللهُجَبَريلْ) who called me saying, "Allah has heard all that your people replied to you and He has sent the angel of the mountains so that you may order him to do with your people that you wish."

9. Some are incharge of the foetus

Anas reported that the Holy Prophet said:

Allah appoints an angel as incharge of a (pregnant) uterus

In short, there is a simultaneous intrinsic system of the universe in which the workers are the angels.

Note:

Belief in the angels is a necessary part of Islam and disbelief in them is kufr.
Chapter 8:

The Divine Scriptures

Whatever Scriptures and Scrolls Allah revealed to His Prophets are true and factual. Therefore, it is incumbent upon us that we believe in all of them.

According to some narrations, the total number of Divine Scriptures is 104. From amongst them 50 scrolls were revealed to Seth, 30 to Idrees, 10 to Ibrahim, and 10 to Adam. Amongst the books are the Torah, revealed to Moses, Injeel to Isa (Jesus), Zabur (Psalms) to Dawud (David) and the Quran to Muhammad.

The Quran is last of all the Divine Scriptures and it abrogates all the previous ones.

Other Books and Scrolls were miraculous in terms of their subject and meaning. Whereas the Quran is miraculous with relevance to its words too.

Notes:
1. Besides the Quran, the other books, which are with the Jews and the Christians, we are not to have faith in them in their present form. To have faith that these books in their original form were true is sufficient for us. Later on the Jews and the Christians made many alterations in them on their own. The Quran and Hadith bear testimony to this fact.

3. The following incident also proves the angels to be living beings and not just physical forces.

\[
\text{3.} \quad \text{The following incident also proves the angels to be living beings and not just physical forces.}
\]

Has the story of Abraham's honoured guests reached you? When they came to him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me). Then he went apart to his house-folk and brought a fatted calf; And he set it before them. Saying: Will you not eat? Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman! They said: Even so says your Lord. Lo! He is the wise, the knower. (Abraham) said: And (afterward) what is your errand, O you sent (from Allah). They said: Lo! we are sent towards a guilty folk, that we may send upon them stones of clay, Marked by your Lord for (the destruction of) the wanton.
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1. Besides the Quran, the other books, which are with the Jews and the Christians, we are not to have faith in them in their present form. To have faith that these books in their original form were true is sufficient for us. Later on the Jews and the Christians made many alterations in them on their own. The Quran and Hadith bear testimony to this fact.

3. The following incident also proves the angels to be living beings and not just physical forces.

Has the story of Abraham's honoured guests reached you? When they came to him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me). Then he went apart to his house-folk and brought a fatted calf; And he set it before them. Saying: Will you not eat? Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman! They said: Even so says your Lord. Lo! He is the wise, the knower. (Abraham) said: And (afterward) what is your errand, O you sent (from Allah). They said: Lo! we are sent towards a guilty folk, that we may send upon them stones of clay, Marked by your Lord for (the destruction of) the wanton.
Chapter 9:

The Jinns

The Jinns are also amongst the creation of Allah. They were created from fire, long before the creation of man. The Quran says:

وَأَلْلَّهُ خَلَقَهُمْ بَرْدًا سَمْعًا (سُورَةُ السَّمَوَاتُ)  
And the Jinn we created aforetime of essential fire.

The Jinns are subtle beings and can change themselves into different forms. It is stated in Hadith that they often assume the shape of snakes.

But they, like humans, depend on food and drink and are of different genders and procreate.

Like humans, they are also bound to obey the injunctions of Allah.

Iblees (or Satan), who refused to prostrate before Adam, was also a jinn. The Quran says:

وَأُذِينَ لِلْمَلاَيْكَةِ اسْتَهْدِعُوا إِنَّمَا تَسْهِدُونَ إِلَّا إِبْلِيسَ كَانَ مَنَّا فَقَسَّمَ (سُورَةُ الحَجِّ)  
And (remember) when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblees. He was of the Jinn, so he rebelled against his Lord's command.

When Allah asked him the reason for rebelling he replied,

قَالَ مَا مَنْعُكَ أَنَّا نُسْهَدُ إِذْ أَمَرَنَا قَالَ أَنَا خَيْرُ مِنْهُ خَلْقَتِي مِنْ نَارٍ وَخَلْقَتِهُ مِنْ طَيْينٍ (سُورَةُ الْأُمَرَاءِ)  
And (remember) when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblees. He was of the Jinn, so he rebelled against his Lord's command.

when first revealed and it is obviously kufr (disbelief) to accept that any change has been made to it.
Chapter 9:

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The Jinns are also amongst the creation of Allah. They were created from fire, long before the creation of man. The Quran says:

وَالجَنُّ حَلَفَأَهُمْ مِنْ قَبْلِ مِنْ نَارِ السَّمَوَّمُ (سُورَةُ حَجِّ: 27)

And the Jinn we created aforetime of essential fire.

The Jinns are subtle beings and can change themselves into different forms. It is stated in Hadith that they often assume the shape of snakes.

But they, like humans, depend on food and drink and are of different genders and procreate.

Like humans, they are also bound to obey the injunctions of Allah.

Iblees (or Satan), who refused to prostrate before Adam نَاثَرْنَا الْذَّكْرِ وَأَوْمَيْنَاهُ لِحَفْظَهُنَّ (سُورَةُ الحَجِّ: 9)

Lo! We, even We reveal the Quran, and Lo! We verify are its Guardian.

And (remember) when We said to the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblees. He was of the Jinn, so he rebelled against his Lord's command.

When Allah asked him the reason for rebelling he replied,

قَالَ مَا مَتَاعُنَا أَلَّا تَسْهُبُ إِذْ أَمْرَنَّكَ قَالَ أَنَا أُحِبْتُ مِنْ حُقُقِي مِنْ نَارٍ وَحُقُقِي مِنْ يَلِينٍ (سُورَةُ اِعْرَافٍ: 12)

It is an unassailable Scripture. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.

Thus the Quran even today is just the same as it was when first revealed and it is obviously kufr (disbelief) to accept that any change has been made to it.
forth from here, degraded, banished. As for such of them as follow you, surely I will fill the hell with all of you.

The Jinns too, are dependant on the guidance (hidayah) for eternal salvation. Amongst them are also Muslims (believers), disbelievers and fasiqs (sinners). Their final abode, like the man, is Paradise for the Muslims and Hell for the Kafirs. The Prophets sent for the mankind were for the Jinns too. The Quran states:

And when we inclined towards you (O' Muhammad) certain of the Jinn, who wished to hear the Quran, and when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.

They said: O our people! Lo! we have heard a Scripture which has been revealed after Moses, confirming that which was before it, guiding towards the truth and a right path.

O our people! respond to Allah's summoner and believe in Him.

He will forgive you some of your sins and guard you from a painful doom.

And who does not respond to Allah's summoner he can nowhere escape in the earth and he (can find)
He said: What hindered you that you did not fall prostrate when I bade you? (Iblees) said: I am better than him. You created me of the fire while you created him of mud.

Allah informed that the actual hindrance in obeying was his pride.

হাসাত আল্লাহকে কাদাজের মোহনাতে (সূরা বফরে:35)

He demurred through pride, and so became a disbeliever.

Due to his pride he never repented and will never be prepared to repent. Rather, he requested Allah to be given respite till the Doomsday, so that he may seduce the creations and send them astray.

Allah's wisdom conformed with his request and he was granted the respite but was foretold of his end-result also.

قال أنظرني إلى يومٍ عظيمٍ قال إنك من المنظرين قال فصا بأغويتي
لأعذبُكِ ليهمُ عِمَّالَكُمُ المُستحقينِ ثم لاتَبتِنِمُ من بينِ أبنِيِهمُ وَمِنْ خُلفِهمِ وَعْنَ
أيتمِنِهمُ وَعْنَ شِمَالِهِمْ وَلَا تَهدِِلْهُمُ شَاءِلِهِمْ قال اخرجِ منها مُذْوَومًا
مَذَخْوَرًا لَّمْ تَبِدَّلْ مِنْهُمْ أَمَأَنًا جَهَنْمَ بِنَكَمْ آخَمِمِينَ
(سورة اعراف:18-14)

He said: Reprieve me till the day when they are raised (from the dead). He said: Lo! you are of those reprieved. He said: Now, because You have send me astray, verily I shall lurk in ambush for them on Your Right Path. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and you will not find most of them beholden (to You). He said: Go
Chapter 10:

Questioning, pain and pleasure in the grave

The Quran states:

وَفَعَلَ اللَّهُ سِيَابَاتَ مَا مَكَّنَّاهُ وَخَلَقَ بَيْنَ فِرْعَوْنِ سُوُّهُ العَذَابَ ۚ أَنْتُمْ فَرَآوْنَ عَلَيْهِ عُذُوبًا وَعَذَابُ يَوْمَ الْقِيَامَةِ آخِرًا

(Sūrah 40:7)

(Sūrah 46:5) إِنَّ اللَّهَ وَارَدَفَهُ مِنَ الْجَحْمِ مَنْ يَعْمَلُ بِيْنَ يَدَيْهِ يَدُنَّهُ وَمَنْ يَعْمَلُ مِنْ مَنْهُمْ عَنْ أَمْرِي نَذُخَةً مِنْ عَذَابِ السَّيَاهِيِّ نُحَلِّلُ لَهُ مَا يَمْلِكُ مَنْ مَعَاهُ وَكَفَّاهُ وَقَدْ دُرِّبَ هَذَا بِبَيْنَ يَدَيْهِ (سُورَةُ نَوحَ: 25)  

Because of their sins they were drowned, then made to enter a Fire.

Entrance of these people in a Fire, before the Last Day, denotes entrance in the fire of grave or Barzakh. Its evidences are:

i- The word فَأَدَّجَلَّوا (then made to enter) has the Arabic letter ف which denotes one happening immediately following the other. Thus the verse means that immediately after being drowned they were made to enter
Questioning, pain and pleasure in the grave

The Quran states:

وَأَوْزَاهُمْ فِي الْقُرْبَىِّ نَارًاً فَغَلَّوْا فَأَتَىَنَّ وَقَدْ كَانَ بَيْنَهُمْ عَمَّامٌ نَّفَتُهُمْ مِنْ عَذَابِ الْآخِرَةِ (سُورَةُ نَوحَ: 25)

Because of their sins they were drowned, then made to enter a Fire.

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So Allah warded off from him (Moses) the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk. The Fire! They are exposed to it morning and evening, and on the day when the Hour rises (it is said) Enter Pharaoh's folk the most awful doom.

It is understood from these verses that Pharaoh and his folk are exposed to punishment and pain before the Last Day, i.e. in the period of grave or Barzakh.

Before the queen of Sheba could reach Sulayman, he asked his courtiers, amongst whom were the jinns too, if any of them could bring the queen's throne before her arrival.

A stalwart of the jinns said: I will bring it to you before you rise from your place. Lo! Verily I am strong and trusty for such work.
Creed of Islam

witness that he is Allah's slave and His messenger." Then
he will be asked to look at his destination in Hell which
Allah has replaced with one in Paradise. He will see both
of them. The disbeliever or hypocrite replies, "I don't
know. I said just what others would say." The angels say
to him, "You neither used your brain nor did you look for
guidance". Then they strike him with iron bars. He
screams loudly which only the animals nearby hear.

2. عن زيد بن ثابت قال بينما رسول الله ﷺ في حائط لبني النجار
على بغلة له و نحن معه إذ حادت به فكادت تلفيه و إذا أفرستة أو
خمسة فقال من يعرف أصحاب هذه الأقر قال رجل ان قال فمتى ماتوا
قال في الشرك فقال ان هذه الأمة تبتلى في ضربها فولا لا ننافقوا
لدعوت الله أن يسمعكم من عذاب القبر الذي اسمع منه

maal

Zayd bin Thabit reported that whilst the Holy
Prophet was riding on a mule in the land of Bani
Najjar, all of a sudden it bolted and was about to throw
him off. Nearby there were five or six graves. He asked,
"Who knows the dead buried in them? "One replied that
he knew them. The Holy Prophet asked him when
they died. He replied that they died in disbelief and
polytheism. The Holy Prophet said: They are being
punished in their graves. If I did not fear that you will quit
burying the dead, I would have requested Allah to let you
hear the torment of the grave which I hear.

3. عن ابن عباس رضي الله عنهما أن النبي ﷺ مرتين فقال
أنهما ليعذبان ومن يعذبان في كبر اما أحدهما فكان لا يسترى من

a Fire.

ii- The verb أَذْهَلْنَاهُ is of past tense which denotes that
their entrance has occurred.

Hadith mentioning pain, pleasure and questioning in
the grave are continuous and reported by numerous
companions (Sahabah) like Umar bin Khattab, Usman bin
Affan, Zaid bin Thabit, Anas bin Malik, Baraa bin Azib,
Tamim Dari, Thawban, Jabir bin Abdullah, Huzayfah,
Ubadah bin Samit, Abdullah bin Rawaha, Abdullah bin
Abbas, Abdullah bin Umar, Abdullah bin Masud, Amr bin
Aas, Muaz bin Jabal, Abu Umama, Abu Darda, Abu
Hurairah and Ayesha

The Hadith states:

1. عن ابن قال قال رسول الله ﷺ ان العبد اذا وضع في قبره و
تولى عنه أصحابه ان ليسمع قرع تعالهم اثنا ملكان فيقلبان
ما كنت تقول في هذا الرجل لمحمد فاما المومن فيقول اشهد انه
عبد الله و رسوله فيقول له انظر الى مقاعدك من النار قد ابدلك الله به
مقعدا من الجنة فبراها جميعا و اما المنافق او الكافير فقبال له ما
كنت تقول في هذا الرجل فيقول لا ادري كنت اقول ما يقول الناس
فقبال له لا دريت ولا تثبت ببترك من حديد ضربة فيصبح

صيحة يسمعها من يلهي غير التقليمين - (باحاري و مسلم)

Anas reported that the Holy Prophet said:
When a man is buried in his grave and his companions
turn back he hears their footsteps. In the meantime two
angels (Munkir and Nakir) come to him. They make him
sit up and ask him, "What did you use to say about this
man, Muhammad?" The believer replies, "I bear
Creed of Islam

witness that he is Allah's slave and His messenger." Then he will be asked to look at his destination in Hell which Allah has replaced with one in Paradise. He will see both of them. The disbeliever or hypocrite replies, "I don't know. I said just what others would say." The angels say to him, "You neither used your brain nor did you look for guidance". Then they strike him with iron bars. He screams loudly which only the animals nearby hear.

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Abdullah bin Abbas reported that the Holy Prophet passed by two graves and informed (his companions) that the two buried in them were being tormented for avoidable acts. One did not care for urinespashing upon him (when he urinated) and the other used to backbite.

Some important clarifications:

1- When mention is made of the grave and its pain, pleasure and questioning, it means every that place where the dead bodies or their remnants are lying whether collected at one place or scattered in different places, and whether in their original form or in some altered form as after incineration. The presence of even a single cell of the dead is enough for its place to be considered as a grave.

2- When a person dies his soul is transferred to its specific station. An association is established between it and the body or its remnants, because of which whatever states, the body or its remnant cell undergoes, the soul feels them.

3- We live in a physical and discernable world but we experience a metaphysical realm of dreams. A person in his dreams undergoes several happenings but a person sitting right next to him is unaware of them.

Similarly besides this physical world there is a metaphysical realm of Barzakh. Upon death the Barzakh manifests before the dead. Like a man in dreams...
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Chapter 11:

Jesus ﷺ is alive and was not crucified

The Quran says:

1. وَ قُولُوهُمْ إِنَّا قَطُّناً المُسِيْحَ يُوسُفُ بْنَ مَرْيَمَ رَسُولَ اللَّهِ وَ مَا قَتَلُوهُ وَ مَا صَلِبُوهُ وَ لَكُمُ الْفِيْضَةُ وَ لَكُمُ الْقِيَامَةُ الْأَخِرَةِ (سُورَةُ نَاسِرُ: 157)

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger. They neither slew him nor crucified him, but it appeared so to them.

2. وَ مَا قَتَلُوهُ وَ مَا صَلِبُوهُ وَ لَكُمُ الْفِيْضَةُ وَ لَكُمُ الْقِيَامَةُ الْأَخِرَةِ (سُورَةُ نَاسِرُ: 157)

They slew him not for certain. But Allah took him up towards Himself. Allah was ever Mighty, Wise.

The Jews were the arch-enemies of Jesus ﷺ and they connived to kill him. Allah foiled their conspiracy and they could neither kill him nor even hang him on the cross.

3. وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا أُولَٰئِكَ لَهُمْ بِفَتُوحَةٍ مُّبِينَةٍ (سُورَةُ نَاسِرُ: 159)

There is not one of the People of the Scripture but will believe in him before his death.

Hafiz Ibn Kathir wrote in his tafsir:

"The correct position is that the pronouns ﷺ (him) and مَوْتِهَ (his death) in the verse refer to Jesus ﷺ."

An evidence in support of Ibn Kathir's statement is the fact that the Christians, who are also the People of the
Chapter 11:

Jesus is alive and was not crucified

The Quran says:

1. وَ قُولُوهُمْ إِنَّا قُلْنَا الصَّرِيجَ عِيسَى بْنِ مَرْيَمَ رَسُولُ اللَّهِ وَ مَا قُتِلَ وَ مَا سَلَبَ وَ لَكُمْ ذِي الْقُرْآنِ (سوره نساء: 157)

   And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger. They neither slew him nor crucified him, but it appeared so to them.

2. وَ مَا قُتِلَ وَ لَكُمْ ذِي الْقُرْآنِ (سوره نساء: 157)

   They slew him not for certain. But Allah took him up towards Himself. Allah was ever Mighty, Wise.

   The Jews were the arch-enemies of Jesus and they connived to kill him. Allah foiled their conspiracy and they could neither kill him nor even hang him on the cross.

3. وَ إِنَّ مِنْ أَخْلَقِ الْكِتَابِ إِلاَّ أَوَّلِمَا بِهِ قُتِلْ مَرَّ مَرَّةٍ (سوره نساء: 159)

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   Hafiz Ibn Kathir wrote in his tafsir:

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souls are granted high stations as a matter of routine. So
mentioning this in connection with Jesus  would be
superfluous. Also if a higher rank was meant here, in case
of martyrdom the rank would have been much higher.

Moreover there is consensus in the Ummah on Jesus
being alive. In Tafsir Jame- al Bayan (جامع البيان) it is
stated:

الجماع الأمة حي في السماء وينزل ويقتل الدجال ويدخل الدين -

The Ummah is unanimous on the fact that Jesus  is alive in the heavens, and will descend and slay the
Anti-Christ (Dajjal) and uphold Islam.

Some Clarifications:
1- The Quran says:

Muhammad is but a messenger; messengers have
passed away before him.

The word  means passed away. This aptly
applies to Jesus  too, because when he was lifted up
to the heavens he certainly passed away from the earth.
Taking the word to mean 'died' is not correct.
2- In a hadith it is stated:

"If Moses and Jesus had been alive ....."

Apparently if means that both Moses and Jesus  are dead and if they had been alive ..... 

The fact is that the word حي is a dual just as كتب is a dual for كتاب.

In Arabic it is often that two different things are
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Some Clarifications:

1- The Quran says:

\[\text{وَ مَا مُتَّمَّتَ أَلاَّ رَسُولُ قَدْ خَلَتَ مِنْ قَلْبِهِ الرَّسُولُ (سورَةُ آل عمران: 144)}\]

Muhammad is but a messenger; messengers have passed away before him.

The word \(\text{مَتَّمَتَ} \) means passed away. This aptly applies to Jesus too, because when he was lifted up to the heavens he certainly passed away from the earth. Taking the word to mean 'died' is not correct.

2- In a hadith it is stated:

\[\text{لِو كَانَ مُوسَى وَ عِيسَى حَيِينٌ -} \]

"If Moses and Jesus had been alive ...." 

Apparently if means that both Moses and Jesus are dead and if they had been alive ....

The fact is that the word \(\text{حَيِينُ} \) is a dual of \(\text{حَيٌّ} \) just as \(\text{كتَابٍ} \) is a dual for \(\text{كتَابٌ} \).

In Arabic it is often that two different things are
Chapter 12:

The signs of the Last Day

The Quran and Hadith and early Scriptures are replete with the description of annihilation of the universe some day. That day is called the Last Day. The annihilation will occur with the angel, Israfil (الشُّور), blowing the Trumpet (القيامة). Forty yours later he will blow it again and all the dead will get resurrected. The process of annihilation and resurrection is called Qiyamah (القيامة). The object of Qiyamah is to reward those who accepted and followed the Right Path and to punish those who went astray or rejected it.

