

Summarized

Islamic Fiqh

In Light of the Qur'ān and Sunnah

(Part One)

مُخْتَصَرٌ

الْفِقْهُ الْإِسْلَامِيّ

فِي ضَوْءِ الْقُرْآنِ وَالسُّنَّةِ

By one who is in need of his Lord's pardon:

Muḥammad bin Ibrāhīm bin 'Abdullāh al-Tuwayjirī

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ARABIC SYMBOLS

- (سُبْحَانَكَ) Subḥānahu wa Ta‘ālā – “The Exalted.”
- (عِزِّكَ) ‘Azza wa Jall – “The Exalted.”
- (جَلَالِكَ) Jalla Jalāluhu – “The Exalted.”
- (سَلَامٌ) Ṣalla-Allāhu ‘Alayhi wa Sallam – “Blessings and peace be upon him.”
- (سَلَامٌ) ‘Alayhis-Salām – “Peace be upon him.”
- (رَضِيَ) Raḍiya-Allāhu ‘Anhu – “Allah be pleased with him.”
- (رَضِيَ) Raḍiya-Allāhu ‘Anhā – “Allah be pleased with her.”
- (رَضِيَ) Raḍiya-Allāhu ‘Anhumā – “Allah be pleased with them both.”
- (رَضِيَ) Raḍiya-Allāhu ‘Anhum – “Allah be pleased with them.”

LIST OF TRANSLITERATION

Table of the system of transliteration of Arabic words and names.

ب = B	ز = Z	ف = f
ت = t	س = s	ق = q
ث = th	ش = sh	ك = k
ج = j	ص = ṣ	ل = l
ح = ḥ	ض = ḍ	م = m
خ = kh	ط = ṭ	ن = n
د = d	ظ = ḏ	ه = h
ذ = dh	ع = ‘	و = w
ر = r	غ = gh	ي = y

Short: a = اَ ; i = اِ ; u = اُ

Long: ā = آ ; ī = إ ; ū = و

Diphthong: ay = آي ; aw = و

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful

Introduction

All praise is due to Allah; we praise Him and seek His aid and forgiveness. We seek refuge in Him from the evil of our own selves and the evil of our actions. Whomsoever Allah guides none can allow him to go astray, and whomsoever Allah allows to go astray none can guide him. I bear witness that there is no deity worthy of worship except Allah, alone and without a partner; and I bear witness that Muḥammad (ﷺ) is His Slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

“O you who believe! Fear Allah as He should be feared and do not die except as Muslims.”

[Sūrah Āli ‘Imrān (3):102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي

تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“O mankind! Fear your Lord, Who created you from one soul and created from it its mate, and created from them both many men and women. And fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is ever an All-Watcher over you.”

[Sūrah al-Nisā’ (4):1]

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ فَتَدَّ

فَارَ فَوْزًا عَظِيمًا ﴾

“O you who believe! Fear Allah and speak words of appropriate justice. He will direct you to do righteous deeds and will forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great achievement.”

[Sūrah al-Aḥzāb (33):70-71]

To proceed: The best of speech is the Book of Allah and the best of guidance is the guidance of Muḥammad (ﷺ). The worst of matters are the newly-invented ones; every newly-invented matter is a *bid’ah* (reprehensible innovation); every *bid’ah* is a misguidance; and every misguidance is in the Hellfire.

My dear Muslim brother:

There is no doubt that *fiqh* (comprehension) of the religion is the best, purest, noblest and greatest of deeds. It is to know Allah by His names, attributes and actions; to know His religion and legislation; to know His prophets and messengers; and to act according to that by faith and belief, statement and action, and conduct and manners.

There is also no doubt that the utmost degree of knowledge is *tawhīd* of the Lord (ﷻ) (monotheism), and that the utmost degree of action is *taqwa* of the Lord (ﷻ) (God-consciousness). This is Allah's desire from His creation and it is all-inclusive of the doors of goodness in His legislation.

Mu'āwiyah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "When Allah desires good for a person, He gives him [correct] comprehension of the religion."¹

There is also no doubt that whoever believes in Allah the Almighty he follows His Magnificent Book, complies by His supreme command and receives His splendid reward.

There is also no doubt that whoever enters the garden of knowledge in this world Allah will admit him to the garden of adornment in the hereafter, and Allah will become pleased with him and grant him satisfaction just as he granted him satisfaction through his obedience.

Furthermore, whoever perfects what is desirable to His Lord in this world Allah will perfect what is desirable to him in the hereafter; and whoever imprisons himself in the prison of ignorance and *hawā* (whims) Allah will imprison him in the Hellfire on the Day of Resurrection, and will become displeased with him just as He made him displeased through his disobedience.

Since the believer is to his fellow believer like a structure, each part strengthening the other; and due to the spread of *shirk* (polytheism), ignorance, *bid'ahs*, sins and other matters that have become prevalent; and in order to fulfill the duty of *da'wah* (Islamic preaching), as well as that of enjoining the good and forbidding the evil; and in order to

¹ Agreed upon; narrated by Bukhārī (no. 71) and Muslim (no. 1037).

remind myself and my fellow brothers, seeking my Lord's pleasure first and foremost; and so that a student may perhaps gain some *fiqh*, an ignorant one may learn, one who has forgotten may remember, a sinner may repent, a misguided one may be guided, and a hardhearted one may be softened; because of this and in being thankful for Allah's blessing upon me, I saw that it was my duty to participate with my brothers in spreading this religion, shedding light upon its *aḥkām* (rulings) and its *sunan* (traditions), and calling to it with wisdom and beautiful preaching.

Hence, it is by Allah's grace and bounty; and by His accommodation and aide, that He has facilitated for me the compilation and drafting of this book, collecting it and arranging it from multiple books and various sources in *tawḥīd* and *īmān* (faith); *faḍā'il* (virtues); *akhlāq* (manners) and *ādāb* (etiquettes); *adhkār* (remembrances) and *du'ās* (supplications); *aḥkām* and other topics from the chapters of knowledge and guidance.

It is also by Allah's bounty that the book has come adorned and crowned with noble Qur'ānic verses and authentic prophetic *ḥadīths*. In matters of *furū'* (secondary matters of the religion), I have mentioned only one view, hoping from Allah that it is the correct one; and that is in order to facilitate for whoever wishes to benefit – especially the beginner – acquiring what he seeks with ease.

Furthermore, I have summarized it and made its style and presentation easy, so that the scholar and beginner alike may benefit from it in a short amount of time and with a small amount of effort. By Allah's bounty and generosity, He has facilitated what I indented and made apparent what I wished for.

So it is by Allah's bounty alone that the book has come filled with knowledge, light to carry, medium in size, easy to understand and beautiful in text. The worshipper will benefit from it in his worship, the preacher in his preaching, the *mufṭī* in his *fatwa* (verdict), the teacher in his teaching, the judge in his judgment, the businessman in his transactions, the preacher in his *da'wah* and the Muslim in the rest of his affairs. So praise and thanks be to Allah; He is worthy of praise first and foremost.

I have selected the majority of the principles and matters of *furū'* from both the detailed and summarized books of the scholars of *fiqh*, as well as from other sources; along with the *fatwas* of the senior scholars of the salaf both in the past and the present. Moreover, I relied upon the most correct view of the four Imāms Abū Ḥanīfah, Mālik, al-Shāfi'ī and Aḥmad, may Allah have mercy upon them; as well as from other scholars of Islam if the strength of their evidence becomes apparent.

I have strived hard to make the contents of the book in the chapters of *tawḥīd*, *īmān*, *aḥkām*, etc. based on the *sharʿī* (legal) evidences from the Qurʾān and authentic sunnah, or from one of the two. As for that which no explicit authentic text has been mentioned, I have relied on the views and opinions of the upright *mujtahid* Imāms of the Salaf (pious predecessors) of the Ummah from both the past and the present.

In contemporary issues of worship and transactions, I have chosen the most correct view among the views of the scholars of the Ummah that were made in Fiqh councils, committees, conferences and seminars, as well as academic research papers and dissertations.

In addition, I have expounded on the *sharʿī* evidences in the chapters of *tawḥīd*, *īmān*, knowledge, *faḍāʾil*, *akhlāq*, *ādāb*, *adhkār* and *duʿās* due to every Muslim being in need of that. As for all the chapters of the *fiqh* of *aḥkām*, for the most part I sufficed by mentioning the ruling without its evidence and justification; lest the book became too lengthy, its contents diverging and it ending up deviating from the objective for which it was written.

Sometimes I would mention the evidence in matters of *aḥkām* either due to the importance of the issue, or its frequent occurrence, or *targhīb* (to arouse interest of it), or *tarhīb* (to cause apprehension of it).

Whoever wishes to know the *sharʿī* evidences, can search for them in the detailed books of *fiqh* such as al-Mughnī, al-Fatāwa, al-Umm, al-Mabsūṭ, al-Mudawwanah and other books of *fiqh* and *ḥadīth*. Whoever wishes to expound on themes related to the actions of the heart with their evidences from the Qurʾān and Sunnah, can refer to my extensive book *Mawsūʾah Fiqh al-Qulūb* (Encyclopedia of the *Fiqh* of the Heart) which is in four volumes. Whoever wishes to expound on themes related to *tawḥīd*, *īmān* and *aḥkām sharʿīyah* (legal rulings) with their evidences from the Qurʾān and Sunnah, can refer to my extensive book *Mawsūʾah al-Fiqh al-Islāmī* (Encyclopedia of Islamic *Fiqh*) which is in five volumes. Whoever wishes to expound on the *fiqh* of *tawḥīd* of the Lord through His names, attributes and actions, can refer to my book *Kitāb al-Tawḥīd* (The Book of *Tawḥīd*) which is in one volume.

The material gathered for the book is based on two great sources: the Noble Qurʾān and the authentic Prophetic Sunnah, upon the understanding of the Salaf of the Ummah.

By the help of Allah, I have referenced the Qur’ānic verses by mentioning the name of the chapter and verse number. As for the prophetic *ḥadīths*, I have tried my best to only include in the book a *ḥadīth* that is either *ṣaḥīḥ* (authentic) or *ḥasan* (acceptable), along with mentioning its source from the books of *ḥadīth* and the judgment concerning its authenticity or acceptability, as follows:

1. All the *ḥadīths* contained in the book have been transmitted and verified from their authentic sources.
2. If the *ḥadīth* is found in *al-Ṣaḥīḥayn* (Bukhārī and Muslim) I would mention its number from both of them, and if it is found in only one of them I would mention it along with its number from it. Sometimes I would mention along with the *ḥadīth* who reported it in the other books of the Sunnah for additional benefit, and I also included its wording.
3. If the *ḥadīth* is found in other than the two *Ṣaḥīḥs*, such as the *Musnad*, the *Four Sunan* and other books of the Sunnah I would mention two sources for it, and sometimes less and other times more; along with mentioning its number from the source.
4. For the referencing of the *ḥadīths*, I resorted to mentioning the *ḥadīth* number from its source, and if there was no numbering system in the source I would mention the volume number and page number.
5. If the *ḥadīth* is found in other than the two *Ṣaḥīḥs*, when referencing I would resort to writing *ṣaḥīḥ* (authentic) or *ḥasan* (acceptable) before each *ḥadīth* for passing judgment concerning its authenticity or acceptability, relying in that upon both the early and later leading scholars of this field.
6. If the *ḥadīth* would reappear elsewhere I would usually repeat its reference with it; and sometimes I would incorporate an authentic *ḥadīth* or part of it to clarify a ruling, or for *targhīb* or *tarhīb* of something.

The book before us is a general introduction to the religion of Islam, comprising of *‘aqīdah* (theology), *aḥkām*, *akhlāq* and *ādāb*. In it I have brought together what is dispersed outside of it and have reconciled its chapters, themes and evidences.

Once its formation became complete I named it “Summarized Islamic Fiqh”; its beginning being *tawḥīd* and *īmān*, its middle *sunan* and *aḥkām* and its ending *da‘wah* and *jihād* in Allah’s cause.

I have arranged it in twelve chapters organized as follows:

Chapter one: The Book of *Tawhīd* and *Īmān*

Chapter two: The *Fiqh* of the Qur'ān and Sunnah concerning *Faḍā'il*, *Akhlāq*, *Ādāb*, *Adhkār* and *Du'ās*

Chapter three: The Book of Worship

Chapter four: The Book of Transactions

Chapter five: The Book of *Nikāh* and its related topics

Chapter six: The Book of Inheritance

Chapter seven: The Book of *Qisās*

Chapter eight: The Book of *Hudūd*

Chapter nine: The Book of *Qaḍā'*

Chapter ten: The Book of *Khilāfah* and *Imārah*

Chapter eleven: The Book of *Da'wah*

Chapter twelve: The Book of *Jihād* in Allah's Cause

The intent behind this book is to provide knowledge of the Lord who is worshipped, to shed light upon the *aḥkām* of the religion, to revive the commandments of Allah throughout the entire world in all aspects of life and to arouse the people's interest in adhering to the Straight Path.

It is by Allah's bounty alone that this extensive vessel of *fiqh* has come with an approach that is easy, a harvest that is close at hand, expressions that are beautiful, meanings that are heavy and words that are concise. Both the one in need and the one not in need are rescued by seeking it, and it assists them in reaching their goal without trouble, boredom or fatigue. It moves the hearts to the most magnificent of that which is sought after, consisting of amazing benefits, enjoyable for the reader and listener, inspiring inactive determinations to reach the gardens of the heavens, touching the believing hearts, healing the ruptured wounds, calming the inflamed aches, repelling every *bid'ah* and ignorance, and suppressing every arrogant one, hypocrite and stubborn one.

I have compiled and written it so that it could be a means to achieve Allah's desire from His creation, a friend for the residing, a reminder for the negligent, a provision for the traveler, a companion for the estranged, a garden for the family, a banquet for the Ummah, and a beacon for humanity.

By Allah's bounty, this harmonious rain has come comprising of: the Qur'ān and Sunnah, textual and logical arguments, *targhīb* and *tarhīb*, and the good and the better; swimming in the orbit of *tawhīd* and the *sharī'ah*, establishing truth and virtue, while destroying shirk, *bid'ahs* and evil.

I ask Allah (ﷻ) to make it a delight for the eyes of the *muwahhīds* (monotheists), a lantern for worshippers, a provision for preachers and teachers, a beacon for the lost and a light for the striding.

My dear Muslim brother, here is this garden for you whose roses have blossomed, fruits have sweetened and shadows have inclined. It is purely as a result of Allah's bounty and mercy upon me. Whatever in it is correct then it is from Allah alone, and I thank Him for that; and whatever in it is incorrect then it is from myself and from Shayṭān, and I seek Allah's forgiveness for that.

I further ask Him (ﷻ) to pardon what may have slipped from the tongue or been placed unintentionally in the wrong place. For with care and deliberation, careful consideration, further research and authorship, coming across an increased amount of issues and chapters, and by expounding and summarizing; rarely is any author and writer free from slipping or unintentionally erring, especially in these times when an author rarely has a clear mind as a result of many distractions and calamities, an onslaught of disturbances and annoyances, the succession of trials and anxieties, and the onrush of the *dunya* and *fitnahs* (trials).

Moreover, every son of Adam is prone to error, and the best of those who err are those who repent. So I ask The Pardoner and The Most Generous for forgiveness and pleasure.

Furthermore, the pen is like the *mukallaf* (one who is legally competent); he sometimes errs and is sometimes correct, he sometimes commences and sometimes recommences, and there is no safety from the slipping of the fingertips and minds.

So may Allah have mercy upon a Muslim who is thankful of what he has seen in it of correctness and guides me to what he has seen in it of mistakes; a trustworthy adviser and a wise honest one who treats wounds that seldom anyone escapes from; does not break bones nor sow discord between the private and the public; is generous and thankful of every good; and is gracious pointing out every slip made by this poor slave.

Undoubtedly, this great religion is for those who work for it, preach it, defend it and are patient with it.

In conclusion, I ask Allah the Most Generous to benefit me and the Muslims with it; to make it sincerely for His sake; to accept it from me; to forgive and excuse me, my parents, my household, anyone who reads it, hears it, benefits from it, teaches it, assists in its publication, and all the Muslims; He is Sufficient for us and He is the Best Disposer of affairs, what an Excellent Protector and what an Excellent Helper; and may Allah's peace and blessings be upon our Prophet Muḥammad (ﷺ), his family and all his companions, along with those who follow them in goodness until the Day of Judgment.

Written by one who is in need of his Lord's pardon,
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Chapter One:

Tawhīd and *Īmān*

Consisting of the following:

1. *Tawhīd*
2. The Categories of *Tawhīd*
3. *‘Ibādah*
4. *Shirk*
5. The Categories of *Shirk*
6. *Bid‘ah*
7. *Islām*
8. The Pillars of *Islām*
9. *Īmān*
10. The Branches of *Īmān*
11. The Pillars of *Īmān*
12. *Ihsān*
13. The Book of Knowledge

The Book of *Tawhīd* and *Īmān*

1. *Tawhīd*

- ***Tawhīd*** is: To single out Allah (ﷻ) in what is distinct to Him and obligatory for Him. That is, for the slave to know for certain that Allah is One with no partner in His *rubūbiyyah* (lordship), His *ulūhiyyah* (servitude) and His *asmā' wa ṣifāt* (names and attributes).

It further means that: The slave knows for certain and acknowledges that Allah alone is the Lord and Sovereign of everything; that He alone is the Creator, the Ever-Living and the Sustainer of all that exists who alone maintains the whole universe; that He (ﷻ) alone is worthy of worship with no partner; that everything which is worshipped besides Him is false; and that He (ﷻ) possesses attributes of perfection, free of every imperfection and deficiency, and to Him alone belong the best names and loftiest attributes:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾

“Allah - there is no god [worthy of worship] except Him. To Him belong the best names.”

[Sūrah Ṭāhā (20):8]

- **The *fiqh* of *tawhīd*:**

Allah (ﷻ) is One with no partner; One unparalleled in His essence, His names, His attributes and His actions; to Him alone belong the dominion, creation and command with no partner. He is the Sovereign and everything besides Him belongs to Him; He is the Lord and everything besides Him is His slave; and He is the Creator and everything besides Him is created:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾﴾

“Say, ‘He is Allah, [who is] One; Allah, the Self-Sufficient Master; He neither begets nor is He begotten; nor is there any equivalent to Him.’”

[Sūrah al-Ikhlāṣ (112):1-4]

He (ﷻ) is the Most Strong and everything besides Him is weak; He is the Most Powerful and everything besides Him is powerless; He is the Most Great and everything besides Him is minute; He is the Self-Sufficient and everything besides Him is in need of Him;

He is the All-Mighty and everything besides Him is subservient; and He is the Truth and all that is worshipped besides Him is false:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the Most High, the Most Great.”

[Sūrah Luqmān (31):30]

He (ﷻ) is the Most Magnificent of which there is nothing more magnificent than Him; the Most High of which there is nothing higher than Him; the Most Great of which there is nothing greater than Him; and the Most Merciful of which there is nothing more merciful than Him. He (ﷻ) is the Most Strong who has created strength in every strong one; the Most Powerful who has created power in every powerful one; the Most Merciful who has created mercy in every merciful one; the Most Knowledgeable who has taught every creature; and the All-Provider who has created all sustenance and those who receive it:

﴿ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾﴾

“That is Allah, your Lord; there is no god [worthy of worship] except Him, the Creator of all things, so worship Him. And He is Disposer of all things. No vision can grasp Him, but His Grasp is over all vision; and He is the Most Subtle, the Well-Acquainted.”

[Sūrah al-An‘ām (6):102-103]

He (ﷻ) is the True God who alone is worthy of worship besides everything else due to the perfection of His essence, His majesty, His beauty and His graceful kindness; and to Him alone belong the best names and loftiest attributes:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Sūrah al-Shūrā (42):11]

He is the All-Wise, the All-Knowing who does what He wills and commands what He desires:

﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

“Surely, His is the creation and the command; blessed is Allah, Lord of the worlds.”

[Sūrah al-A‘rāf (7):54]

He (ﷻ) is the First before everything else; the Last after everything else; the Most High above everything; the Most Near closer to everything; and the All-Knower of everything, alone with no partner:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“He is the First and the Last, the Most High and the Most Near; and He is the All-Knower of every thing.”

[Sūrah al-Ḥadīd (57):3]

He (ﷻ) is the True Sovereign in whose hand is everything, while nothing is in the hand of anything besides Him. So turn to Him alone with no partner:

﴿قُلِ اللَّهُمَّ مَلِكُ تُوْقِي الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلِّدُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Say, ‘O Allah! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will; You honor whom You will and You humiliate whom You will. In Your hand is [all] good. Indeed, You are Able to do all things.’”

[Sūrah Āli ‘Imrān (3):26]

He alone is the Owner of all things, the All-Powerful over all things, the All-Knowledgeable of all things and the Granter of all things. He alone is the All-Encompassing of every encompassing one, the All-Powerful over every powerful one, the Subjugator of every subjugating one, the One and the Owner of everyone:

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“Blessed is He in Whose Hand is the dominion, and He is Able to do all things.”

[Sūrah al-Mulk (67):1]

2. The Categories of *Tawhīd*

- The *tawhīd* which the messengers called to and which the scriptures revealed is of two types:

The first: *Tawhīd* of *ma'rifah* (knowledge) and *ithbāt* (affirmation), which is also called *tawhīd* of *rubūbiyyah* (lordship) and *asmā' wa ṣifāt* (names and attributes). It is to affirm the reality of the essence of the Lord (ﷻ) and the *tawhīd* of Allah's names, attributes and actions.

It further means that: The slave knows for certain and acknowledges that Allah alone is the Lord, the Creator and the Sovereign who maintains and administers this great universe; the Most Perfect in His essence, names, attributes and actions; the All-Knower of everything, the All-Encompassing of everything and the Most Powerful over everything; attributed with all of the attributes of perfection and free of all defects and deficiencies. To Him alone belong the best names and loftiest attributes, and there is nothing like Him with respect to His essence, names, attributes and actions:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Sūrah al-Shūrā (42):11]

The second: *Tawhīd* of *qaṣd* (intent) and *ṭalab* (aim), which is also called *tawhīd* of *ulūhiyyah* (servitude) and *'ibādah* (worship). It is to single out Allah (ﷻ) in all the various acts of worship, such as supplication, prayer, fear, hope and so on.