Allah has not informed any one of the date of the Last Day. The Prophets informed of the tokens and signs preceding it. Those signs are of two types: minor and major. Minor signs commenced with the birth of the Holy Prophet ﷺ and will end with the manifestation of Imam Mahdi ﷺ, which will be the first major sign. The last major sign will be the angel Israfil blowing the Trumpet.

Minor Signs:

The very first of them was the life of the Holy Prophet ﷺ. This is why he was given, in the previous Scriptures, the title of Prophet of the Hour (نبي الساعة). In times closer to the Last Day following signs will become manifest:

1- Actual knowledge of Islam will decrease and ignorancy of it will abound in the masses.
2- Adultery and wine-drinking will flourish in the Muslim society.
3- Music and singers will prevail.
4- Lying will become a fashion.
5- Men will disobey their mothers and obey their wives.
6- Friends will be preferred over the fathers.
7- The rulers will regard public revenue as their personal wealth.
8- Security deposits will be betrayed.
9- Modesty and shame will decline.
10- Worthless and fools will rise to prominence.

Many of these signs are prevalent today and are on increase day by day.

Major Signs:

In order of occurrence their description is as follows:

Huzzaifa bin Aseed ﷺ said: Once when we were having a discussion the Holy Prophet ﷺ came to us and asked: What are you talking about? We replied: We are talking about the Last Day. He said: It will not occur till
Chapter 12: The signs of the Last Day

The Quran and Hadith and early Scriptures are replete with the description of annihilation of the universe some day. That day is called the Last Day. The annihilation will occur with the angel, Israfil (الصُّور), blowing the Trumpet (الصُّور). Forty years later he will blow it again and all the dead will get resurrected. The process of annihilation and resurrection is called Qiyamah (القيامة). The object of Qiyamah is to reward those who accepted and followed the Right Path and to punish those who went astray or rejected it.

Allah has not informed any one of the date of the Last Day. The Prophets informed of the tokens and signs preceding it. Those signs are of two types: minor and major. Minor signs commenced with the birth of the Holy Prophet (ﷺ) and will end with the manifestation of Imam Mahdi (عجل الله فتحه). which will be the first major sign The last major sign will be the angel Israfil blowing the Trumpet.

Minor Signs:

The very first of them was the life of the Holy Prophet (ﷺ). This is why he was given, in the previous Scriptures, the title of Prophet of the Hour (نبي الساعة).

In times closer to the Last Day following signs will become manifest:

I- Actual knowledge of Islam will decrease and ignornacy of it will abound in the masses.
2- Adultery and wine-drinking will flourish in the Muslim society.
3- Music and singers will prevail.
4- Lying will become a fashion.
5- Men will disobey their mothers and obey their wives.
6- Friends will be preferred over the fathers.
7- The rulers will regard public revenue as their personal wealth.
8- Security deposits will be betrayed.
9- Modesty and shame will decline.
10- Worthless and fools will rise to prominence.

Many of these signs are prevalent today and are on increase day by day.

Major Signs:

In order of occurrence their description is as follows:

Huzaifa bin Aseed (رضي الله عنه) said: Once when we were having a discussion the Holy Prophet (ﷺ) came to us and asked: What are you talking about? We replied: We are talking about the Last Day. He said: It will not occur till
him as their saviour and will gather around him from all lands so much so that the saints from Syria and Iraq will also give their allegiance on his hand.

Abdullah bin Masud narrated that the Holy Prophet (s) told: At the death of a ruler there will be a conflict (between the nobles over that who should be made the ruler). In such a situation an inhabitant of Madinah, with fear of being forced to become the ruler, will flee to Makkah. People of Makkah will identify him and will force him to take over the rule and will swear their allegiance at his hand at a place between the stone of Abraham (حجر اسود) and the Black Stone (حجر أسود) of the Kabah. The neighbouring rulers will dislike him to be a ruler and an army from Syria will be sent to fight him. The earth will split open and the whole Syrian army will get buried alive at Baida, a place between Makkah and Madinah. When its news will spread the saints of Syria and Iraq will come to him and give their allegiance at his hand— He will rule in the manner of the Holy Prophet (s) and Islam will be the law of the whole world. He will rule for seven years and then die.

Umm Salema reported that the Holy Prophet (s) said: At the death of a ruler there will be a conflict (between the nobles over that who should be made the ruler). In such a situation an inhabitant of Madinah, with fear of being forced to become the ruler, will flee to Makkah. People of Makkah will identify him and will force him to take over the rule and will swear their allegiance at his hand at a place between the stone of Abraham (مقام إبراهيم) and the Black Stone (حجر أسود) of the Kabah. The neighbouring rulers will dislike him to be a ruler and an army from Syria will be sent to fight him. The earth will split open and the whole Syrian army will get buried alive at Baida, a place between Makkah and Madinah. When its news will spread the saints of Syria and Iraq will come to him and give their allegiance at his hand— He will rule in the manner of the Holy Prophet (s) and Islam will be the law of the whole world. He will rule for seven years and then die.

The word 'mahdi' literally means the guided one. In this sense every alim with proper and correct learning is a mahdi. Rather, every true and rightly guided Muslim is a mahdi. Nevertheless, the promised Mahdi will be a specific person who will manifest before the advent of Qiyamah.

The promised Mahdi will be from the progeny of the Holy Prophet's daughter, Fatimah (rds). His name will be Muhammad and his father's name will be Abdullah, and he will be a resident of Madinah. He will be a copy of the Holy Prophet (s) in character.

1- The Rule of Imam Mahdi

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you see (its) ten signs—— the smoke, the Dajjal, the beast, sunrise from west, descent of Jesus, son of Mary, Gog Magog, three sinkings in the earth, one in the east, one in the west and one in the Arabian peninsula, and last of all a fire which will emerge from Yemen and drive the people towards Syria.
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Emergence of Dajjal

The word 'dajjal', in Arabic, is derived from dajal which means to deceive. Although every big deceiver can be called a dajjal, but the promised one (Antichrist) will be a specific person with following characteristics:

Prominent features of Dajjal (Anti Christ)

1. He will be from the Jews.
2. His emergence will be from a place close to Syria and Iraq.
3. He will first claim to be a prophet and later on declare himself to be God.
4. He will go to Isfahan (a province of present Iran) where a great many Jews will follow him.
5. The letters ك ف ر (Kaf, Fathah, Raa) will be impressed on his forehead. They make the word kafir i.e. a disbeliever.
6. He will be one-eyed and that too will have a swollen pterygium of the size of a grape. His other eye will be wiped off.
7. He will demonstrate many acts of magic and miracles.
8. The news of his emergence will reach Imam Mahdi when he will be stationed in Damascus after conquering back Constantinople.
9. He will try to enter both Makkah and Madinah but will fail to do so because of the angels guarding them.

Abu Umamah reported that the Holy Prophet (peace be upon him) said in a sermon, "Dajjal (Antichrist) will first claim to be a prophet whereas the fact is that there will no (new) prophet after me. Later on he will declare to be your Lord whereas the fact is that you cannot see your Lord before your death."

Anas reported that the Holy Prophet (peace be upon him) said, "Every prophet warned his people of the one-eyed big liar. Lo! he will be one-eyed and the letter ك ف ر (Kaf, Fathah, Raa) will be impressed on his forehead.

Ubadah bin Samit reported that the Holy Prophet (peace be upon him) said, "Dajjal (Antichrist) will be short-statured, distance between his legs will be comparatively large, his hair will be curly, he will be one-eyed, his other eye will be wiped off and neither be protruding nor be sunken.

Huzaifa narrated that the Holy Prophet (peace be upon him) said, "The Dajjal will go out with water and fire with him. That which the people will see to be water will be actually burning fire, and that which they will find to be fire will
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be cold and sweet water. So whoever of you is put to the test should throw himself into that which he sees to be fire because it will be actually pure and sweet water.

3- Descent of Jesus from the heavens:

After the emergence of Dajjal, one day when it will be the time of Asr prayers, Jesus will descend from the heavens, on the eastern minaret of the Jame masjid of Damascus, with his hands resting on the shoulders of two angels.

Jesus will offer the prayers behind Imam Mahdi. Then both of them will prepare for combat with Dajjal. Allah will create extra-ordinary effects in his breath i.e., his breath will reach the distance of his sight and no disbeliever will be able to endure it. Because of it Dajjal's body will start melting like a piece of salt in water. He will run, to save his life, but Jesus will pursue him and reach him at Bab Ludd, and kill him with his spear. Then the Muslim army will kill and destroy the whole Jewish army.

It will be the time when no disbeliever will remain on earth. All the Jews will be killed and all the Christians will turn into Muslims.

On the death of Imam Mahdi, Jesus will become the ruler of the Muslims. He will rule for more than forty years and then die a natural death. He will be buried close to the sacred grave of the Holy Prophet.

4- Emergence of Gog and Magog:

Until, when Gog and Magog are let loose, and they hasten out of every mound.

During the reign of Jesus Gog and Magog will come out of their land and spread all over the world. They will be from the progeny of Yafith, son of Noah. They will make a huge massacre and create great destruction.

Abu Huraira reported that the Holy Prophet said, "I swear by God who holds my life that the son of Mary (i.e. Jesus) will descend between you as a just ruler. He will break the cross and end up jihad (because in his time no disbeliever will remain on earth and all will adopt Islam. During his reign there will be such a flow of wealth that nobody will remain to accept it from others"

Jabir narrated that the Holy Prophet said: Jesus, son of Mary, will descend and the ruler of the Muslims (i.e. Imam Mahdi) will request him to come forward and lead the prayers. Jesus will reply, "No. Your leaders are from amongst you." This will be an honour from Allah for this Ummah.
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used to be water in it.

Gog and Magog will continue their march and enter Jerusalem and say: Lo! We have killed the inhabitants of earth. Now let's finish the inhabitants of the heavens. They will throw their arrows upwards. Allah will return them smeared with blood.

On the other side Jesus and his companions will be besieged on Mount Sinai and will be in very difficult situation. Due to lack of food a head of ox will cost hundred guineas. They will pray to Allah. Boils will erupt in the necks of Gog and Magog and because of them all will die a sudden death. Jesus and his companions will descend down from the mountain but will not find any place free of the foul smell of the dead bodies of Gog and Magog. At their humble request Allah will send birds with necks as long as those of the camels. They will carry the dead bodies and throw them where ordered by Allah. Then Allah will send a big rain which will wash and clean the earth and make it like a mirror.

5- The smoke:

It will descend from the sky and cover the whole space. It will last for forty days and will cause sneezing and running nose in the believers. It will choke the throats of the disbelievers with which they will fall unconscious and remain so for two to three days. It is mentioned in the Quran.

﴿16:11﴾

Nawas bin Sam’aan reported that one morning the Holy Prophet told:...... (During the reign of Jesus people will be in peace and prosperity when) Allah will send a revelation to him: I am going to release such people that nobody has the power to combat. So you gather my slaves on the Mount Sinai.

Allah will then let loose Gog and Magog who will hasten out of every mound. They will be in such a large number that their front rows will pass by River Tbris and drink its water, but when their last rows will pass by it there will be no water left for them, and (because of the moist river-bed) they will say that it appears that there
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7- Emergence of the beast from the earth:

وَإِذَا وَقَعَ الْقُوْلُ عَلَيْهِمْ أُمُورُهُمْ أُمُورُهُمْ فَأَخَذَهُمْ مَسْأَأَلُهُمْ إِنَّهَا الْعَذَابُ

And when the word is fulfilled concerning them, we shall bring forth a beast to speak to them because mankind did not have faith in our revelations.

A hadith says:

عن أبي هريرة أن رسول الله ﷺ قال: تعال تخرج الدابة ومعها خاتم سليمان بن داوود وعصا موسى بن عمران فحول وجه المومن بالعاص وتحت أنف الكافر بالحاتم حتى انهل الحوان ليجعلمون فقوله هذا يا موسى وقوله هذا يا كافر (ترجمي و ابي ماجه)

Abu Huraira reported that the Holy Prophet ﷺ said: The (Mount Safa in Makkah will burst open and the) beast will emerge (from it). It will have the ring of Solomon, son of David عليه السلام and the staff of Moses ﷲ. It will brighten the face of the believer with the staff and stamp the nose of the disbeliever with the ring (and darken his face). It will reach people sitting around a table and will make distinction between them saying to a believer, O believer! and to a disbeliever, O disbeliever!

8- The cold wind:

عن عبد الله بن عمرو قال قال رسول الله ﷺ: ((إبى ربى يا عبدي، واعلم يا عبدي أنك مبتغى إذا كنت من قبل أو كسبت في إيمانك unheard ( state: 158) (Sura Al-Imran: 158)

Abu Zar reported that one day when the sun had set the Holy Prophet ﷺ asked: Do you know where does the sun go? I replied: Allah and His Prophet know better. He said: (Although its body remains in the orbit but it (‘s soul) goes and prostrates under the Throne (of Allah) and seeks permission (to move further in the orbit) and it is permitted (to do so). It is close that it may prostrate but may not be permitted (to move further) and may be ordered to retreat. So it will rise from the west. In another narration it is mentioned that the Holy Prophet ﷺ said: Do you know when will it occur? It will occur when adopting true faith will not benefit a disbeliever and adopting obedience will not benefit a disobedient.

But you watch (O Muhammad) for the Day when the sky will produce visible smoke. That will envelop the people.

Abdullah bin Masud was of the opinion that this portent transpired when the Holy Prophet ﷺ prayed to God against his tribe, the Quraish, and as a result severe drought afflicted them. Because of severe thirst and hungry people would feel a smoke in front of them.

6- The sun-rise from the west:

قلت الله و رسوله أعلم قال فأنها تذهب حتى تسجد تحت العرش فستذم فيوذن لها و يوشك ان تسجد ولا يقبل منها و تسئذ فلا يوذن لها و يقال لها ارجع أن جمعت حيث فجعاف من مغبرة و في رواية قال أتدرون متيذا ذاك حين لا ينفع نفسا إيمانها لا تكن آمنت من قبل أو كسبت في إيمانها غيرا - (يحيى و مسلم)
But you watch (O Muhammad) for the Day when the sky will produce visible smoke. That will envelop the people.

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And when the word is fulfilled concerning them, we shall bring forth a beast to speak to them because mankind did not have faith in our revelations.

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Chapter 13:  

The Last Day (القيامه)

The Last Day or Qiyaamah is a definite fact and is sure to come. It will befall on Friday and tenth of Muharram. The year has not been disclosed. It will start with the 'blow of death' into the Trumpet by the angel Israfil and will end when the people have entered Paradise or Hell. It will be the Day of Judgement and all the souls will be rewarded for their deeds, good or bad.

The Quran says:

1. "ليَعْلَمُوا أَنَّ وَعُيُودَ اللَّهِ وَأَنَّ الْسَاعَةَ لَرَبِّ يُهْيَهَا. (سوره كهف 21)"

That they might know that the promise of Allah is true and that, as for the Hour, there is no doubt concerning it.

2. "إِنَّ الْسَاعَةَ أَيْتَانٌ أَكَادَ أَحْيِيْهَا لَنِحْزَرَ كُلُّ نَفْسٍ بِمَا تَسْفَغى. (سوره طه: 15)"

Lo! The Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it strives (to achieve)

3. "وَإِنَّ الْيَتِينَ لَوْفَعْكَ (سوره ذاريات: 6)"

And lo! the judgement will indeed befall.

4. "إِذَا وَقَعَ الْوَقَاعُ لَيْسَ لِوَقَعَهَا كَذَبَةً (سوره واقع: 2)"

When the event befalls. There is no denying that it will befall.

9- Demolition of Kaba:

Thereafter, the Abyssinians will become the rulers of earth. In their time oppression and strife will be common and modesty and shame will be completely effaced from the earth. They will demolish the Kaba, brick by brick and according to a hadith.

لا يستخرج كنزاً الكعبة إلا ذو السوقيتين من الحبشه - (ابو داود)

The treasures of the Kaba (collected after Imam Mahdi) will be dug out by an Abyssinian having thin shins.

10- The Fire:

It will start from Aden, in Yemen, and drive the people to Syria. It is the place where after the Resurrection and change of earth all the people will be gathered for accountability.

The fire will drive the people incessantly except from sunset till sun-rise. On reaching Syria the fire will vanish.
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The Quran says:

1. لَيْفَظُّوْاْ أَنَّ وَعَدَ اللَّهِ حَقًّا وَ أَنَّ السَّاعَةَ لَا رَبٌّ فِيهَا
   (سورة كهف 21)
   That they might know that the promise of Allah is true and that, as for the Hour, there is no doubt concerning it.

2. إِنَّ السَّاعَةَ أَتِيَةٌ أَكَادُ أَخَافُهَا لَا يَبْقُنَّ سَمْعًا
   (سورة طه 15)
   Lo! The Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it strives (to achieve)

3. وَإِنَّ الْيَوْمَ الْقِسَيمَ لَوْفَعَ (سورة ذاريات: 6)
   And lo! the judgement will indeed befall.

4. إِذَا وَقَعَ الْوَافِقُ الْكَاذِبُ وَلَوْفَعَهُ (سورة وافعه: 2)
   When the event befalls. There is no denying that it will befall.

Abdullah bin Amr reported that the Holy Prophet said: (Shortly after the emergence of the beast) Allah will send a cold wind from Syria which will take the life of every Muslim (on earth). Even if he is in the interior of a cave it will enter it and take his life. So only the disbelievers will remain on the earth.

9- Demolition of Kaba:

Thereafter, the Abyssinians will become the rulers of earth. In their time oppression and strife will be common and modesty and shame will be completely effaced from the earth. They will demolish the Kaba, brick by brick and according to a hadith.

La يستخرج كنار الكعبة الا ذو السويقتين من الحبشة - (ابو داود)

The treasures of the Kaba (collected after Imam Mahdi) will be dug out by an Abyssinian having thin shins.

10- The Fire:

It will start from Aden, in Yemen, and drive the people to Syria. It is the place where after the Resurrection and change of earth all the people will be gathered for accountability.

The fire will drive the people incessantly except from sunset till sun-rise. On reaching Syria the fire will vanish.
Abu Huraira reported that the Holy Prophet said, "The time between the two blows will be forty years."

Then it is blown the second time, and behold them standing waiting!

And the Trumpet is blown and lo! they rush forth from their graves unto their Lord.

Evidences of resurrection

1. "And because the Hour will come, there is no doubt in it; and because Allah will raise those who are in the graves."

2. "As we began the first creation. We shall repeat it. (It is a promise binding) upon Us. Lo! We are to perform it."

3. "And because the Hour will come, there is no doubt in it; and because Allah will raise those who are in the graves."

4. "And the Trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah wills."

5. "And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah wills."

6. "And the Trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah wills."
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1. And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah wills.

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3. Forty years after the blow of death Israfil will be blown (سورة زمر: 68)

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Then it is blown the second time, and behold them standing waiting!
know that Allah is Mighty, Wise.

2- A Prophet passed by a ruined town and exclaimed:

أو كَالَدِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ حَارِيَةٌ عَلَى عَرَاءَشِهَا قَالَ أَنَّى يَحْيَيِّ هَذِهِ اللَّهَ يُبَيِّنُ مُوَطَّأَةَ اللَّهِ مَعَ مَعَالَةٍ قَالَ سُلَيْمَانُ قَالَ لَيْتَ يَحْيَيَّ كَلَّمَ أَلَّا يُحْيَيَّ كَلَّمَ أَلَّا يُحْيَيَّ

Or the like of him who, passing by a township which had fallen into utter ruin, exclaimed! How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried? (The man) said: I have tarried a day or part of a day. (He) said: No, but you have tarried for a hundred years...... Look at your ass! And, that we make you a token for mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear to him, he said: I know (now) that Allah is Able to do all things.

Mode of resurrection:

عن أبی هریثة قَالَ قَالَ رَسُولُ اللَّهِ ﷺ نَبِیٌّ مَنْ یَعْلَمُ وَمَنْ یَعْلَمُ مَنْ یَعْلَمُ لَيْسَ عَلَیْهِمَا مَا یَعْلَمُ لَهُمَا وَاُهْدَاهُ وَعَلِیْهِمَا مَا عَلِیَّهُمَا وَلَا إِنَّ الْأَنْسَانَ مَثَلَ الْأَنْثَى وَمَثَلُهَا مَثَلُ الْمَلِیْکَةِ ﷺ رَفِیِّ الْأَلْوَاتِ وَلِمَنْ يَرْكَبُ الْحَلَقَ رَجُلًا يَعْلَمُ مَا لَا يَجِدُنَّ الْخَلْقَ وَلَا يَجِدُنَّ مَا غَيْرَ مَا الْحَلَقَ وَلَا يَجِدُنَّ مَا غَيْرَ مَا الْخَلْقَ وَلَا يَجِدُنَّ مَا غَيْرَ مَا

Abu Huraira reported that the Holy Prophet said:...... then Allah will send a light rain with which the humans will crop out like plants. He said: All parts of the

Practical demonstration of resurrection in this world:

1- Abraham requested Allah

رَبَّ أَرَيْنِي كَیْفِ نَحْيُ النَّمَوْنَ (سُوُۡرَةَ بُقرَةٍ: 260)

My Lord! Show me how you give life to the dead.

Allah said:

فَحَدَّ أَرَیْنِي مَنْ یَفْتَرِی مَنْ لَیْلَةٍ بِذَلِیکَ لَمْ یَحْتَمِلَ عَلَیْ الکَلِیْلِ مَنْ خَرِیجَ اَلِّغَرَّ وَمَنْ اَدْعِهِنَّ لِیَسَبَعُ وَلَا اَعْلَمُ الکَلِیْلِ حَکِیْمَ (سُوُۡرَةَ بُقرَةٍ: 260)

Take four of the birds and cause them to incline towards you, then (slaughter them and make them into pieces and) place a piece of them on each hill, then call them, they will come to you in haste, and
know that Allah is Mighty, Wise.

2- A Prophet  passed by a ruined town and exclaimed:

Or the like of him who, passing by a township which had fallen into utter ruin, exclaimed! How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long have you tarried? (The man) said: I have tarried a day or part of a day. (He) said: No, but you have tarried for a hundred years...... Look at your ass! And, that we make you a token for mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear to him, he said: I know (now) that Allah is Able to do all things.

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My Lord! Show me how you give life to the dead.

Allah said:

Take four of the birds and cause them to incline towards you, then (slaughter them and make them into pieces and) place a piece of them on each hill, then call them, they will come to you in haste, and
human body get rotten except the lower part of the back-bone. From that bone (i.e. its cell) man's body will be re-created on the Last Day.

The earth and the heavens of the Last Day will be different:

The Quran states:

*يوم يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ الْشَّمَالُاتُ (سُورَةُ إِسْرَائِيل): 48*

On the day when the earth will be changed to other than the earth and the heavens (also will be changed).

A hadith states:

عن المقداد قال سمعت رسول الله ﷺ يقول تدنو الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل (مسلم)

Miqdad ﷺ reported that the Holy Prophet ﷺ said: On the Last Day the sun will get as close as one mile from the creation.

The Great Intercession by the Holy Prophet ﷺ:

According to a hadith in Bukhari and Muslim, a long period will pass before the Reckoning would start: People will get tired and helpless from thirst and heat, and will approach Adam ﷺ and request him to intercede so that the Reckoning starts and the present predicament comes to an end.

Adam ﷺ will refer them to Noah ﷺ, who will refer them to Abraham ﷺ and he will refer them to Moses ﷺ, who will refer them to Jesus ﷺ.
human body get rotten except the lower part of the back-bone. From that bone (i.e. its cell) man's body will be re-created on the Last Day.

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Adam will refer them to Noah, who will refer them to Abraham and he will refer them to Moses, who will refer them to Jesus.
Thus We have appointed you a justly balanced ummah. So that you may be witnesses over mankind, and that the messenger may be a witness over you.

When the disbelievers will be questioned about their deeds they will deny the truth of their records. At this their own limbs and other body parts will testify their truth of the records. The Quran says:

وَكَذَلِكَ حَعَلْنَاكُمْ أُمَّةً وَسَطًا لَّتُكُونَا شُهَيْدًا عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شُهَيْدًا (سورة بقرة: 143)

But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book. And knew not what my reckoning.

The Reckoning:

When the people have gone through the records of their deeds, the reckoning will start. The Quran says:

فَأَجَّلَ مِنْ أُوْلِي الْكِتَابَيْنِ فَلَبِثُوا قَسَّوْفُهُ بِحَسَبِ حِسَابِ يَوْمِ الْحَكِيمَ (سورة الحاقة: 26)

Then whoso is given his account in his right hand. He truly will receive an easy reckoning.

At the time of reckoning the Prophet and those Angels who were deputed for recording the deeds will be present as witnesses. Allah says:

وَجَيَّرَ لَهُمَا بَيْنَاهُما وَشَهَيْدَاهُما وَقَسَّيْنَاهُمْ بِالْحَقِّ (سورة زمر: 69)

And the Prophets and the witnesses are brought and it is judged between them with truth.

The witnesses mentioned in the verse, mean the angels who kept the record of the deeds of men.

The Prophets will claim that they delivered the injunctions of Allah to their people but they did not accept them. The disbelievers will deny their claim. Allah will ask the Prophets to present their evidence: Our Holy Prophet and his Ummah will give the witness that the Prophets did deliver the injunctions of Allah to their people. The Quran says:

O Allah reckon me an easy reckoning.

Easy reckoning is that his deeds will be put before God but no accountability will be made.

Weighing of the deeds:

When reckoning is completed the deeds will be weighed to let know the man his degree and class of to meet my reckoning.
Thus We have appointed you a justly balanced ummah. So that you may be witnesses over mankind, and that the messenger may be a witness over you.

When the disbelievers will be questioned about their deeds they will deny the truth of their records. At this their own limbs and other body parts will testify against them. Allah says:

> حَتَّى إِذَا مَا جَاءَنَّهُمْ وَهُمْ شَهِيْدَٰنَ ۚ أَطْلَعْتُمُوهُمْ وَ أَضْعَفْتُوهُمْ وَ حَجَّوْرُوهُمْ بِهِمَاٗ كَانُواْ يَحْمِلوُنَّ وَ قَالُواْ لَجِئُوْهُمْ لَمْ شَهِدْنِهِمْ عَلَيْنَا قَالُواْ يَطِيعُنَّ اللَّهَ الَّذِينَ أَطْلَعْنَ ۖ كُلٌّ شَهِيدٌ

(Surah Al-Masad: 20:21)

Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do. And they will say to their skins: Why do you testify against us. They will say Allah has given us speech Who gives speech to all things.

In a hadith the Muslims are instructed to make this prayer (dua)

> اللهم حاسبني حسابا يسيرا

O Allah reckon me an easy reckoning.

Easy reckoning is that his deeds will be put before God but no accountability will be made.

Weighing of the deeds:

When reckoning is completed the deeds will be weighed to let know the man his degree and class of

The Reckoning:

When the people have gone through the records of their deeds, the reckoning will start. The Quran says:

> فَأَنَا مِنْ أُوْلِيَ الْكِتَابَ بِيَمِينِهِ ۗ قَوْلُونَ بَيْنَنِي ثُمَّ أُوْتُ كِتَابَهُ وَ لَمْ أُدِرَّ مَا حِسَابُهُ (سورة الحاقة: 26, 25)

But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book. And knew not what my reckoning.

The witnesses (شهداء), mentioned in the verse, mean the angels who kept the record of the deeds of men.

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The innovators (مبتدعون) will not be favoured with that water.

The weighing on that day is true. As for those whose scale is heavy, they are the successful. And as for those whose scale is light: those are they who did loss to themselves because they disbelieved Our revelations."

Pond of Kauthar (حوض كوثر):

After the reckoning or after crossing the Bridge the believers will be given the most clean and white and most sweet water to drink. All the Prophets will have their own ponds of water and the Prophets will themselves serve their followers. The pond of the Holy Prophet will be hundreds of miles in length and width and is called Kauthar. Its water will come from the Paradise.

It is narrated in a hadith in Bukhari and Muslim: Then a bridge will be placed over Hell, consent for intercession reward or punishment For this the scales will be set up. Whose scales will be heavy will be successful and whose will be light will be awarded punishment.

Abdullah bin Amr reported that the Holy Prophet (صلى الله عليه وسلم) said: The length of my pond will be of the distance of a month. Its water will be whiter than milk, its smell will be sweeter than that of musk, and its glasses will be equal to the stars of the heavens. So, whoever will drink from it will never be thirsty again.
The innovators (مبتدعين) will not be favoured with that water.

عند سهل بن سعد قال رسول الله ﷺ: «إني فرطكم على الحوض من مرضي شرب ومشرب لم يظهر ابداً لرده على أقوم أعرفي وعرفوني ثم يحال بيني وبينهم فقال انهم من فيقول انك لا تدري ما احدثوا بعدك فأقول سَحْقًا لمن غير بعدى (بحارى ومسلم)»

Sahl bin Saad ﷺ reported that the Holy Prophet ﷺ said: I will be at the pond before your arrival. Whoever will pass by me, he will drink. And whoever will drink will never feel thirsty. Some people will come to me. I will recognise them and they will recognise me but then a blockade will be created between us. I will say that they are my people. It will be said: You don't know what innovations they made (in the religion) after you. At this I will also say: Away with them, away with them, whomade innovations after me.

**The Bridge of Sirat:**

The major last event of the Last Day will be to cross a bridge which will be placed over Hell. Believers will enter Paradise after crossing it. The disbelievers will be grabbed and thrown from it into Hell.

ثم يضرب الحسر على حِجَن وتحل الشفاقة وينقولون اللحم سَلْمُ سَلْمٌ فيمر الموتى مكتَفٌ العين وكميليط وث-operative and Kajaoyid الحيل والركاب فناج مسلم ومخدوش مرسل ومكدوش في نار جهنم (بحارى ومسلم)

It is narrated in a hadith in Bukhari and Muslim: Then a bridge will be placed over Hell, consent for intercession

**Pond of Kauthar (عَجَّلَ اللَّهُ مَرَضَى سَمٍّ):**

After the reckoning or after crossing the Bridge the believers will be given the most clean and white and most sweet water to drink. All the Prophets will have their own ponds of water and the Prophets will themselves serve their followers. The pond of the Holy Prophet ﷺ will be hundreds of miles in length and width and is called Kauthar. Its water will come from the Paradise.

عند عبد الله بن عمر قال رسول الله ﷺ: حوضى مسيرة شهر وزواباء سواء ماءه ابيض من اللبن وريحه اطيب من المسلك وكيانه كحوم السماء من يشربه منها فلا ظاماً أبداً (بحارى ومسلم)

Abdullah bin Amr ﷺ reported that the Holy Prophet ﷺ said: The length of my pond will be of the distance of a month. Its water will be whiter than milk, its smell will be sweeter than that of musk, and its glasses will be equal to the stars of the heavens. So, whoever will drink from it will never be thirsty again.
will be granted and the Prophets will be requesting O Allah! keep (the people) safe.

Some believers will cross the bridge swiftly like the blinking of an eye, some like a lightning, some like a fast wind, some as a fast bird and some like a pedigreed horse. Still some will cross like a pedigreed camel. So some will be reprieved without harm and some injured, while the rest will be pushed into Hell.

Abu-Huraira reported that the Holy Prophet said:

The believers will be saved from Hell but will be made to stop on a bridge, that will be between Hell and Paradise. Here revenge will be taken from those who had done wrong to others in the world. When they will get clean from the wrongs only then they will be allowed to enter Paradise.

Intercession

Abu Huraira reported that when the verse (i.e. you warn your close relatives) was revealed the Holy Prophet gathered His relatives and said to them: O children of Kab bin Luwai save your souls from the fire (of Hell). I cannot save you from the torment of Allah. O children of Murrah bin Kab save yourselves from the fire. I cannot save you from the torment of Allah.
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O children of Abd Munaf save yourselves from fire. I will not be able to save you from the punishment of Allah. O children of Hashim save yourselves from the fire. I will not be able to save you from the punishment of Allah. O children of Abdul Muttalib save your souls from the fire. I cannot save you from the punishment of Allah. O Fatimah save your soul from the fire. Ask me whatever you wish from my wealth. I will not be able to save you from the punishment of Allah.

Many people, who have some pious elders, assure themselves of salvation through them, and thus become bold enough to do whatever evil they like. Allah instructed His Prophet to warn his relatives. He gathered them and warned them one by one that he would be unable to provide them any protection from the punishment of Allah.

The creation cannot conceive His full greatness. He, without taking any other's help, Himself does all the billions of works. So how can it be that he intercedes to others.

Intercession in the world is of three types which are illustrated in an example of a thief whose theft has been proved and who has been brought before the king.

**Type-1:**

Some minister intercedes for release of the thief. The king wants to punish the thief according to the law but since the minister is important for the stability of his kingdom, the king dares not to ignore his intercession and, though unwillingly, releases the criminal. This type is called intercession of status.

Jubair bin Mut'im narrated that a bedouin came to the Holy Prophet and said: The people are suffering and children are starving. The animals have died and the crops are destroyed. You pray to Allah that He may send
O children of Abd Munaf save yourselves from fire. I will not be able to save you from the punishment of Allah. O children of Hashim save yourselves from the fire. I will not be able to save you from the punishment of Allah. O children of Abdul Muttalib save your souls from the fire. I cannot save you from the punishment of Allah. O Fatimah save your soul from the fire. Ask me whatever you wish from my wealth. I will not be able to save you from the punishment of Allah.

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The creation cannot conceive His full greatness. He, without taking any other's help, Himself does all the billions of works. So how can it be that he intercede to others.

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Intercession is possible and will occur on the Last Day:

Type-2:

The prince, the queen, or some other beloved one of the king requests for the release of the thief. The king, due to his love for them and his fear of their displeasure accepts their request and, though unwillingly, releases the thief. This is the intercession of love.

These two types of intercessions are impossible before God because except Him nobody else is indispensable for His Kingdom and He fears nobody's displeasure.

Type-3:

The thief is not a professional one. He is ashamed of his deed and is truly repentant. He acknowledges that he deserves punishment. He does not run after the nobles to get him released. The courtier, upon hearing that the king, stands up and intercedes. The king, apparently honouring the courtier, accepts his intercession and pardons the thief. The courtier did not intercede because of his own reasons. He interceded only on account of it being the desire and indication of the king. This is called intercession with consent. Such intercession is possible before Allah and only this type is meant wherever its occurrence is mentioned in the Quran and Hadith.
Intercession is possible and will occur on the Last Day:

(سورة طه: 109)

On that Day no intercession avails save (that of) him to whom the Beneficient has given leave and whose He accepts.

(سورة بقرة: 23)

No intercession avails with Him save for him whom He permits.

(سورة بقرة: 255)

Who is he that intercedes with Him save by His leave.

If one reflects over these verses he will realise that intercession will also occur on the Day of Judgement. The reason is that if there was to be no intercession on that Day there was no need mentioning the exceptions. And since anything mentioned in the Quran cannot be unnecessary and superfluous, therefore the exceptions mentioned above are sure to occur.

(سورة مريم: 87)

They will have no power of intercession, save him who has made a covenant with his Lord (i.e. to whom their Lord has given His word that they may intercede. They are the Prophets, the angels and the pious persons.

For whom there will be no intercession?

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These two types of intercessions are impossible before God because except Him nobody else is indispensable for His Kingdom and He fears nobody's displeasure.

Type-3:

The thief is not a professional one. He is ashamed of his deed and is truly repentant. He acknowledges that he deserves punishment. He does not run after the nobles to get him released. He just looks towards the king and begs his pardon. The king feels pity on him and wants to release him. But he wants to honour the law too, so that the people may not get bold and violate it. Now some minister or some courtier picking up the indication of the king, stands up and intercedes. The king, apparently honouring the courtier, accepts his intercession and pardons the thief. The courtier did not intercede because of his own reasons. He interceded only on account of it being the desire and indication of the king. This is called intercession with consent. Such intercession is possible before Allah and only this type is meant wherever its occurrence is mentioned in the Quran and Hadith.
From this discussion it is obvious that intercession will occur only with Allah's consent, but for it too there are two pre-requisites:

1- Intercessor must be one who is worthy of being given consent to intercede.

2- One needy of intercession must not be a disbeliever or a mushrik.

Thus the verses in which intercession is negated like:

\[ \text{An yathir night na la yin' feeh wala hal lala } \]

\[ \text{A day comes when there will be no trafficking, nor friendship, nor intercession.} \]

It is that intercession which lacks the pre-requisites.

**The intercessions by the Holy Prophet**

The Holy Prophet will be granted several opportunities to intercede: These are as under:

1- The great intercession (الشفاعة الكبرى). It has been discussed, earlier, in detail.

2- For the reckoning to be made easy, and even for exemption from it for some.

3- For those Muslim wrong-doers who have been ordered to be taken into Hell.

4- For reprevement and pardoning of those Muslim wrong-doers who have been made to enter Hell.

5- For bestowing higher ranks and destinations to some in the Paradise.

These five intercessions are established from Hadith.

**Who will intercede?**

The Prophets, the angels, the martyrs, the ulama and disbeliefers and perpetrators of shirk which is stated to be a big wrong in the Quran.

\[ \text{Lo! to do shirk is a tremendous wrong.} \]

Regarding disbelievers and mushriks it is mentioned in the Quran.

\[ \text{They worship beside Allah that which neither hurts them nor profits them, and they say: These are our intercessors with Allah.} \]

Or do they choose intercessors other than Allah? Say: What! Even though that they have power over nothing and have no intelligence? Say: To Allah belongs all intercession.

The mushriks (idol- worshippers) may argue that their actual intercessors are not the statues of stone that they worship. Rather, it is the pious personage, that the idol symbolises, which will be their actual intercessor. Allah answers them that on that day all intercession will be with Him and without His consent nobody will dare to intercede.
There will be no friend for the wrong doers nor any intercessor will be heard.

In this verse the word ظالمين (wrong-doers) refers to disbelievers and perpetrators of shirk which is stated to be a big wrong in the Quran.

Lo! to do shirk is a tremendous wrong.

Regarding disbelievers and mushriks it is mentioned in the Quran.

They worship beside Allah that which neither hurts them nor profits them, and they say: These are our intercessors with Allah.

Or do they choose intercessors other than Allah?

Say: What! Even though that they have power over nothing and have no intelligence? Say: To Allah belongs all intercession.

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Chapter 14:

Paradise and Hell

Paradise and Hell are factual and true. The reward, pleasure and peace of Paradise, and the pain and torment of Hell are also true. The inmates of Paradise will experience all sorts of physical and spiritual pleasures whereas the inmates of Hell will experience all sorts of pain and grief.

Paradise and Hell are already present:

They have been created and they exist at the moment. The Quran says:

وُسَارَعُوا إِلَىٰ مَعْمَرٍ مِّنْ رَحْمَةٍ وَ حَنْوَةٍ عَرْضُهَا السَّمَوَاتُ وَ الْأَرْضُ أُعِيدَتْ (لِلْمَطْهَرِينَ) (ال عمران: 133)

And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).

وَ أَنْعَمَوا الْبَنَاتُ أُعِيدَتْ لِلْكَافِرِينَ (ال عمران: 131)

And ward off (from your selves) the Fire prepared for disbelievers.

وَ لَقَدْ رَأَى نَزْلَةً أُخْرَى عَنْدَ بَيْتِ الْمَتَّى عِندَهَا جَنَّةٌ النَّارِ (سُورَةُ النَّمَى)

And verily he saw him yet another time. By the lote-tree of the utmost boundary. Near to which is the Garden of Abode (i.e. the Paradise).

And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).

And ward off (from your selves) the Fire prepared for disbelievers.

And verily he saw him yet another time. By the lote-tree of the utmost boundary. Near to which is the Garden of Abode (i.e. the Paradise).
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Paradise and Hell are already present:

They have been created and they exist at the moment. The Quran says:

وَسَارَعُوا إِلـى مُغـيْرَةٍ مِنْ رَحْمَةٍ وَ حَجْرَةٍ غَرِّضَهَا السَّمَوَاتُ وَ الأَرْضُ أُيُدْتُ [للملتُّغِينُ (آل عمران: 133)]

And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil).

وَ أَنْقُوا النَّارَ أَلَّهِ أَعِدَّتْ لِلْكَافِرِينَ [آل عمران: 131]

And ward off (from your selves) the Fire prepared for disbelievers.

وَ لَقَدْ رَأَيْتَ نَزَةً أُخْرَى عِندَ بَيْتِ الْمَتَّى عِندَهَا حَجَةَ النَّافِئِ [سورة نجم 15-13]

And verily he saw him yet another time. By the lote-tree of the utmost boundary. Near to which is the Garden of Abode (i.e. the Paradise).
This third verse is a clear proof of the current existence of Paradise.

A hadith in Bukhari and Muslim say:

I- Abdullah bin Umar reported that the Holy Prophet said:

قال تعالى أعدت لعباد الصالحين مالا عين رات و لا ذن سمعت و لا خطر على قلب بشر

Allah said: I have prepared for my pious slaves that which no eye has seen and which no ear has heard and which no heart has comprehended.

2- The Holy Prophet said:

الله تعالى أعدت لعباد الصالحين مالا عين رات و لا ذن سمعت و لا خطر على قلب بشر

Allah said: I have prepared for my pious slaves that which no eye has seen and which no ear has heard and which no heart has comprehended.