It further means that: The slave knows for certain and acknowledges that Allah alone has divinity over His entire creation, and that He (ﷻ) alone is worthy of worship besides everything else. So it is not permissible for anyone to direct something of the various acts of worship, such as supplication, prayer, asking for help, reliance, fear, hope, slaughtering, vowing and so on, except to Allah besides everything else. Whoever directs something of it to other than Allah, he is a *mushrik* (polytheist) and a disbeliever, as Allah (ﷻ) says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

“And whoever invokes besides Allah another god for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

[Sūrah al-Mu'minūn (23):117]

- **The ruling concerning acknowledgment of *tawhīd*:**

1) Every person acknowledges *tawhīd* of *rubūbiyyah* by virtue of their *fiṭrah* (natural disposition) and their observance of the universe. However, acknowledgement of it alone is not sufficient in order to believe in Allah and be saved from punishment, for Iblis acknowledged it as well as the *mushriks*, but it did not benefit them because they did not acknowledge *tawhīd* of *‘ibādah* for Allah alone. So whoever only acknowledges *tawhīd* of *rubūbiyyah* he does not become a *muwahhid* nor a Muslim, nor does his blood and wealth become inviolable until he acknowledges *tawhīd* of *ulūhiyyah*, testifying that there is no god except Allah alone with no partner, acknowledging that Allah alone is worthy of worship besides everything else and adhering to the worship of Allah alone with no partner.

Allah (ﷻ) says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakāh*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

2) Most of creation disbelieve in and reject *tawhīd* of *ulūhiyyah* and *‘ibādah*. For this reason, Allah sent messengers to the people and revealed the scriptures to them; to command them to worship Allah alone and abandon the worship of everything besides Him.

Allah (ﷻ) says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوعَ ﴾

“And We have certainly sent among every nation a messenger [proclaiming], ‘Worship Allah and avoid *ṭāghūt* [false gods].”

[Sūrah al-Nahl (16):36]

3) *Tawhīd* of *rubūbiyyah* and *tawhīd* of *ulūhiyyah* are inseparable. So *tawhīd* of *rubūbiyyah* necessitates *tawhīd* of *ulūhiyyah*. Thus, whoever acknowledges that Allah alone is the Lord, the Creator, the Sovereign and the Provider, it necessitates that he acknowledges that none is worthy of worship except Allah alone; hence, not supplicating except to Allah, not appealing for help except from Him, not relying upon anyone except Him and not directing anything of the various acts of worship except to Allah alone besides everything else.

Furthermore, *tawhīd* of *ulūhiyyah* necessitates *tawhīd* of *rubūbiyyah*. So whoever worships Allah alone and does not associate anything with Him, he must already believe that Allah is his Lord, his Creator and his Sovereign.

Finally, *rubūbiyyah* and *ulūhiyyah* are at times mentioned together thereby having separate meanings. As such, the meaning of *Rabb* (Lord) would be: the Sovereign whom the creation and command belong to; and the meaning of *Ilāh* (God) would be: the One who is truly worshipped and who alone is worthy of worship besides everything else, as Allah (ﷻ) says:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِنَا النَّاسِ ﴿٣﴾ ﴾

“Say, ‘I seek refuge in the Lord of mankind; the Sovereign of mankind; the God of mankind.’”

[Sūrah al-Nās (114):1-3]

And at times, one is mentioned apart from the other thereby having the same meaning, such as the statement of Allah (ﷻ):

﴿ قُلْ أَغَيْرَ اللَّهِ أَبِئْبَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ ﴾

“Say: ‘Shall I seek a lord other than Allah, while He is the Lord of all things?’”

[Sūrah al-An`ām (6):164]

- **The virtue of *tawhīd*.**

Allah (ﷻ) is the Lord of the worlds. He is the Lord of all of mankind and the deity of all of mankind. He is the deity of the one who worships Him, as well as a Generous Lord who does not withhold his blessing from the one who does not worship Him. So whoever believes in Allah as a deity takes the gift of His *rubūbiyyah* from a variety of bounties, and also takes the gift of His *ulūhiyyah*, which is the religion and Paradise. As for he who does not believe in Him, he takes the gift of His *rubūbiyyah* in this life, but does not take the gift of His *ulūhiyyah* on the Day of Resurrection, which is Paradise. A person only takes his reward from the one who he worked for, and the disbeliever did not work for Allah, so he will have nothing in the hereafter except the Fire.

1 – Allah (ﷻ) says:

﴿ وَيَذَرُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهَا مُتَشَبِهُونَ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٥٢﴾ ﴾

“And give glad tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a fruit therefrom, they will say, ‘This is what we were provided with before.’ And they will be given things in resemblance. And they will have therein purified spouses, and they will abide therein eternally.”

[Sūrah al-Baqarah (2):25]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٢٥٦﴾﴾

“It is those who believe and do not mix their belief with injustice [*shirk*], for them [only] there is security and they are the [rightly] guided.”

[Sūrah al-An‘ām (6):82]

3 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨٨﴾ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٨٩﴾﴾

“Those who believe and whose hearts find rest in the remembrance of Allah; Surely, in the remembrance of Allah do hearts find rest. Those who believe and do righteous deeds - a good state is theirs and a good return.”

[Sūrah al-Ra‘d (13):28-29]

4 – And ‘Ubādah bin al-Ṣāmit (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever testifies that there is no god [worthy of worship] except Allah alone with no partner; that Muḥammad is His Slave and His Messenger; that ‘Isa is Allah’s Slave and His Messenger, His Word which He bestowed upon Maryam and a Spirit from Him; and that Paradise is true and Hellfire is true; Allah will admit him into Paradise with whatever deeds he may have done [even if those deeds were few].”¹

5 – And Jābir (رضي الله عنه) narrated:

A man came to the Prophet (ﷺ) and said, “O Messenger of Allah! What are the two things quite unavoidable?” He replied: “Whoever dies without associating anything with Allah would enter Paradise, and whoever dies associating something with Allah would enter Hellfire.”²

¹ Agreed upon; narrated by Bukhārī (no. 3435) and Muslim (no. 28). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 93).

- **The reality of *tawhīd* and its essence:**

That a person sees all things as being from Allah (ﷻ), a sight that prevents him from looking around for other reasons and means. Hence, he does not see good and evil, receiving and being deprived, benefit and harm, and administering and planning except from Him alone. Also, that he worships Him (ﷻ) on the basis of this knowledge, a worship in which he singles Him out and does not worship anything else with Him:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾﴾

“That is Allah, your Lord; there is no god [worthy of worship] except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An‘ām (6):102]

- **The greatness of the *kalimah* (word) of *tawhīd*:**

‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When the death of the Prophet of Allah Nūḥ (ﷺ) approached, he admonished his son saying, ‘I shall give you some advice, commanding you with two things and forbidding you from two things: I command you to say, ‘there is no god [worthy of worship] except Allah,’ for surely if the seven heavens and the seven earths were put on one side of a scale and the words, ‘there is no god [worthy of worship] except Allah,’ were put on the other, the latter would outweigh the former. Furthermore, if the seven heavens and the seven earths were a dark ring, they would be cut by the words ‘there is no god [worthy of worship] except Allah.’ [And I command you with the words], ‘Glory be to Allah and praise be to Him,’ for it is the prayer of all things and all of creation receives its sustenance by it. And I forbid you from shirk and pride.”¹

- **The completion of *tawhīd*:**

Tawhīd cannot be fully achieved except by worshipping Allah alone with no partner and by avoiding *tāghūt* (false gods), as Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴿٣٦﴾﴾

“And We have certainly sent among every nation a messenger [proclaiming], ‘Worship Allah and avoid *tāghūt* [false gods].”

[Sūrah al-Naḥl (16):36]

¹ Authentic; narrated by Aḥmad (no. 6583) and Bukhārī in al-Adab al-Mufrad (no. 558). See al-Silsilah al-Ṣaḥīḥah (no. 134).

- **The fruits of the reality of *tawhīd*:**

The greatest fruit of *tawhīd* is Allah’s (ﷻ) pleasure of the slave, His love for him, His mercy for him, His sufficiency for him, His acceptance of his deeds and Him making him happy in this life and the next. The fruit that yields for the slave is the power of reliance upon Allah alone, refraining from complaining to creation, refraining from blaming them, satisfaction with Allah, love of Him, submission to His decision, worshipping Him in the best of manners, adherence to His obedience, thinking well of Him, finding rest in His remembrance, gaining Paradise and salvation from the Fire.

- **The description of *tāghūt*:**

Tāghūt is: Anything that a slave exceeds his bounds with, whether it be one worshipped such as idols, or one followed such as soothsayers and evil scholars, or one obeyed such as rulers and leaders who abandon Allah’s (ﷻ) obedience.

There are many *tāghūts*, however, their heads are five:

Iblīs – whom we seek Allah’s refuge from, whoever is worshipped while being pleased with it, whoever calls people to worship him, whoever claims to know something from the unseen and whoever rules by other than what Allah has revealed.

1 – Allah (ﷻ) says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا ءَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ ءَأُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾﴾

“Allah is the ally of those who believe; He brings them out of darkneses into light. But as for those who disbelieve, their allies are *tāghūt* (false gods); they bring them out of light into darkneses. Those are the dwellers of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):257]

2 – And Allah (ﷻ) says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٢٥٨﴾﴾

“Have you not seen those who claim to have believed in that which has been revealed to you, and that which has been revealed before you? They wish to refer legislation to *tāghūt*

(false gods), while they were commanded to reject them; and Shayṭān wishes to lead them far astray.”

[Sūrah al-Nisā' (4):60]

3. 'Ibādah

- **The meaning of 'ibādah:**

'Ibādah is: The obedience of the worshipper for the one he is worshipping in that which he commands him to either do or refrain from doing, with love, veneration and humility for him.

The One who is worthy of worship is none other than Allah alone with no partner. Moreover, 'ibādah refers to two things:

The first: worship, which is: Subservience to Allah (ﷻ) by acting upon His commands and staying away from His prohibitions, out of love and veneration of Him.

The second: means of worship, which is: All inclusive of everything that Allah loves and is pleased with of external and internal sayings and actions, such as *du'ā*, *dhikr*, prayer, love and so on. So for example, prayer is 'ibādah, and performing it is worship of Allah. Hence, we worship Allah alone by being subservient to Him, out of love and veneration of Him; and we do not worship Him except by what He has legislated:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

- **The wisdom behind the creation of the jinn and mankind:**

Allah did not create the *thaqalayn* – the jinn and mankind – in vain or without purpose. He did not create them to merely eat and drink, play and have fun, laugh and enjoy themselves; rather their Lord created them for a great purpose, and that is for worshipping Allah alone with no partner, refraining from worship of anything besides Him, venerating and exalting Him, obeying His commands and staying away from His prohibitions, and halting at His limitations, as He (ﷻ) says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٢٠﴾ مَا أُرِيدُ مِنْكُمْ مِنْ زُرِّي وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٢١﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ

﴿الْمَتِينِ ﴿٢٢﴾﴾

“And I did not create the jinn and mankind except to worship Me. I do not seek any provision from them, nor do I ask them to feed Me. Indeed, Allah is the All-Provider, the Most Strong.”

[Sūrah al-Dhāriyāt (51):56-58]

If they did so, they would be happy in this world and attain Paradise and nearness to their Lord on the Day of Resurrection, as He promised them saying:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾ ﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

- **The wisdom behind ‘*ibādah*’:**

Obedying the commands of Allah and staying away from His prohibitions is built upon *īmān* (faith) in Allah (ﷻ) and perpetual conception in the hearts of the greatness of the Creator and the Sovereign of the dominion; and that is by frequent remembrance and gratitude of Him, and contemplation of His signs and creation. In order to maintain and solidify this conception in the heart, Allah has legislated for His slaves a reiterated reminder and renewed action, which is none other than worship. Furthermore, when *īmān* increases and strengthens the heart becomes illuminated with *īmān*; sayings, actions and *akhlāq* improve and increase; then the Lord becomes pleased; and then one’s affairs become upright by attaining happiness in both lives. On the contrary, when *īmān* is missing or decreases actions worsen, then one’s affairs become corrupt, then the Lord becomes angry, and then the punishment befalls.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ؕ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾ ﴾

“O you who believe! Remember Allah with much remembrance; and glorify His Praises morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into light. And He is Ever Most Merciful to the believers.”

[Sūrah al-Aḥzāb (33):41-43]

2 – And Allah (ﷻ) says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾



“O you who believe! Remember Allah with much remembrance; and glorify His Praises morning and afternoon.”

[Sūrah al-A‘rāf (7):96]

- **The pillars of ‘*ibādah*’:**

The worship of Allah (ﷻ) stands on three pillars: The love of Allah, hope in Him and fear of Him.

1) The love of Allah is the most important pillar of worship. The love of Allah originates from the knowledge of Allah, knowledge of His most perfect names and lofty attributes, and knowledge of His blessings and kindness to His creation.

The more the slave’s knowledge of His Lord increases, his love for Him increases, his veneration of Him increases, his obedience of Him increases and Allah’s love for him increases; for complete love from the Lord is associated with complete obedience from the slave. Hence, the more the slave obeys his Lord, Allah’s love for him increases in accordance with his obedience; and the more the slave is disobedient to his Lord, his love for Allah decreases in accordance with his disobedience and his obedience of Him decreases.

Similarly, the more the slave’s knowledge of His Lord decreases, his acts of disobedience increase above his acts of obedience. Moreover, if the love of Allah weakens in the slave’s heart due to his many sins, he loses the pleasure of worship and Shayṭān empowers over him, resulting in him performing worship while being inattentive and heedless of his Lord, finding pleasure in disobedience and feeling obedience as being heavy.

What strengthens the love of Allah in the slave’s heart is: Knowledge of Allah through His names, His attributes and His actions; recognition of Allah’s blessings upon him; continuous observation of the marvels of the universe and the verses of the Qur’ān; performing obligatory acts; refraining from forbidden acts; and increasing in performing voluntary acts of worship:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفَرَ لِذَنبِكِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴾

“So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women.”

[Sūrah Muḥammad (47):19]

This is why it is obligatory upon the Muslim to truly know his Lord and to worship Allah in accordance with this knowledge; and to further love everything that Allah loves and is pleased with of acts of obedience, and to hate everything that Allah hates of acts of disobedience.

2) Hope in Allah (ﷻ), which is the desire for Allah’s pleasure, His reward, His mercy, His forgiveness and His Paradise. Moreover, hope is divided into three categories:

The First: The hope of the one who obeys Allah for Allah to accept his deeds, and to reward him for them by attaining Paradise and being saved from the Fire.

The Second: The hope of the one who committed sins, then repented therefrom, for Allah to forgive him his sins, to pardon him for them and to transform them into good deeds.

These first two categories are praiseworthy and commanded Islamically.

The Third: The hope of the one who is engrossed in sins, persisting in being careless of performing the obligations and falling into the prohibitions, all the while hoping for Allah’s mercy. This is deception, wishful thinking and false unpraiseworthy hope:

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِوَعَادَةِ رَبِّهِ أَحَدًا ﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

3) Fear of Allah (ﷻ). Thus, he who is more knowledgeable of Allah is more fearful of Him. Moreover, the praiseworthy fear is what comes between the slave and sinning his Lord, the All-Mighty and the Compeller. Also, fear of Allah (ﷻ) only originates from knowing Allah through His names, attributes and actions; knowing the weakness of the slave; knowing Allah’s vow of punishing he who disobeys Him; and knowing the severity of the punishment that Allah has prepared for he who disobeys Him.

Finally, the more the slave's *īmān* in his Lord strengthens, and his belief in Allah's punishment strengthens, and he knows of the severity of Allah's punishment for he who disobeys him; the more his fear of Allah and of His punishment intensifies:

﴿وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٤٩﴾ يَخَافُوْنَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا

يُؤْمَرُوْنَ ﴿٥٠﴾﴾

“And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded.”

[Sūrah al-Naḥl (16):49-50]

So it is incumbent upon the slave to worship Allah out of love for Him, veneration of Him, desire for His reward and fear of His punishment:

﴿اَمَّنْ هُوَ قَنِيْتُ اِنَّآءَ اللَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۗ

اِنَّمَا يَتَذَكَّرُ اُولُو الْاَلْبَابِ ﴿٩﴾﴾

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ It is only people of understanding who will remember.”

[Sūrah al-Zumar (39):9]

- **The categories of ‘*ibādah*’:**

Worship is an all-comprehensive name for all that Allah loves and is pleased with of external and internal sayings and actions. Worship according to this general all-encompassing meaning is divided into two categories:

The first category: Outright acts of worship, which are those acts of worship that are impermissible to direct to other than Allah, such as *du‘ā*, *dhikr*, prayer, fasting, fear, hope and other acts of worship that Allah (ﷻ) has legislated.

Outright acts of worship are divided into two categories:

- 1) Heart-related acts of worship, which are of two types:

The first: The belief of the heart that there is no deity except Allah and that none is worthy of worship except Him alone without any partner, as well as *īmān* in Allah, His

angels, His books, His messengers, the Last Day and qadar – the good and bad of it, and the like thereof.

The second: The actions of the heart, among which are the love of Allah (ﷻ) and His veneration, reliance in Him, need of Him, hope for His reward, fear of His punishment, sincerity in actions for Him, patience over executing His commands and staying away from His prohibitions, and patience over His decrees, and the like thereof.

2) Bodily acts of worship, which are of two types:

The first: Statement-related acts of worship, among which are pronouncing the *shahādātayn* [testification of faith], the *dhikr* of Allah, His glorification [by saying *Allāhu Akbar*], His exaltation [by saying *Subhānallah*], His praise [by saying *Alḥamdulillah*], recitation of the Qur’ān, *du‘ā*, *da‘wah*, enjoining the good, forbidding the evil, exerting advice, teaching Islamic knowledge, and the like thereof.

The second: Physical action-related acts of worship, such as prayer, fasting, *ḥajj* and *‘umrah*, *jihād*, seeking knowledge, *zakāt*, charity, slaughtering, vowing, and the like thereof.

The second category: Non-outright acts of worship, which are those statements and actions that are not acts of worship in their original legislation, but transform into acts of worship for Allah with the right intention.

Non-outright acts of worship are divided into three categories:

The first: Doing obligatory and recommended acts, such as kindness to parents, maintenance of family ties, reconciliation between people, spending on one’s wife, family and relatives, hospitality of guests, granting loans, giving gifts, and the like thereof. So if a Muslim does any of these desiring thereby the pleasure of Allah (ﷻ), then it becomes an act of worship for which the doer is rewarded.

The second: Refraining from forbidden and disliked acts desiring thereby the pleasure of Allah, such as refraining from backbiting and malicious gossip, and refraining from *riba*, *zina*, stealing, cheating and all other immoralities. So if a Muslim refrains from any of these desiring thereby the pleasure of Allah, seeking the reward, fearing the punishment and in compliance with the command of Allah, then that refrainment is an act of worship for which the doer is rewarded.

The third: Doing permissible acts desiring thereby the pleasure of Allah (ﷻ), such as buying and selling, eating and sleeping, and other permissible acts. So if a Muslim does any of these desiring thereby the pleasure of Allah (ﷻ), then his act becomes an act of worship for which he is rewarded.

1 – Allah (ﷻ) says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

2 – And Allah (ﷻ) says:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“No good is there in much of their private conversation, except for those who enjoin charity, or that which is right, or conciliation between people. And whoever does that seeking the good Pleasure of Allah, We shall give him a great reward.”

[Sūrah al-Nisā’ (4):114]

3 – And ‘Umar (رضي الله عنه), narrated:

The Messenger of Allah (ﷺ) said, “The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Messenger, then his emigration was for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for.”¹

- **The path of ‘ubudiyyah (servitude):**

The worship of Allah (ﷻ) is built upon two great principles: Complete love for Allah (ﷻ) and complete subservience to Him.

These two principles are further built upon two other great principles: Witnessing Allah’s grace, bounty, kindness and mercy which necessitate love; and examining the

¹ Agreed upon; narrated by Bukhārī (no. 2529) and Muslim (no. 1907). The wording is that of Bukhārī’s.

shortcoming of the *nafs* (soul) and the action that inherits complete subservience to Allah the All-Mighty, the Compeller.

The nearest door that a slave can come through to His Lord is the door of being in need of His Lord (ﷻ). Hence, he does not see himself except as being broke, and he does not see for himself any state, position or rope to hold on to, nor any means to present with; rather he witnesses his complete need of His Lord (ﷻ) and that if he abandons it he shall lose and perish.

1 – Allah (ﷻ) says:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴾

“And whatever you have of blessings, it is from Allah. Then when adversity touches you, to Him you cry for help.”

[Sūrah al-Naḥl (16):53]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴾

“O mankind! It is you who stand in need of Allah, while Allah is the Rich [Free of need], Worthy of all praise.”

[Sūrah Fāṭir (35):15]

- **Those who are the most complete in worship:**

Those who are the most complete in worship are the prophets and messengers, blessings and peace be upon them, because they are the most complete in terms of knowledge of Allah, His names and attributes, His actions and treasures, and His promise of reward and threat of punishment; and they are the greatest in love and veneration of Allah. Allah further increased them in virtue by sending them to people. So they ended up with the virtue of messengership and the virtue of special servitude.

They are followed by the steadfast affirmers of truth whose belief in Allah and His Messenger became complete and who remained steadfast upon His command, then the martyrs who bore witness to the truth and sacrificed themselves for the sake of the truth, and then the righteous whose actions were upright. And the doors of the Most Generous are open to anyone willing:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ ﴾

﴿ رُفِيقًا ﴾

“And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed bounty from among the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And how excellent these companions are!”

[Sūrah al-Nisā’ (4):69]

- **Allah’s right on His slaves:**

Allah’s right on the inhabitants of the heavens and earth is that they worship Him and not associate anything with Him. Hence, He alone is worthy of worship, such that He is obeyed and not disobeyed, remembered and not forgotten, and shown gratitude and not ingratitude. However, who is it that has not done something contrary to what he was created for, either out of inability, ignorance, negligence or slackness? We seek Allah’s forgiveness and turn to Him in repentance from all misdeeds and sins.

Therefore, if Allah (ﷻ) was to punish the inhabitants of His heavens and the inhabitants of His earth, He would punish them while not being unjust to them because they are under His dominion; and if He was to be merciful to them His mercy would be far better than their deeds. However, He is Generous and has made obligatory upon Himself for His slaves what is not obligatory upon Him.

1 – Mu’adh bin Jabal (رضي الله عنه) narrated:

I was riding behind the Prophet (ﷺ) on a donkey called ‘Ufayr. He said, “O Mu’adh! Do you know what Allah’s right on His slaves and what the slaves’ right on Allah is?” I replied, “Allah and His Messenger know best.” He said, “Allah’s right on His slaves is that they should worship Him and not associate anything with Him, and the slaves’ right on Allah (ﷻ) is that He should not punish anyone who does not associate anything with Him.” I said, “O Messenger of Allah! Shall I not then inform the people of the good news?” He replied, “Do not give them the good news, for then they will rely on it alone.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2856) and Muslim (no. 30). The wording is that of Muslim’s.

2 – And Abu Hurayrah (رضي الله عنه), narrated:

The Prophet (ﷺ) said, “None of you will be saved by his actions.” A man asked, “Not even you, O Messenger of Allah?” He replied, “Not even me, unless Allah covers me with mercy from Him; but you should act with moderation.”¹

- **The completion of ‘*ubudiyyah*’:**

1) The believing slave’s function before His Lord is based on five basic principles, which are: Obeying commandments; staying away from prohibitions; being grateful for blessings; seeking forgiveness of sins; and being patient over acts of obedience, over calamities and over refraining from sins. Whoever fulfills the obligation of these five principles, Allah will make him happy in this world and the hereafter.

2) Allah (ﷻ) puts His slaves to trial in order to test their patience and servitude, not in order to destroy and punish them. So servitude is a duty unto Allah for His slave in prosperity just as it is a duty unto Him in adversity. Similarly, servitude is a duty unto Him in that which a person detests just as it is a duty unto Him in that which he loves. Most people show servitude in that which they love, however it is important to also show servitude in that which is detestful; and they vary in that.

Hence, performing *wuḍū’* (ablution) with cold water in extremely hot weather is servitude, performing *wuḍū’* with cold water in extremely cold weather is servitude, having inter-marital affairs with one’s spouse is servitude, abandoning sins that the *nafs* desires without fear of people is servitude, and having patience over hunger and harm is servitude; however there is a difference between the two servitudes.

So whoever performs the two servitudes for Allah in both a prosperous and adverse state, and a detestful and beloved state, then he is from among Allah’s slaves whom there shall be no fear concerning them, nor shall they grieve; nor will his enemy have any authority over him, for Allah will protect him; however at times Shayṭān may influence him.

For certainly, the slave has been put to trial with heedlessness, *shahwah* (lustful desire) and anger; and it is through these three doors that Shayṭān comes through to the slave. Moreover, Allah has tested every slave by allowing his *nafs*, his *hawā* and his Shayṭān to

¹ Agreed upon; narrated by Bukhārī (no. 5673) and Muslim (no. 2816). The wording is that of Muslim’s.

have authority over him; to see whether he will obey them or obey his Lord, so that the servitude of choice is demonstrated by him:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

“And We shall test you with evil and with good as trial; and to Us you will be returned.”

[Sūrah al-Anbiyā’ (21):35]

3) Allah (ﷻ) has set commands for the human being, just as the *nafs* has set commands for him as well. Allah wants the human being to complete what He loves of *īmān* and righteous deeds, whereas the *nafs* wants to complete what it loves of wealth and *shahwahs*. Furthermore, Allah has filled this world with what is beloved to Him of various kinds of acts of obedience and good deeds, and has filled the hereafter with what is beloved to the slave of various kinds of bliss in Paradise.

Allah (ﷻ) wants us to work for the hereafter, whereas the *nafs* wants to work for this world. *īmān* is the way to salvation and the light by which truth is discerned from falsehood, and good from evil. This is the object of trial in human beings.

1 – Allah (ﷻ) says:

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

﴿وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣٠﴾﴾

“Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-‘Ankabūt (29):2-3]

2 – And Allah (ﷻ) says:

﴿وَمَا أُبْرِيءُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾﴾

“[Yūsuf said], ‘And I do not acquit myself. Indeed, the soul is inclined to evil, except those upon which my Lord has mercy. Indeed, my Lord is Oft-Forgiving, Most Merciful.’”

[Sūrah Yūsuf (12):53]

- **The *fiqh* of ‘*ubdiyyah*:**

The ground accepts whatever is planted therein, whether it is sweet or bitter. Likewise, the ground of *fiṭrah* welcomes and accepts whatever is planted therein. So whoever plants the tree of *tawḥīd*, *īmān* and *taqwa* he will reap the sweetness of eternity and the

garden of eternity; and whoever plants the tree of disbelief, ignorance and sins he will reap the misery of eternity and the fire of eternity.

The greatest of knowledge is to know your Lord and what is obligatory for Him. Hence, you acknowledge to Him your ignorance of religious knowledge, slackness in performing deeds, shortcoming of the *nafs*, negligence of Allah's right and injustice in dealing with Him:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“So remain on a right course as you have been commanded, and those who turn in repentance [unto Allah] with you, and do not transgress. Indeed, He is All-Seer of what you do.”

[Sūrah Hūd (11):112]

This is the one who is truly knowledgeable, truly a slave and truly a *faqīh* (jurist). If he performs a good deed he sees it as a bounty from Allah upon him; if He accepts it then it is a second bounty; if He multiplies it in reward then it is a third bounty; and if He rejects it then it is because its kind is not adequate for the Sovereign, the All-Mighty and the Compeller (ﷻ) to be presented with. And if he performs a bad deed he sees it as His Lord forsaking him and ceasing His protection of him. If He punishes him for his sins he sees His justice; if he does not punish him for them he sees His bounty; and if He forgives him for them it is purely due to His kindness and generosity.

Furthermore, everything in the heavens and on earth are all slaves of Allah, the Sovereign, the Truth.

Every human being must acknowledge that he is a slave of Allah by existence and by legislation:

So you are His slave by existence because He is the Creator of you, the Sovereign of you and the Disposer of your affairs. You are His slave; if He wills He gives you and if He wills He withholds from you; if He wills He makes you rich and if He wills He makes you poor; if He wills He guides you and if He wills He allows you to go astray; and if He wills He allows you to live and if He wills He causes you to die. The All-Mighty and Most Merciful does what He wills with you according to what His wisdom and mercy necessitate.

Also, you are His slave by legislation. You must worship Him by what He has legislated; so you act upon the commands, stay away from the prohibitions and believe in Allah in order to be happy in this world and the hereafter.

All of creation is in need of Allah, and their need of Him falls under two categories:

The first: Necessary need, which is the need of all creatures of their Lord in terms of their existence, provision, disposition, survival and whatever else they need.

The second: Voluntary need, which is the fruit of two types of awareness: The slave's awareness of His Lord and the slave's awareness of himself. So whoever is aware of his Lord as absolutely Self-Sufficient, he becomes aware of himself as absolutely in need and thereby adheres to the door of servitude until he meets his Lord:

﴿يٰۤاَيُّهَا النَّاسُ اَنْتُمْ اَلْفُقَرَاءُ اِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾﴾

“O mankind! It is you who stand in need of Allah, while Allah is the Rich [Free of need], Worthy of all praise.”

[Sūrah Fāṭir (35):15]

4. *Shirk*

• ***Shirk*** is: To set up a partner with Allah (ﷻ) in His *rubūbiyyah*, or His *ulūhiyyah* or His *asmā' wa sifāt*. So if a person believes that there is a creator or helper with Allah then he is a *mushrik*; whoever believes that someone besides Allah is worthy of worship then he is a *mushrik*; and whoever believes that Allah has an equal in His names and attributes then he is a *mushrik*.

• **The danger of *shirk*:**

1) Committing *shirk* is great injustice because it is a violation of the exclusive right of Allah (ﷻ), which is *tawhīd*. Hence, *tawhīd* is the most fair of justices, and *shirk* is the most unfair of injustices and the most abominable of offences; because it is defaming the Lord of the worlds, directing what is exclusively His right to other than Him and equating Him with others. Moreover, due to the great danger of *shirk* whoever meets Allah as a *mushrik* Allah will not forgive him, as Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

“Indeed, Allah does not forgive setting up partners with Him, but He forgives what is less than that for whom He wills. And whoever sets up partners with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

2) Committing *shirk* is the greatest of sins, for whoever worships other than Allah has placed worship in other than its rightful place and directed it to other than who is worthy of it; and that is great injustice and a heinous offence, as Allah (ﷻ) says:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿٣١﴾﴾

“Indeed, *shirk* is great injustice.”

[Sūrah Luqmān (31):13]

3) Major *shirk* renders all deeds worthless, necessitates destruction and loss, and is the greatest of major sins:

1 – Allah (ﷻ) says:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٣١﴾﴾

﴿الشُّرِكِينَ ﴿٣١﴾﴾

“And it was already revealed to you and to those before you: ‘If you set up partners with Allah, your deeds would surely become worthless, and you would surely be among the losers.’ Rather, worship Allah alone and be among the grateful.”

[Sūrah al-Zumar (39):65-66]

2 – And Abū Bakrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said thrice, “Shall I not inform you of the greatest of major sins?” They said, “Yes, O Messenger of Allah!” He said, “Committing *shirk* and disobedience to parents.” He sat up after he had been reclining and added, “And giving false witness.” He continued to repeat it until we said, “We wish he would be quiet.”¹

• **The abominable characteristics of *shirk*:**

Allah (ﷻ) has mentioned four abominable characteristics of *shirk* in four verses. They are:

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾﴾

“Indeed, Allah does not forgive setting up partners with Him, but He forgives what is less than that for whom He wills. And whoever sets up partners with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾﴾

“And whoever sets up partners with Allah has certainly gone far astray.”

[Sūrah al-Nisā’ (4):116]

3 – And Allah (ﷻ) says:

﴿إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ﴿٧٢﴾﴾

“Indeed, whoever sets up partners with Allah - Allah has forbidden him Paradise, and his abode is the Fire. And there are no helpers for the wrongdoers.”

[Sūrah al-Mā’idah (5):72]

¹ Agreed upon; narrated by Bukhārī (no. 2654) and Muslim (no. 87). The wording is that of Bukhārī’s.

4 – And Allah (ﷻ) says:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ ﴾

“And whoever sets up partners with Allah - it is as though he had fallen from the sky and was snatched by the birds, or the wind had thrown him to a far off place.”

[Sūrah al-Ḥajj (22):31]

- The punishment of those who commit *shirk*:

1 – Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٩٨﴾ ﴾

“Indeed, those who disbelieve among the People of the Scripture and the *mushrikun* will be in the Fire of Hell, abiding eternally therein. They are the worst of creatures.”

[Sūrah al-Bayyinah (98):6]

2 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever dies while calling on something besides Allah, as a rival to Him, will enter the Fire.”¹

- The foundation of *shirk*:

The foundation of *shirk* and its basis upon which it is built is: Becoming attached to other than Allah. Whoever becomes attached to other than Allah, He entrusts him to what he becomes attached to, punishes him with it, forsakes him on the part of what he becomes attached to, and he becomes disgraced with no one to praise him and forsaken with no one to help him, as Allah (ﷻ) says:

﴿ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَحْدُولًا ﴿٢٢﴾ ﴾

“Do not set up with Allah any other god, and thereby become disgraced and forsaken.”

[Sūrah al-Isrā’ (17):22]

- The *fiqh* of *shirk*:

Committing *shirk* in Allah’s names and attributes, in His legislation and in His worship are all categories of *shirk*. The first is *shirk* in *rubūbiyyah*, the second is *shirk* in obedience and the third is *shirk* in worship.

¹ Agreed upon; narrated by Bukhārī (no. 4497) and Muslim (no. 92). The wording is that of Bukhārī’s.

Allah (ﷻ) is the Lord, the Most High, the Most Great, the Sovereign and the Creator of every thing alone without any partner. So to Him alone belongs the right of legislation and to Him alone belongs the right of worship.

Furthermore, committing *shirk* in His legislation is like committing *shirk* in His worship; both of which are considered major *shirk* that take one out of the fold of Islam, because worship is an exclusive right belonging to Allah alone without any partner, as Allah (ﷻ) says:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous deeds and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

Similarly, legislation is an exclusive right belonging to Allah alone without any partner, as Allah (ﷻ) says:

﴿لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصَرَ بِهِ وَأَسْمِعَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا﴾

“He has [knowledge of] the unseen of the heavens and the earth. How clearly He sees and hears [everything]! They have no protector besides Him, and He does not share His legislation with anyone.”

[Sūrah al-Kahf (18):26]

Whoever follows a legislation other than what Allah has revealed is a *mushrik* and disbeliever in Allah, and his Lord is that legislation which Iblīs placed on the tongues of his allies from among the disbelievers, as Allah (ﷻ) says:

﴿اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَتَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ

سُبْحٰنَهُ عَمَّا يُشْرِكُونَ﴾

“They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Maryam; while they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him.”

[Sūrah al-Tawbah (9):31]

Worship of Shayṭān is to follow his system and his legislation by which he drags the creation to *shirk* and disbelief. Allah has warned us of this enemy with His (ﷻ) saying:

﴿الَّذِينَ آخَذُوا عَهْدَ ابْنِكُمْ بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُرْهُمُ عَدُوٌّ مُّبِينٌ ﴿٣٦﴾ وَإِن آعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Shayṭān - for indeed, he is a clear enemy to you - And that you worship Me alone? This is a straight path.”

[Sūrah Yā-Sīn (36):60-61]

Ideologies and man-made laws contradictory to the legislation of Allah are all rivals that are worshipped besides Allah. Ruling by them, loving for their sake and hating their opponents are all from major *shirk*:

﴿ أَمْ لَهُمْ شُرَكَتَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَضْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

“Or have they partners [with Allah] who have ordained for them a religion to which Allah has not consented? But had it not been for the decisive word, it would have been judged between them. And indeed, the wrongdoers will have a painful punishment.”

[Sūrah al-Shūrā (42):21]

The disbelievers who prostrate to idols are disbelievers and wicked evil doers. If they change the legislation of Allah and follow the legislation of Shayṭān, that becomes a new form of disbelief in addition to their first disbelief, as Allah (ﷻ) says:

﴿ إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا خَلَوْا عَنْ مَا وَحَّيْنَا لَهُمْ عَمَّا كَانُوا يَعْبُدُونَ مَا حَرَّمَ اللَّهُ فُجِحُوا مَا حَرَّمَ اللَّهُ يُزِيلُ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾

“Indeed, the postponing [of restriction within sacred months] is an addition to disbelief by which those who disbelieve are led [further] astray, for they make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah, and [thus] make lawful what Allah has made unlawful. The evil of their deeds have been made pleasing to them; and Allah does not guide the people who disbelieve.”

[Sūrah al-Tawbah (9):37]

5. The Categories of *Shirk*

- ***Shirk* is of two kinds: Major *shirk* and minor *shirk*.**

The first: Major *shirk*, which is to set up a partner with Allah in His *rubūbiyyah*, or His *ulūhiyyah* or His *asmā' wa ṣifāt*. This form of *shirk* removes one from the fold of Islam, renders all deeds worthless, causes one's blood and wealth to become violable and causes him to abide eternally in the Fire if he dies without repenting from it.

Moreover, major *shirk* is to direct worship, or part of it, to other than Allah, such as supplicating to other than Allah, slaughtering and vowing to other than Allah from among the inhabitants of the graves, the jinn, devils, etc; and such as supplicating to other than Allah for that which none is capable of fulfilling other than Allah, such as asking for wealth and cure, and requesting various needs and rain fall from other than Allah; and other similar statements the ignorant make at the graves of saints and righteous, or at idols of trees and stones, and the like thereof. Allah (ﷻ) says:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٦﴾﴾

“Indeed, he who associates others with Allah in worship - Allah has forbidden him Paradise, and his abode will be the Fire. And there are no helpers for the wrongdoers.”

[Sūrah al-Mā'idah (5):72]

- **From among the various kinds of major *shirk*:**

1) ***Shirk in fear***, which is to fear harm or affliction of what one dislikes from other than Allah, whether it be an idol, a *ṭāghūt*, a dead one, an absent one, from among both jinn and man. This fear is of the greatest ranks of the religion and its loftiest. So whoever directs it to other than Allah has committed major *shirk*. It is also the weapon of Shayṭān which destroys a person:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُمْ مُؤْمِنِينَ ﴿٣٦﴾﴾

“It is only Shayṭān who frightens you of his supporters. So fear them not, but fear Me, if you are indeed believers.”

[Sūrah Āli 'Imrān (3):175]

2) ***Shirk in reliance***: Reliance upon Allah in all affairs and in all states is of the greatest types of worship which must be sincerely for Allah alone. So whoever relies upon other than Allah for that which none is capable of fulfilling other than Allah, such

as reliance upon the dead, the absent, and their like, for warding off harms and acquiring benefits and provisions, has committed major *shirk*. Allah (ﷻ) says:

﴿ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴾

“And rely upon Allah if you are indeed believers.”

[Sūrah al-Mā'idah (5):23]

3) ***Shirk in love:*** The love of Allah is love that requires complete humility and complete obedience to Allah. This love must be sincere; it is impermissible to associate anyone with Him in it. So whoever loves something other than Allah (ﷻ) as he loves Allah, he has taken other than Allah as rivals to Him in love and veneration, and this is major *shirk*. Allah (ﷻ) says:

﴿ وَيَرَى النَّاسَ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).”

[Sūrah al-Baqarah (2):165]

4) ***Shirk in obedience:*** From *shirk* in obedience is obedience of scholars, rulers, leaders and governors in making permissible what Allah has made impermissible or making impermissible what Allah has made permissible. So whoever obeys them in that, he has taken them as partners with Allah in legislation, legalization and illegalization, and this is major *shirk*, as Allah (ﷻ) says:

﴿ اتَّخَذُوا أَحْبَابَهُمُ وَرَهْبَنَهُمُ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمِمَّا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ ۚ

سُبْحٰنَهُ عَمَّا يُشْرِكُونَ ﴾

“They have taken their scholars and monks as lords besides Allah, and also the Messiah, the son of Maryam. And they were not commanded except to worship one God; there is no god [worthy of worship] except Him. Exalted is He above whatever they associate with Him.”

[Sūrah al-Tawbah (9):31]

- The categories of *nifāq* (hypocrisy):

Nifāq is divided into two categories:

The first: Major *nifāq*, which is the *nifāq* of belief, by which a person displays Islam outwardly and conceals disbelief inwardly. Its beholder is a disbeliever in the lowest depths of the Fire if he dies without repenting from it. Allah (ﷻ) says:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
 دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ ﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire - and you will never find for them a helper - Except for those who repent, do righteous deeds, hold fast to Allah, and are sincere in their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward.”

[Sūrah al-Nisā’ (4):145-146]

The second: Minor *nifāq*, which is the *nifāq* of actions and the like thereof. Its beholder does not leave the fold of Islam, however he is disobedient to Allah and His Messenger, and hence must repent therefrom lest it leads him to major *nifāq*.

‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Four are the qualities which, when found in a person, make him a sheer hypocrite, and one who possesses one of them, possesses one characteristic of hypocrisy until he abandons it: When he is entrusted with something, he betrays his trust; when he speaks, he lies; when he makes an agreement, he breaks it; and when he argues, he behaves in a very imprudent, insulting manner.”¹

The second: Minor *shirk*, which is what the Legislator has designated as *shirk* while not reaching the level of major *shirk*; it diminishes *tawhīd* but does not cause one to leave the fold of Islam; it is a means to major *shirk*; the ruling of one who falls in it is the ruling of the sinners from among the *muwahhīds*; and his blood and wealth remains inviolable.

Furthermore, major *shirk* renders all deeds worthless, whereas minor *shirk* only renders the deed that is associated with it worthless.

The term of *shirk* has not been mentioned in the Qur’ān except intended as major *shirk*. On the other hand, minor *shirk* has been mentioned in the Sunnah frequently.

1 – Allah (ﷻ) says:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُفْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٦٦﴾ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 34) and Muslim (no. 58). The wording is that of Bukhārī’s.

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever hopes for the meeting with his Lord, let him do righteous work and not associate anyone in the worship of his Lord.’”

[Sūrah al-Kahf (18):110]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah the Most High and Exalted said: ‘I am the One who is most free of being in need of a partner. Whoever does anything in which he associates anyone else with Me, I shall abandon him and his *shirk*.’”¹

- **The categories of minor *shirk*:**

The first: Minor *shirk* in heart-related acts of worship, examples of which are:

- 1) Subtle *riyā'*. *Riyā'* is when a person shows-off a righteous act and beautifies it in front of people so that they glorify and praise him. It is of many types, such as showing-off with statements so that one is called a scholar or jurist; showing-off with physical actions so that one is called a worshipper, or brave or generous one; and showing-off with appearance and clothing so that one is called an ascetic. This type of *riyā'* is forbidden and renders the deed that accompanies it worthless.
- 2) A person intending by his action the *dunya* alone, such as one who fights in battle to acquire spoils of war, one who performs *hajj* to acquire money and one who seeks Islamic knowledge for the sake of a degree.
- 3) Relying on means alone. So whoever believes that the means bring benefit apart from Allah, he has fallen into major *shirk*; and whoever relies on the means while believing that Allah is the One who brings benefit and causes harm, he has fallen into minor *shirk*. What is obligatory upon a person is to execute the means with his body while relying upon Allah with his heart.
- 4) Belief in omens, which is to consider evil omens in things that are visible, in things that are heard, in certain places or in certain times, and so on. So whoever is driven by that to do something he intended to refrain from or to refrain from something he intended to do, he has believed in an evil omen and fallen into minor *shirk*. The exception to that is the good omen.

¹ Narrated by Muslim (no. 2985).

The second: Minor *shirk* in physical actions. Its types are many, examples of which are:

Shirk-based amulets; which are all those amulets that are hung on children, the sick, animals or others, to ward off affliction or to remove it. This is all major *shirk* if one believes that it brings benefit on its own apart from Allah. Whereas if one believes that Allah is the One who brings benefit and cures, but his heart is attached to it in warding off harm, then this is minor *shirk* due to his reliance on the means.

The third: Minor *shirk* in statements, which are of many types, examples of which are:

1) Swearing by other than Allah. So if one intends by it veneration of the one it swore by like one's veneration of Allah or greater, then this is major *shirk*; and if it is less than that, then it is minor *shirk*.

Ibn 'Umar (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, "Whoever swears by other than Allah has committed disbelief or *shirk*."¹

2) Associating between Allah and one of the creation with "and", such as saying, "What Allah wills and what so-and-so wills," or, "I have none other than Allah and so-and-so." This is major *shirk*; and if one believes that Allah is the Creator alone and that the creation merely undertakes the matter, then this is minor *shirk*.

Hudhayfah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, "Do not say: 'What Allah wills and so-and-so wills,' but say: 'What Allah wills, and then so-and-so wills.'"²

3) Seeking rainfall through the stars; that is to ask a star for rainfall or to attribute rainfall to the star. So whoever believes that the star itself sends rainfall without the will of Allah, then this is major *shirk*; and whoever believes that Allah sends rainfall, but makes the star a cause for the rainfall, then this is minor *shirk* because he considered a cause something that is not a cause.