The Fire (of Hell) complained to its Lord, “O my Lord (due to the intense heat) my one part is burning the other.” So Allah allowed it to take two breaths (in a year), one in winter and one in summer. The intense heat and cold (of the weather) which you find is due to those breaths.

Some Mutazila believed that Paradise and Hell have not yet been created and will be created on the day of Qiyamah. They tried to prove their claim through these verses:

1- Abdullah bin Umar reported that the Holy Prophet said:

وَ تَحْتَلُواْ إِلَيْهِ مَا ذَرَا مِنَ الْحَرَّمِ وَ الْأَنْعَامِ نَصْبًا (سُورَةَ النَّبِيَّةِ، 136)

They assign to Allah, of the crops and cattle which He created.

Therefore, keeping into consideration the previously mentioned verses and hadith, the correct meaning of the verse is thus.

As for that Abode of the Hereafter, We will create it for those who do not seek oppression on earth, nor yet corruption.

2- The Quran says:

أُكْلِهَا ذَٰلِكَ الْأُمُورُ وَ لَثُقُّلُهَا (سُورَةَ الحَيَّاتِ، 88)

Its food is everlasting and its shade.

The Mutazila say that if Paradise exists at present its food should be ever lasting. But according to another verse:

كُلُّ كُلٍّ لَّهُ الدَّارُ الَّذِي تَحْتَلُوهُ (سُورَةَ النَّبِيَّةِ، 136)

Everything (including Paradise and its food) will perish save His countenance.

They say that the only way to avoid contradiction between these two verses of the Quran is to believe that Allah will create Paradise on the day of Qiyamah and everything in it.
This third verse is a clear proof of the current existence of Paradise.

A hadith in Bukhari and Muslim say:

1- Abdullah bin Umar reported that the Holy Prophet said:

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الله تعالى أعدت لعباد الصالحين مالاً عين رات ولا أذن سمعت ولا خطر على قلب بشـر
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Allah said: I have prepared for my pious slaves that which no eye has seen and which no ear has heard and which no heart has comprehended.

2- The Holy Prophet said:

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اشتكت النار إلى ربي فقالت لرب أكل بعضي بعضاً فأذن لها بنفس فنه في الشتاء ونفس في الصيف فهو آدم ما تجدون من الحرو اشد ما تجدون من الزمهرير
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The Fire (of Hell) complained to its Lord, "O my Lord (due to the intense heat) my one part is burning the other." So Allah allowed it to take two breaths (in a year), one in winter and one in summer. The intense heat and cold (of the weather) which you find is due to those breaths.

Some Mutazila believed that Paradise and Hell have not yet been created and will be created on the day of Qiyamah. They tried to prove their claim through these verses:

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إِنَّشَاءُهُ لِلْمُتَّقِينَ (سورة الأعام، 136)
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They assign to Allah, of the crops and cattle which He created.

As for that Abode of the Hereafter (i.e Paradise) We will create it for those who do not seek oppression on earth, nor yet corruption.

**Answer:**

The meaning claimed by the Mutazila for the word *تَجْعَلُهَا* is not definite and categorical. It is used for assigning to some one as illustrated in the following verse.

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وَتَجْعَلُهَا إِلَّا مَا ذَرَا مِنَ الْحَرْثِ وَ الْأَنْثَامَ نَصْبًا (سورة الأعام، 136)
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They assign to Allah, of the crops and cattle which He created.

Therefore, keeping into consideration the previously mentioned verses and hadith, the correct meaning of the verse is thus.

As for that Abode of the hereafter, We assign it to those who do not seek oppression in the earth, nor yet corruption.

2- The Quran says:

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كُلُّ خَيْرٍ ذَلِكَ الدَّارُ الْأَبْعَدُ (سورة قصص، 88)
```

Everything (including Paradise and its food) will perish save His countenance.

As for that Abode of the Hereafter, We assign it to those who do not seek oppression in the earth, nor yet corruption.

The Mutazila say that if Paradise exists at present its food should be ever lasting. But according to another verse:

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كُلُّ ذَيْنٍ ذَلِكَ الدَّارُ الْأَبْعَدُ (سورة قصص، 88)
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They say that the only way to avoid contradiction between these two verses of the Quran is to believe that Allah will create Paradise on the day of Qiyamah and
with their answers are given below:

1- A disbeliever's life is just a few decades of years in which he committed disbelief (kufr), but his punishment will last for ever. Why is it so?

**Answer:**

The reason is that both the believers and disbelievers remain firm on their belief and till death both are of the firm conviction that they will stick to their belief even if they were given everlasting life. Repayment in Paradise and Hell is based on this conviction.

2. The aim of punishment is repentance. So when a disbeliever is sent to Hell where he experiences severe punishment, he will certainly repent and make a firm resolve not to repeat his evil ways. The same is stated in the Quran.

1- The Quran says about disbelievers.

وَلَذِينَ كَفَرُواْ أَنَّمَنْ خَتَمَهُمْ نَارَ حَيْثُ لَا يُخْفَى عَلَيْهِمْ فَيَمْتَوْنَ وَلَا يُخْفَى عَنْهُمْ (ثُلُثُ ثُلُثَينَ) (Coran: 36)

But as for those who disbelieve, for them is fire of hell. Death is not decided for them so that they can die, nor is its torment lightened for them.

2- In a hadith the Holy Prophet said:

اذا دخل اهل الحجّة الجنة ينادى مناد ان لكم ان تحيوا فلا تروموا ابدا (مسلم)

When the deservings have entered Paradise a crier will call out, "For you is to live (for ever), so you will never die.

At this juncture two questions arise, which together
with their answers are given below:

1. A disbeliever's life is just a few decades of years in which he committed disbelief (kufr), but his punishment will last for ever. Why is it so?

**Answer:**

The reason is that both the believers and disbelievers remain firm on their belief and till death both are of the firm conviction that they will stick to their belief even if they were given everlasting life. Repayment in Paradise and Hell is based on this conviction.

2. The aim of punishment is repentance. So when a disbeliever is sent to Hell where he experiences severe punishment, he will certainly repent and make a firm resolve not to repeat his evil ways. The same is stated in the Quran.

**Paradise and Hell are everlasting:**

They are everlasting and will never perish after men have entered them. Similarly their pleasures and pains will also never perish. There are many instances where the Quran states that the believers in Paradise and disbelievers in Hell will live for ever.

1. The Quran says about disbelievers.

وَ الَّذِينَ كَفَرُواْ لِنَّمَ نَارَ جَهَنَّمَ لاَ يَفْضَلُ عَلَيْهِمْ قَيَمَةً ثُمَّ لَا يُغْفِرَ عَنْهُمْ مِنْ عَذَابِهِ (سُورَةَ فَاتِرَ: 36)

But as for those who disbelieve, for them is fire of hell. Death is not decided for them so that they can die, nor is its torment lightened for them.

2. In a hadith the Holy Prophet said:

اذا دخل اهل الجنة الحين ينادى مناد ان لكم ان تحروا فلا تموتوا ابدا

(مسلم)

When the deservings have entered Paradise a crier will call out, "For you is to live (for ever), so you will never die.

At this juncture two questions arise, which together
The answer is that the words "إِنَّهُمْ لَكَاذِبُونَ" (indeed they are liars) in the verse are its proof.

The reason is that a person's promise being true or false depends upon his intention and determination. If there is determination in his heart he is true in his promise and if not he is a liar. When Allah says that they are liars, it is certain that they have no determination not to repeat the wrong and thus their pledge is false.

One question still remains. After observing the Fire of Hell and experiencing its torments how can a different conviction enter the hearts of criminals?

**Answer:**

Disbelief (kufr) is not only to believe contrary to truth and fact (حَرَّم). It is also to deny a fact despite acknowledging it. Rather it is a more severe form of disbelief. The Quran states:

وَحَمَّلَهَا بِهِ وَأَسْتَفْقَتْهُ أَفْلَامُهُمْ عَلَمًا وَعَلَوًا (سُورَةَ نَمْلٍ: 14)

And they denied them, though their souls acknowledged them, for spite and arrogance.

It should not be surprising that they will speak a lie in such horrible conditions. The reason is that those with evil traits can commit all sorts of evils without hesitation. That is why they will speak some more lies.

وَلَوْ تَرَى إذْ قَبَّلَهَا عَلَى الْمُؤْمِنِينَ فَقَالُوا بَلَىٰ إِنَّهُمْ لَا كَذِبُونَ وَلَا كَذِبَ بِبَابِيَةٍ وَأُنْكَرُونَ مِنَ الْمُؤْمِنِينَ أَنْ يُكْفَرُوا بِهَا وَلَوْ رَدُّوا لَعَادُوا لِمَا نَفَعَّا عَنْهَا وَإِنَّهُمْ لَكَاذِبُونَ (سُورَةَ اَلْعَامِ: 27.28)

If you could see when they are set before the Fire and say: Oh, would that we might be returned! Then would we not deny the revelations of our Lord but we would be of the believers! No, but that (doom) has become clear to them which before they used to (deny and) hide. And if they were sent back they would return to that which they are forbidden. Lo! they are liars.

Here a question arises that how is it known that even at that time of torment they will not be determined to leave the wrong?
The answer is that the words إنَّهُمْ لُكُذَّابُونَ (indeed they are liars) in the verse are its proof.

The reason is that a person's promise being true or false depends upon his intention and determination. If there is determination in his heart he is true in his promise and if not he is a liar. When Allah says that they are liars, it is certain that they have no determination not to repeat the wrong and thus their pledge is false.

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**Answer:**

Disbelief (kufr) is not only to believe contrary to truth and fact (حد). It is also to deny a fact despite acknowledging it. Rather it is a more severe form of disbelief. The Quran states:

وَكَذَّبْنَاهُمْ بِهِ وَأَسْتَفْتَنَّهُمْ أَنْفَسَهُمْ عَلَمَا وَ غُلَوْا١٤

And they denied them, though their souls acknowledged them, for spite and arrogance.

It should not be surprising that they will speak a lie in such horrible conditions. The reason is that those with evil traits can commit all sorts of evils without hesitation. That is why they will speak some more lies.

ثمَّ لَمْ نَكُنَّ فِتْنَتُهُمْ إِلَّا أنْ قَالُوا اللَّهُ رَبِّنَا مَا كَانَا مُشْرِكُونَ مِنْ كَأْنَةٍ وَ لَمْ نُؤْتَنَّ مَثَالًا لَّا نَكْتِبَ بَيْنَ بَيْنَ رَبِّنَا وَ نَكْتِبَنَّ مِنْ الْمُؤْمِنِينَ٢٣

Then they will have no contention save that they will say. By Allah, our Lord, we never were idolators. See how they lie against themselves.

Then they will have now seen and heard, so send us back; we will do right, now we are sure!

Now when the aim of punishment is fulfilled and the guilty have repented and have made a firm resolution not to commit disbelief (kufr) in future, no reason remains for punishment to persist.

**Answer:**

The pledge which criminals make from fear of punishment or on being punished is of two types:

i- that which is true and is with determination to quit the crime.

ii- that which is untrue and is just to escape punishment. There is no determination to quit the crime.

The pledge and regret of the disbelievers in Hell will be of the second type. The Quran bears testimony to it.

وَلَوْ تَرَى إِذْ قَالَ رَبُّ الْأَرْضِ قَالُوا بَلَى رَبَّنَا وَ لَنَكُلْدَبْ بِبَيْنَ بَيْنَ رَبِّنَا وَ نَكْتِبْنَ مِنْ الْمُؤْمِنِينَ٢٧٢٨

If you could see when they are set before the Fire and say: Oh, would that we might be returned! Then would we not deny the revelations of our Lord but we would be of the believers! No, but that (doom) has become clear to them which before they used to (deny and) hide. And if they were sent back they would return to that which they are forbidden. Lo! they are liars.

Here a question arises that how is it known that even at that time of torment they will not be determined to leave the wrong?
Since the evil traits of the criminals do not destroy their will and power, therefore their traits will be of no excuse for them.

Belief:

Some of the Muslim wrong-doers will be taken into Hell to be punished for their wrong doings. But after serving their punishment they will be taken out from it and sent to Paradise. The reason is that their belief (imaan) deserves reward which is as a rule everlasting Paradise. Therefore they will not be treated the other way. Amongst them will be those who will have no good deed in their account except imaan, as stated in a hadith of Muslim,

أدخلوا الجنة لا خوف عليهم ولا أنقى نعيمون (سورة الأعراف: 49)

Enter the Garden. No fear shall come upon you nor you will grieve.

Sighting Allah in Paradise:

In the hereafter the believers will see Allah with their eyes. The sighting will be free of mode and direction. The Quran says:

وُضِعْنَ بِمَآءُ نَافِضٍ إِلَى رَبِّهِمْ نَاظِرِيَّةً (سورة قيامة: 22.23)

That day faces will be resplendent. Looking toward their Lord.

It is also established by continuous hadith. The Holy Prophet ﷺ said:

هَلْ تَضَاوَّمُ فِي رُوَى الْقُمْرَ لِلِّبْدِرِ لِيُبِينَكُمْ وَ بِينَهُ سَحَابَ كَذَاٰكُم

Do you feel difficulty in sighting moon on the night when it is full, and when there is no intervening cloud. In the same way you will see your Lord.

Araaf (أراف): Heights:

Araaf is a place between Paradise and Hell. It will be devoid of both the pleasures of Paradise and the pains of Hell. It will not be a permanent station. Those stationed here will be able to see people in Paradise and in Hell and will converse with them. The Quran says:

وَ بَيْنَهُمَا سَحَابَةٌ وَ عَلَى الأَعْرَافِ رَجُالٌ يَعْرُونَ كَفَلًا بِسِيَامِهِمْ (سورة الأعراف: 46)

Between them is a veil. And on the Heights are men who know them all by their marks (that this one is going to Paradise and that one is going to Hell).

The fact is that there will be three types of people on the day of Qiyamah:
Since the evil traits of the criminals do not destroy their will and power, therefore their traits will be of no excuse for them.

**Belief:**

Some of the Muslim wrong-doers will be taken into Hell to be punished for their wrong doings. But after serving their punishment they will be taken out from it and sent to Paradise. The reason is that their belief (imaan) deserves reward which is as a rule everlasting Paradise. Therefore they will not be treated the other way. Amongst them will be those who will have no good deed in their account except imaan, as stated in a hadith of Muslim,

(Besides imaan) he never did a good deed.

**Araaf:** Heights:

Araaf is a place between Paradise and Hell. It will be devoid of both the pleasures of Paradise and the pains of Hell. It will not be a permanent station. Those stationed here will be able to see people in Paradise and in Hell and will converse with them. The Quran says:

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\text{وَبَيْنَاهُمَا جَهَابَةٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَتَرَقُّونَ كَذَٰلِكَ بِسِيَامٍ هُمْ}
\]

(Between them is a veil. And on the Heights are men who know them all by their marks (that this one is going to Paradise and that one is going to Hell).)

The fact is that there will be three types of people on the day of Qiyamah:

1- those whose good deeds will outweigh their evil deeds. They will be ordered to enter Paradise.
2- those whose evil deeds will outweigh their good deeds. They will be ordered to enter Hell.
3- those whose good and evil deeds will be equal in weight. They will be ordered to stay, for a time, on the Heights. On looking at the people of Paradise they will desire to enter it, and on looking at the inmates of Hell they will get afraid. They will rely on Allah and expect His blessings. At last they will be pardoned and allowed to enter Paradise. The Quran says:

\[
\text{أَدْخِلْنَا الْجَنَّةَ لَا خَوْفُ عَلَيْنَا وَلَا أَنثَمُ نَخْفِيزُونَ (سُورَةً اِعْرَافٍ: 49)}
\]

Enter the Garden. No fear shall come upon you nor you will grieve.

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In the hereafter the believers will see Allah with their eyes. The sighting will be free of mode and direction. The Quran says:

\[
\text{وَمَعَاءَضُتَ نَافَرَةٌ إِلَى رَبِّهَا نَافَرَةٌ (سُورَةً قَيَامَةٍ: 22,23)}
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It is also established by continuous hadith. The Holy Prophet ﷺ said:

\[
\text{تَرَونَ رِيَامَكَ تَرُونُونَ رِيَامَتَهُمَا هُمْ}
\]

Do you feel difficulty in sighting moon on the night when it is full, and when there is no intervening cloud. In the same way you will see your Lord.
This hadith has been reported by following 21 senior Companions:

Some other companions who narrated this hadith are:
Abu Razeen Uqaili, Ubadah bin Samit, Kab bin Ujra, Fudhala bin Ubaid, Ubaie bin Ka'ab and Ayesha.

Kharjis, Shias and many Mutazila deny viewing of Allah.
The evidences provided by them and their answers are listed below:

1- Moses requested Allah

رَبَّ أَرْضِيَ الْبَيْنَ (سورة اعراف: 143)

My Lord! Show me (yourself), that I may gaze upon you.

Allah replied:

لَنْ تَرَآىَ

You will not see Me.

Answer:

This verse itself informs that before death and in this world it is logically possible to view Allah, because if it was not so Moses would not have requested for it.

Despite being logically possible it will not occur in this world because not even the sturdiest worldly structure can withstand Allah's glory.

Allah said to Moses:

لَنْ تَرَآيَ وَ لَكِنَّ الْبَيْنَ إِلَى الْجَهَّلِ فَإِنَّكَ سَتَعْقِبُ مَعَكَ فَلَمَّا تَحْلَلُ رُقْبَةَ الرَّجُلِ جَعَلَهُ دِمَامًا وَ خَرَجَ مَوْسِي صَبِيًّا (سورة اعراف: 143)

You will not see Me. But gaze upon the mountain!

If it stand still in its place then you will see Me. And when his Lord revealed His glory to the mountain it sent it crashing down. And Moses fell down senseless.

Note:

In spiritual strength man is far superior to the heavens and earth and all other things. Similarly the revelations which Moses was bearing, and the great trust which every human being bears are such that even the mountains cannot bear them.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَالْجِبَالُ فَاتَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقُنَّ مِنْهَا وَ حَمَلْنَاهَا الإِنسَانُ (سورة احزاب: 72)

Lo! We offered the trust to the heavens and earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it.

لَوْ أَنْوَلَتْ هَذَا الْقُرْآنَ عَلَى حَيٍّ لَأَرْقِيَتْهُ مَحَابِيََّ مَتَضَفِّعًا مِّنْ حَمَّالِهِ اللَّهُ

(Sورة حجر: 21)

If We had caused this Quran to descend upon a mountain, you (O Muhammad) would have seen it humbled, rent asunder by the fear of Allah.

However there is no doubt that man is far weaker, in physical strength, than other greater creations.

If We...
This hadith has been reported by following 21 senior Companions:


Some other companions who narrated this hadith are: Abu Razeen Uqaili, Ubadah bin Samit, Kab bin Ujra, Fudhala bin Ubaid, Ubaie bin Ka'ab and Ayesha.

Kharjis, Shias and many Mutazila deny viewing of Allah.

The evidences provided by them and their answers are listed below:

1- Moses requested Allah

\[ لَنْ تَرَينِي وَ لَكِنْ أَنْظُرُ إِلَى الْجَبَلِ فَإِنْ أَسْتَغْفَرُ مَكَانَةَ قُسُولٍ تَرَائِيُ فَلَمَا طَيِّبَاتُ رَتَائِيَةٌ جَبَلُهَا ذَکْرًا وَ خَرَجَ مَوْضُوعًا صَغَّارًا.\] (Surah Al-Abrah 143)

You will not see Me. But gaze upon the mountain!

If it stand still in its place then you will see Me. And when his Lord revealed His glory to the mountain it sent it crashing down. And Moses fell down senseless.

Note:

In spiritual strength man is far superior to the heavens and earth and all other things. Similarly the revelations which Moses was bearing, and the great trust which every human being bears are such that even the mountains cannot bear them.

\[ إِنَّا عَرَضْنَا الْإِمَانَةَ عَلَى السَّمَوَاتِ وَ الْأَرْضِ وَ الْجَبَالِ فَايْتَيْنِ أَنْ يُخْبِلُهَا وَ أَشْقَفَ قَبْطَانَهَا أَنْ يُحْمِلَهَا وَ لَوْ آتَيْنَا هَذَا الْقُرآنَ عَلَى جَبَلٍ عَلَى أَمْرِكَ إِنَّهُ مُقَصُودُهَا مِنْ خَصْمِنَا الْلَّهَ.\] (Surah Al-Abrah 72)

Lo! We offered the trust to the heavens and earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it.

\[ لَوْ آتَيْنَا هَذَا الْقُرآنَ عَلَى جَبَلٍ عَلَى أَمْرِكَ إِنَّهُ مُقَصُودُهَا مِنْ خَصْمِنَا الْلَّهَ.\] (Surah Al-Abrah 21)

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However there is no doubt that man is far weaker, in physical strength, than other greater creations.

This verse itself informs that before death and in this world it is logically possible to view Allah, because if it was not so Moses would not have requested for it.

Despite being logically possible it will not occur in
Chapter 15:

THE HONOURABLE COMPANIONS

Imam Tahawi stated in his book Aqeeda Tahawia:

وَنَحْنُ نَحْبُ أصْحَابِ رَسُولِ اللَّهِ ﷺ وَلَا نَفْرُطُ فِي حَبِّ اَحَدِ مِنْهُمْ وَلَا تَنْبَأُ مِنْ اَحَدِ مِنْهُمْ نِيَغْضُبُ مِنْ بَعْضِهِمْ وَبَعْضُ الْحِيْرِ يَذْكُرُهُمْ وَلَا نَذَكِّرُهُمْ إِلَّا بالْحَبِّ وَحِبْهُمْ دِينَ وَأِبْنَانِ وَأَحْسَانِ وَبَغْضَهُمْ كَفُرُتُ نَفَاقٍ وَطِغْيَانٍ

We have love for the companions of the Holy Prophet and we do not fall short in it for any one of them. We only say good of them and we detest him who detests them. Affection for them is a part of religion, faith and ihsan. Hatred for them is disbelief, hypocrisy and wrong-doing.

Just as the Holy Prophet is more dignified than other Prophets, similarly his ummah is more dignified than all other ummahs. The Quran verifies it.

You are the best ummah that has been raised up for mankind.

And from amongst the ummah the most dignified community is that of the Companions. There is consensus of Ahl Sunnah on that after the Prophets the Companions are the highest ranking. They were, no doubt, perfect believers and perfect Muslims. None of them was a hypocrite. All of them died in the state of imaan.

Answer:

The word (to comprehend) does not mean to view. It rather means to encompass and to reach the extreme limits. The Quran says:

قالَ أَصْحَابُ مَوْسِيَ إِنَّا لَمَّا بُرِكَوْنَ (سُورَةُ شَعْرَةُ: 61)

The companions of Moses said: Lo we are indeed (encompassed and) caught because before us is the sea and behind us is our enemy.

The meaning is that the enemy has reached us and has surrounded us.

Thus it is deduced that the eyes and their vision can never surround Him and can neither reach His limit. Muslims will view Him in the Hereafter, but their vision will not surround Him there too. Only Allah is such that He surrounds the visions and the objects.
Chapter 15:

THE HONOURABLE COMPANIONS

Imam Tahawi stated in his book Aqeeda Tahawia:

وَ نَحْنَ نَحْبَ اسْحَابُ رَسُولِ اللَّهِ ﷺ لَا نُفَرْقِ فِي حُبِّ احَدٍ مِنْهُم و لا نَذَكَّرْهُم اِلَّا تَنِيَّا مِنْ احْدِ مِنْهُم لِبِضْعِهِم و لَبِغْرِ الخَيْرِ يَذَكَّرُهُم و لَا نُذَكَّرْهُم اِلَّا بالِخَيْرِ و حِبْهُم دَينِ و اِبْنَانِ و اَحْسَانِ و بِضْعِهِم كَفَّرُوْ نَفَاقَ و طَغِيْانٍ

We have love for the companions of the Holy Prophet ﷺ and we do not fall short in it for any one of them. We only say good of them and we detest him who detests them. Affection for them is a part of religion, faith and ihsan. Hatred for them is disbelief, hypocrisy and wrong-doing.

Just as the Holy Prophet ﷺ is more dignified than other Prophets, similarly his ummah is more dignified than all other ummahs. The Quran verifies it.

كَمْ هُمْ خَيْرُ آيَةٍ أُخْرِيجُهُمْ إِلَى النَّاسِ (ـلُلُوْمَرَانَـ ـلُلُوْمَرَانَـ)

You are the best ummah that has been raised up for mankind.

And from amongst the ummah the most dignified community is that of the Companions (صحابية). There is consensus of Ahl Sunnah on that after the Prophets the Companions (صحابية) are the highest ranking. They were, no doubt, perfect believers and perfect Muslims. None of them was a hypocrite. All of them died in the state of imaan.

Answer:

The word ادراك (to comprehend) does not mean to view. It rather means to encompass and to reach the extreme limits. The Quran says:

قَالُ أَصْحَابُ مُوسِى إِنَّا لَمَّا غَرْبَّكُنَّ (سُورَةَ شَعْرَةُ ـ ١٠٦)

The companions of Moses said: Lo we are indeed (encompassed and) caught because before us is the sea and behind us is our enemy.

The meaning is that the enemy has reached us and has surrounded us.

Thus it is deduced that the eyes and their vision can never surround Him and can neither reach His limit. Muslims will view Him in the Hereafter, but their vision will not surround Him there too. Only Allah is such that He surrounds the visions and the objects.
Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts (i.e. the imaan and obedience).

2- Those who got a very short company of the Holy Prophet or could just view him in the state of imaan, which persisted till their death. Their rank is superior to any non-Companion saint.

Imran bin Husain narrated that the Holy Prophet said: The best part of my ummah is that of my time (the Companions), then that succeeding it (Tabi'een) and then that succeeding it (Taba Tabi'een).

**Distinctions of the Companions**

1- Allah called them, through the Holy Prophet, as being his followers and being callers to the path of Allah. For them are great praises and good tidings in the Quran and Hadith.

2- Those who got a very short company of the Holy Prophet or could just view him in the state of imaan, and their knowledge and understanding.

However, they were of two basic categories:

- **I-** Those who stayed longer in the company of the Holy Prophet and were present with him in wars.

  For them are great praises and good tidings in the Quran and Hadith.

  

  - "وَ السَّأَلُونَ اللَّهَ عَنِ اللَّيْلِ وَ الْبَيَاءِ وَ الْخَيْبَةَ وَ الْذِّينَ يَبْغُوُمُهُمْ بِحَكْمَةِ اللَّهِ وَ الْأَنْصَارِ وَ الْذِّينَ يَبْغُوُمُهُمْ بِحَكْمَةِ اللَّهِ (الأنفال: 100)

  And the first to lead the way, of the Muhajirin and Ansar, and those who followed them in goodness—Allah is well pleased with them and they are well pleased with Him, and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever.

  "لَكِنِ الرَّسُولُ وَ الْذِّينَ آمَنُوا مَعَهُ جَهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ وَ أَوْلِيَّكَ (الأنفال: 31)

  But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful ones.

- **ii-** They were extremely strong against the disbelievers (kafirs) and most compassionate amongst each other.

- **iii-** They were diligent worshippers and only sought
Creed of Islam

Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts (i.e. the imaan and obedience).

2- Those who got a very short company of the Holy Prophet or could just view him in the state of imaan, which persisted till their death. Their rank is superior to any non-Companion saint.

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Distinctions of the Companions

1- Allah called them, through the Holy Prophet, as being his followers and being callers to the path of Allah.

أَتَلَى هَذِهِ سَبِيلٍ أَذَّنَّا إِلَيْهِ اللَّهُ عَلَى بِصْرَتِهِ أَنَّ وَمِن أَتْبِيعِي (سوره يوسف: 108)

Say: This is my way; I call on Allah with sure knowledge, I and whosoever follows me.

كَلِي إِن كَثَرْتُ بِجْهَتِكَ فَأَقُومُهُ وَيَهْيَبُكَ اللَّهُ (سورة آل عمران: 31)

Say, (O Muhammad, to mankind): If you love Allah, follow me; Allah will love you.

2- They were extremely strong against the disbelievers (kafirs) and most compassionate amongst each other.

ii- They were diligent worshippers and only sought

Right up till Qiyamah (the Last Day) no one can equal them. Just as no saint can reach the rank of the Prophets, similarly he cannot achieve the rank of the Companions too.

The Companions varied in ranks with regard to their physical and monetary sacrifices, their company with the Holy Prophet and their knowledge and understanding. However, they were of two basic categories:

I- Those who stayed longer in the company of the Holy Prophet and were present with him in wars.

For them are great praises and good tidings in the Quran and Hadith.

وَ الْسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهاجِرِينِ وَ الْاَنْصَارِ وَ الْذِّينَ يُؤْمِنُونَ بِاللَّهِ وَ يُؤْمِنُونَ بِالْيَوْمِ الْآخِرِ وَ يَتَّقُونَ وَ يُتْقَانَ (سوره التوبة: 100)

And the first to lead the way, of the Muhajirin and Ansar, and those who followed them in goodness—Allah is well pleased with them and they are well pleased with Him, and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever.

لكي الرسول وَ الَّذِينَ أُمِّنُوا مَعَهُ جَهَذَوْا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ وَ أَوْلِيَآٓkl (سورة البقرة: 88)

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful ones.

لَقَدْ رَضَى اللَّهُ عَنِ الْمُؤْمِنِينَ إِذَا يَبْيَعُونَكَ تَحْتَ الشَّهْرَةِ فَعَلِّمِ ما فِيَ (سورة فتح: 18)

قلْ يَبْيَعُونَكَ (سورة فتح: 18)
rebellion hateful to them.

iii- They were the rightly guided.

وَلَكِنَّ اللَّهَ حَبِّبَ إِلَيْهِمُ الإِيمَانَ وَرَضَى فِيُّؤُلْدِهِمْ وَقَتِيرٍ إِلَيْهِمُ الْكَفرِ وَالْفُسُوقِ وَالْعِبَاسِ أَوْلَيْكُمْ هُمُ الرَّابِئُونَ (سُورَةُ الْحَجّةِ: 7)

But Allah had endeared the faith to you and had beautified it in your hearts, and had made disbelief and lewdness and rebellion hateful to you. Such are they who are rightly guided.

iv- Allah imposed taqwa (warding off evil) on them and they were most worthy of it.

وَالْمُؤْمِنُ كَلِمَةَ الْمُؤْمِنِ وَكَانُوا أَحْصُرُ بِهَا وَأَفْتَلَهَا وَكَانَ اللَّهُ يَكْبِرُ ذُنُوبَهُ وَعَلِيمًا

(سورة فتح: 26)

And Allah imposed on them the word of taqwa, for they were most worthy of it and deserved it. And Allah is Aware of all things (so He knows who deserves taqwa the most.)

4- The Quran announced their success in the hereafter.

لكِنَّ الرَّسُولُ وَالذِّينَ آمَنَوا مَعَهُ جَاهَذُوا بِأَمْوَالِهِمْ وَأَفْتَلِسِهِمْ وَأَوْلَيْكُمْ لَهُمُ الْبَيِّنَاتُ وَأَوْلَيْكُمْ لَهُمُ الْبَيِّنَاتُ وَلَهُمُ الْقُوَّةُ وَلَهُمُ الْمُفْلِحُونَ - أَعْدَى اللَّهُ حَاتِيَ تَحْزَرُ وَيَحْزَرُهَا الأَنْهَارُ حَالِئِينَ فِيهَا ذَٰلِكُمُ الْقُوَّةُ الْمُعْطَىٰمُ - (سورة توبه: 88)

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allah has made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the Supreme triumph.

5- Allah declared His pleasure for them.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يَبِيعُونَكَ تَحْتَ السَّحَرَةِ فَعَلَّمَ مَا فِيّ قَلْبِهِمْ قَانُورَ السَّكِينَةِ عَلَيْهِمْ وَتَأْمُى فَتَحَا فِيّيٰبَ - (سورة فتح: 18)

the pleasure of Allah.

iii- They have been praised in Torah and Injeel (Gospel).

iv- They were the cause of frustration of kafirs.

v- Allah promised them forgiveness and a great reward in the hereafter.