¹ Authentic; narrated by Abū Dāwūd (no. 3251) and Tirmidhī (no. 1535). The wording is that of Tirmidhī's.

² Authentic; narrated by Aḥmad (no. 2354) and Abū Dāwūd (no. 4980). The wording is that of Abū Dāwūd's.

4) Among minor *shirk* is giving names that consist of slavery to other than Allah, such as ‘Abd al-Rasūl, ‘Abd al-Ka‘bah, and the like thereof.

- Minor *shirk* could be considered major *shirk* depending on what is in the heart of its beholder. So a Muslim should be cautious of *shirk* in its entirety: both the major and minor, for *shirk* is great injustice and dispraise of the Lord of the Worlds, as He (ﷻ) says:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعَلِّمُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

“And mention, when Luqman said to his son when he was advising him, ‘O my son! Do not associate anything with Allah. Indeed, *shirk* is great injustice.”

[Sūrah Luqmān (31):13]

- **Actions and statements of *shirk* or of its means:**

There are statements and actions that occur frequently, between major *shirk* and minor *shirk* depending on what is upheld by the heart of its beholder and what originates from it, which negate *tawhīd* or disturb its clarity, and of which the legislation has warned against. They include:

1) **Wearing a ring, twine and so on**, with the intent of removing affliction or warding it off. This is *shirk* because it consists of attachment to other than Allah (ﷻ).

2) **Hanging amulets on children**, whether they are of beads, bones, or writings, in order to prevent being afflicted by the evil eye. This is *shirk* because it consists of attachment to other than Allah (ﷻ).

3) **Belief in omens**, which is to see evil omens in birds, animals, individuals, places, days, colours and so on. This is *shirk* because it is attachment to other than Allah by believing in harm being afflicted by a creature who does not possess for itself the power to benefit or harm. It is from the influence and whispers of Shayṭān, and it negates reliance upon Allah.

4) **Seeking blessing from trees, stones, remnants, graves and so on**. Hence, seeking blessing, hoping for it and believing in it from these things is *shirk* because it is attachment to other than Allah in acquiring blessing.

In all of the above, if one believes that it independently has an effect apart from Allah, then it is major *shirk*; and if one believes that it is merely a cause and that it does not independently have an effect, then it is minor *shirk*.

5) **Magic**, this is something whose cause is hidden and subtle. It consists of spells, charms, words which are spoken and medications which affect the hearts and bodies, which then cause ailment, death, or separation between man and his wife; and it is satanic work. Furthermore, magic is *shirk* because it consists of attachment to other than Allah of devils, and because it consists of claiming knowledge of the unseen.

Also, among the types of magic are magic shows which are held in some theaters and displayed on television channels. Hence, it is forbidden to perform in them, watch them, spend money on them and profit from them.

Allah (ﷻ) says:

﴿وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

“Sulayman did not disbelieve, but rather the devils disbelieved, teaching men magic.”

[Sūrah al-Baqarah (2):102]

6) **Fortunetelling**, which is to claim knowledge of the unseen, such as informing about what will take place on earth by virtue of the devils. This is *shirk* because it consists of drawing near to other than Allah and claiming to share with Allah knowledge of the unseen.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever approaches a fortuneteller or soothsayer and believes what he says, has disbelieved in what was revealed to Muḥammad (ﷺ).”¹

7) **Astrology**, which is to deduce earthly events from astronomical conditions, such as belief in good or evil resulting from the rising of such-and-such star, or illnesses and deaths resulting from the emergence of such-and-such star, or the change in market prices resulting from the emergence of such-and-such star; because it consists of claiming knowledge of the unseen and attributing a partner to Allah (ﷻ).

¹ Authentic; narrated by Ḥākim (no. 15).

As for deducing religious interests from astronomy, such as figuring out the direction of the *qiblah*, then this is Islamically required. As for deducing earthly events from it for which Allah has placed signs that they are known by, such as the timings of the blowing of winds, the coming of rain, the emergence of hot and cold weather, figuring out directions, seasons and so on; then this is permissible because Allah has made for every thing a sign indicative of it:

﴿ وَعَلَّمَتِ الْوَجْهَاتِ وَالنَّجْمِ هُمْ يَهْتَدُونَ ﴾

“And landmarks, and by the stars they are [also] guided.”

[Sūrah al-Naḥl (16):16]

8) **Seeking rainfall through the stars**, which is to attribute rainfall to the rising of a star or its setting, such as saying, “it rained because of such-and-such star,” thereby attributing rainfall to the star and not to Allah. This is *shirk* because rainfall is in the hand of Allah and not in the hand of the star or anyone else.

9) **Attributing blessings to other than Allah**. Every blessing in this world and the hereafter is from Allah. So whoever attributes it to other than Him has committed disbelief and *shirk*, such as one who attributes acquiring wealth or receiving cure to so-and-so; or attributes the blessing of a safe journey when traveling by land, sea and air to the driver, navigator and pilot respectively; or attributes the blessing of acquiring blessings and warding off resentments to the efforts of the government, individuals, a particular figure, or good planning, and so on. So it is obligatory to attribute all blessings to Allah alone and to be thankful to Him for them; and whatever occurs at the hands of some of creation are merely means that may or may not succeed, and may or may not benefit.

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ ﴾

“And whatever of blessings you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.”

[Sūrah al-Naḥl (16):53]

- **Image-making is of the greatest causes of *shirk* with Allah:**

Making images of animate beings is forbidden. In fact, it is from among the major sins. Moreover, it has its drastic indecent effect on corrupting religion and morals, both in the past and present.

So in the past, image-making was the reason for the first disbelief that occurred on earth; that being the image-making of some righteous individuals among the people of Nūḥ, namely: Wadd, Suwā', Yaghūth, Ya'ūq and Nasrā, with good intent for the people to see them and be reminded of their worship thereby becoming energized for worship. Then a long time passed until they started worshipping them besides Allah. Hence, the first *shirk*-related crime on *tawḥīd* committed in the world was exclusively as a result of image-making.

As for in the present, image-making has caused the corruption of religion, the loss of morality, the spread of immorality and the elimination of noble manners, by photographing women naked and adorned and displaying them before the natural urges of men to ruin their religion and morality. This adversity has become widespread and prevalent, and it is the greatest crime committed against religion and morality. Furthermore, warding off evil takes precedence over achieving benefits, and what leads to something forbidden is itself forbidden; so how about if it is already forbidden and then leads to something forbidden? And how about when Allah has cursed image-makers? And how about when Allah has warned image-makers of the most severe punishment? And how about when the doer violates the command of Allah and His Messenger?

1 – Allah (ﷻ) says:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴾

“And whoever disobeys Allah and His Messenger and transgresses His limits, He will cast him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā' (4):14]

2 – And Ibn Mas'ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, from among the people of the Fire who will be most severely punished on the Day of Resurrection are the image-makers.”¹

¹ Agreed upon; narrated by Bukhārī (no. 5950) and Muslim (no. 2109). The wording is that of Muslim's.

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah (ﷻ) said, ‘Who is more unjust than one who tries to create something like My creation? Let them create even a smallest ant, or let them create a wheat grain or a barley grain.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 7559) and Muslim (no. 2111). The wording is that of Bukhārī’s.

6. *Bid'ah*

- **The ruling of *bid'ah*:**

Bid'ah (reprehensible innovation) is: Every statement, action or abandonment that the slave worships Allah (ﷻ) through, while there is nothing in the religion that proves its legislation.

***Bid'ah* is divided into three categories:**

The first: Belief-related *bid'ahs*, which is any belief that is contrary to what Allah and His Messenger have informed of, such as the *bid'ah* of the *mumaththilah* (those who liken Allah to His creation), the *mu'aṭṭilah* (those who deny Allah's attributes) and the *nufāt al-qadar* (those who deny Allah's pre-ordainment); the *bid'ah* of relying on the intellect apart from revelation; the *bid'ah* of the belief that saints have the authority to conduct the affairs of the universe; and the like thereof.

The second: Action-related *bid'ahs*, which is worship of Allah by other than what He has legislated. That is by innovating an act of worship that has not been legislated, or by increasing or decreasing in a legislated act of worship at a particular time that has not been specified for it, and intercession to Allah through the person of a prophet or righteous slave, and the like thereof. Moreover, among the forms of this *bid'ah* are: building structures on top of graves, making *du'a* there, building mosques on top of them, and innovative festivals and celebrations that are meant as ways of worshipping Allah.

The third: The *bid'ah* of abandonment, which is abandonment of what is permissible, or abandonment of what Allah has requested to do as a way of worshipping Allah, such as abandonment of marriage, or abandonment of eating meat or other lawful good foods.

All of these *bid'ahs* are misguidance, all of them are impermissible, and all of them are rejected and not acceptable.

1 – Allah (ﷻ) says:

﴿أَمْ لَهُمْ شُرَكَتَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

“Or have they partners with Allah who have ordained for them a religion to which Allah has not consented? Had it not been for the decisive word [gone forth already], the matter would have been concluded between them. And indeed, the wrongdoers will have a painful punishment.”

[Sūrah al-Shūrā (42):21]

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said, “He who innovates something in this matter of ours [i.e. Islam] which is not of it, will have it rejected.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2697) and Muslim (no. 1718). The wording is that of Bukhārī’s.

Fiqh of al-Walā' and al-Barā'

Al-walā' is: Loving, aiding, honouring and respecting the believers.

Al-barā' is: Distancing oneself, hating and having enmity for the disbelievers after they have been admonished and warned.

Furthermore, *al-walā'* is one of the indications of love for Allah, His religion, His messengers and His allies. On the other hand, *al-barā'* is one of the indications of dislike for falsehood and its followers. Moreover, *al-walā'* and *al-barā'* are from the greatest prerequisites of the *kalimah* of *tawhīd*, as it encompasses *tawhīd* and *īmān*, obedience and *taqwa*, and *al-walā'* and *al-barā'*.

Security will not be attained in this world and the hereafter except through *īmān* in Allah and *al-barā'* from *shirk* and its followers; and belief in the *kalimah* of *tawhīd* will not be fulfilled on earth except by fulfilling *al-walā'* for those who deserve it and *al-barā'* from those who deserve it.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ ﴾

“Your ally is none but Allah and His Messenger and those who believe - those who establish prayer and give *zakāh*, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who believe - indeed, the party of Allah - they will be the predominant.”

[Sūrah al-Mā'idah (5):55-56]

2 – And Allah (ﷻ) says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ﴾

“There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone.’”

[Sūrah al-Mumtaḥanah (60):4]

- The fundamental practical means by which *al-Walā'* and *al-Barā'* is achieved:

The *kalimah* of *tawhīd* requires *al-walā'* and *al-barā'* in the following matters:

The first: Loyalty to the believers, showcasing disloyalty to disbelievers, following the legislation of Allah, ruling by His Legislation, believing in Him and disbelieving in *ṭāghūt*.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ؕ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهٖم ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

“O you who believe, do not take the Jews and the Christians as allies. They are in fact allies of one another. And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people.”

[Sūrah al-Mā'idah (5):51]

2 – And Allah (ﷻ) says:

﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

“And whoever does not judge by what Allah has revealed - then it is they who are the disbelievers.”

[Sūrah al-Mā'idah (5):44]

The second: The testimony of *tawhīd* (there is no deity worthy of worship except Allah and Muḥammad is the Messenger of Allah). This applicably brings about *al-walā'* of a Muslim for his brother in faith. This also encompasses casting off all forms of ignorant alliances from nationalism, racism and patriotism. So a Muslim is the brother of his fellow Muslim everywhere and a Muslim country is the home of any Muslim throughout the world.

1 – Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ؕ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ؕ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٥﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakāh* and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ؕ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ ﴾

“O you who believe, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.”

[Sūrah al-Tawbah (9):23]

The third: Outwardly displaying the rites of the religion, its rulings and its etiquettes. Additionally, a Muslim should feel distinguished and proud of the Book of Allah (ﷻ) and Sunnah of His Messenger (ﷺ). Likewise, one must discard any ideology, speech, or action that violates the teachings of the Qur’ān and Sunnah, as well as unveil modern ignorance and expose its falseness so that people are not deceived by it. Allah (ﷻ) says:

﴿ قُلْ إِن صَّلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’”

[Sūrah al-An‘ām (6):162-163]

The fourth: Aiding Muslims who are in dire need in any place of the world, as a Muslim is the brother of his fellow Muslim. It is incumbent upon him to stand with him and help him financially, physically and verbally, in any country or situation.

Moreover, from amongst the greatest obligations after *tawhīd* is to help the servants of the Most Merciful whomever they are or wherever they may be. In addition to that, one must have enmity to the guardians of Shayṭān whomever they are and wherever they may be. If the Ummah does not do so, it will make itself subject to *fitnah* and great corruption. Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
 وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ
 قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

“Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.”

[Sūrah al-Anfāl (8):72]

The fifth: To stir up hope for the believers and give them glad tidings of close victory from Allah for His believing allies and abandonment of His disbelieving enemies:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِذْ مَكَانَهُمْ فِي الْأَرْضِ أُقَامُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَمَرُوا
 بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ الْأُمُورِ ﴿٤١﴾ ﴾

“And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish prayer and give *zakah* and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

[Sūrah al-Hajj (22):40-41]

The best outcome, without a doubt, will be for the righteous; and victory for Allah’s patient believing allies is coming unquestionably:

﴿ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۗ وَيَوْمَئِذٍ يُفْرِخُ الْمُؤْمِنُونَ ﴿٤٠﴾ بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤١﴾ وَعَدَّ اللَّهُ
 لَا تُخْلِفُ اللَّهُ وَعْدَهُ ۗ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٢﴾ ﴾

“To Allah belongs the command before and after. And that day the believers will rejoice; in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.”

[Sūrah al-Rūm (30):4-6]

- **The ruling of travelling to non-Muslim countries:**

There are three circumstances with respect to travelling to non-Muslim countries:

The first: Obligatory travel for the sake of giving them *da‘wah* to Islam.

The second: Permissible travel for the sake of medical treatment or business, and the like thereof.

The third: Impermissible travel, such as travelling for tourism, fun and amusement, and the like thereof. That is due to what it consists of of being subject to tribulations and danger, mixing with the disbelievers and evil-doers without necessity, and wasting time and money.

As for travelling to non-Muslim countries for the sake of studies, then it is impermissible, except if the studies are not available in Muslim countries and the Muslims are in need of this knowledge, while preserving one's religion, not being harmed for outwardly displaying one's religious rites, and remaining there to the extent of one's need, then returning.

Furthermore, if one is afflicted with such travels he must have three things: Knowledge that empowers him to give *da'wah*, *taqwa* that enables him to carry out the commands of Allah and refrain from what Allah has prohibited, and an urgent need for such travel.

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

“O you who believe, fear Allah and be with those who are true.”

[Sūrah al-Tawbah (9):119]

2 – And Bahz bin Ḥakīm narrated from his father, who narrated from his grandfather (ﷺ):

The Prophet (ﷺ) said, “Allah does not accept any deed from a *mushrik* after he becomes a Muslim, until he departs from the *mushrikūn* and joins the Muslims.”¹

• **The ruling of obtaining the nationality of a non-Muslim country:**

There are three circumstances with respect to a Muslim living in a Muslim country who wants to obtain the nationality of a non-Muslim country:

1) That his goal is to acquire some worldly benefits and nothing else. This is impermissible due to what it consists of of danger to himself, his family and his children.

¹ Good; narrated by Aḥmad (no. 20037) and Nasā'ī (no. 2568). The wording is that of Nasā'ī's.

2) That his goal is to give *da'wah*. If he possesses its means of beneficial knowledge and righteous actions, and is strong in his religion, then him remaining there for that reason is highly recommended.

3) That he is forced to do that, such as fleeing from oppression and fearing for his religion and his life. In that case, it is permissible for him to obtain the nationality of a non-Muslim country if he is capable of outwardly displaying his religion without fear. Then, when the cause comes to an end he is to return to his country. Moreover, he who obtains the nationality of a non-Muslim country, it is impermissible for him to carry out what is contrary to his religion and for him to wage war against Muslims. If he fights against Muslims, he is a sinner if he ends up killing another Muslim.

7. *Islām*

- *Islām* is: Submitting oneself to Allah through *tawḥīd*, submitting to Him through obedience and freeing oneself from *shirk* and its people.

The religion of *Islām* comprises of three levels: *Islām*, *Īmān* and *Iḥsān*, each of which has its own pillars.

- **Mankind's need for *Islām*:**

There is no happiness for mankind in this world and the hereafter except with *Islām*. Their need for it is greater than their need for food, drink and oxygen. It is the greatest blessing of Allah upon His creation.

Every person is compelled to abide by an order. Thus, he is between two movements: One that brings for him that which benefits him and the other that wards off from him that which harms him. *Islām* is the light that makes clear what will bring him benefit and what will cause him harm, and gives its followers rewards that are multiplied.

- **The Difference between *Islām*, *Īmān* and *Iḥsān*:**

1) When *Islām* and *Īmān* are mentioned alongside one another, then the meaning of *Islām* is the outward actions, which are the five pillars of *Islām*; and the meaning of *Īmān* is the internal actions, which are the six pillars of *Īmān*. When they are separated, then the meaning and ruling of one encompasses the other.

2) The scope of *Iḥsān* in and of itself is more general than that of *Īmān*, and the scope of *Īmān* is more general than that of *Islām*. *Iḥsān* has a more general scope because it encompasses *Īmān*. So the slave does not reach this level except when he achieves *Īmān*. Moreover, *Iḥsān* is more specific in regards to its people because the people of *Iḥsān* are a group from among the people of *Īmān*. Thus, every person of *Iḥsān* is a person of *Īmān* (a believer), but not vice versa.

3) *Īmān* in and of itself has a more general scope than *Islām* because it encompasses *Islām*. So the slave does not reach the level of *Īmān* unless he achieves *Islām*. Moreover, *Īmān* is more specific in regards to its people because the people of

Īmān are a group from among the people of *Islām*; they are not all of them. Thus, every person of *Īmān* (a Mu'min) is a person of *Islām* (a Muslim), but not vice versa.

- **The difference between *Islām*, *kufr* and *shirk*:**

Whoever submits to Allah alone is considered a Muslim; whoever submits to Allah along with others besides Him is considered a *mushrik*, and whoever does not submit to Allah is considered an arrogant disbeliever.

Kufr is: Denying the existence of the Lord (ﷻ) completely.

Shirk is: Disparaging the Lord of the worlds by making others besides Him a partner with Him.

Kufr is worse than *shirk* because *shirk* entails affirmation of the existence of the Lord along with affirmation of a partner with Him, whereas *kufr* is denial of the existence of the Lord altogether. However, both terms are used to refer to one another. Moreover, when both *kufr* and *shirk* are mentioned together in a verse or ḥadīth they have different meanings, but when mentioned separately one encompasses the meaning of the other. Allah (ﷻ) says:

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِم بِالْكَفْرِ ﴾

“It is not for the *mushrikūn* to maintain the mosques of Allah [while] witnessing against themselves with *kufr* (disbelief).”

[Sūrah al-Tawbah (9):17]

- **The greatest blessing:**

Islām is the greatest blessing that Allah has bestowed upon mankind and the Qur'ān is the greatest book that Allah has given to whom He has chosen from amongst His creation, as He (ﷻ) says:

﴿ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنَ اللَّهُ

ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

“Then we gave the Book as inheritance to those We have chosen of Our slaves; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by Allah’s permission. That [inheritance] is indeed a great bounty.”

[Sūrah Fāṭir (35):32]

And so Allah has divided this Ummah that He caused to inherit this Noble Book into three categories: one who wrongs himself, one who is moderate and one who is foremost in good deeds.

Those who “wrong themselves” are: Those who obey their Lord at times and disobey Him at other times, and mix good deeds with bad deeds. Allah started the verse by mentioning them first so that such people do not despair, to show Allah’s tremendous favor upon them and because they will make up most of the dwellers of Paradise.

Those who are “moderate” are: Those who fulfill the obligatory acts and refrain from the unlawful acts.

Those who are “foremost in good deeds” are: Those who fulfill the obligatory acts, refrain from the unlawful acts, and draw near to Allah by doing everything he has been ordered to do of obligatory and supererogatory acts. Allah left mentioning them in the verse till the end so that such people do not fall into self-admiration of their deeds thereby rendering them worthless, and because they will be the most deserving of entering Paradise that is mentioned right after them in the next verse. Moreover, those who wrong themselves will make up most of the dwellers of Paradise, while those who are foremost in good deeds will make up the least of them.

Allah has promised to admit all three categories into Paradise, as He (ﷻ) says:

﴿ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَأُكُلُوا فِيهَا حَرِيرًا ﴾

“[For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.”

[Sūrah Fāṭir (35):33]

8. The Pillars of *Islām*

- The pillars of *Islām* are five:

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Verily, *Islām* is built on five [pillars]: Testifying the fact that there is no deity deserving of worship except Allah, the establishment of prayer, the payment of *zakāh*, the fasting of Ramaḍān and the pilgrimage to the Sacred House.”¹

- The meaning of the testimony “There is no deity worthy of worship except Allah”:

It is for a person to acknowledge with his heart and tongue that there is no deity worthy of worship except Allah (ﷻ), to comply with that, to act upon it and to avoid other than Him of false deities:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Most Great.”

[Sūrah al-Ḥajj (22):62]

Furthermore, “There is no deity worthy of worship except Allah” comprises of negation and affirmation. The phrase “There is no deity” is negation of all deities worshipped other than Allah, and the phrase “except Allah” is affirmation of worship for Allah alone. So just like He has no partner in His Dominion, He has no partner in His worship.

Allah (ﷻ) says:

﴿قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْتَنَا اللَّهُ تَالِيًّا كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُوْتِنَا قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهُدَىٰ وَأُوتِنَا لِرَبِّ الْعَالَمِينَ﴾

﴿﴾

“Say, ‘Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him

¹ Agreed upon; narrated by Bukhārī (no. 8) and Muslim (no. 16). The wording is that of Muslim’s.

to guidance, [calling], 'Come to us.' Say, 'Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.'"

[Sūrah al-An`ām (6):71]

- **The meaning of the testimony “Muḥammad is the Messenger of Allah”:**

It is for a person to acknowledge with his heart and tongue that Muḥammad (ﷺ) is the slave and messenger of Allah sent to all of mankind; and to further act according to that by obeying the Prophet (ﷺ) in what he has commanded, believing in what he has informed us of, avoiding what he prohibited and warned against, and not worshipping Allah except by what he prescribed:

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾ ﴾

“Say, ‘Obey Allah and the Messenger.’ But if they turn away - then indeed, Allah does not like the disbelievers.”

[Sūrah Āli `Imrān (3):32]

9. *Īmān*

- *Īmān* is: To believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in *qadar*; the good and bad of it; and to act in accordance with that.

Thus, *Īmān* comprises of statement and action; the statement of the heart and tongue, and the action of the heart, tongue and limbs. It increases through obedience and decreases through disobedience.

- **The completeness of *Īmān*:**

The *Īmān* of the slave becomes complete by having knowledge of the six pillars of *Īmān*, and by observing the universal signs and Qur'ānic verses. Whenever that knowledge increases *Īmān* in Allah strengthens, the veneration of the slave for His Lord increases, his love of Him increases, acts of obedience become light for him and acts of disobedience become heavy for him.

Moreover, complete love of Allah and His Messenger necessitate the presence of what is beloved to Him, loving those things, acting upon them and spreading them.

Thus, if the Muslim loves and hates for the sake of Allah, which are both actions of the heart; and likewise gives and refrains from giving for the sake of Allah, which are both physical bodily actions; it is proof of the completeness of *Īmān* and completeness of the love of Allah (ﷻ).

1 – Allah (ﷻ) says:

﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will signs or warners be to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say, [O Muḥammad], ‘If you should love Allah, then follow me, so Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.’”

[Sūrah Āli ‘Imrān (3):31]

3 – And Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمَاتُونَ الزَّكَاةَ وَيُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer and spend from what We have provided them. Those are truly the believers. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

- The levels of *Īmān*:

Īmān has a taste, sweetness and essence to it.

1) As for the taste of *Īmān*, the Prophet (ﷺ) clarified it when he said:

“He has relished the taste of *Īmān* who is pleased with Allah as his Lord, Islam as his religion and Muḥammad as the messenger [of Allah].”¹

2) As for the sweetness of *Īmān*, the Prophet (ﷺ) clarified it when he said:

“Whoever possesses the following three qualities will find the sweetness of *Īmān*: The one whom Allah and His Messenger are dearer to him than anything else, the one who loves a person solely for Allah’s sake and the one who hates to revert to disbelief as he hates being thrown into the fire.”²

3) As for the essence of *Īmān*, it is achieved by one who has complete conviction, understands the essence of the religion, and carries out religious efforts through worship and *da‘wah*; migration and aiding; *jihād* and spending; truthfulness and patience; and generosity and refrainment.

Furthermore, one does not reach the essence of *Īmān* until he realizes that what has afflicted him would not have missed him and what has missed him would not have afflicted him.

¹ Narrated by Muslim (no. 34).

² Agreed Agreed upon; narrated by Bukhārī (no. 16) and Muslim (no. 43). The wording is that of Bukhārī’s.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّت قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٤﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمَاتُونَ الزَّكَاةَ وَيُبْقُونَ ﴿٢٥﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٢٦﴾ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer and spend from what We have provided them. Those are truly the believers. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

2 – And Allah (ﷻ) says:

﴿ وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٧٤﴾ ﴾

“But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿١٥﴾ ﴾

“The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.”

[Sūrah al-Hujurāt (49):15]

- The highest level of *Īmān*:

Īmān has an expression, form, taste, sweetness and essence. The highest level of *Īmān* is certainty because it is belief without any hesitation or doubt. This means that the certainty that you have of what is unseen and of the reality that you witness in front of you are both the same. Thus, you worship Allah as if you see Him, and this is the station of *Ihsān*.

So if whatever Allah has informed you about regarding the unseen, with respect to Allah, His names and attributes, His angels, His books, His messengers, the Last Day and *qadar*; is at the level of certainty of what you witness, then this is complete and true conviction.

And it is through patience and certainty that leadership in the religion is attained, as He (ﷻ) says:

﴿ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ ﴾

“And We made from among them leaders guiding by Our command when they were patient, and [when] they were certain of Our signs.”

[Sūrah al-Sajdah (32):24]

10. From the Branches of *Īmān*

- The branches of *Īmān* are many. They encompass good statements, physical bodily actions and heart-related actions.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “*Īmān* has over seventy branches - or over sixty branches - the uppermost of which is the declaration: ‘There is no deity worthy of worship except Allah,’ and the least of which is the removal of a harmful object from the road; and modesty is a branch of *Īmān*.”¹

- **Love of the Messenger (ﷺ):**

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “None of you has believed [i.e. attained true *Īmān*] until I am dearer to him than his father, son and all of mankind.”²

- **Love of the Anṣār:**

Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A sign of *Īmān* is love of the Anṣār, and a sign of hypocrisy is hatred for them.”³

- **Love of the believers:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “You will not enter Paradise until you believe, and you shall not believe [i.e. attain true *Īmān*] until you love one another. May I inform you of something, if you do it, you would love each other? Spread greetings amongst yourselves.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 9) and Muslim (no. 35). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 15) and Muslim (no. 44). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 17) and Muslim (no. 74). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 54).

- **Love of one’s fellow Muslim brother:**

Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None of you has believed [i.e. attained true *īmān*] until he loves for his fellow Muslim brother what he loves for himself.”¹

- **Honoring one’s neighbor and guest, and remaining silent except to speak good:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever believes in Allah and the Last Day, let him speak good or remain silent; whoever believes in Allah and the Last Day, let him honor his neighbour; and whoever believes in Allah and the Last Day, let him honor his guest.”²

- **Enjoining the good and forbidding the evil:**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whosoever of you sees an evil, let him change it with his hand; if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of *īmān*.”³

- **Sincere advice:**

Tamīm al-Dārī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The religion is sincere advice.” We said, “To whom?” He said, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 13) and Muslim (no. 45). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 6018) and Muslim (no. 47). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 49).

⁴ Narrated by Muslim (no. 55).

11. The Pillars of *Īmān*

- **The Pillars of *Īmān* are six:** They are the ones mentioned in the ḥadīth of Jibrīl (ﷺ) when he asked the Prophet (ﷺ) about *Īmān*. So he (ﷺ) said:

“[It is] to believe in Allah, His angels, His Books, His messengers, the Last Day, and to believe in the good and bad of *qadar*.”¹

- **The strong connection of *Īmān*:**

The connection of *Īmān* is the greatest kind of connection of all. Due to the strength of its connection it has connected the Creator with the creation, the heavens with the earth, the Ummah with its great Messenger, the descendants of Ādam on earth with each other, the descendants of Ādam with the angels, the descendants of Ādam with the jinn, and finally, this worldly life with the hereafter.

Because of this connection Allah created the heavens, the earth and all that is therein; as well as Paradise and Hellfire. Also, because of it Allah has been the ally of the believers. And finally, because of it Allah sent the messengers, revealed the books and legislated fighting *jihād* for His sake.

1 – Allah (ﷻ) says:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, and establish prayer, and give *zakāh*, and obey Allah and His Messenger. They are those whom Allah will have mercy upon. Indeed, Allah is Exalted in Might and Wise.”

[Sūrah al-Tawbah (9):71]

2 – And Allah (ﷻ) says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾﴾

¹ Narrated by Muslim (no. 8).

“Allah is the ally of those who believe; He brings them out of darkneses into light. But as for those who disbelieve, their allies are *tāghūt* (false gods); they bring them out of light into darkneses. Those are the dwellers of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):257]

Now is the time to explain the six pillars of *Īmān* in detail.

1. *Īmān* in Allah

- ***Īmān* in Allah consists of four matters:**

The first: *Īmān* in the existence of Allah (ﷻ).

Allah created all of mankind to have *Īmān* in their Creator, as He (ﷻ) says:

﴿ فَأَوْرَثَ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

“So direct your face toward the religion, inclining to truth. [Adhere to] the disposition of Allah upon which He has created all people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”

[Sūrah al-Rūm (30):30]

- Human intellect has proven that this universe has a Creator, for indeed all of creation, from its beginning and afterwards, must have a Creator that brought it into existence. A part of creation cannot bring itself into existence by itself, nor can it be created by chance. This leads one to realize that there is a Creator, and He is Allah, the Lord of the Worlds, as He (ﷻ) says:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾

“Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.”

[Sūrah al-Ṭūr (52):35-36]

- One’s senses also prove the existence of Allah (ﷻ), for we witness the alternating of the day and night, provision for every human and animal, and the management of the affairs of all creation; all of which prove His existence by clear-cut evidences (ﷻ):

﴿ يُغَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

“Allah alternates the night and the day. Indeed, in that is a lesson for those who have vision.”

[Sūrah al-Nūr (24):44]

And Allah has supported His messengers and prophets by sending them with signs and miracles that their people either saw or heard.

These are affairs that are beyond human capacity and Allah used them to bestow victory on His messengers and aid them by them. This is clear-cut evidence for the existence of a Sender, who is none other than Allah (ﷻ). For example, Allah made the fire cold and safe for Ibrāhīm (ﷺ), split the sea for Mūsā (ﷺ), brought the dead back to life for ʿĪsā (ﷺ) and split the moon for Muḥammad (ﷺ). So there is no doubt of His existence:

﴿ قَالَتْ رُسُلُهُمْ أَلِيَّ اللَّهِ شَيْءٌ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ ﴾

“Their messengers said, ‘Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins.’”

[Sūrah Ibrāhīm (14):10]

How many has Allah answered from those who call upon Him? How many has He given to those who asked of Him? How many has He relieved from anguish? This, without a doubt, proves His existence, knowledge and ability (ﷻ).

1 – Allah (ﷻ) says:

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِئَةِ مِنَ الْمَلَائِكَةِ مُرَدِّينَ ﴾

“[Remember] when you asked help of your Lord, and He answered you, ‘Indeed, I will reinforce you with a thousand from the angels, following one another.’”

[Sūrah al-Anfāl (8):9]

2 – And Allah (ﷻ) says:

﴿ وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَءَاتَيْنَاهُ

أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ ﴿٨٤﴾

“And [mention] Ayyūb, when he called on his Lord, ‘Indeed, adversity has touched me, and you are the Most Merciful of the merciful.’ So We responded to him and removed what afflicted him of adversity. And We gave him back his family and the like thereof with them, as mercy from Us and a reminder for the worshippers [of Allah].”

[Sūrah al-Anbiyā’ (21):83-84]

- Legislation also proves the existence of Allah (ﷻ), for the great and just rulings that comprise of what benefits the creation, and which He has revealed to His prophets and messengers in His books; is evidence that these rulings are from a Wise, Omnipotent Lord, that knows what is beneficial for His slaves.

The second: *Īmān* that Allah alone is the Lord, without any partners.

The Lord who deserved to be worshipped is the King within Whose Hand is the sovereignty. All affairs and creation belong to Him. So there is no Creator or Sovereign except Allah, and indeed all affairs belong to Him alone, the creation is His creation, the sovereignty is His sovereignty and the command is His command. He is the All Mighty and the Most Merciful, the Self-Sufficient and the Praiseworthy, the All Knowing and the All Powerful. He showers His mercy upon those who seek His mercy, forgives those who seek His forgiveness, gives when asked, answers when called upon and does whatever He wills. He is the Ever Living and the Sustainer who is never overtaken by drowsiness or sleep. To Him alone belongs the dominion of the heavens and the earth, to Him belongs everything in the heavens and the earth, to Him belong the treasures of the heavens and the earth, to Him belong the unseen matters of the heavens and the earth and to Him belong the troops of the heavens and the earth.

1 – Allah (ﷻ) says:

﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ الْهَارَ يُطَلِّبُهُ حَشِيئًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾﴾

“Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.”

[Sūrah al-A‘rāf (7):54]

2 – And Allah (ﷻ) says:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾﴾

“To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.”

[Sūrah al-Mā‘idah (5):120]

Thus, we know and have full conviction that Allah (ﷻ) is the Lord who created all the creatures, brought about all forms of creation, fashioned all that exists and created the heavens and the earth:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ ﴿٢٠٠﴾﴾

“That is Allah, your Lord, so worship Him. Then will you not remember?”

[Sūrah Yūnus (10):3]

He (ﷻ) created the sun and the moon, the day and the night, water and plants, man and animal, soil, the mountains, and the seas:

﴿الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾



“He to whom belongs the dominion of the heavens and the earth, and who has not taken a son and has not had a partner in dominion, and has created each thing and determined it with [precise] determination.”

[Sūrah al-Furqān (25):2]

- Allah has created everything with his Own ability. He does not have any adviser, consultant or assistant. Glory be to Him, the Lord, the One, the Dominant. He rose above the throne by His mercy, holds the heavens and the earth by His ability, flattened the earth by His will, created all things by His will and subdued His slaves by His strength. He is the Lord of the east and the west. There is no deity worthy of worship except Him, the Ever Living, the Sustainer:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١﴾ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ

﴿الْخَاسِرُونَ ﴿٢﴾﴾

“Allah is the Creator of all things, and He is the Disposer of affairs over all things. To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is they who are the losers.”

[Sūrah al-Zumar (39):62]

We also know and have full conviction that Allah (ﷻ) is the Lord and is Able to do all things, encompassing all matters, Owner of everything, Knowledgeable of all things and Dominant over everything. Heads are humbled due to His greatness, voices are stilled in fear of Him, the mighty are humbled due to His might. Vision perceives Him not, but He perceives all vision. He is the Subtle One and the Most Aware. He does what He pleases and decrees whatever He wills:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿١﴾﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

- He knows of all matters in the heavens and upon earth, and knows of the world of the unseen and the witnessed. He is the Most Great, the Most Exalted. He knows the

weight of mountains, the measure of the seas, the number of drops from rainfall, the number of leaves on trees, the number of grains of sand, what the darkness conceals, and what the night time covers in darkness and what the daytime shines forth upon:

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَحْرِ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي

﴿ طَلَمْتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry thing but that it is [written] in a clear record.”

[Sūrah al-An`ām (6):59]

- We further know and have full conviction that every day Allah (ﷻ) is bringing about a matter. Nothing is hidden from Him in the heavens and earth. He controls all affairs, sends the winds, brings forth the rain and gives life to the earth after its lifelessness. He honors whom He wills and He degrades whom He wills. He gives life and causes death. He gives and restrains from giving, and raises the ranks of some and brings down others:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ

﴿ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ

﴿ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli `Imrān (3):26-27]

- We also know and have full conviction that the treasures of all things are with Allah alone, and that the treasures within the heavens and the earth all belong to Allah alone. In fact, the treasures of everything in existence belong to Allah: The treasures of water, plants, air, minerals, health, safety, blessings, punishment, mercy, guidance, strength and honor; all of these and others are with Allah and in His Hand alone:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢٨﴾

“And there is not a thing but that with Us are its treasures, and We do not send it down except according to a known measure.”

[Sūrah al-Hijr (15):21]

Thus, if we know that and have full conviction of Allah’s ability, greatness, strength, grandeur, sovereignty, treasures, mercy and Oneness; the hearts would draw nearer to Him, the chests would open to His worship, the limbs would submit to His obedience, and the tongues would be in constant remembrance of Him through reverence, glorification, exaltation and praise. So do not ask of anyone except Him, do not beseech anyone except Him, do not truly rely upon anyone other than Him, do not fear anyone but Him and do not worship anything other than Him:

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٢١﴾﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An‘ām (6):102]

The third: *Īmān* in His servitude (﴿﴾).

We know and have full conviction that Allah alone is the true deity Who has no partners and that He alone is the One who deserves to be worshipped. So He is the Lord of the worlds, and we worship Him with what He has legislated with complete humbleness, love and reverence for Him. Just as we have humbled to His Lordship in creation and maintenance, we must humble to His servitude in commandment and legislation.

We also know and have full conviction that just as He is One in His Lordship without any partner, He is also One in His servitude without any partner. So we worship Him alone without any partner, and stay away from worship of everything besides Him:

﴿وَاللَّهُ إِلَهٌ وَاحِدٌ ۚ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢١٦﴾﴾

“And your god is one God. There is no deity worthy of worship except Him, the Entirely Merciful, the Especially Merciful.”

[Sūrah al-Baqarah (2):163]

So Allah (﴿﴾) is the true deity, and the servitude of anything worshipped other than Him is false, as well as their worship:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٢٠﴾﴾

“That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

[Sūrah al-Ḥajj (22):62]

The Fourth: *Imān* in His Names and Attributes.

This means understanding, memorizing and acknowledging them, using them as a means of worshipping Allah and acting in accordance to them.

Thus, knowledge of Allah’s Attributes pertaining to His grandeur, glory and majesty, fill the hearts of the slaves with reverence and awe for Him. Knowledge of the Attributes pertaining to honor, strength, ability and omnipotence, fill the hearts with humbleness and submissiveness to Him. Knowledge of the Attributes pertaining to mercy, beneficence, kindness and generosity, fill the hearts with love of Allah, as well as desire and craving for Allah’s bounties, kindness and generosity. Knowledge of the Attributes pertaining to knowledge and encompassment necessitate for the slave to be aware of Allah’s constant observance of him in all his movements and situations. Finally, knowledge of all these attributes necessitate for the slave to have reverence, love, desire, delight, reliance and nearness to Him by worship of Him alone without any partner.

- We also affirm for Allah what He has affirmed for Himself or what His Messenger (ﷺ) has affirmed for Him in regards to His most beautiful Names and lofty Attributes. Likewise, we negate from Him what He has negated from Himself or what His Messenger (ﷺ) negated from Him. We also believe in Allah’s Names and Attributes, and that which they indicate of meanings and effects. So, for example, we believe that Allah is the Most Merciful. This means that He is the possessor of mercy. From the effects of this name is that He has mercy upon whom He wills. And the same can be said with the rest of His Names and Attributes.

We affirm all of that for Him in a manner that is befitting to His Majesty (ﷻ), without changing their meaning, without negating them, without specifying the exact nature of them and without resembling them to the creation, based on what He (ﷻ) says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٤٢﴾﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Sūrah al-Shūrā (42):11]

- We further know and have full conviction that to Allah alone belong the most beautiful Names and lofty Attributes, and we invoke Him with them:

1 – Allah (ﷻ) says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾﴾

“And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.”

[Sūrah al-A‘rāf (7):180]

2 – And Abu Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah has ninety-nine names, i.e. one-hundred minus one; whoever enumerates them will go to Paradise.”¹

- **The fundamental principles of *Īmān* in Allah’s Names and Attributes:**

Īmān in Allah’s Names and Attributes are built upon three fundamental principles:

The first: Exalting the Creator (ﷻ) from any similarity to the creation in His Essence, Names, Attributes and Actions.

The second: Having *Īmān* in what Allah has described for Himself or what His Messenger (ﷺ) described for Him of Names and Attributes.

The third: Cutting off any desire to try to specify the exact nature of Allah’s Names, Attributes and Actions. Just as we do not know the exact nature of His Essence, we also do not know of the exact nature of His Names, Attributes and Actions, as He (ﷻ) says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿٤٢﴾﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.”

[Sūrah al-Shūrā (42):11]

- **The categories of Allah’s most beautiful Names:**

Allah’s most beautiful Names are divided into two categories:

¹ Agreed upon; narrated by Bukhārī (no. 7392) and Muslim (no. 2677).

The first: What Allah is named with singlehandedly or coupled with another name, which is with most of the Names, such as al-Samī' (The All Hearing), al-Baṣīr (The All Seeing), al-Qawiyy (The Strong), etc.

The second: What is not referred to the Lord singlehandedly, but rather coupled with its opposite, because perfection is in coupling the two names together, such as al-Muqaddim (The One Who Brings Forth) and al-Mu'akhhir (The One Who Puts Back), al-Qābiḍ (The Withholder) and al-Bāsiṭ (The Granter of Ample Provision), and the like thereof. So they take the course of one Name, and thus are not mentioned except when coupled together.

- **The categories of the meanings of Allah's most beautiful Names:**

Allah's most beautiful Names, from the perspective of their meanings, are six categories:

The first: The Names that indicate Allah's Essence and His Divinity, such as: Allah, al-Ilāh (The God), al-Wāḥid (The One), al-Aḥad (The One), al-Ḥaqq (The Truth), al-Ḥayy (The Ever-Living), al-Qayyūm (The Self-Subsisting), al-Awwal (The First), al-Ākhir (The Last), al-Zāhir (The Manifest), al-Bāṭin (The Hidden), and the like thereof of the most beautiful Names.

The second: The Names that indicate dominion and power, such as: Al-Malik (The Sovereign), al-'Azīz (The Exalted in Might), al-Jabbār (The Compeller), al-Muḥaymin (The Overseer), al-Qaḥḥār (The Dominant), al-Qādir (The Mighty), al-Qawiyy (The Strong), al-Muqaddim (The One Who Brings Forth) and al-Mu'akhhir (The One Who Puts Back), and the like thereof.

The third: The Names that indicate creating, originating and providing, such as: Al-Khāliq (The Creator), al-Bāri' (The Maker), al-Muṣawwir (The Fashioner), al-Razzāq, (The Provider), al-Waḥḥāb (The Bestower), al-Karīm (The Most Bounteous), al-Barr (The Source of All Goodness), al-Muqīt (The Sustainer), and the like thereof.

The fourth: The Names that indicate knowledge and encompassment, such as: Al-Samī' (The All Hearing), al-Baṣīr (The All Seeing), al-'Alīm (The All Knowing), al-Khabīr (The Aware), al-Raqīb (The Watchful), al-Shahīd (The Witness), al-Ḥafīz (The Preserver), al-Muḥīṭ (The All Pervading), and the like thereof.

The fifth: The Names that indicate kindness, mercy and forgiveness, such as:

Al-Rabb (The Lord), al-Raḥmān (The Most Compassionate), al-Raḥīm (The Most Merciful), al-Ra’ūf (The Most Kind), al-Ḥalīm (The Forebearing), al-Ḥamīd (The Praiseworthy), al-Shakūr (The Appreciative), al-Wadūd (The Loving), al-Wafī (The Guardian), al-Naṣīr (The Helper), al-Qarīb (The Near), al-Mujīb (The Responsive), al-‘Afuw (The Pardoner), al-Ghafūr (The Forgiver), al-Tawwāb (The Acceptor of Repentance), and the like thereof.

The sixth: The Names that indicate guidance and making manifest, such as:

Al-Hādī (The Guide), al-Mubīn (The Manifest), al-Wakīl (The Trustee), al-Kafīl (The Surety), and the like thereof.

So to Allah (ﷻ) belong the most beautiful Names, lofty Attributes, praiseworthy Actions and the highest Description in the heavens and earth.

Finally, all of Allah’s most beautiful Names are one in indicating His Essence, but numerous in meanings and attributes:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ طَهُ الْأَسْمَاءُ الْحُسْنَى﴾

“Allah - there is no deity worthy of worship except Him. To Him belong the best Names.”