This proves that they were true believers and did good deeds till their death.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالذِّينَ آمَنُوا مَعَهُ عَلَى النُّكَفَّارِ رَحْمَةٌ مِّنِ اللَّهِ وَرَضُوْنَا سَيْبَاهُمْ فِي وَجْهِهِمْ مِّنْ أَرْوَاهُ وَذَلِكُمُ الْمُتَّقِينُ فِي الْقُوَّةِ وَذَلِكُمُ الْمُتَّقِينُ فِي الْإِنْصَالِ كُرْزَعُ أَخْرَجُ مَطَأَ فَاتَّسِعَلَ فَاتَّسِعَلَ عَلَى سَوُىٰ مُنْعِبَ الْزَّوُرُ لِيَكْبِرُ بِهِمَّ الْكُفَّارَ وَعَذَابُ اللَّهِ أَلْذِينَ أَمَرُوا الْمَالَ الصَّالِحِ مِنْهُ مَغْفِرَةً وَأَحْرَأً عِلْيَمًا - (سورة فتح: 29)

Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful amongst themselves. You (O Muhammad) see them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel-like a sown seed that sends forth its shoot and strengthens it, and rises firm upon its stalk, delighting the sowers- that He may enrage the disbelievers with (the sight of) them. Allah has promised to such of them as believe and do good works, forgiveness and immense reward.

3- i- Allah had endeared the faith to them, and had beautified it in their hearts.

ii- Allah had made disbelief and lewdness and
The Quran announced their success in the hereafter.

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allah has made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the Supreme triumph.

5- Allah declared His pleasure for them.

iii- They were the cause of frustration of kafirs.

iv- Allah imposed taqwa (warding off evil) on them and they were most worthy of it.

v- Allah promised them forgiveness and a great reward in the hereafter.

This proves that they were true believers and did good deeds till their death.

Allah has promised to such of them as believe and do good works, forgiveness and immense reward.

4- The Quran announced their success in the hereafter.

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3- i- Allah had endeared the faith to them, and had beautified it in their hearts.

ii- Allah had made disbelief and lewdness and rebellion hateful to them.

iii- They were the rightly guided.

iv- Allah imposed taqwa (warding off evil) on them and they were most worthy of it.

v- Allah promised them forgiveness and a great reward in the hereafter.

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3- i- Allah had endeared the faith to them, and had beautified it in their hearts.

ii- Allah had made disbelief and lewdness and
that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They will worship Me. They will ascribe nothing as partner to Me.

This verse is known as Verse of promise of caliphate. After the Holy Prophet the caliphate of the four Caliphs occurred just according to the promise of Allah. This verse is a proof on it. It is also known from this same verse that whatever rulings these caliphs gave during their rule were approved by Allah.

6- They are the criterion of haqq (right path) and ought to be followed.

7- Allah promised them rule and caliphate.

8- Their condition after being caliphs:

Those who, if We give them power in the land, establish salah and pay zakah and enjoin the right and forbid iniquity.

9- Caliphate of the first four caliphs was rightly-guided (الخلافة الراشدة).

And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in schism.

This verse makes the imaan (belief) of the Holy Companions a standard and criterion of the imaan (belief) of others.

And the first to lead the way of the Muhajirin and the Ansar, and those who followed them in goodness-Allah is well pleased with them and they are well pleased with Him.

Allah has promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and
Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts, and He sent down peace on them, and has rewarded them with a near victory.

6- They are the criterion of haqq (right path) and ought to be followed.

وَإِنَّمَا يَعْلَمُ مَا أَنْتُمْ بُدُورُوْتُوْمَا أَنْ تُولُواْ قَانُوْنَا هُمْ فِيْ شَخَاصِ (سُورَةُ يُمِينٍ: 137)

And if they believe in the like of that which you believe, then they are rightly guided. But if they turn away, then they are in schism.

This verse makes the imaan (belief) of the Holy Companions a standard and criterion of the imaan (belief) of others.

7- Allah promised them rule and caliphate.

وَعَدَ الَّذِينَ آمَنُوا مَثَلًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ آمَنُوا بِمَا أَنْبِطَتْ شُهُدُهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ أَمَرَّهُمْ بِالْقُوَّةِ وَلَمْ يُفْعَلْ لَهُمْ ذِي الْقُوَّةِ أَمْرًا ثُمَّ لَبِنَاهَا هُمُ الْخَيْرُ أَصْحَابًا (سُورَةُ النُّورِ: 55)

Allah has promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and
Appointment of Abu Bakr as a caliph

After the demise of the Holy Prophet the Companions unanimously appointed Abu Bakr as their caliph.

Abu Bakr quoted the saying of the Holy Prophet (Rulers are from Quraish) and said that the caliphs should be from Quraish whereas their counsellors should be from Ansar.

Ansar proposed that there should be two rulers at a time, one from Muhajireen and another from Ansar. Their proposal was not feasible because the state of Islam had advanced much ahead from tribal rule, and was rapidly advancing towards international caliphate.

It was for this reason that Abu Ubaidah bin Jarrah said: "O Ansar, you were the first to strengthen Islam. Now you don't be the first to weaken it."

Abu Bakr argued that Quraish had a special influence on the Arabs because (i) they were of the best lineage and (ii) they belonged to the sacred city of Makkah. And the Arabs accepted superiority of only of Quraish and no other's. So you choose any one of these two, Umar and Abu Ubaidah. But Umar said, "We pledge allegiance at your hands because you are our leader and best amongst us, and you were most beloved to the Holy Prophet. After Umar had pledged the whole gathering of Ansar and Muhajireen pledged their allegiance willingly. The next day all the Companions pledged their allegiance in a
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gathered some dignitaries and asked them to choose the future caliph in his life-time. They, in reply, asked him to nominate someone. After consulting Abdur-Rahman bin Auf, Zaid and Usaid bin Hudhair, Abu Bakr nominated Umar for the post. Due to Umar's stern behaviour some said, "O Abu Bakr! what answer will you have before God, for that you nominated such a stern man." He replied, "I will say that I nominated your best slave for the post." Then he instructed Uthman to prepare the necessary documents. All the Companions pledged their allegiance on the hands of Umar.

A hadith also supports this nomination. The Holy Prophet said:

اقدوا بالذين من بعدي أبي بكر و عمر...

Follow the two after me, Abu Bakr and Umar.

Perfect following occurs when the one who is to be followed is the ruler so that all his subjects obey all his commands.

Two distinctions of Abu Bakr and Umar:
1- On many occasions the Holy Prophet linked them with his self e.g. "I, Abu Bakr and Umar have faith in it." Except for these two the Holy Prophet never spoke like this for any other Companion.
2- The two are buried in the same room where the Holy Prophet is buried.

Appointment of Ali:

After the martyrdom of Uthman, the rebels who had besieged Madinah proposed the name of Ali for caliphate. At first Ali refused but when he saw that the elders of Madinah were of the same opinion he accepted the post.

Note:

Imam Ash'ari said:

ان تفضيل أبي بكر ثم عمر على بقية الأمة قطعي...

The superiority of Abu Bakr and Umar in dignity

Appointment of Uthman:

When Umar was on his death-bed people requested him to nominate someone for caliphate. He
suggested the names of six persons and said, "I do not find any one else worthy of caliphate. At the time of his death the Holy Prophet was pleased with them. "Those six were- Uthman, Ali, Talha, Zubair, Sa'ad bin Abi Waqqas and Abdur-Rahman bin Auf.

After the burial of Umar the six gathered. Abdur Rahman bin Auf advised that three of them should withdraw in favour of other three. So Talha withdrew in favour of Ali, Zubair withdrew in favour of Uthman and Saad bin Waqqas withdrew in favour of Abdur-Rahman bin Auf. Then Abdur-Rahman also withdrew himself and asked Uthman and Ali to give him the authority to select one of the two, and took from them the pledge that they would abide by his decision.

Abdur-Rahman bin Auf then consulted both the elite and masses of Madinah and found all of them favouring Uthman. So he proclaimed the caliphate of Uthman and all Muslims accepted it.

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When Umar was on his death-bed people requested him to nominate someone for caliphate. He
over the rest of Ummah is certain whereas the superiority of Uthman over Ali is not so certain.

The four imams are unanimous on the superiority of Uthman over Ali, whereas some Ulama, viewing numerous eulogies of Ali, hesitate in giving superiority to one over the other. Qadhi Iyadh said that Imam Malik had previously adopted to refrain, but later he too proclaimed the superiority of Uthman over Ali.

And Imam Qurtabi said:

This statement is the most correct one.

In his Siyar Kabeer, Imam Muhammad narrated that Nooh bin Abi Maryam asked Imam Abu Hanifa about the creed of Ahl - Sunnah. The imam replied:

It is to give distinction to Abu Bakr and Umar and to love Ali and Uthman.

By this statement the imam did not intend to show his hesitation in ordaining superiority of Uthman. The reason for such a statement was that in the era of both these caliphs there were disputes and dissensions which led to resentment in some people against the two caliphs. To remove this resentment the imam proclaimed that love for the last two caliphs was a token of Ahl- Sunnah. On the other hand some other statements of Imam Abu Hanifa and his companions expose that distinction of the four caliphs is according to their order of caliphate. Imam Abu Hanifa wrote in his Fiqh Akbar:

The most dignified person, after the Prophet, is Abu Bakr, then Umar, then Uthman bin Affan and then Ali bin Abu Talib. Allama Sarakhsi wrote in his Sharah Siyar Kabir:

Our faith is that Uthman is superior to Ali in dignity, both before and during their caliphates.

The Ten given the glad tidings:

After the four caliphs comes the rank of those six Companions who are included along with them in the Ten whom the Holy Prophet gave the tidings of Paradise name by name in one sitting. These ten are:

1- Abu Bakr
2- Umar
3- Uthman
4- Ali
5- Sa'ad bin Abi Waqqas
6- Abdur Rahman bin Auf
7- Abu Ubaidah bin Jarrah
8- Saeed bin Zaid
9- Talha
10- Zubair

Even before the advent of Islam they were the leaders of the rest of Ummah. Our faith is that Uthman is superior to Ali in dignity, both before and during their caliphates.
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Even before the advent of Islam they were the leaders.
In this battle the Holy Prophet ﷺ lost his tooth and Hamza ﷺ with seventy other Companions got martyred.

**Participants of pledge of Ridhwan:**

Pledge of ridhwan (بيعة رضوان) was the pledge which the Companions took on the hands of the Holy Prophet ﷺ before the treaty of Hudaibia. The Quran mentions it so:

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لَقَدْ رَضِيَ اللَّهُ عَنِ السَّالِبِينَ فَذَكَرْنَاهُمْ فِي الْجَهَرِ عَلَى صَدْرِهِمْ فَعَلَّمَ مَا فِيْهِمْ
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(Sohore Fath 18)

*Allah was well pleased with the believers when they swore allegiance to you beneath the tree, and He knew what was in their hearts.*

In this verse Allah informed of the sincerity which was in the hearts of the Holy Companions, and due to it gave them the tidings of His pleasure. Therefore the Shias' claim that the Companions were hypocrites and devoid of imaan is void. No wonder that the words of the Quran:

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فَعَلَّمَ مَا فِيْهِ قُلُوبَهُمْ (سوَءَرَة فَتَحٍ: 18)
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*Allah knew (sincerity) which was in their hearts.* are to negate such void claims.

Mulla Ali Qari رحمه الله عليه narrated in his explanation on Fiqh Akhbar (شرح الفقه الأكبر) that Allama Subki تَؤْمِنَتْ stated:

"Amongst the women the highest ranking is Fatimah, then Khadija and then Ayesha ﷺ. رضي الله عنهنِ"

**Participants of the battle of Badr:**

After the ten given the good tidings comes the rank of participants of the battle of Badr. In a hadith the Holy Prophet ﷺ said:

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إِنِ اللَّهُ قدْ أَطْلَعَ عَلَى اهْلَ يَدِ فَقَالَ اعْمَلُوا مَا شَتَتْ فَقَدْ غَفَّرَ لَكُمْ
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(بخارى و مسلم)

Allah looked at the participants of Badr and said: "You do what you like. I have forgiven you."

Such a permission cannot be lauded on just any one. It can be only for those sincere servants of Allah who are firm in their love for Him.

**Participants of the battle of Uhud:**

They stand, in rank, next to the participants of Badr.
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أَلْحَدَّ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ تَبَاحَرْنَا نَحْتُ الشَّحَرَةَ فَعَلَّمُ مَآ فِيْنَ

(Sura 18: ائمته فين)

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Participants of pledge of Ridhwan:

1- Fatimah, daughter of the Holy Prophet
2- Hasan
3- Husain
4- Khadija
5- Ayesha
6- Hamza
7- Abbas
8- Salman
9- Suhaiib
10- Ammar bin Yasir
Chapter 16:

Disputes of the Companions (م사항ات الصحابة)

By them are meant those disputes which arose between the Companions on the demand of retaliation in the assassination case of Uthman. All agreed that Ali rightly deserved to be the caliph. It was the demand of retaliation which became the point of contention.

The leading Companions demanding retaliation were. Talha, Zubair, Ayesha and Muawiya. Talha and Zubair who had sworn allegiance to Ali, started that demand. Ali replied that then the conditions were not favourable. Once the caliphate got established and the circumstances became favourable Uthman's case of retaliation will be settled. But they were not satisfied with the reply and joined Ayesha.

Ayesha had gone for Hajj. While on her way back to Madinah, she heard of martyrdom of Uthman and proclaimed the demand of retaliation. Talha and Zubair joined her and strengthened her determination. All three thought that by collective strength they could put pressure on Ali.

Muawiya was the governor of Syria and had not yet sworn his allegiance to Ali. Ali instructed him to first swear allegiance and then put forward the case.
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Chapter 17:

DESERTY

Qadha (قضا) and Qadr (قدر). are certain and factual, and belief in them is essential.

Faith in qadr means to believe that Allah had, before creating any thing, predestined good and evil, belief and disbelief, guidance and aberration, obedience and disobedience, and what every one is to receive and what situations are to prevail. Now whatever occurs in the universe it is just according to His eternal will.

Destiny (taqdeer) means to make a plan. When a person intends to build a house he first makes out a plan how to build it. Construction is done just according to the plan.

When Allah intended, in eternity, to create the universe, He planned it out to the minutest details in His eternal knowledge. That hidden plan is called taqdeer or destiny.

According to taqdeer it is predestined that at a certain time and at a certain place a certain thing will happen. And a certain person after being born at a certain time will accept Islam while another certain person will commit kufr at a certain time. The Quran says:

قَدْ جَعَلَ اللَّهُ كُلُّ شَيْءٍ قَدْرًا ـ (سُورَةُ طَلَاقٌ: 3)

Allah has set a measure for all things.

Faith in qadha means to believe that Allah created the
Chapter 17:

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Note:

Since these disputes were based purely on error in ijtihad therefore it is not allowed for anyone to accuse and criticise these Companions. The Holy Prophet ﷺ informed about their good virtues and prohibited from speaking ill of them. He said:

اللَّهُ اللَّهُ في أصحابي لا تخذلوهم غضبا من بعدى (ترمذي)

Fear Allah! Fear Allah regarding my Companions. Do not make them targets (of your accusations and criticism) after me.

Thus Muawiya and his troops were the rebels whereas Ali was the rightful ruler.

2- The Holy Prophet ﷺ once warned Ali about Zubair:

و الله ليقاتلك يوما وهو لك طامه (ابن أبي شيبة)

By God one day he will fight with you but he will be wrong to you.
Allah's will and His measurement.

3- Similarly every body knows that man is free in his deeds. Even the animals understand it. If someone hits a dog with a stick, in return the dog attacks the man and not the stick.

Moreover man, in his intuition, finds for himself free-will to do a deed or not to do it.

This much description is so obvious that every body knows it and understands it. It is only when further investigations are required that complications arise and due to this reason Sharia has generally prohibited from further investigations about destiny.

Although the association of Allah's will and knowledge with man's deeds is such that a man cannot go contrary to what is predestined for him, but still that association does not nullify man's liberty and power to do what he wills. The reason is that the above-mentioned association is established in the way that man will do what is predestined for him with his own free will. So just as the taqdeer (destiny) requires the occurrence of a deed to be compulsory it also requires the deed to be done with free-will and without compulsion. Thus the faith in taqdeer (destiny) strengthens the presence of man's free-will rather than weakening or annihilating it.

Objection 2:

It is our faith that Allah is All-knowing and also knows the unseen. This demands that He must be fully aware of all the happenings due in future Hence, if Zaid

universe just according to His plan. 'Qadha' literally means to create and in this meaning the Quran says:

لاقَضَاهَا مُبِينًا سَمَاعًا (سوره حم سورة: 12)

Then He created them seven heavens.

Thus it is a consensual faith of Ahl-Sunnah that qadha and qadr are true and certain and not a single particle of universe is free of destiny.

Objection 1:

When man's each and every deed is predestined he cannot do against it. It concludes that man is not free in his deeds and thus no basis of his being punished on his deeds is present.

Answer:

1- Some things are such that their existence is self-evident and every body knows it. But when one tries to investigate their nature they prove to be intricate. An example is that of thoughts which come to our minds. Every body experiences them. But if one starts investigating: How do they come? From where do they come and where do they go? Do they get piled up or are placed side by side? Why do they not get intermingled? These investigations require a lot of learning and understanding.

2- Destiny is also of same nature. Due to logical and scriptural evidences every body knows that whatever occurs in the universe has a close association with Allah's eternal will and knowledge. Allah knows from eternity all that is going to occur. And all that occurs does so with
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Answer:

It is obvious that man's existence is subservient to God's existence. But this subservience does not render man to be extinct. Similarly, man's will and intention, being subservient to Allah's will does not render them extinct.

Objection 4:

Believing God to have knowledge of the unseen, since eternity, leads to dua (دعاء, request to God) being void and useless. This is because the things ought to happen according to Allah's knowledge. And if it is assumed that Allah can go against His knowledge it would mean that Allah's knowledge can be wrong.

Answer:

Believing God to have knowledge of the unseen does not result in dua being void because of the following reasons:

1- We do not know what God has pre-destined for us. So we are bound by our nature and by the command of God to pray to Him. Thus to fulfill our natural and religious demands we ought to do what is obligatory on our part. This provides us not only psychological satisfaction but also reward from God.

2- Allah has bound some of this bounty with our dua and request. If we make due we will get it otherwise not. Thus dua is not useless.

3- We make dua and request for a thing about which it is intended to kill Bakr, Allah must be knowing it from eternity. And when he kills him He must be knowing that too since eternity. And what Allah knows, it is impossible to occur against it. When we know that man's deeds must coincide with Allah's knowledge and His will it results in man being purely under compulsion in doing his deeds. In other words the result is fatalism (الحتم).

Answer:

The existence of free-will is definite and obvious, as mentioned above. Such an entity cannot be nullified with an indefinite proof. Rather the proof will be regarded as incorrect, though it may be difficult to specify the error in it.

For example if by some mathematical calculation it is predicted that eclipse of sun will occur on some specific date. On that date no eclipse is observed. The observation, which is definite, will not be denied because of the mathematical calculation, which is however indefinite. Instead, the calculation will be considered to be wrong.

In the example of murder, illustrated above, the error is due to a link which has been missed. It is that Allah knows that the murder will occur with murderer's free-will. This emphasises the existence of murderer's free-will rather than making it extinct.

Objection 3:

Man's intention and will being subservient to Allah's will renders him to be under compulsion and without free-will.
Answer:

It is obvious that man's existence is subservient to God's existence. But this subservience does not render man to be extinct. Similarly, man's will and intention, being subservient to Allah's will does not render them extinct.

Objection 4:

Believing God to have knowledge of the unseen, since eternity, leads to dua (دعاء, request to God) being void and useless. This is because the things ought to happen according to Allah's knowledge. And if it is assumed that Allah can go against His knowledge it would mean that Allah's knowledge can be wrong.

Answer:

Believing God to have knowledge of the unseen does not result in dua being void because of the following reasons:
1- We do not know what God has pre-destined for us. So we are bound by our nature and by the command of God to pray to Him. Thus to fulfill our natural and religious demands we ought to do what is obligatory on our part. This provides us not only psychological satisfaction but also reward from God.
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Chapter 18:

The Caliphate

Muslims are bound to select, as their ruler, that person who has outstanding qualities in religious, political and administrative matters, so that he may be able to fulfil his responsibilities as a caliph.

After the demise of the Holy Prophet the first thing the Companions did was to select Abu Bakr as their ruler and caliph. Had it not been their religious obligation they would not have preferred it over the burial of the Holy Prophet and the consensus of the Companions is itself a permanent source of Sharia.

Islamic State:

It is a state where the constitution and law is according to the Quran and Sunnah, and its government considers itself bound to Islamic Sharia.

If the state is in full compliance with the path of the Holy Prophet it is the rightly guided caliphate.

A rightly guided caliph is one, who has been selected by a board of responsible intellectuals, according to the standard laid down by Sharia. Like the Holy Prophet he should have attributes of knowledge, of obedience to God and of piety. Outwardly being a statesman, inwardly he should be a saint or atleast

Objection 5:

It is mentioned in a hadith, that the Holy Prophet said:

Nothing changes destiny (taqdeer) except dua.

It means that dua changes taqdeer whereas it is claimed that taqdeer is unalterable.

Answer:

Taqdeer (destiny) is of two types:

Definite destiny (taqdeer مقرر), which does not alter and remains as it is. Conditional destiny (taqdeer متعلق), which is related with man's some deed. It's description is that when angels are given orders to be implemented they are told that if a person makes a dua (request) before God or gives in charity they should do so with him and if he does not do it they should do the other way with him. But any how Allah already knows what the person will do and what will be actually done with him.

The words of hadith (nothing changes destiny) refer to its definite type whereas the words (except dua) refer to its conditional type.
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Answer:

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Definite destiny (تقدر مبهم), which does not alter and remains as it is. Conditional destiny (تقدر معين), which is related with man's some deed. It's description is that when angels are given orders to be implemented they are told that if a person makes a dua (request) before God or gives in charity they should do so with him and if he does not do it they should do the other way with him. But any how Allah already knows what the person will do and what will be actually done with him.

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to change that government with an Islamic one it is obligatory on them to do so. But if they do not have such strength they should confine themselves to do whatever they can to improve the situation.

**Characteristics of a Muslim ruler:**

1- He ought to be a Muslim. A non-Muslim can neither be made a ruler of an Islamic state, nor can he be given any key post, and nor can he be consulted in political and other important matters of the state.

2- He should be sane and mature because sanity and maturity are pre-requisites for administration.

3- He should be brave, a statesman and an intellectual.

4- He must be a male, not a female. On it is the consensus of the Ummah. In a hadith the Holy Prophet ﷺ said:

> لَن يَفْلُح قَوْمٌ وَلَوْ امْرَأةٌ امْرَأةً (بَعْحَرِي) "That nation will never be successful which gives a woman the charge of its matters.""

The Quran says:

> أَلَّا تَقْلِلْنَاهُمْ وَإِنَّ اللَّهَ لَمُفْضِلٌ عَلَى الْيَسَّاءِ بِمَا فَضَّلَ اللَّهُ عَلَى بَعْضِهِمْ عَلَى بَعْضٍ... (سُورَةُ النَّاسَ: 34) "Men are incharge of women, because Allah has made one of them to excel the other."

This verse means that Allah has granted men superiority over women in knowledge and deeds. This is mentioned in a hadith. At an occasion the Holy Prophet ﷺ called the women deficient in intellect and deeds.

The ruler who has not been selected by the responsible board and has come into power by force or lineage is not a rightly-guided caliph (الخليفة الراشدة). If he is just and honest and abides to Sharia his rule is called a just rule (الحكومة العادلة), and if he is un-just and oppressive his rule is called an oppressive rule.