[Sūrah Ṭāhā (20):8]

Allah's Most Beautiful Names

Allah (ﷻ)'s Names are indicative of the Attributes of His perfectness. They are derived from His Attributes and, thus, they are Names and they are Attributes, because of which they are beautiful. Furthermore, knowledge of Allah's Names and Attributes is one of the most noble, great, lofty and obligatory forms of knowledge.

From amongst Allah (ﷻ)'s Names are:

Allah: He is the deity and focus of worship who the creation worship, love, revere, humble to and seek His aid during times of need.

Al-Raḥmān, al-Raḥīm (The Most Merciful): His mercy has encompassed all things and has reached all of creation.

Al-Malik (The King): He owns all of creation in the world above and the world below.

Al-Mālik (The Possessor): He has possessed all kingdoms, kings and slaves.

Al-Malik (The Sovereign): He executes all affairs in His dominion. In His Hand is all sovereignty, and He gives and takes from it whom He wills.

Al-Quddūs (The Holy): He is exalted from any form of fault or diminishment. He is only described with the most perfect attributes.

Al-Salām (The Provider of Peace): He is free of any faults, shortcomings and deficiencies. In His Hand is peace and from Him comes peace.

Al-Mu'min (The Bestower of Security): He is the One who has granted security to His creation from wronging from. He created safety and security, and bestows it upon whom He wills.

Al-Muhaymin (The Overseer): He is witness over what the creation do, the All Capable who nothing is hidden from and nothing is impossible for.

Al-'Azīz (The Exalted in Might): To Him belongs all honor and glory. So He is the Exalted in Might who none can crave for His Excellency, the Most Powerful who none

can overcome, and the Most Strong and Severe who all creation has humbly submitted to.

Al-Jabbār (The Compeller): He is high above His creation, subduing them to that which He wills, Possessor of omnipotence and greatness that sets straight His slaves and rectifies their affairs.

Al-Mutakabbir (The Superior): He is the One who has surpassed all attributes of the creation, so there is none like Him, who is far from any form of evil and injustice.

Al-Kabīr (The Great): Everything other than Him is small and all manifestations of grandeur in the heavens and earth belong to Him.

Al-Khāliq (The Creator): He initiated the creation without any previous example, who has created all things alone without any partner. He created all things and creates all things with His ability whenever He wants, and how He wants.

Al-Khallāq (The All Creator): He created and continues to create all things with His ability, whenever He wants and however He wants.

Al-Bāri' (The Maker): He made the creation and brought it all into existence with His ability. He distinguished some over others and made them innocent (free of sin).

Al-Muṣawwir (The Fashioner): He fashioned creation in different forms, of tallness and shortness, big and small, and in different sizes, colours and shapes.

Al-Wahhāb (The Bestower): He is generous in what He constantly bestows of gifts and blessings, and bestows what He wills for whom He wills.

Al-Razzāq (The All Providing): He encompassed all of creation with provision. All of creation consumes from His provision and reside in His dominion.

Al-Rāziq (The Provider): He created all forms or provisions and conveyed it to His creation by His favour and ability.

Al-Ghafūr (The Forgiver), al-Ghaffār (The All Forgiving): He is known for His forgiveness, pardoning and remission, due to His complete mercy with His creation.

Al-Ghāfir (The Forgiving): He conceals the sins of His slaves. His forgiveness is All encompassing, who has opened the doors of His forgiveness for His creation.

Al-Qāhir (The Omnipotent): He is high above and dominant over His slaves. All of creation have humbled themselves to Him, and the mighty have submit to Him.

Al-Qahhār (The Dominant): He has subjugated all of creation to that which He wills. So He is the Omnipotent, and all besides Him are overcome by Him.

Al-Fattāḥ (The Opener): He judges between His slaves with truth and justice. He opens for them the doors of mercy and provision. He aids His believing slaves, and alone has the keys of the unseen.

Al-‘Alīm (The All Knowing): Nothing is hidden from Him. He has knowledge of all secrets and concealed things. He has knowledge of what is manifest and what is hidden, what is said and what is done, and what is unseen and what is witnessed. He is the All Knower of the unseen and has knowledge of everything.

Al-Majīd (The Glorious One): He is glorified through His actions, and the creation glorifies Him because of His greatness. So He is praised over His glory, grandeur, excellence, Names and Attributes.

Al-Rabb (The Lord): He is the Owner and the Controller of affairs, the Lord of all lords and the Owner of all of creation. He fosters His creation and upholds their affairs in this world and the hereafter. There is no deity worthy of worship except Him and there is no Lord besides Him.

Al-‘Azīm (The Great One): He is the Possessor of grandeur and majesty in His Essence, Names and Attributes, as well as in His dominion and sovereignty.

Al-Wāsi‘ (The All Embracing): His mercy and knowledge have encompassed everything, and His provision has encompassed all of creation. He is vast in grandeur, dominion and sovereignty, as well as in bounty and kindness.

Al-Karīm (The Generous): To Him belong a tremendous measure, and plentiful and constant good. He is exalted from imperfection and shortcomings.

Al-Akrām (The Most Bounteous): He has encompassed all with His blessings, favours and kindness. Giving is more beloved to Him than withholding.

Al-Wadūd (The Loving): The One who loves those who obey Him and turn to Him from among His slaves. He praises them and bestows His kindness upon them and upon others. He shows love to His creation through His blessings.

Al-Muqīt (The Sustainer): He preserves all things and sustains them. He provides sustenance to His creation.

Al-Shakūr (The Rewarder of Gratitude): He multiplies the reward of good deeds, wipes out bad deeds and raises the ranks (of His slaves).

Al-Shākīr (The Appreciative): He is appreciative of even the smallest of good deeds, rewarding abundantly for them. He bestows abundant bounties and is appreciative of even the slightest of gratitude.

Al-Laḥīf (The Subtle One): Nothing is hidden from Him. He is the Source of all goodness for His slaves and is gentle with them in ways they do not know. He is Subtle who no vision perceives, but He perceives all vision.

Al-Ḥalīm (The Forebearing): He is not hasty in punishing His slaves on account of their sins. Rather, He grants them respite so that they may repent.

Al-Khabīr (The Aware): Nothing is hidden from Him from the affairs of His creation; not anything moving or remaining still, talking or remaining silent, small or large and manifest or hidden.

Al-Ḥafīz (The Preserver): He preserves what He creates and His knowledge encompasses everything.

Al-Ḥāfīz (The Protector): He protects the deeds of His slaves, protects His allies from falling into sins. Nothing of that which He protects is hidden from Him.

Al-Samī' (The All Hearing): He hears all sounds and His hearing encompasses all sounds. He does not become busied with hearing one sound from hearing another in spite of the difference in languages and needs. Private and public matters are the same to Him, as well as that which is near and distant.

Al-Baṣīr (The All Seeing): He sees all things. He is All Knowing of the needs and actions of His slaves, of those who deserve guidance and those who deserve misguidance. Nothing is distant from Him, nothing is hidden from Him and nothing by-passes Him.

Al-‘Alī, al-A‘lā, al-Muta‘āl (The Most High): He is the possessor of highness and loftiness. All things are under His subjugation and authority. So He is the Most Magnificent of which nothing is grander, the Most High of which nothing is higher, and the Greatest of which nothing is greater.

Al-Ḥakīm (The Most Wise): He places things in their appropriate places through His wisdom and justice. He is the Most Wise in His creation and command, the Most Wise in His speech and actions, and the Most Wise in His reward and punishment.

Al-Ḥakam, al-Ḥākīm (The Ruler): He rules over His dominion, the seen and unseen of it. The ruling is sanctioned for Him. He does not wrong or do injustice to anyone.

Al-Ḥayy (The Ever Living): He does not die. He will remain forever, and death and extinction are not conceivable for Him.

Al-Qayyūm (The Self Subsisting): He is self subsisting, and as such, is not in need of anyone. He sustains other than Him and is in charge of the affairs of all creation. He is the Ever Living, the Self Subsisting that cannot be overcome by weariness or sleep.

Al-Wāḥid, al-Aḥad (The One): He is the One who has combined all forms of perfection in Himself, who none shares with Him in that.

Al-Ḥāsib, al-Ḥasīb (The Reckoner): He is the Sufficient for His slaves, of whom they can never be self-sufficient of. He will hold His slaves to account.

Al-Shahīd (The Witness): He is well-aware of all things and His knowledge encompasses everything. He witnesses for and against what His slaves do.

Al-Qawiyy (The Strong): He has complete strength and none can overcome Him. Nothing that tries to escape can by-pass Him. He is The Strong who has subjugated every strong one.

Al-Matīn (The Firm One): He is supremely powerful and His strength does not cut off. He has absolute strength of which there is no end.

Al-Wafī (The Guardian): He is the One who possesses controlling the affairs in His great dominion.

Al-Mawlā (The Supporter): He loves, aids and assists His believing slaves.

Al-Ḥamīd (The Praiseworthy): He is the One who deserves to be praised. He is praiseworthy over His Names and Attributes, as well as His actions and speech. He is praiseworthy over His kindness, legislation and decree, as well as His reward and punishment. He is the Praiseworthy who shows gratitude to His slaves for every atom's weight of good.

Al-Ṣamad (The Eternal): He has reached perfection in His sovereignty, greatness and generosity. He is turned to for fulfilling needs alone without any partner.

Al-Qadīr, al-Qādir, al-Muqtadir (The Mighty): He has complete ability. He is the Mighty whom nothing is impossible for and whom nothing can by-pass. He has the most complete, everlasting and comprehensive abilities. He is the Mighty who has created ability in every capable one.

Al-Wakīl (The Trustee): He carries out the affairs of all the creation in the world above and the world below.

Al-Kafil (The Surety): He preserves everything and watches over every soul. He is in charge of the provisions of all creation and protects their interests. He provides sustenance for all of His creation.

Al-Ghanī (The Self Sufficient): He is self sufficient of the creation, the Self Sufficient whose treasures do not ever decrease even an atom's weight.

Al-Ḥaqq (The Truth): There is no doubt or uncertainty whatsoever in His existence and He is not hidden from His creation.

Al-Mubīn (The Manifest): He is manifest to all insights and has made clear to His creation the paths of salvation in this world and for the hereafter.

Al-Nūr (The Light): He has illuminated the heavens and earth, and has illuminated the hearts of the believers with knowledge of Him and belief in Him.

Dhu al-Jalāl wal-Ikrām (The Owner of Majesty and Honor): He is the One who solely deserves to be feared and praised. He is the possessor of might and glory, as well as the possessor of mercy and perfection.

Al-Barr (The Source of All Goodness): He is merciful with His slaves, sympathetic with them and abundant in His favors upon them.

Al-Tawwāb (The Acceptor of Repentance): He is the One who accepts the repentance of those who repent and forgives the sins of those who return to Him. He created repentance and accepts it from His slaves.

Al-‘Afuw (The Pardoner): His pardon encompasses whatever His slaves may commit of sins, particularly with repentance and seeking His forgiveness.

Al-Ra’ūf (The Most Kind): He is kind, merciful and gentle with His entire creation.

Al-Awwal (The First): Nothing precedes Him.

Al-Ākhir (The Last): Nothing succeeds Him.

Al-Zāhir (The Manifest): Nothing is above Him.

Al-Bāṭin (The Hidden): Nothing is beyond Him.

Al-Wārith (The Inheritor): He is the One Who will remain after His creation ceases to exist, and all things will return to Him. He is the Ever Living Who will never die.

Al-Muḥīṭ (The All Pervading): He encompasses everything there is to be encompassed and His ability encompasses His entire creation. So they are not able to by-pass Him or flee from Him. He has encompassed everything in knowledge and has enumerated everything in number.

Al-Qarīb (The Near): He is near to everything. He is near to those who call upon Him, as well as those who draw close to Him through various forms of obedience and righteousness.

Al-Hādī (The Guide): He is the One who guides His creation to that which brings them benefit. He is the One who guides His creation to all forms of good, making clear to them the path of truth from falsehood.

Al-Badī' (The Originator): He has no equivalent and no counterpart. He created all of creation without any previous example.

Al-Fāṭir (The Creator): He created all created things and originated the heavens and the earth which were previously non-existent.

Al-Kāfi (The Sufficient One): He has sufficed His slaves with whatever they need and require.

Al-Ghālib (The Predominant): He is forever dominant over everything and everyone. No one can defer or prevent what He has decreed to occur. There can be no one to defer His decree, nor anyone to criticize His judgment.

Al-Nāṣir, Al-Naṣīr (The Helper): He helps His messengers and their followers against their enemies. In His Hand is victory, alone without any partner.

Al-Musta'ān (The One Called upon for Help): He does not seek assistance, rather His assistance is sought. His allies and enemies ask of Him, and He gives to both. There is no might or power except with Allah.

Dhu al-Ma'ārij (The Owner of Ascension): He is the One whom the angels ascend to, as well as the Spirit. All righteous actions and pure speech rise up to Him.

Dhu al-Ṭawl (The Owner of Abundance): He spreads forth His favors and blessings upon His creation at all times and all places.

Dhu al-Faḍl (The Possessor of Great Bounty): He owns everything and bestows His bounty upon His slaves in various forms of blessings that cannot be counted nor enumerated.

Al-Rafīq (The Most Kind): He loves kindness and its people. He is kind, merciful and gentle with His slaves.

Al-Jamīl (The Most Beautiful): He is beautiful in His Essence, Names, Attributes and Actions. He created beauty in every beautiful thing.

Al-Ṭayyib (The Pure): He is exalted from all forms of deficiencies, shortcomings and faults. He is pure and created pureness found in every pure thing.

Al-Shāfi (The Curer): He cures all forms of epidemics, diseases and disabilities on His Own without any partner. He created the cure in every medicine.

Al-Subbūh (The Venerated and Perfect): He is exalted from all forms of shortcomings and deficiencies. The seven heavens, the earth, along with their inhabitants glorify Him. All in existence glorify Him with ample praise due to what He has of beautiful Names and lofty Attributes.

Al-Witr (The One): He is the One and Only, who has no partner, no equivalent and no counterpart. He loves *al-witr* (the odd-numbered) in deeds and acts of obedience.

Al-Dayyān (The Judge): He holds His slaves accountable and rewards them accordingly. He rules between them on the Day of Judgment.

Al-Muqaddim (The One Who Brings Forth), al-Muakhkhir (The One Who Brings Back): He brings forth whom He wills and brings back whom He wills. He raises the rank of whom He wills and debases whom He wills. He honors whom He wills and dishonors whom He wills.

Al-Mannān (The Bountiful): He is the One who gives before being asked and is abundantly generous. He bestows His blessings upon His slaves with all forms of kindness, favors, provisions and gifts throughout all eras.

Al-Qābiḍ (The Withholder): He conceals His good and favors from whomever He wills due to His perfect knowledge and wisdom.

Al-Bāsiṭ (The Granter of Ample Provision): He spreads His bounties and amplifies His provision for whomever He wills from among His slaves.

Al-Ḥayyī (The Possessor of Honorable Shyness), al-Sittīr (The Concealer): He loves those from among His slaves who exhibit shyness and veil themselves honorably. He

conceals many of the sins and faults of His slaves. He is honorably shy to turn back the one who calls upon Him.

Al-Sayyid (The Lord and Master): He is complete in His favors, grandeur, strength and all of His other Attributes.

The Increase of *Īmān*

- The foundation of the religion is comprised of *Īmān* in Allah (ﷻ), along with complete conviction in regards to His Essence, Names, Attributes, Actions, treasures, promise of reward, warning of punishment and action in accordance with that. All actions and forms of worship are based and accepted upon this tremendous principle. If this *Īmān* is weakened and diminished, this will weaken one's actions and acts of worship. Their situation will become worse, followed by Allah's wrath and then eventual punishment.

Furthermore, *Īmān* in Allah is the greatest of deeds. For one to attain this *Īmān* and an increase in it, four efforts must be made: The effort to attain it, then the effort to preserve it, then the effort to gain benefit from it, and then the effort to spread it. Allah will guide the one who carries out these four efforts to the paths of His pleasure.

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-ʿAnkabūt (29):69]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was asked, “What is the best of deeds?” He said, “Belief in Allah and His Messenger.” It was asked, “What next?” He replied, “*Jihād* in the cause of Allah.” It was asked, “What next?” He replied, “An accepted pilgrimage.”¹

3 – And Tamīm al-Dārī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The religion is sincere advice.” We said, “To whom?” He replied, “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”²

Moreover, *Īmān* increases with acts of obedience and decreases with acts of disobedience.

¹ Agreed upon; narrated by Bukhārī (no. 26) and Muslim (no. 83). The wording is that of Bukhārī's.

² Narrated by Muslim (no. 55).

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْتَدَّادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

“It is He who sent down tranquillity into the hearts of the believers that they would increase in *īmān* along with their [present] *īmān*. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.”

[Sūrah al-Fatḥ (48):4]

2 – And Allah (ﷻ) says:

﴿وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْتُمْ زَادَتْهُ هِدْمَةً إِيْمَانًا ۗ فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ﴾

“And whenever a *sūrah* is revealed, there are among the hypocrites those who say, ‘Which of you has this increased *īmān*?’ As for those who believe, it has increased them in *īmān*, while they are rejoicing.”

[Sūrah al-Tawbah (9):124]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “No one who fornicates is a believer as long as he commits fornication, no one who steals is a believer as long as he commits theft, and no one who drinks wine is a believer as long as he drinks it.”¹

4 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a barley grain, will be taken out of Hell. Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a wheat grain, will be taken out of Hell. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of an atom, will be taken out of Hell.” And in another narration: “*īmān*” in the place of “good.”²

¹ Agreed upon; narrated by Bukhārī (no. 2475) and Muslim (no. 57). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 44) and Muslim (no. 193). The wording is that of Bukhārī’s.

For *Īmān* to consistently be a part of our lives and constantly increase, four points must be known:

The first: To have knowledge and full conviction that the Creator of everything is Allah, whether it is manifest or hidden, small or big. So the Creator of the heavens and the earth is Allah. The Creator of the Throne is Allah. The Creator of the angels is Allah. The Creator of the stars is Allah. The Creator of the oceans and mountains is Allah. The Creator of humans, animals, plants and inanimate objects is Allah. The Creator of Paradise and Hellfire is Allah:

﴿ اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾ لَهُ مَقَالِيدُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيٰتِ اللَّهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٦٣﴾ ﴾

“Allah is the Creator of all things, and He is the Disposer of affairs over all things. To Him belong the keys of the heavens and the earth. And those who disbelieve in the verses of Allah - it is they who are the losers.”

[Sūrah al-Zumar (39):62-63]

So, the Throne, heavens, levels of earth, sun, moon, air, water, oceans, mountains, mankind, angels, *jinn*, animals, birds and atoms are all things; and Allah is the Creator of all things, Able to do all things and is All Knowing of all things.

We speak about this, hear about it, think about it, repeat it, and look at the universal signs and Qur’ānic verses with the intent of taking lessons and reflecting so that *Īmān* becomes deeply rooted in our hearts. Indeed Allah has commanded us to do just that.

1 – Allah (ﷻ) says:

﴿ قُلِ اَنْظُرُوْا مَاذَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ وَمَا تُغْنِى الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُوْنَ ﴿١٠١﴾ ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will signs or warners be to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿ اَفَلَا يَتَدَبَّرُوْنَ الْقُرْءَانَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالٌ ﴿٢٤﴾ ﴾

“Then do they not reflect upon the Qur’ān, or are there locks upon their hearts?”

[Sūrah Muḥammad (47):24]

The second: To have knowledge and full conviction that Allah created all of creation and their effects.

So He created the eye and its faculty, which is vision. He created the ear and its faculty, which is hearing. He created the tongue and its faculty, which is speech. He created the sun and its property, which is light. He created fire and its property, which is burning. He created trees and their product, which are fruits; and so on.

The third: To have knowledge and full conviction that the One who owns all of creation, carries out their affairs and executes those affairs, is Allah alone without any partner.

So everything in the heavens and the earth of creation, whether large or small, are all slaves in need of Allah. They do not possess the ability of benefit, harm, or help for their own selves. They do not possess life, death, or resurrection; for Allah is their Sovereign and they are in need of Him, whilst He is not in need of them but they are of Him.

He (ﷻ) is the One who runs this universe and carries out the affairs of His creation. So the One who has disposal of the heavens and earth, waters and oceans, fires and winds, souls and plantations, planets and inanimate objects, leaders and ministers, rich and poor, mighty and weak, etc. is Allah alone without any partner. They are all within His control and submissive to His decree.

Allah (ﷻ) says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾ ﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are Competent over all things. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli ‘Imrān (3):26-27]

Thus, Allah (ﷻ) has complete disposal over all His creation with His ability, wisdom and knowledge; how He wills and whenever He wills. So He can create something but deprive it of its faculties with His ability. For example, there may exist an eye that does

not see, an ear that does not hear, a tongue that does not speak, an ocean that does not drown and a fire that does not burn. He (ﷻ) has done that because He can do with His creation as He wills. There is not deity worthy of worship except Him, the One, the Almighty; and he is Able to do all things.

- Some hearts are deeply affected by something more than the Creator of that very thing. So they become attached to this thing and are neglectful of its Creator (ﷻ). But what is obligatory is to reach, with this knowledge and observation, from the creation to the Creator Himself; and from the image to the image-Maker who created all things and fashioned them. We worship Him alone without any partner.

Allah (ﷻ) says:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصَوَّرُونَ ﴿٣٢﴾﴾

“Say, ‘Who provides for you from the heaven and the earth? Or who controls hearing and sight, and who brings the living out of the dead and brings the dead out of the living, and who arranges every matter?’ They will say, ‘Allah,’ so say, ‘Then will you not fear Him?’ For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?”

[Sūrah Yūnus (10):31-32]

The fourth: To have knowledge and full conviction that the treasures of all things are with Allah alone without any partner, and not with anyone else.

So the treasures of everything in existence are with Allah. The treasures of knowledge, guidance, light, speech, etiquettes, food and drink, seeds and fruits, waters and winds, wealth and oceans, mountains, and so on, are all with Allah. Therefore, everything that we need we seek it from Allah and ask Him for it; and we increase in our devotional acts of worship and obedience. For He (ﷻ) is the One who fulfills needs and answers supplications. He is the best of those who are asked and the best of those who give. There is no one that can prevent Him from giving and no one that can give what He withholds.

Allah (ﷻ) says:

﴿وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٣١﴾﴾

“And there is not a thing but that with Us are its treasures, and We do not send it down except according to a known measure.”

[Sūrah al-Hijr (15):21]

- **The ability of Allah (ﷻ):**

Allah (ﷻ) has absolute power over all things.

1) At times, He may give or provide a means, such as making water a means for growing plants, and sexual intercourse a means for conceiving. We are in a world of means, so we use legislatively approved means abiding by Allah’s commands. We do not fully rely upon anyone or anything except Allah alone without any partner:

﴿يَأْتِيهَا الرُّسُلُ كُلُّهَا مِنَ الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

“O messengers, eat from the good foods and work righteousness. Indeed, I know of what you do.”

[Sūrah al-Mu’minūn (23):51]

2) At other times, He may give or provide without any form of means. He says for intending something, “Be,” and it is. An example of that is how He provided Maryam with food without a tree, and a son without the need for a male:

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُؤُا أَنَّى لَكَ هَذَا ط قَالَتُ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ

مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“Every time Zakariyya entered upon her in the prayer chamber, he found with her provision. He said, ‘O Maryam, from where is this coming to you?’ She said, ‘It is from Allah. Indeed, Allah provides for whom He wills without account.’”

[Sūrah Āli ‘Imrān (3):37]

3) And yet at other times, He (ﷻ) may use His ability by counteracting the means. For example, He made the fire cool and safe for Ibrāhīm (ﷺ). He saved Mūsā (ﷺ) while drowning Fir‘awn and his people in the sea; all of which was with one and the same command, one and the same sea, and at one and the same time. He also saved Yūnus (ﷺ) from the darkness of the whale’s belly and the sea:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

This is in regards to created things. As for that which is in regards to situations:

1) We have knowledge and full conviction that the Creator of all situations is Allah alone, from affluence to poverty, healthiness to illness, happiness to grief, laughing to crying, honor to humiliation, life to death, safety to fear, cold to heat, guidance to misguidance and joy to distress. All of these conditions, and others, are created by Allah alone without any partner.

2) We also have knowledge and full conviction that the One who controls all of these situations, and has them at His disposal, is Allah alone without any partner. Without His decree and permission, poverty cannot change to affluence, or illness to a state of well-being, or dishonor to honor, or laughter to crying, or life to death, or cold to heat, or misguidance to guidance, and so on and so forth in all types of situations. Thus, all of these situations come, increase, decrease, remain, or end by His decree. So it is incumbent upon us to seek to change our situations from the One who has them at His disposal, by drawing nearer to Him through what He has legislated:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمُتَّقِينَ اللَّهُمَّ تُوِّقِ الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعِ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

“Say, ‘O Allah! Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will; You honor whom You will and You humiliate whom You will. In Your hand is all good. Indeed, You are Able to do all things.’”

[Sūrah Āli ‘Imrān (3):26]

3) And we have knowledge and full conviction that the treasures of all of the aforementioned situations, and others, are with Allah alone without any partner. So if He (ﷻ) were to give good health and wealth, or anything else, to all of mankind, that would not diminish from what is in His treasures by even an atom’s weight. This is because whatever is with Allah does not ever diminish no matter how much of it He gives forever. So glory be to Him, the One Free of Need, full of Praise.

1 – Allah (ﷻ) says:

﴿ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

“To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.”

[Sūrah Luqmān (31):26]

2 – And Abū Dharr (رضي الله عنه) narrated:

The Prophet (ﷺ) said in what he narrated from Allah (ﷻ), who said, “O My slaves, I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My slaves, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My slaves, all of of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My slaves, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My slaves, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My slaves, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota. O My slaves, if the first of you and the last of you, and the humans of you and the *jinn* of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the ocean when a needle is dipped into it. O My slaves, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself.”¹

- **The virtues of *Īmān*:**

True success and honor lie in *Īmān* and righteous deeds, and not in wealth, power and status. So he who believes in Allah, obeys His commands and is upon the guidance of the Messenger of Allah (ﷺ); Allah (ﷻ) will be pleased with him, give him from his bounties whether he is rich or poor, support and aid him, enter him into Paradise, and protect him and bestow upon him honor through *Īmān*; whether he has the means of gaining honor such as the likes of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (رضي الله عنهم), or not such as the likes of Bilāl, ‘Ammār, Salmān and others (رضي الله عنهم).

Allah (ﷻ) says:

﴿ يَقُولُونَ إِنَّا نَرْجِعُ إِلَى الْمَدِينَةِ لِيُخْرِجَنَا ۚ الْأَعْرُوبُ مِنْهَا الْأَذَلُّ ۗ وَاللَّهُ الْعَزِيزُ الرَّسُولِ ۗ وَالْمُؤْمِنِينَ ۗ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴾

¹ Narrated by Muslim (no. 2577).

“And to Allah belongs all honor, as well as to His Messenger and to the believers, but the hypocrites do not know.”

[Sūrah al-Munāfiqūn (63):8]

As for he who does not believe in Allah, even if he has the means of gaining honor through property and wealth, Allah will dishonor him through such means, the way He did so with Fir'awn, Qārūn, Hāmān and others. And if he were to already have the means of dishonor through poverty and misery, Allah would further dishonor him through such means, as He did with the poor of the *mushrikūn*.

Allah created man for the sake of having *Īmān*, doing righteous deeds and worshipping his Lord alone without any partner. He did not create him to simply increase his wealth, materialistic items and vain desires. If he were to preoccupy himself with these things over the worship of his Lord, Allah would cause them to overtake him, and make them a means for his misery and loss in this world and the hereafter.

Allah (ﷻ) says:

﴿ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٩﴾ ﴾

“So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.”

[Sūrah al-Tawbah (9):55]

- The grades of *Īmān*:

Īmān in the hearts is of three grades: Present *Īmān*, missing *Īmān* and required *Īmān*.

Īmān is the reason behind Allah creating His creation. *Īmān* has pillars and branches. The believer is commanded to work hard to increase his *Īmān* just as he works hard to increase his wealth, to add to the present *Īmān* the missing *Īmān*, thereby reaching the required *Īmān*, by which he acquires what has been promised:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالَّذِي نَزَّلَ مِن قَبْلُ ءَمِّنْ يَكْفُرَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَأَلْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ ﴾

“O you who believe! Believe in Allah and His Messenger, and the Book which He has sent down to His Messenger, and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day, he has certainly gone far astray.”

[Sūrah al-Nisā' (4):136]

The Means of Attaining Victory and Success

- Allah (ﷻ) has given every person the means of attaining victory and success, whether they are rich or poor. As for the means that do not have victory and success in them, such as wealth and status, He has given them to some people and not others.

Īmān and righteous deeds are the sole cause of attaining victory and success in this worldly life and the hereafter. It is a right that has been made easy for everyone. Furthermore, *Īmān* is located in the heart which everyone has, and actions are done through the limbs which everyone possesses. Thus, whoever has *Īmān* in their heart and their limbs perform righteous deeds, they will be successful in this worldly life and the hereafter; and all those other than them will be of the losers.

Allah (ﷻ) says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾﴾

“By time, Indeed, mankind is in loss; Except for those who believe, do righteous deeds, advise each other to truth and advise each other to patience.”

[Sūrah al-‘Aşr (103):1-3]

1) Victory and success in this worldly life and the hereafter can only be attained through *Īmān* and righteous deeds. The value of a person with Allah is based on what he possesses of *Īmān* and what he performs of righteous deeds, and not on what he possesses of wealth, materialistic things, or position. Furthermore, the value of a person with Allah is based on his attributes and not his self, for Abū Lahab was a man of noble descent and honorable lineage, but he will be endured to the blazing Hellfire because he did not believe in Allah. As for Bilāl, the African (رضي الله عنه), because of his belief that there is no deity worthy of worship except Allah, he almost died because of the punishment he received of having a heavy rock placed upon his stomach. So Allah raised his rank to make the *adhān* on top of the Ka‘bah on the day of the Conquest of Makkah, and He made him the caller of *adhān* for His Messenger (ﷺ) until he died. On top of that, the Prophet (ﷺ) heard Bilāl’s footsteps ahead of him in Paradise.

Some people believed that victory and success was in affluence, like the people of Nūh. Others believed that it was in strength, like the people of ‘Ād. Others believed that it was in manufacturing, like the people of Thamūd. Others believed that it was in worshipping idols, like the people of Ibrāhīm. Others believed that it was in business, like the people of Shu‘ayb. Others believed that it was in agriculture, like the people of

Saba'. Others believed that it was in sovereignty and statehood, like Namrūd and Fir'awn. And yet others believed that it was in wealth, like Qārūn.

Allah (ﷻ) sent the prophets and messengers (may Allah's peace and blessings be upon them) to these people calling them to the worship of Allah alone without any partner, making clear to them that victory and success were not in these things, but rather in *Īmān* and righteous deeds only, along with obedience to Allah and His messenger.

1 – Allah (ﷻ) says:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴾

“And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is they who are the victorious.”

[Sūrah al-Nūr (24):52]

2 – And Allah (ﷻ) says:

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

“Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain. They are the ones upon right guidance from their Lord, and it is they who are the successful.”

[Sūrah al-Baqarah (2):3-5]

2) These people, when they belied the messengers, continued in their disbelief and were misled by what they had; Allah destroyed them and saved His prophets and messengers along with their followers, and bestowed victory upon them over their enemy. In accordance with their conviction of such things (i.e. worldly things), they sinned; and in accordance with their great sins came a painful punishment.

1 – Allah (ﷻ) says:

﴿ فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۖ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ حَسَفْنَا بِهِ الْأَرْضَ
وَمِنْهُمْ مَّنْ أَعْرَقْنَا ۗ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠٠﴾

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, among them were those who were seized with the blast [from the sky], among them were those whom We caused the earth to swallow, and among them were those whom We

drowned. And Allah would not have wronged them, but it was they who were wronging themselves.”

[Sūrah al-‘Ankabūt (29):40]

2 – And Allah (ﷻ) says:

﴿ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾
وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِيمًا ﴿٦٧﴾ ﴾

“So when Our command came, We saved Ṣāliḥ and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone.”

[Sūrah Hūd (11):66-67]

- **The *Fiqh* of *Tazkiyah al-Nafs* (Purification of the Soul)**

Tazkiyah: Purifying one’s internal and external self from every form of filth and dirt.

Tazkiyah has three types of relationships:

The first: Concerning the right of Allah; that is for a person to purify and clean himself from *shirk*, hypocrisy and *riyā’*, such that he worships Allah sincerely in the religion.

The second: Concerning the right of the Messenger (ﷺ); that is for a person to purify and clean himself from innovation, such that he worships Allah based upon what the legislation necessitates.

The third: Concerning the rights of people; that is for a person to purify himself with obedience and noble manners, and to clean himself from disobedience and bad manners such as malice, jealousy, lying, backbiting and transgressing against others, as well as to deal with people with good manners.

Whoever is blessed with these virtues has indeed attained high ranks in *Īmān*, knowledge, action, character and Paradise.

1 – Allah (ﷻ) says:

﴿ وَنَفْسٍ وَمَا سَوَّاهَا ﴿١﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٢﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٣﴾ وَقَدْ خَابَ مَن دَسَّاهَا ﴿٤﴾ ﴾

“And by the soul and He who proportioned it, and inspired it [with discernment of] its wickedness and its righteousness. He has succeeded who purifies it, and he has failed who instills it [with corruption].”

[Sūrah al-Shams (91):7-10]

2 – And Allah (ﷻ) says:

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۗ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ۗ ﴾

“He has certainly succeeded who purifies himself, and mentions the name of his Lord and prays. But you prefer the worldly life, while the hereafter is better and more enduring.”

[Sūrah al-A'ālā (87):14-17]

True success is victory over what is sought after and salvation from what is dreaded, in both this world and the hereafter.

The Differentiation among the People of *Īmān*

1) The *Īmān* of creation is of varying levels:

1. The *Īmān* of the angels is constant, it does not increase nor decrease. They do not disobey Allah in what He has commanded, and they do whatever they have been commanded with.
2. The *Īmān* of the prophets (may Allah's peace and blessings be upon them all) increases, but does not decrease. This is due to the complete nature of their knowledge of Allah. However, they are of different levels.
3. The *Īmān* of the rest of the Muslims increases with obedience and decreases with disobedience. They, too, are of different levels in *Īmān*.

The first level of *Īmān* makes a Muslim love Allah and revere Him. It makes him perform his acts of worship solely for Allah (ﷻ), finding pleasure in them and preserving them. In order to have good dealings with those of a similar or higher status, one would need a strong level of *Īmān* that prevents him from being unjust to himself and others. Likewise, in order to have good social relations with those of a lower status, such as a ruler with his subjects or a man with his family, one would need a strong level of *Īmān* that prevents him from being unjust to others.

The more *Īmān* increases, the stronger one's conviction and righteous deeds become, and the slave duly fulfills the right of Allah and the rights of His slaves. So he perfects his manners with the Creator and the creation, and as such is of the highest ranks in this world and the hereafter.

2) Every slave is in constant motion and not in a standstill state. He is either ascending or descending. So he is either moving up or down, forward or backward, right or left. He cannot ever be, naturally nor Islamically, in an absolute standstill state. Thus, man is a tree that produces sweet or bitter fruits as long as he lives.

So every slave is merely degrees being rolled up quickly, on account of his deeds, to either Paradise or Hellfire. So he is either quick or slow, moving forward or backward. There is never anyone standing still on the path; rather people only differ in the direction they take, their speed and their either gaining or losing.

So whoever does not move forward toward Paradise through *Īmān* and righteous deeds, then he is without a doubt moving backward toward Hellfire through disbelief and bad deeds. The entire religion is:

﴿ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ ﴾

“As a warning to humanity - To whoever wills among you to proceed or stay behind.”

[Sūrah al-Muddaththir (74):36-37]

3) The people of *Īmān* differentiate greatly in *Īmān*. So the *Īmān* of the prophets is not like that of others. Likewise, the *Īmān* of the Companions (رضي الله عنهم) is not like that of others. And the *Īmān* of the righteous believers is not like that of the immoral.

This great differentiation is in accordance with what is in one’s heart of knowledge of Allah, His Names, His Attributes, His Actions, what He has legislated for His slaves, as well as fear of Allah and consciousness of Him. Furthermore, the differentiation of the light of *Lā ilāha illa Allah* (the testimony that “there is no deity worthy of worship except Allah”) in the hearts, can only be enumerated by Allah (ﷻ).

4) The most knowledgeable of Allah amongst His creation are those most loving of Him. The love of Allah for His very Essence, His excellence, His beauty and His reverence is the very crux of servitude. The stronger this love becomes, the more complete obedience becomes, the more present reverence of Him becomes and the more complete solace and joy with Him becomes:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرِ لِذُنُوبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثْوَلِكُمْ ﴿١٩﴾ ﴾

“So know, [O Muḥammad], that there is no deity except Allah, and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

The Obligations of the People of *Tawhīd* and *Īmān*

- The Following is obligatory upon the People of *Tawhīd* and *Īmān*:

- 1) Having *Īmān* in Allah, His angels, His books, His messengers, the Last Day, and the good and bad of *qadar*:

﴿يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ءَالِكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَالِكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ ءَوَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ ءَالْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

- 2) Sincerity in worship of Allah alone without any partner, and avoiding the worship of anything else:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٩٨﴾﴾

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakāh*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

- 3) Obedience of Allah (ﷻ) and His Messenger (ﷺ), and those in authority in everything other than Allah’s disobedience:

1 – Allah (ﷻ) says:

﴿يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوَلِي الْأَمْرِ مِنكُمْ ط فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ ءَالْيَوْمِ ءَالْآخِرِ ءَذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾

“O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.”

[Sūrah al-Nisā’ (4):59]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “It is obligatory upon a Muslim man to listen to and obey (his leader) in that which he likes and dislikes, except if he is commanded to commit a sin; if he is commanded to commit a sin, then there is no listening and obeying.”¹

4) Learning Islamic knowledge and teaching it:

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَانَ ﴿٧٩﴾ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

5) Giving *da‘wah*, and enjoining the good and forbidding the evil:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ ﴾

“And let there arise from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

[Sūrah Āli ‘Imrān (3):104]

6) *Jihād* in Allah’s Cause:

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِذَا ابْتِغَاهَا فَرَارًا فَلَا تَعْمَلُونَ بِهَا يَعْزِمُ ﴿٣٩﴾ ﴾

“And fight them until there is no *fitnah* and until the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Watchful of what they do.”

[Sūrah al-Anfāl (8):39]

7) Holding firm to the rope of Allah and not disuniting:

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ﴿١٠٣﴾ ﴾

“And hold firmly to the rope of Allah all together and do not become disunited.”

[Sūrah Āli ‘Imrān (3):103]

¹ Agreed upon; narrated by Bukhārī (no. 7144) and Muslim (no. 1839). The wording is that of Muslim’s.

- 8) Remaining steadfast upon the religion, both inwardly and outwardly:

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ ﴾

“So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Watchful of what you do.”

[Sūrah Hūd (11):112]

- 9) Exemplifying good manners with the creation:

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ ﴾

“Take what is given freely, enjoin what is good, and turn away from the ignorant.”

[Sūrah al-A‘rāf (7):199]

- 10) Constantly seeking Allah’s forgiveness and repenting to Him:

﴿ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ ﴿٣﴾

﴿ كَانَ تَوَّابًا ﴿١١٠﴾ ﴾

“When the victory and conquest of Allah has come, and you see the people entering into the religion of Allah in multitudes, then exalt with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

[Sūrah al-Naṣr (110):1-3]

The Reward of the People of *Tawhīd* and *Īmān*

Allah has promised the People of *Tawhīd* and *Īmān* in this worldly life noble promises. From amongst them are: success, guidance, victory, honor, vicegerent rule, establishment upon earth, defending them, security, salvation, attaining blessings, preventing the disbelievers from gaining authority over them, His special closeness and His love for them.

As for the hereafter, He has indeed prepared for them everlasting bliss and a large sovereignty; what no eye has ever seen, what no ear has ever heard and what has never crossed the mind of any man:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿۱۷﴾ ﴾

“And no soul knows what has been hidden for them of comfort for eyes, as reward for what they used to do.”

[Sūrah al-Sajdah (32):17]

From amongst the greatest honors for the People of *Tawhīd* and *Īmān* in this worldly life and the hereafter are the following:

The first: A pleasant life in this world and the hereafter. Allah (ﷻ) says:

﴿ مَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿۹۷﴾ ﴾

﴿ ۹۷ ﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

The second: Entering Paradise. Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿۱۴﴾ ﴾

“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.”

[Sūrah al-Hajj (22):14]

The third: Eternity in the everlasting bliss of Paradise. Allah (ﷻ) says:

﴿ وَيَبْشِرُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ هُمْ فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا ۗ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ۝ ﴾

“And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, ‘This is what we were provided with before.’ And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.”

[Sūrah al-Baqarah (2):25]

The fourth: The Lord’s pleasure. Allah (ﷻ) says:

﴿ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاجِدَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

The fifth: Seeing the Lord (ﷻ) in Paradise. Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

“[Some] faces that Day will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

The sixth: Closeness to the Lord (ﷻ). Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ فِي جَنَّاتٍ وَبِهِرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِندَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾ ﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

The seventh: Hearing the Speech of the Lord (ﷻ). Allah (ﷻ) says:

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ ﴿٥٦﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِ مُتَّكِونَ ﴿٥٧﴾ هُمْ فِيهَا فَكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٨﴾ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٩﴾ ﴾

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation. Them and their spouses - in shade, reclining on adorned couches. For them therein is fruit, and for them is whatever they request [or wish]. And ‘Peace,’ a word from a Merciful Lord.”

[Sūrah Yā Sīn (36):55-58]

The Eighth: Salvation from the Hellfire. Allah (ﷻ) says:

﴿وَأَنْ يَنْكُرُوا إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿١٩﴾ ثُمَّ نُتِجِي الَّذِينَ اتَّقَوْا وَنُذِرُ الظَّالِمِينَ ﴿٢٠﴾ فِيهَا جَثِيًا ﴿٢١﴾﴾

“And there is none of you except he will come upon it. This is an inevitability decreed upon your Lord. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

- The promised features in this worldly life are not found in the lives of many Muslims in the present day, which is an indication of the weakness of their *Īmān*. There is no way of attaining or seeing them except by strengthening the present *Īmān* with the required *Īmān*, so that we achieve the promises of Allah that have been mentioned in this world for those who have *Īmān*, by having our *Īmān* and actions to be like that of the prophets and companions in the true essence.

1 – Allah (ﷻ) says:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾



“So if they believe in the same as you believe in, then they have been rightly guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.”

[Sūrah al-Baqarah (2):137]

2 – And Allah (ﷻ) says:

﴿يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ۖ وَالَّذِينَ نَزَّلَ مِن قَبْلُ ۗ وَمَنْ يَكْفُرْ

بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۖ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

3 – And Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطٰنِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

“O you who believe, enter into Islam completely and perfectly, and do not follow the footsteps of Shayṭān. Indeed, he is to you a clear enemy.”

[Sūrah al-Baqarah (2):208]

2. *Īmān* in the Angels

- ***Īmān* in the angels** is: To have the unequivocal belief that to Allah belong angels that are in existence.

We believe in whomever Allah has named from among them, such as Jibrīl (جبرئيل). Whoever's name we do not know, we believe in them generally and believe in whatever we know of their characteristics and actions.

As far as rank is concerned: They are noble slaves who worship Allah (ﷻ). They do not have any of the traits of lordship or divinity. They are a part of the world of the unseen and Allah (ﷻ) has created them from light.

‘Ā’ishah (عائشة) narrated:

The Messenger of Allah (ﷺ) said, “The angels were created from light, the *jinn* were created from a smokeless flame of fire and Ādam was created from that which has been described to you (i.e., sounding clay like the clay of pottery).”¹

As far as actions are concerned: They worship Allah, glorify Him and do whatever they are commanded to do:

﴿ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ ﴾

“And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt Him night and day, and do not slacken.”

[Sūrah al-Anbiyā’ (21):19-20]

As far as obedience is concerned: Allah (ﷻ) has bestowed upon them complete submission to His command and strength in executing it. They have the innate nature of obedience:

﴿ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾ ﴾

“They do not disobey Allah in what He commands them, but do what they are commanded.”

[Sūrah al-Tahrīm (66):6]

¹ Narrated by Muslim (no. 2996).

- **The number of angels:**

The number of angels is a number that cannot be enumerated except by Allah (ﷻ). Amongst them are the bearers of the Throne, the keepers of Paradise, the keepers of Hellfire, the guardians, the recorders and others. Among them, seventy thousand angels pray daily in *al-Bayt al-Ma'mūr* (the Frequented House); when they leave, they never to return to it ever again.