**Islamic ruler:**

He is the one who regards Allah as the Master of the land and its Actual Ruler, and rules and administers as a servant of Allah and as a viceroy of the Holy Prophet ﷺ. One difference between Prophets and caliphs is the Prophets are the viceroys of Allah on the earth whereas the caliphs are the viceroys of the Prophets.

The Quran says:

> وَإِذْ قَالَ رَبُّكَ لِلَّمِلَائِكَةَ إِنِّي جَاعِلُ فِي الْأَرْضِ خِلَافَةً - (سُورَةُ البقرة: 30) "And when your Lord said to the angels: Lo! I am about to place a viceroy in the earth."

> يا دَاوُدَ إِنِّي جَعَلْتُكَ خِلَافَةً فِي الْأَرْضِ (سُورَةُ سَجْدَةٍ: 26) O David! Lo! We have set you as a viceroy in the earth.

And the caliph of Islam or any ruler of Islam is the viceroy of the Holy Prophet ﷺ and implements the laws of Islam.

**Note:**

A government, which claims to be Muslim but implements laws contrary to Islam is a hypocrite government and is lethal for Islam. If people have strength
to change that government with an Islamic one it is obligatory on them to do so. But if they do not have such strength they should confine themselves to do whatever they can to improve the situation.

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الرِّجَالُ قُوّامُونَ عَلَى الْبَيْنَاءَ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ (سورة نساء: 34)

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ودَأَوَّلُ رَبِّكَ نُكْلَةً لِّلْمَلَائِكَةَ أَيْنَ جَاهِلُ فِي الْأَرْضِ خَيلَةً (سورة بقرة: 30)

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The women asked:

و ما نقصان ديننا و عقلنا يا رسول الله

"O Prophet of Allah how is our deficiency in intellect and deeds."

The Holy Prophet asked:

ا ليس شهادة المرأة على النصف من شهادة الرجل فلن بلي قال ذلك من نقصان عقلها ليس إذا حاضت لم تصل و لم تصم قل بلي قال ذلك من نقصان دينها (بخارى)

"Is not the witness of women (according to the Quran) half that of men, "They replied, "It is so." He said, "That is the deficiency in her intellect." Then he asked, "Is it not that during her menses she neither offers prayers nor keeps fast (as established in Sharia)." They replied, "It is so." He said, "That is the deficiency in her religion."

The actual benefits of intellect are sound understanding, good retention, not to be over-powered by emotions and to make firm decisions when required. Inspite of equal amount of knowledge women usually lag far behind men in these qualities.

The above-mentioned verse indicates that when due to superiority of men, a woman cannot be the head of a family how can she be the head of a state.

Moreover, women are ordered (i) to stay in their homes.

وَ فَرَّقَنَ فِي نُورِهِمْ (سورة احزاب: 22)

(ii) and to adopt hijab. Both these injunctions are a great hindrance in executing the duties of a ruler.
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ا ليس شهادة المرأة على الصف من شهادة الرجل فلن بلى قال فذلك من نقصان عقلها ا لس ا ف اذا حاضت لم تصل و لم تصم قل بلى قال فذلك من نقصان دينها (بخاري)

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**Infallibility** (عصمته) is a prerequisite for imams.

**ii-** Imam must be a Hashimi as was Ali ﷺ, or a Fatimi as was Hasan and Husain ﷺ and their off-springs.

**iii-** Wahi is revealed to the imams

The Ahl-Sunnah say that wahi (revelation) is a feature peculiar to Prophets. Believing it for somebody after the Holy Prophet ﷺ implies denial of finality of prophethood.

**Duties of a Muslim ruler:**

Shah Wali-ullah ﷺ counted the following duties in his famous book *Izalat-ul-Khafa* (ازالة الخفة عن خلافة)

1. To safeguard the religion of Islam.
2. To eradicate un-Islamic affairs, heretics and zindeeqs (زندیق) and to punish the perpetrators of bidah.
3. To establish the pillars of Islam like Jummah, jama'at, fasting of Ramadhan, zakah and hajj.
4. He himself should work for revival of knowledge of Islam and keep it alive. For this purpose necessary arrangements should be made in every area. Umar ﷺ sent Abdullah bin Masud ﷺ and others to Kufa and sent Ma'qal bin Yasar and Abdullah bin Mughaffal ﷺ to Basra to give religious education to the public.
5. In disputes of the public he must give decision according to the Sharia. For the same he must depute qadhis at various places.

**How to select a ruler**

There are a few ways to choose him.

**Mode 1:**

A board of responsible people (اهل الحلفعقد) i.e. ulama, intellectuals and noblemen should choose unanimously one who fulfils the above-mentioned qualifications.

Abu Bakr ﷺ was chosen in this way.

**Mode 2:**

A caliph, fulfilling the required pre-requisites, may suggest more than one candidate. All of them must qualify
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for the caliphate. Later the people may select one of them. Umar Ḥ, on his death-bed, proposed six names i.e. Uthman, Ali, Talha, Zubair, Saad bin Abi Waqqas and Abdur Rahman bin Auf رضى الله عنهم and instructed the people to choose one of them. Uthman Ḥ was selected in this way.

Assuming caliphate by force:

A fourth way of assuming rule and caliphate is by use of force or by gaining support of the masses.

This mode is wrong in principle because qualifications and merits are neglected in it. Such a ruler is a dictator and deserves to be overthrown. In such situation the Muslims, if they have strength sufficient to overthrow him they ought to use it. But if their strength is not sufficient and success is not probable it is better to adopt patience and try to increase their strength and improve the religious condition of the masses. The reason is that in such circumstances it has been observed and experienced that the dictators, on achieving victory, inflict more harm to the Muslims and Islam.

Chapter 19:

Imaan (Belief)

In Arabic the word imaan (إيمان) means to confirm. Thus imaan means to believe someone to be true and to take his words to be definite and to have faith in them.

In Sharia imaan is to confirm by heart and have faith in certain things on the basis that the Holy Prophet ﷺ has instructed to do so.

These things are numerous but the following five are the major ones.

1- Being of Allah and His attributes.
2- The angels.
3- All the Prophets.
4- All the Books of God.
5- Resurrection and occurrence of Qiyamah.

The Quran has emphasised greatly on bringing imaan on these five things. It says:

\[
\text{بِيَامِ هُدَايَانِ اِمَّنُوا بِاللَّهِ وَرَسُولِهِ وَالْكُتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ}
\]

The Quran says:

\[
\text{وَالْكُتَابِ الَّذِي نَزَّلَ مِنْ قَبْلِ وَمَنْ يُكَفَّرْ بِاللَّهِ وَمَلَائِكَتِهِ وَعِبَادَهُ وَرَسُولِهِ وَالْيَوْمِ}
\]

The Quran says:

\[
\text{الآخِرِ فَقُدْ ضَلَّ ضِلَالًا بَعِيدًا} \quad (\text{سورة النساء: 136})
\]

O ye who believe! Believe in Allah and His messenger and the Scripture which He has revealed to His messenger and the Scripture which He revealed afore-time. Whoso disbelieves in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.
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The Quran has emphasised greatly on bringing imaan on these five things.
These five are also mentioned in a continuous hadith. A hadith in Bukhari and Muslim states:

Once Jibrail (Gabriel) came to the Holy Prophet and asked him to define imaan. The Holy Prophet replied:

ان تؤمن بالله وملكته وكتب ورسله واليوم الآخر...

It is to believe in Allah and His angels and His scriptures and His messengers and the Last Day.

In another hadith the Holy Prophet mentioned that faith in destiny is also a part of imaan.

**Verbal confession of imaan:**

According to Shamsul-A'imma and Fakhrul- Islam Bazdawi, imaan comprises of two things: (1) confirmation with heart (2) verbal confession. But they say that if there is some genuine excuse, e.g. a person is dumb or fears death, verbal confession is waived off from him.

According to Imam Maturidi and majority of other scholars imaan is only to confirm with heart. Verbal confession is necessary so that he may be declared a Muslim and treated accordingly.

The view of the majority is supported by the following verses of the Quran.

اَلَّذِينَ آمَنُواَ وَعَمَّلُواَ الصَّالِحَاتِ (سوره نساء: 24)

"And whoso does good works, whether of male or female, and he (or she) is a believer."

2- It is also an accepted rule that the word of conjunction comes between two different things. In the Quran the word of conjunction is present between imaan and good deeds, It proves that imaan and good deeds are two different entities.

وَالَّذِينَ آمَنُواَ وَعَمَّلُواَ الصَّالِحَاتِ (سوره نساء: 22)

"As for those who believe and do good work."

3- The Quran calls a wrong-doer a momin.

وَإِنَّ الَّذِينَ آمَنُواَ وَعَمَّلُواَ الصَّالِحَاتِ (سوره حجرات: 9)

"And if two parties of believers fall to fighting.

Majority of muhad'dithin (scholars of hadith) and Imam Shafi and Imam Malik count the good deeds as part of imaan. According to them without good deeds imaan is

وَقَلِيلٌ مُّطَمِّعٌ بالاِلْيَمَانِ (سوره نحل: 106)

"And whose heart is still content with Faith."

وَلَّمَا يَذْكُرُواْ الْيَمَانَ فِي قُلُوبِهِمْ (سوره حجرات: 14)

"The faith has not yet entered into your hearts."

These verses are explicit in describing that imaan is with heart and not with tongue or limbs.

**Imaan and good deeds:**

Good deeds strengthen imaan and give it lustre but they themselves are not its parts. Therefore with bad deeds imaan loses its lustre but does not annihilate. Its proofs are:

1- In the Quran, Allah specified imaan to be a pre-requisite for validity of good deeds. And it is a law of logic that a thing and its pre-requisite are two different entities.

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وَتَوَلَّاَكَ كُبُّبَ فِيْ قُلُوبِكَ اللَّهُمَّ (سورة مطهوراء: 22)

"As for such, He has written faith upon their hearts.

و قلبه مطمئن باللسان (سورة نحل: 106)

"And whose heart is still content with Faith."

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وَمَنْ يَعْمَلُ مِنَ الْكَبْرِ وَالْإِنْفِيَةِ وَهُوَ مُؤْمِنٌ (سورة النساء: 124)

"And whoso does good works, whether of male or female, and he (or she) is a believer."

2- It is also an accepted rule that the word of conjunction comes between two different things. In the Quran the word of conjunction is present between imaan and good deeds, It proves that imaan and good deeds are two different entities.

وَلِلَّذِينَ مَاتَوْا وَعَمِلُوا الصَّلِبْحَاتُ (سورة الروم: 122)

"As for those who believe and do good work."

3- The Quran calls a wrong-doer a momin.

وَإِنَّا مَاتَيْنِمَانِ مَاتْنِمَيْنِمَنَّنِمَانِ (سورة يس: 9)

"And if two parties of believers fall to fighting.

Majority of muhad'dithin (scholars of hadith) and Imam Shafi and Imam Malik count the good deeds as part of imaan. According to them without good deeds imaan is...
Imaan and Islam:

Literally they are different. Imaan is confirmation with heart whereas Islam means obedience and submission. It is due to this difference that in the hadith of Jibrail the question about Islam is separate from that about Imaan and their answers are also different.

In answer to the question about Islam five times, prayers, fasting in Ramadhan, zakah and hajj are mentioned. The Quran describes the same difference

(سورة حجرات: 14)

"Say you believe not, but rather say, "We submit"
for the faith has not yet entered into your hearts."

In Sharia terminology Imaan and Islam mean the same. The reason is that though Imaan means confirmation with heart but practical submission is also obligatory. Similarly, though Islam means practical submission, only that submission is valid which is along with Imaan. That submission which is without Imaan is not valid.

Imaan should be without doubt:

One who confirms with his heart the faith of Islam and confesses it with his tongue he is definitely a momin (believer). Therefore when informing about himself he should only say, "I am a momin" and must not add with it Insha-Allah (if God wills) because the word 'if' makes it conditional and doubtful. If he adds this word with the intention that God knows what will be his end it is imperfect and deficient which means that it is however present. Therefore, they say that the perpetrator of sins, after serving his punishment in the hereafter will eventually be forgiven.

The difference between the above-mentioned two views of Ahl- Sunnah is only literal and not real. However the Mutazila claim good deeds to be an integral part of Imaan and say that the perpetrator of a big sin does not remain a momin though he does not become a kafir too.

Increase and reduction in Imaan:

Imam Abu Hanifa says that Imaan neither increases nor reduces whereas Imam Shafi says that it increases and reduces too.

Imam Abu Hanifa means that Imaan is a quality which is common between all Muslims and upon it is based the Muslim brotherhood.

(سورة حجرات: 10)

"The believers are only brothers."

This Imaan neither increases nor reduces. However with reference to the degree of confirmation by heart, to the amount of recognition of Attributes of Allah and to the quality and quantity of good deeds, Imaan increases in perfection, lustre and strength. The more these things are present the more perfect and strengthened will it be. Thus Imaan of an ordinary Muslim though being common can never be equal to that of the Prophets because their perfect confirmation, perfect recognition of Allah and perfect obedience make their Imaan reach the heights of perfection.
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\[ فَلَمْ تَنَوَّبْنَا وَلَكَ نَفَلْوُا أَسْلَمْنَا وَلَا يَدْخُلُ الإِيمَانُ فِيّلَوْكَمْ (١٤) \\
\]

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\[ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ (سُورَةُ حُجَرَاتِ ١٠) \\
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Imaan persists despite a major sin:

A momin does not lose imaan on committing a major sin. The reason is that imaan is confirmation with heart and good deeds are not its integral part. But due to a major sin imaan does decrease and lose its lustre.

The Mutazila aver that with perpetration of a major sin imaan remains no more but the man does not become a kafir too. The invention of a step midway between imaan and kufr was the first innovation which Mutazila adopted in the time of Hasan Basri رحمة الله عليه.

Khawarij say that all sins are major sins and their perpetrator becomes a kafir. They produce this hadith as evidence for their faith.

The Holy Prophet said, "One who omits salah intentionally, commits kufr." The Ahl- Sunnah say that, when in the above mentioned verses and hadith, perpetrator of a major sin is called a momin it is essential that a hadith like (one who omitted salah intentionally committed kufr) instead of taking its literal meaning some suitable interpretation be made like that he committed a deed of disbelievers, who do not offer salah.

In another verse the Quran says:

إِنَّ اللَّهَ لَا يُعْفِرُنَّ يُسَرَّرُونَ بِهِ وَ يُعْفِرُ مَا ذُوَّنَ ذَلِكَ لِحَمْلِ يَدَاهُ (سُورَةُ النَّاس: 48)

"Lo! Allah forgives not that a partner should be ascribed to Him. He forgives save that to whom He will."
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Bringing imaan, when the soul is being confiscated:

Only that imaan is valid in the eyes of Allah which is in the unseen. In other words valid imaan is to believe, without seeing, in all that the Holy Prophet informed about, just by having trust in him. In the Quran, Allah described the God-fearing people that they are:

Those who believe in the unseen. and then promised them guidance and success in their belief.

They are on guidance from their Lord and these are the successful.

Hence the man who accepts imaan at the time of death, on seeing the angels or some other things of the hereafter, his imaan is not valid. The Quran says:

The forgiveness is not for those who do ill deeds until, when death attends one of them he says, Lo! I repent now.

But their faith could not avail them when they saw Our doom.
beauty develops in drinking it. Similarly if Allah prohibits some deed, which was previously lawful, ugliness develops in it.

2- Maturidis and the Mutazila say that the beauty and ugliness, in the above-mentioned meaning, can be known by intellect. Kindness to the poor and thanks giving on some favour have beauty, and unjust killing has ugliness. They are perceived by intellect.

After this common view the two differ.

i- Mutazila say that the intellect after perceiving the beauty and ugliness gives the decision that Allah has already ordered about the beautiful deed to be done and prohibited from the ugly one, and if supposed that there had been no prophets and no sharia these commandments would still have existed.

ii- Maturidis say that with beauty and ugliness the deeds deserve being made obligatory or prohibited by Allah. But till we are not told by the Prophets that Allah has ordered it or has prohibited it we cannot consider the commandments to exist.

iii- Ibn Humam says that intellect can discern beauty and ugliness but it cannot discern the existence of the order or prohibition.

Then the Maturidis differ between themselves:

a- Some senior ulama e.g. Imam Maturidi, Fakhrul-Islam, Sadr-Sharia and the author of Badee are of the opinion that the intellect can discern some of the commandments e.g. belief in Allah and thanks giving to the benefactor. Therefore these ulama regard belief in

In this verse a tiding is given that except kufr and shirk all other sins can be forgiven. All the scholars are unanimous on that kafir and mushrik will never be forgiven and are unanimous on that with repentance (توبة) major sins are forgiven.

Thus the tiding is for those who committed major sins other than kufr and shirk.

Note:

That imaan and kufr is valid which is present in the final moments of life. Sometimes it happens that a man, who had been a momin through out his life, adopts kufr in the final stages of his life. On the other hand one may be a kafir whole of his life but adopts Islam in the last stages.

Fate of a person who lived his life in isolation or who did not receive the message of Islam:

There is consensus of the Ummah on that the law-giver is only Allah. That which Allah orders to be done in it is the beauty, i.e. entitlement to be praised and rewarded by Allah. That which Allah prohibits in it is the ugliness i.e. entitlement to scorning and punishment from Allah.

Now a question arises: Can we perceive that beauty and ugliness with our intellect, or can they be known only through Sharia.

1- The Ash'aris say that we can know them through Sharia only. Thus that which Allah orders to be done it has beauty and that which Allah prohibits to be done it has ugliness. Therefore, according to them if Allah orders to do a prohibited deed, e. g. He orders to drink wine,
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Chapter 20: Shirk

Shirk is to ascribe partners to Allah and to regard someone or something equal to Him. But shirk is not confined to it. It is also shirk to ascribe those attributes to others which Allah has specified for Himself.

Shirk is of two levels:

Level 1:
To ascribe partners in the divinity of Allah. It is of following two types.

i- To ascribe equals to Allah in His Being. The example is of Christians and Magi (fire-worshippers) who believe in more than one deity.

ii- There are some qualities which are peculiar to Allah. These are knowledge of the unseen, absolute authority and power in matters which are out of man's scope, and the right to be worshipped. To ascribe these qualities to some being other than Allah is shirk regardless of the belief that they are inherent in that being or granted to him by Allah. If a man dies with this shirk he will never be pardoned because:

a- it is real shirk to make a partner in Allah's divinity.

b- its perpetrator does not believe in Allah as he ought to believe. God is only one with no equal in His
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Allah to be obligatory and disbelief (kufr) to be prohibited for every such person who got life enough to contemplate, even if the message of Islam did not reach him. It is narrated that Imam Abu Hanifa said that since there are numerous proofs, in the soul and in the universe, to recognise Allah, therefore, there is no excuse for anyone for not recognising Him.

b- The others say that for a man to be bound it is a must that the message of Islam reach him. Hence, that kafir, to whom the message of Islam did not reach, is not bound to bring imaan and will not be accountable for his kufr.

The essence of all these views is that a person who lived in isolation:

i- The Mutazilah say that if he committed kufr he will be accountable for his ugly deed, and if he adopted neither imaan nor kufr he will be accountable for omitting a beautiful deed.

ii- Some senior Maturidis say that if he committed kufr he will be answerable for it, and if he adopted neither imaan nor kufr he will be accountable for omitting imaan when he lived long enough to contemplate.

iii- The Ash'aris and Ibn-Humam say that he will not be answerable although he spent whole of his life in shirk.

From the above description it is known that there is a lot of controversy about the fate of one who lived in kufr and shirk and the true message of Islam did not reach him at all. Therefore we leave the matter of his fate to Allah who is all-knowing.
Being and Attributes. The perpetrator of this shirk either
does not believe in unity of God or does not believe His
peculiar attributes specific to Him and therefore is a kafir
(disbeliever) We name this level shirk of disbelief
(شرك الكفر).

Level 2:

To ascribe those things to others which Allah has
assigned for His Self only:

(a) to believe in others the knowledge of some
unseen about which the Quran and Hadith are explicit that
nobody knows it except Allah e.g. the time of occurrence
of the Qiyamah (Last Day).

b) To believe that Allah has granted to someone some
of His Authority and Power to benefit or harm others with
His permission and will.

c) To prostrate before others only out of respect and
not in worship.

This level is called shirk of disobedience
(شرك الفسق). Its perpetrators, if they die without repentance, will
certainly have to bear its prescribed punishment, after
which they will be pardoned.

It is important to know that ascribing a prophet or a
saint or a jinn or Satan as partners to Allah is equal in
being shirk. Hence Allah, just as He scolded the
idol-worshippers, He scorned the Jews and Christians
although they were not idol-worshippers. The reason is
that they made the Prophets and the saints equal to Allah.

There is none in the heavens and the earth but
comes unto the Beneficent as a slave. Verily He
knows them and numbers them with (right)
numbering. And each one of them will come to Him
on the Day of Resurrection alone.

It means that every creation whether men or angels
are all Allah's slaves. None has a rank higher than this
before God. He is subjected to God, helpless and without
authority. Allah has full authority and He does not share it
with any of His slaves.

Peculiarities of Allah:

These are numerous. Some of them are described here
and proved through the Quran and Hadith. They can be
made a yardstick to know the others:

1- Allah is Omni-present and All-seeing
(الحاضر والناظر) and His knowledge encompasses everything. This is the
reason for His being aware of all things where ever they
may be and however they may be.

When one takes the name of some other than Allah
for the sake of blessing on starting a deed, or calls him
from a near or far off distance to remove his calamity, or
Being and Attributes. The perpetrator of this shirk either does not believe in unity of God or does not believe His peculiar attributes specific to Him and therefore is a kafir (disbeliever). We name this level shirk of disbelief (شرك الكفر).

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attacks an enemy recites his name, and assumes the belief that that person knows his call and recitation of his name and that nothing is hidden from him, and that he is aware of all of his conditions and that he knows all his ideas and thoughts, it is all shirk. This is shirk in knowledge.

2- Only Allah can, with His will, administer and command the universe, give life and death, health and illness, victory and defeat, rise and fall, and can remove calamities, and can help in times of need.

If somebody believes such administration for some other than Allah, and makes requests to him, it is shirk. It is shirk in administration.

3- Allah has specified some deeds for His tribute and respect. These are deeds of worship e.g. to prostrate and to stand with folded arms before Him, to give charity in His name, to keep fast for His sake, and to travel from near and for off distances to the blessed House of Allah i.e. the Kaba, and that too in such attire that people may identify them to be the pilgrims of Kaba. On the way to Kaba the pilgrim should call only His name and should avoid hunting and other things unsuitable for the pilgrimage.

Then there are some forms of worship which are peculiar to Kaba and its surroundings. These are:

1- To circumambulate around Kaba.
2- To prostrate towards it.
3- to drive animals towards it, for sacrifice.
4- to clothe Kaba with a covering.
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Shirk is ugly:

إن الله لا يُغفر أن يَشركَه شَيْءًا وَيُغفرَ ما دُونَ ذَلِكَ لِسَبْعِينَ نَسَئًا وَمِنْ مَعْلُومٍ

Lo! Allah does not pardon that partners should be ascribed to Him. He pardons all save that to whom He will. Whoso ascribes partners to Allah has wandered far astray.

One strays away from the path of Allah when he leaves the distinction between haram and halal (permitted and prohibited) things, when he steals, when he neglects prayers and other modes of worship, when he disobeys his parents and when he neglects the rights of his wife and children. But when one commits shirk he strays very far away from the path of Allah because if one dies without repenting from shirk he will certainly have to serve its punishment, whereas all other sins bear the possibility to be pardoned without punishment.

If the shirk is of higher level i.e. shirk of disbelief (شرك الكفر), its perpetrator will never be pardoned and his stay in Hell will be for ever.

And if it is of lower level i.e. shirk of disobedience (شرك الفسوق), its perpetrator will be pardoned only after he has served the specified punishment.

This difference can be further explained by an example of an emperor who has a penal code for all sorts of crimes e.g. theft, banditry, fleeing from the battle-field, negligence while on guard, being late from his duties etc. The emperor is at his will to either implement the
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punishment or pardon the perpetrator.

But some crimes are a revolt or like a revolt against the emperor. If in his presence some other dignitary is proclaimed the emperor it is a revolt. And if for some minister a throne is made and royal rituals are performed before him or the words, "Your majesty" are used for him, or some royal ceremony is celebrated for him these are like a revolt. The emperor never pardons such crimes and does punish the perpetrators accordingly. This crime is considered to be the greatest.

And (remember) when Luqman said to his son, when he was exhorting him: O my dear son! Ascribe no partners to Allah Lo! to ascribe partners (to Allah) is a tremendous wrong

Allah gave Luqman great wisdom and insight With it he knew that giving one's right to another is injustice and wrong, And giving the right of the biggest one (i.e. of Allah) to a very small one (i.e. to one of His creation and His slave) is a tremendous wrong and injustice. Thus both Sharia and intellect deem shirk to be the biggest crime. Moreover the gravest form of blemish in man is to disrespect the elders and great ones. Allah is the biggest and greatest and shirk is a clear disrespect to Him.

The main object of sending Prophet is to teach Unity.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوْجِي إِلَيْهِ أَنَّهُ لَا إِلَآَّ أَنَّا قَدْ عَفِيَّدُونَ

(سورة أنبياء: 25)
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And We sent no messenger before you but We inspired, (saying) There is no God save Me (Allah), so worship Me.

Thus all the Prophets brought the common message from Allah that only Allah is worthy of worship and no one else. Therefore only Unity is the path of salvation. All other paths are wrong and false.

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The main object of sending Prophet is to teach Unity.
understand. Moreover, He gave them in man's control so that as soon as he wills to use them they perform their function. If he wills to see he opens his eyes, and if not he keeps them closed. Thus these tools are like keys to know the external objects. And as the key holder has the power to open or not to open the lock, similarly because of these tools and keys man has the power and it is at his will to know or not to know the external objects.

But to know the Unseen is out of man's power. Allah has kept its keys with Him and has not granted them even to the highest ranking Prophet or to the closest angel.

When Allah wills He informs of the Unseen to whom He wills, and as much as He deems fit. Information of the Unseen is solely dependant on Allah's will and not on any other's wish.

"In the days of the Holy Prophet the hypocrites put a false accusation on Ayesha. The Holy Prophet was greatly shocked. He himself investigated the case for several days but could not find its reality. When Allah willed He revealed the whole fact to him that the hypocrites were the liars and that Ayesha was chaste.

Thus if one claims to know such science or art with which he can know the unseen and he can tell about the past and future, he is a liar and a claimant of deity. The one who confirms this claim commits shirk. Similarly one who believes about a Prophet, or a saint, or a palmist, or an astrologist, or a jinn, or an angel that he knows the Unseen or he can know it at will also commits shirk and e.g. those due to evil jinns and ghosts and must not spoil their imaan because of fear. They must be firm in their belief that every pain and pleasure is in Allah's control and whatever befalls them is by His will. The reasons are:

1- Allah sometimes put the Muslims in trial.
2- Sometimes pious are afflicted by the evil-doers so that distinction be made between sincere believers and hypocrites.

And with Him are the keys of the Invisible. None but He knows them. And He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear Record.

Knowledge of Unseen is only with Allah:

Allah has bestowed man with tools to know the external things. He gave eyes to see, ears to hear, nose to smell, tongue to taste, hands to touch and brain to
understand. Moreover, He gave them in man's control so that as soon as he wills to use them they perform their function. If he wills to see he opens his eyes, and if not he keeps them closed. Thus these tools are like keys to know the external objects. And as the key holder has the power to open or not to open the lock, similarly because of these tools and keys man has the power and it is at his will to know or not to know the external objects.

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1- Allah sometimes put the Muslims in trial.
2- Sometimes pious are afflicted by the evil-doers so that distinction be made between sincere believers and hypocrites.

Ibn Masud reported that a man asked, "O messenger of Allah which sin is the biggest in the eyes of Allah?" The Holy Prophet said, "To make equal for Allah, whilst (it is only) Allah (who) has created you."

Knowledge of Unseen is only with Allah:

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Similarly nobody has definite and certain information about rainfall although it has its season and mostly it occurs in it. Moreover if it was possible to know, at one's will, the exact date and quantity of rainfall someone would have had that faculty. When it is not so in a seasonal thing what to say of non-seasonal things like life and death and victory and defeat.

Similarly nobody can by himself, without the aid of others, know the Unseen because many of his predictions prove false too. If he had the knowledge of the Unseen none of his readings would have been wrong. Thus his work can be called a guess-work which can be right or wrong. It is only the revelation of God which is never wrong but that too is not at the will of the Prophet. It occurs only when Allah wills.

قُلْ لَا يَعْلَمُ مِنْ فِي السَّمَاوَاتِ وَالْأَرْضِ أَشَابُ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَنَّ يُعْلِنُونَ

(Sura Al-Imran 34:34)

"Lo! Allah! With Him is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower Aware."

The meaning of these verses is that the knower of the Unseen is only Allah and no one else. The advent of the Qiyamah is certain and well known to the people but still, except Allah, nobody knows when it will happen. So what to talk of non-certain things like victory and defeat and health and illness etc.

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Similarly nobody can by himself, without the aid of clinical tests and techniques, know what is in the mother's womb. If with the aid of tests one is able to determine the sex of the foetus he certainly cannot know how long will it live, how much will be its sustenance and is he destined for Hell or Paradise etc.

Thus it is only Allah who by Himself has the power to know the Unseen and those who claim it for themselves or for others are just liars.

\\[\text{'Say: For myself I have no power to benefit, nor power to hurt, save that which Allah wills. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner and a bearer of good tidings to people who believe.'}
\\
\\(\text{سورة اعراف: 188 (65)}\)

denies the above-mentioned verse of the Quran.

If perchance a prediction of a palmist etc. comes true it is no evidence of his knowing the Unseen because many of his predictions prove false too. If he had the knowledge of the Unseen none of his readings would have been wrong. Thus his work can be called a guess-work which can be right or wrong. It is only the revelation of God which is never wrong but that too is not at the will of the Prophet. It occurs only when Allah wills.

\\[\text{'None in heavens and the earth knows the Unseen save Allah, and they do not know when they will be raised (again).'}\]
\\
\\(\text{(سورة نمل: 65)}\)

The meaning of these verses is that the knower of the Unseen is only Allah and no one else. The advent of the Qiyamah is certain and well known to the people but still, except Allah, nobody knows when it will happen. So what to talk of non-certain things like victory and defeat and health and illness etc.
"Say: Lo! I control not hurt nor benefit for you. Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him."

وَلَا تَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رَزَقًا مِّنَ السَّمَوَاتِ وَالأَرْضِ ذَٰلِكَ (سُورَةُ نَحل: 73)

"And they worship beside Allah that which owns no provision whatsoever for them from the heavens and the earth, nor they (whom they worship) have any power."

Thus the partners they have ascribed are altogether helpless. They can neither bestow sustenance, nor bring down rains from the heavens, nor make anything grow from the earth.

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"And call not, beside Allah, that which cannot profit you nor hurt you, for if you did it so then you will be of the wrong-doers."

قُلۡ لَنّمِنَبَيْحِكُمْ كُلَّ شَيۡءٍ وَهُوَ يَضۡحَكُ وَلَا يَحۡذِرُونَ عَلَيۡهِ إِنَّكُمْ تَعَلُّمُونَ ۖ ۗ (سُورَةُ مُرۡقَةٌ 88, 89)

"Say: In whose hand is the dominion over all things and He protects, while against Him there is no power."

Shirk in Administration:

قُلۡ مِنْ يَبِيهِ مَلْكَوۡا كُلَّ شَيۡءٍ وَهُوَ يَضۡحَكُ وَلَا يَحۡذِرُونَ عَلَيۡهِ إِنَّكُمْ تَعَلُّمُونَ ۖ ۗ (سُورَةُ سَبۡتُرٍ 23, )

"Say (O Muhammad) : Call upon those whom you set up beside Allah. They do not possess an atom's weight either in the heavens or the earth, nor they have any share in either, nor has He any auxiliary among them."

No intercession avails with Him save for him whom He permits. Yet, when fear is banished from

Ayesha رضي الله عنها said, "Whoever tells you that the Holy Prophet knew the five things mentioned in the Quranic verse he has indeed levelled a slander."

At the time of the Holy Prophet the disbelievers had faith that there was no match to Allah and considered that their idols represented them before Him. On this basis they worshipped the idols so that they would be pleased and put forward their requests before God and get them sanctioned. It was all shirk. The same is true today. Similarly if one believes that Allah has bestowed the prophets and the saints with some of His power of administration it is shirk too.
Creed of Islam

"Say: Lo! I control not hurt nor benefit for you. Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him."

وَلَا تَعْلَمُونَ مِنَ الدُّنْيَا مَا لَا يَمْكُلُ لَهُمْ رَزَقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ ذِيَّةٌ

أَلَّا يَعْلَمُونَ - (سُورَةُ نُوحٍ : 73)

"And they worship beside Allah that which owns no provision whatsoever for them from the heavens and the earth, nor they (whom they worship) have any power."

Thus the partners they have ascribed are altogether helpless. They can neither bestow sustenance, nor bring down rains from the heavens, nor make anything grow from the earth.

وَلَا تَدْعُونَ مِنَ الدُّنْيَا مَا لَا يَقْطَعُكُمْ وَلَا يَضُرُّكُمْ إِنْ قَعَلُتُمْ فَأَنْعَمَإِذًا مِّنَ الْقَلَّوْمِ

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"And call not, beside Allah, that which cannot profit you nor hurt you, for if you did it so then you will be of the wrong-doers."

قُلْ إِنَّكَ لَا تَعْلَمُونَ مِنَ الدُّنْيَا مَا لَا يَمْكُلُ لَهُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ ذِيَّةٌ

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(سورة مريمون : 88, 89)

"Say: In whose hand is the dominion over all things and He protects, while against Him there is no protection, if you have knowledge. They will say: Unto Allah. Say: How then are you bewitched?"

If perpetrators of shirk are asked "who has the power of administering things as he wills and nobody dares to interfere?" Each one of them will reply that such a being is only that of Allah. When this is the state of affairs, it is not sensible to ask others than Allah for one's desires and needs.

At the time of the Holy Prophet ﷺ the disbelievers had faith that there was no match to Allah and considered that their idols represented them before Him. On this basis they worshipped the idols so that they would be pleased and put forward their requests before God and get them sanctioned. It was all shirk. The same is true today. Similarly if one believes that Allah has bestowed the prophets and the saints with some of His power of administration it is shirk too.

أَجَدَنَّ مِنَ الدُّنْيَا مُتَحَدِّثًا - (سورة الأسماع : 23)

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قُلْ مِّن يَدِي مَلَكَوْتُ كُلٍّ كَثِيرٍ وَوَهُوَ يَحْبَرُ وَلَا يَجْهَرُ عِلْمَهُ إِنْ كُنْتُمْ تَعْلَمُونَ

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أَجَدَنَّ مِنَ الدُّنْيَا مُتَحَدِّثًا - (سورة الأسماع : 23)
for their assistants. Thus for petty things people have to request their assistants. Allah's rule is not so. He is Omnipotent and can do all big and small tasks in no time. He has no need to share His rule and control with others. Therefore all requests whether big or petty should be placed before Allah only.

Shirk in worship:
Worship (العبادة) means those acts which Allah has prescribed to pay homage to Him.

Worship is to be for Allah only:

وَلَاقِدَ أَرَسَلْنَا نُوحًا لِّيُبَيِّنَ لَكُمُ النَّارَ ۖ وَلَمْ يَاوِىْنَ إِلَّآ اللَّهَ إِنَّكُمْ تُبَيِّنُونَ مَنْ يَأْتِيْنَكُمْ مِنَ الْغَيْبِ ۗ وَأَخَافُ عَلَىَّ مَعْمَامَتِكُمْ عَذَابَ يَوْمِ الْيَمَنِ. (سُورَةُ هُدَى٨:26)

"And we sent Noah to his folk (and he said) Lo! I am a plain warner to you. That you worship none, save Allah. Lo! I fear for you the retribution of a painful Day."

The dispute between believers and disbelievers came down since the time of Noah. Since then the Prophets of Allah have continuously preached not to worship anybody except Allah.

وَمَنْ آَيَاتِ الْلَّهِ الْيَمِينَ وَالْيَوْمَ الْيَنْبُوعَ وَالْقُمْرَ لَ تَسْتَهْدَّوا إِلَّآ اللَّهَ وَلَا يَقْصُرُونَ وَأَسْتَهْدَوا إِلَّآ إِبْلِ إِنهُ يَأْتِيْنَكُمْ إِبْلًا فَأَقْطَعُونَ (سُورَةُ هُمَات٣٧)

"And of His protents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore Allah Who created them, if it is in truth Him whom you worship."

This verse tells that it is only our Creator who deserves to be worshipped and no creation.

Anas reported that the Holy Prophet said, "Every one of you should ask his Lord for all his needs. He should even ask from Him salt (when needed) and a shoe-lace when it breaks.

Allah must not be considered like kings of the world who execute big tasks themselves and leave the petty ones..."
for their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime the Great.

Ways of getting one's request accepted and fulfilled:

1- The one requested is himself the owner.
2- He is a partner in the ownership.
3- He has influence on the owner who somehow or other is dependent upon him.
4- He has such relation with the owner that he cannot dare to forego it.

Besides Allah there is no one who either possesses any ownership in the universe or has any of the above-mentioned influence on Him. And Allah's majesty is such that all the angels in front of Him are astounded. When He gives an order they get afraid and astounded and due to it they, except the closest ones, do not understand it. But they dare not ask Him to repeat. It is only when their awe fades away that they ask the closest angels what the Lord ordered.

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upon them.
Then eat thereof and feed there with the poor unfortunate.
Then let them make an end of their unkemptness and pay their vows and so and go around the ancient House.

Allah has specified certain places where people could pay Him special honour and respect. He also created love for these places in the hearts of the people so that they may travel to them from all over the world. They are Kaba, Masjid Haraam, Makkah, Arafat, Safa and Marwah. People travel to these places in a specific simple dress:
1- To make their sacrifices there.
2- To go around the Kaba.
3- To pay their vows.
4- To kiss the door-frame of Kaba.
5- To make requests to Allah in front of the door of Kaba.

To specify a saints grave and to perform all such deeds there is shirk in worship.

"Say: I do not find in that which is revealed to me aught prohibited to an eater that he eat thereof except it be carrion, or blood poured forth, or swineflesh for that verily is foul or abomination which was immolated to the name of other than Allah. But who is compelled (there to) neither
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"And proclaim into mankind the Pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep ravine."

That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed...
Prophet informed that the shirk of the Muslims, prior to the Last Day, will be of wathan type.

Abu Tufail reported that Ali took out a scroll in which hadith were written. One of them was: Allah's curse be on that who sacrifices animals for other than Allah.

Shirk in daily activities and conversation

Man is required to show himself as a slave of Allah through his daily activities and conversation and should avoid all such activities and wordings which denote shirk. Below are given some examples of this shirk.

1. To cut the ears of cattle in the name of others than Allah.
2. To make such change in Allah's creation that is not allowed in Islamic Sharia like shaving beards and eye brows etc.

 então (الله وقال: إن يُذُحَون من ذُويه إلا إذاتان وإن يُذُحَون إلا مَهْطَانًا مَرُونًا. فَلَعَّمِلَ اللّهُ وَقَالَ: لَمْ يَتَخَيَّرَا مِن بَعْضٍ مَّعْرُوضًا وَلَا مُضَيِّعًا وَلَا مُخْطَّطًا وَلَا مُرْتَفِعًا وَلَا مُغْلِّبًا. فَأَذاَذَكَّرَهُمْ وَلَا مَرَّأَهُمْ لَعَلَّهُمْ يَتَخَيَّرُوْا إِلَّا مَنْ ذُوَّ اللَّهِ فَقَدْ حَسَبَهُمْ حَسَباً مَّيْتاً يَعْدُوهُمْ وَيَمْتَمِيهِمْ وَمَا يَعْدُوهُمْ السُّبَاطُونُ إِلَّا عَزْوُرًا) (صورة نسبة: 117-119)

They invoke in His stead only females, they pray to none else than Satan, a rebel.

Whom Allah cursed, and he said: Surely I will take of Your bondmen an appointed portion.
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They assign unto Allah, of the crops and cattle which He created, a portion and they say: "This is Allah's- in their make-believe and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them does not reach Allah and that which (they assign) unto Allah goes to their (so-called) partners. Evil is their ordinance.

5- To claim from their own that such cattle and such crops are forbidden for such and such people.

And they say: Such cattle and crops are forbidden. No one is to eat of them save whom we will-in their make-believe-cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

6- To say that rains are due to stars. In his conversation one should say that Allah gave the rain.

Zayd bin Khalid said: "The Holy Prophet led us in the morning (fajr) prayers at Hudaybia after a

will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Who so chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

He promises them and stirs up desires in them, and Satan promises them only to beguile.

3- To give such names to children which denote ascribing them to other than God.

He it is who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried to Allah, their Lord, saying: It you give us aright we shall be of the thankful.

But when He gave to them aright, they ascribed to Him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).

4- To assign part of his income to others than Allah.

He promises them and stirs up desires in them, and Satan promises them only to beguile.
They assign unto Allah, of the crops and cattle which He created, a portion and they say: "This is Allah's- in their make-believe and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them does not reach Allah and that which (they assign) unto Allah goes to their (so-called) partners. Evil is their ordinance.

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And they say: Such cattle and crops are forbidden. No one is to eat of them save whom we will-in their make-believe-cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

6- To say that rains are due to stars. In his conversation one should say that Allah gave the rain.

He it is who did create you from a single soul, and therefrom did make his mate that he might take in their make-believe-cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

3- To give such names to children which denote ascribing them to other than God.

Moreover clearly those who associate (with Him) shall be in torment. Their name is the fire to them and the fire to them will be in the torment. (All that is) a lie against Him. He will promise them and stirs up desires in them, their (so-called) partners. Evil is their ordinance. and Satan promises them only to beguile.

4- To assign part of his income to others than Allah.

will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Who so chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

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said, "There is no communicability (which is inherent) of a disease, and no owl (which comes out from head of the murdered and cries for retaliation), and no (curse and distress of month of) Safar.

10- To ascribe a partner to Allah in willing a thing.

"There is no communicability of rainfall at night. After the prayers he turned towards the Companions and asked, "Do you know what your Lord has said?" They replied that Allah and His Prophet knew better. The Holy Prophet said that Allah said: Some of my slaves got up in the morning with imaan and others with kufr. Those who said that they were given the rain by Allah's blessings were believers in Me disbelievers in stars, and those who said that the rain was due to so and so stars were disbelievers in Me and believers in stars.

7- To consult a palmist or a sooth-sayer.

"Allah forbids you to swear by the idols nor by your fathers."

8- To take omens in forbidden ways.

"To take omen by a bird flying (to left or right or by cawing of a crow) or by throwing something down (and making a toss), and to harbour ill-omens are all signs of kufr."

9- To believe a thing, a time or a place to be ominous.

"Allah forbids you to swear by your fathers. Who has to swear should swear by Allah or should keep silent.

"He who goes to a palmist or a sooth-sayer he will be deprived of the reward of his prayers of forty days."

Abdur-Rahman bin Samora reported that the Holy Prophet said, "Allah forbids you to swear by your fathers. Who has to swear should swear by Allah or should keep silent.

Hafsa, wife of the Holy Prophet, reported that the Holy Prophet said, "Don't swear by the idols nor by your fathers."

Ibn Umar said that he heard the Holy Prophet saying: who swore by the name of other than Allah he committed shirk.
10- To ascribe a partner to Allah in willing a thing.


11- To swear by the name of other than Allah.


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was with some Muhajireen and Ansar when a camel came and prostrated before him. His companions said, "O messenger of Allah! Animals and trees prostrate before you whereas we are more rightful to prostrate before you." He replied, "Worship your Lord and respect your brother (but do not exaggerate in it that it turns into worship or resembles it)

Qais bin Saad ☪ said, "I went to Heera and saw its inhabitants prostrating before their king. I thought that the Holy Prophet ﷺ was worthy that we prostrated before him. When I returned to the Holy Prophet ﷺ I told him," I went to Heera and I found its inhabitants prostrating before their king, whereas you are more worthy that we prostrated before you." The Holy Prophet ﷺ asked, "If you pass by my grave will you prostrate before it?" I replied, "No." The Holy Prophet ﷺ instructed, "Don't prostrate before me (because one day I will die and get buried in a grave and will not remain worthy that you prostrate before my grave. Only Allah, who is Everlasting, is worthy that the creation prostrated before Him.

13- To exaggerate in showing and paying respect.

Thabit bin Dhahaak ☪ reported that in the days of the Holy Prophet ﷺ a man vowed to sacrifice a camel in Bawana. He came to the Holy Prophet ﷺ and informed him about his vow. The Holy Prophet ﷺ asked, "Was there any wathan (i.e. tree or stone) which was worshipped. The companions replied, "No." He again asked, "Was there any festival of kufr celebrated." They replied, "No." At this the Holy Prophet ﷺ said, "Pay your vow. It is no vow in disobedience of Allah."

14- To exaggerate in praise of the Holy Prophet ﷺ and

Abu Huraira ☪ narrated that the Holy Prophet ﷺ said, "Who swore (but due to previous habit it slipped out from his tongue) by the name of (two idols) Laat and Uzza, he should (immediately repent and renew his faith and) say (there is no worthy of worship except Allah.)

12- To vow in disobedience.

Thabit bin Dhahaak ☪ reported that in the days of the Holy Prophet ﷺ he acquainted with some Muhajireen and Ansar when a camel came and prostrated before him. His companions said, "O messenger of Allah! Animals and trees prostrate before you whereas we are more rightful to prostrate before you." He replied, "Worship your Lord and respect your brother (but do not exaggerate in it that it turns into worship or resembles it)

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Ayesha ☪ narrated that the Holy Prophet ﷺ
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forms and shapes of living beings) they should (dare to) create an atom or a seed or a grain.

Umar reported that the Holy Prophet said, "Don't transgress the limits in praising me as the Christians transgressed in praising Jesus, I am just Allah's slave so call me slave of Allah and His Prophet, (because all the excellences which Allah bestowed on me can be summarised and described in these two words. The reason is that being a slave of Allah is a pride and honour for a human being although he may be a high-ranking Prophet.

Anas narrated that the Holy Prophet said, "I do not want you to raise me higher than the level which Allah has specified for me. I am Muhammad son of Abdullah and Prophet of Allah."

Abu Huraira said that he heard the Holy Prophet saying, "Allah says: Who is more wrong than those who (make sculptures and pictures and thus) emulate to create like Me. So (when they dare to give

15- To make sculptures and pictures of living beings.

Yoonis ben Maryam Fanaa, An Abu Foulou, [would] give (in praise of Allah)
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Ayesha described that she bought a carpet which had pictures. When the Holy Prophet saw it he stopped at the door and did not enter. On discerning the displeasure on his face I said, "I repent to Allah and His Prophet. What sin have I done?" He asked, "What is this carpet?" I answered, "I bought it for you so that you sit over it and use it as a pillow too." The Holy Prophet said, "The makers of these pictures will be on the day of Qiyamah punished in the ay that they will be asked to put life in their pictures." He further said, "The angels (with blessings) do not enter the house in which pictures are displayed (because they dislike them)."
PRINCIPLES OF ISLAM

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