In the story of *al-Mi'rāj* (the Night Ascension), when the Prophet (ﷺ) arrived at the seventh heaven he said:

“Then *al-Bayt al-Ma'mūr* (the Frequented House) was raised up to me. So I asked Jibrīl (جبرئيل) (about it), to which he replied, ‘It is *al-Bayt al-Ma'mūr*: Seventy thousand angels pray in it daily; when they leave, they never to return to it ever again.’”¹

- **The names and actions of the angels:**

The angels are noble slaves who Allah created to obey and worship Him. Amongst them are those whom only Allah knows of, and amongst them are those whom He taught us about their names and actions.

Allah has made them in charge of different actions. Among them are:

- 1) Jibrīl (جبرئيل): He is in charge of conveying the revelation to the prophets and messengers (may Allah’s peace and blessings be upon them all).
- 2) Mikā'il (ميكائيل): He is in charge of rainfall and vegetation.
- 3) Isrāfil (إسرافيل): He is in charge of blowing into the Horn.

These three are the greatest of all angels, and they are in charge of the means of life. So Jibrīl is in charge of the revelation by which is the life of the hearts, Mikā'il is in charge of rainfall by which is the life of the earth after its death, and Isrāfil is in charge of blowing into the Horn by which is the life of the bodies after their death.

¹ Agreed upon; narrated by Bukhārī (no. 3207) and Muslim (no. 162). The wording is that of Bukhārī’s.

- 4) Mālik, the keeper of Hellfire: He is in charge of Hellfire.
- 5) Riḍwān, the keeper of Paradise: He is in charge of Paradise.

Amongst them is the Angel of Death who is in charge of taking away souls at the time of death. Amongst them are the bearers of the Throne, the keepers of Paradise, the keepers of Hellfire, those in charge of the mountains and those in charge of the oceans. Amongst them are the angels in charge of protecting the children of Ādam, preserving and recording the deeds of every individual. Amongst them is an angel appointed to the slave at all times. Amongst them are angels who take shifts in the morning and evening. Amongst them are angels who follow the gatherings of *dhikr*. Amongst them are the angels who are in charge of the fetus while it is in the womb, writing its provision, deeds, lifespan and whether it will be from amongst the happy or wretched (i.e. in the hereafter); all by the decree of Allah. And amongst them are the angels in charge of questioning the dead in their graves concerning their Lord, their religion and their prophet. Other than these, there are many of whom none can keep count except Allah who has kept count of all things.

- **The occupation of *al-Kirām al-Kātibīn* (the Noble Recorders):**

Allah created the angels known as *al-Kirām al-Kātibīn* (the Noble Recorders) and made them protecting guardians over us. They record speech, actions and intentions. Every individual has two angels; the one on the right records the good deeds and the one on the left records the bad deeds. There are also two additional angels that guard and protect a person, one in front of him and one behind him.

1 – Allah (ﷻ) says:

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۗ ﴾

“And indeed, appointed over you are guardians, *Kirām Kātibīn* (noble and recording). They know whatever you do.”

[Sūrah al-Infīṭār (82):10-12]

2 – And Allah (ﷻ) says:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْنَاهُ مَا نُوسِسُ بِرِيءٍ نَفْسُهُ ۗ وَخَنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۗ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۗ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ ﴾

“And We have already created man and know what his soul whispers to him, and We are closer to him than his jugular vein when the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record].”

[Sūrah Qāf (50):16-18]

3 – And Allah (ﷻ) says:

﴿سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾ لَهُمْ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِمْ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ﴿١١﴾﴾

“It is the same to Him concerning you, whether one conceals his speech or publicizes it, and whether one is hidden by night or conspicuous [among others] by day. For each one are successive [angels] before and behind him who protect him by the decree of Allah.”

[Sūrah al-Ra’d (13):10-11]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah says, ‘If My slave intends to do a bad deed, then (O Angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to go a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.’”¹

- **The magnificence of the angels as a creation:**

The angels are a tremendous creation. Allah created them from light and they differentiate in their grandeur. So Jibrīl is from the greatest of angels. He has six hundred wings, one of which spans the horizon. With the tip of one of these wings he lifted five of the towns of the people of Lūṭ to the sky, and then turned them over. This is where the Dead Sea is located now. So imagine the strength of one entire wing! Imagine the strength of six hundred of them! Imagine the strength of his legs! Imagine the strength of his entire body! On top of that, imagine the strength of the Lord, the Strong and the Great, who created him!

Isrāfīl is the angel in charge of blowing into the Horn. When he is to blow once, all living things within the heavens and earth will fall unconscious; and when he is to blow

¹ Agreed upon; narrated by Bukhārī (no. 7501) and Muslim (no. 128). The wording is that of Bukhārī’s.

into it a second time, they would all rise alive and looking on. This is the strength of his blow! So imagine the strength of his entire body! On top of that, imagine the strength of the Lord, the Great, who created him!

As for one of the angels from the bearers of the Throne, the distance from his earlobe to his shoulder is that of a seven hundred year journey. So imagine the distance from his head to his feet! On top of that, imagine the greatness of the Lord, the Great, who created him!

1 – Allah (ﷻ) says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْوَاحٍ مِّمَّنَىٰ وَتَلَوْتَ وَرُبِعَ بَزِيدٌ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

“All praise is due to Allah, Creator of the heavens and the earth, who made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is competent over all things.”

[Sūrah Fāṭir (35):1]

2 – And Ibn Mas‘ūd (رضي الله عنه) narrated:

Muḥammad (ﷺ) saw Jibrīl and he had six hundred wings.¹

3 – And Jābir bin ‘Abdullāh (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been permitted to inform about one of Allah’s angels from the bearers of the Throne, that the distance between his earlobe and his shoulder is a journey of seven hundred years.”²

- **The fruits of *Īmān* in the angels:**

1) Knowledge of the greatness of Allah (ﷻ), His ability and strength, as well as His wisdom and mercy. For He created the angels whom none know of their number except Allah, and made from amongst them the bearers of the Throne. The distance from the earlobe to the shoulder of one of them is equivalent to a seven hundred year journey. Then what about the greatness of the Throne? What about the greatness of the One above the Throne? So glory be to the One with whom belongs the dominion:

¹ Agreed upon; narrated by Bukhārī (no. 4857) and Muslim (no. 174). The wording is that of Bukhārī’s.

² Authentic; narrated by Abū Dāwūd (no. 4727). See al-Silsilah al-Ṣaḥīḥah (no. 151).

﴿وَالَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

“And to Him belongs all grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.”

[Sūrah al-Jāthiyah (45):37]

2) Praising Allah and thanking Him for His care of the children of Ādam as He appointed angels to safeguard them, aid them, record their deeds and supplicate for them.

3) Loving the angels for what they carry out of the worship of Allah (ﷻ), as well as supplicating and seeking forgiveness for the believers, as Allah (ﷻ) says about the bearers of the Throne and those around it:

﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧٩﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨٠﴾ وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٨١﴾﴾

“Those [angels] who bear the Throne and those around it exalt with praise of their Lord and believe in Him and ask forgiveness for those who believe, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment.’”

[Sūrah Ghāfir (40):7-9]

3. *Īmān* in the Books

- ***Īmān* in the books** is: To have unequivocal belief that Allah (ﷻ) revealed books to His prophets and messengers as a means of guidance for His slaves. They are from His actual Speech and whatever they contain is truth with no doubt in it whatsoever. From amongst them are those that Allah named in the Qur’ān, and there are others that none know of their names or number except Allah (ﷻ).

- **The number of divine books mentioned in the Qur’ān:**

Allah (ﷻ) has explained in the Qur’ān that He revealed the following books:

- 1) “The Ṣuḥuf (Scriptures) of Ibrāhīm (عليه السلام)”.
- 2) “The Tawrah (Torah)”, which was the book that Allah revealed to Mūsa (عليه السلام).
- 3) “The Zabūr (Psalms)”, which was the book that Allah revealed to Dāwūd (عليه السلام).
- 4) “The Injīl (Gospel)”, which was the book that Allah revealed to ‘Īsa (عليه السلام).
- 5) “The Qur’ān”, which was the book that Allah revealed to Muḥammad (ﷺ) for all of mankind.

- **The ruling concerning having *Īmān* in and acting according to the aforementioned books:**

We believe that Allah (ﷻ) revealed these books and believe in whatever is authentic of their contents just like the contents of the Qur’ān, as well as whatever contents that have not been changed or distorted from the aforementioned books. Additionally, we act according to the rulings of whatever has not been abrogated from them with satisfaction and submission. And whatever we do not know of the names of the aforementioned books, we believe in them generally:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ؕ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ؕ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿١٢٣﴾ ﴾

“The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books and His messengers,

[saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final destination.’”

[Sūrah al-Baqarah (2):285]

Furthermore, the aforementioned books, such as the Tawrah, Injil, Zabur, etc. are all abrogated by the Noble Qur’an, as Allah (ﷻ) says:

﴿ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ﴾

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”

[Sūrah al-Mā'idah (5):48]

- The ruling concerning that which *Ahl al-Kitāb* (The People of the Book) currently possess:

What *Ahl al-Kitāb* currently possess, which are called the Tawrah and Injil, cannot fully be authentically attributed to the prophets and messengers of Allah. Distortion and change have occurred in them, such as them attributing a son to Allah, the Christians deifying 'Īsa the son of Maryam (ﷺ), describing the Creator in a manner that does not befit His Majesty, leveling accusations against the prophets, and so on. So it is obligatory to reject all of that and to not have *Īmān* except in that which the Qur'an and Sunnah attest to.

Finally, if *Ahl al-Kitāb* narrate something to us, then we should not believe them nor deny them. We should say, “We believe in Allah, His books and His messengers.” If what they say is true, then we do not deny them. But if what they say is false, then we do not believe them.

- The ruling concerning Judaism and Christianity:

The true religion that all prophets came with is Islam. It is the truth and everything besides it is falsehood:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِفَاتِنَاتِ اللَّهِ فإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in taking account.”

[Sūrah Āli ‘Imrān (3):19]

So Judaism and Christianity are not considered divine religions, and it is not permissible to say that Judaism is the religion of Mūsa (ﷺ) and Christianity the religion of ‘Īsa (ﷺ). Rather, Judaism came into being after the Tawrah by several centuries, and similarly Christianity. Not only that, but Judaism and Christianity are also innovated religions full of distortion, changes, innovations and disbelief that conflicts with Allah’s Majesty, His Names and His Attributes. As for His true religion, it is one, and that is Islam:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

“And whoever desires other than Islam as religion - never will it be accepted from him, and in the Hereafter he will be among the losers.”

[Sūrah Āli ‘Imrān (3):85]

So the Islam that we must believe in is that which the prophets brought from their Lord only, and everything besides that is falsehood and rejected:

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى يَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾﴾

“They say, ‘Be Jews or Christians, then you will be guided.’ Say, ‘Rather, [we follow] the religion of Ibrāhīm, inclining toward truth, and he was not of the *mushrikūn*.’”

[Sūrah al-Baqarah (2):135]

Furthermore, the Jews and Christians are disbelievers and *mushrikūn*, and have earned Allah’s Wrath and gone astray. So it is obligatory upon them and others to believe in the Islam that all the prophets brought from their Lord, and to act according to that:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنُتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

“So if they believe in the same as you believe in, then they have been rightly guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing. [And say], ‘Ours is the religion of Allah. And who is better than Allah in ordaining religion? And we are worshippers of Him.’”

[Sūrah al-Baqarah (2):137-138]

Indeed, Allah negated attribution of Judaism or Christianity from Ibrāhīm (ﷺ) just as He negated attribution of *shirk* from him, thus proving that they are two religions of

disbelief that the disbelievers invented after him. So it is not befitting for the Father of the Prophets to be attributed to them:

﴿ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴾

“Ibrāhīm was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the *mushrikūn*.”

[Sūrah Āli ‘Imrān (3):67]

- **The ruling concerning having *Īmān* in and acting according to the Noble Qur’ān:**

The Noble Qur’ān that Allah (ﷻ) revealed to the Seal of the Prophets and the best of them Muḥammad (ﷺ), is the last divine book. It is the greatest, most complete and most just of them. Allah revealed it as a clarification of all things, and as a guidance and mercy for all of the worlds. Thus, it is the best of the books and it was revealed by the greatest of angels, Jibrīl (ﷺ), to the greatest of creation, Muḥammad (ﷺ), to the greatest Ummah produced for mankind, in the best and most eloquent language, the clear Arabic language.

Moreover, the Noble Qur’ān is a book of *Tawḥīd* and *Īmān*, a book of *da‘wah*, a book of guidance to the truth, a book of knowledge and rulings, and a book of reward and recompense. Most people read it to attain reward while being neglectful of its most tremendous objectives. Thus, the Noble Qur’ān is a means of worship through recitation of it, a means of worship through reflecting over it and a means of worship through acting by it.

So it is obligatory upon every individual to have *Īmān* in it, to act according to its rulings and to abide by its etiquettes. Additionally, Allah will not accept any action based upon other than it after it has been revealed. Allah has taken responsibility for its preservation, and has thus kept it free from distortion and change, additions and subtractions.

1 – Allah (ﷻ) says:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

“Indeed, it is We who sent down the Qur’ān, and indeed, We will be its Guardian.”

[Sūrah al-Ḥijr (15):9]

2 – And Allah (ﷻ) says:

﴿ وَإِنَّهُ لَكِتَابٌ لِّرَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ ﴾

“And indeed, the Qur’ān is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down upon your heart, [O Muḥammad] - that you may be of the warners - in a clear Arabic language.”

[Sūrah al-Shu‘arā’ (26):192-195]

- **What the verses of the Qur’ān indicate:**

The verses of the Qur’ān contain clarification of all things, and are classified as either information or requests:

Information is of two types:

- 1) Information about the Creator, His names, His Attributes, His Actions and His Statements, and He is basically Allah (ﷻ).
- 2) Information about the creation, such as the heavens and earth, the Throne and Footstool, mankind and animals, inanimate objects and plants, Paradise and Hellfire. Also information about the prophets and messengers along with their followers and enemies, and the recompense for every group, and the like thereof of the Qur’ān’s information.

Requests are of two types:

- 1) A command to worship Allah alone, obedience to Allah and His Messenger, or acting upon whatever Allah has commanded, such as prayer, fasting, etc.
- 2) A prohibition against *shirk* with Allah, warning against that which Allah has forbidden such as usury, immorality, and other than that of which Allah has forbidden.

The greatest of information is knowledge of Allah (ﷻ), the greatest of commands is knowledge of the testimony “There is no deity deserving of worship besides Allah”, the greatest of prohibitions is the prohibition against disbelief and *shirk*, and the greatest of *du‘ās* is “Guide us to the straight path”.

So all praise and gratitude is to Allah, and to Him belong all blessings and bounties, as He sent to us the best of messengers, revealed to us the best of books and made us the best Ummah produced for mankind.

Allah (ﷻ) says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُتَشَابِهًا مَثَانًا تَقَشُّرُ مِنْهُ جُلُودٌ الَّذِينَ خَشَوْتِ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِإِذْنِهِ مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾

“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver there from of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.”

[Sūrah al-Zumar (39):23]

4. *Īmān* in the Messengers

- ***Īmān* in the messengers** is: To have unequivocal belief that Allah (ﷻ) sent to every nation a messenger, calling them to worship Allah alone and avoid what is worshiped besides Him; to believe that they have all been sent as messengers and are truthful, and that they conveyed fully what Allah sent them with. Amongst them are those who Allah has taught us their names and amongst them are those who Allah has concealed in His knowledge.
- **The ruling concerning having *Īmān* in the prophets and messengers:**

It is obligatory to have *Īmān* in all the prophets and messengers; whoever disbelieves in even one of them, he has disbelieved in all of them. It is also obligatory to affirm everything that has been authentically narrated of information regarding them, and to follow them in the truthfulness of their *Īmān*, completeness of their *tawhīd* and the exemplary nature of their manners. We are also obliged to follow the *Shari‘ah* of the one who was sent to us, who is their seal and best among them, and who was sent to all of mankind and the entire world; Muḥammad (ﷺ).

1 – Allah (ﷻ) says:

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ ﴾

“The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final destination.’”

[Sūrah al-Baqarah (2):285]

2 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرُسُلِهِ وَأَلِكْتَسِبِ الَّذِي نَزَّلَ عَلَى رُسُلِهِ وَأَلِكْتَسِبِ الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَآلْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٦﴾ ﴾

“O you who believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers and the Last Day has certainly gone far astray.”

[Sūrah al-Nisā’ (4):136]

before in clear error - And to others of them who have not yet joined them. And He is the Exalted in Might, the Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Jumu‘ah (62):2-4]

- **A messenger** is: He who Allah revealed a specific legislation to and commanded him to convey it to those who did not know of it, or those who knew of it but opposed it.
- **A prophet** is: He who Allah revealed a previous legislation to, to inform those around him who are members of that legislation and renew its teachings.

Thus, every messenger is a prophet, but not vice-versa. Furthermore, if the terms messenger and prophet are mentioned together, each has its own meaning; but if they are mentioned separately, one term comprises the meaning of the other.

- **The sending of prophets and messengers:**

There has never been a nation that Allah (ﷻ) has not sent a messenger to with a separate legislation for his people, or a prophet who He revealed a legislation of those before him to, in order to renew it after them.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid *ṭāghūt*.’ Among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how the end of the deniers was.”

[Sūrah al-Nahl (16):36]

2 – And Allah (ﷻ) says:

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ مِّمَّا يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّيْبِيُّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءً ﴿٤٤﴾﴾

“Indeed, We sent down the Tawrah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto.”

[Sūrah al-Mā'idah (5):44]

- The number of prophets and messengers:

There are many prophets and messengers (may Allah's peace and blessings be upon them all).

1) Amongst them are those whose names Allah clearly mentioned in the Qur'an, and told us of their stories. They are twenty-five:

1 – Ādam (ﷺ):

﴿وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١٩٥﴾﴾

“And We had already taken a promise from Ādam before, but he forgot; and We did not find in him determination.”

[Sūrah Ṭā Hā (20):115]

2 – 19 Allah (ﷻ) says, mentioning some of His prophets and messengers (may Allah's peace and blessings be upon them all):

﴿وَنَالِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٤﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٥﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿١٢٦﴾ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوشَعَ وَحُوطًا وَكَوْنًا ۗ فَضَلْنَا عَلَىٰ الْعَالَمِينَ ﴿١٢٧﴾ وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٨﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِرِهِ مَن يَشَاءُ ۗ مِن عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿١٢٩﴾ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ ۗ﴾

“And that was Our [conclusive] argument which We gave Ibrāhīm against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. And We gave to Ibrāhīm, Ishāq and Ya'qūb - all of them We guided. And Nūḥ, We guided before; and among his descendants, Dāwūd, Sulaymān, Ayyūb, Yūsuf, Mūsa and Hārūn. Thus do We reward the doers of good. And Zakariyyah, Yahya, 'Īsa and Ilyās - and all were of the righteous. And Ismā'il, al-Yasa', Yūnus and Lūṭ - and all of them We preferred over the worlds. And some among their fathers, their descendants and their brothers - and We chose them and We guided them to a straight path. That is the guidance of Allah by which He guides whomever He wills of His slaves. But if they had associated others with Allah, then worthless for them

would be whatever they were doing. Those are the ones to whom We gave the Scripture, authority and prophethood.”

[Sūrah al-An‘ām (6):83-89]

20 – Idrīs (عليه السلام):

﴿وَأَذِّنْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝﴾

“And mention in the Book, Idrīs. Indeed, he was a man of truth and a prophet.”

[Sūrah Maryam (19):56]

21 – Hūd (عليه السلام):

﴿كَذَّبَتْ عَادُ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝﴾

“Ād denied the messengers, When their brother Hūd said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):123-125]

22 – Ṣāliḥ (عليه السلام):

﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝﴾

“Thamūd denied the messengers, When their brother Ṣāliḥ said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):141-143]

23 – Shu‘ayb (عليه السلام):

﴿كَذَّبَ أَصْحَابُ الْغَيْثِ الْمُرْسَلِينَ ۝ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝﴾

“The companions of the thicket denied the messengers, When their brother Shu‘ayb said to them, ‘Will you not fear Allah? Indeed, I am to you a trustworthy messenger.’”

[Sūrah al-Shu‘arā’ (26):176-178]

24 – Dhul-Kifl (عليه السلام):

﴿وَأَذِّنْ إِسْمَاعِيلَ وَإِسْحَاقَ وَذَا الْكُفْلِ وَكُلًّا مِّنَ الْأَخْيَارِ ۝﴾

“And remember Ismā‘il, al-Yasa‘ and Dhul-Kifl, and all are among the outstanding.”

[Sūrah Ṣād (38):48]

25 – Muḥammad (ﷺ):

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رُّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝﴾

“Muḥammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.”

[Sūrah al-Aḥzāb (33):40]

2) Amongst the prophets and messengers (may Allah’s peace and blessings be upon them all) are those whom we do not know their names, nor did Allah tell us of their stories. So we believe in them in the general sense.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَمِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

“And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by the permission of Allah.”

[Sūrah Ghāfir (40):78]

2 – And Abū Umāmah (رضي الله عنه) narrated:

Abū Dharr (رضي الله عنه) said, “I said, ‘O Messenger of Allah, how many prophets are there?’ He said, ‘One-hundred and twenty-four thousand; the messengers from amongst them are three-hundred and fifteen – a plentiful amount.’”¹

• ***Ulu’-‘Azm* (those of strong will) amongst the messengers:**

Ulu’-‘Azm (those of strong will) amongst the messengers are five. They are: Nūḥ, Ibrāhīm, Mūsa, ‘Īsa and Muḥammad (may Allah’s peace and blessings be upon them all). Allah has mentioned them in His statement:

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

“He has ordained for you of religion what He enjoined upon Nūḥ and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Ibrāhīm, Mūsa and ‘Īsa - to establish the religion and not be divided therein.”

[Sūrah al-Shūrā (42):13]

¹ Authentic; narrated by Aḥmad (no. 22644) and al-Ṭabarānī in al-Mu’jam al-Kabīr (8/217).

- **The first messenger:**

The religion of the prophets and messengers is one, and that is Islam. Their legislations on the other hand were different. The first of them would give the glad tidings of the last of them, and believed in him; while the last of them attested to the first of them, and also believed in him.

Nūḥ (ﷺ) was the first messenger that Allah sent to the inhabitants of earth after *shirk* had occurred ten centuries after Ādam (ﷺ). Allah sent him to a disbelieving people to call them to Allah, command them to worship Him alone and prohibit them from *shirk*.

1 – Allah (ﷻ) says:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَتَّخِذُوهُ عِلًّا قَالُوا أَتَقْرَأُونَ مَا نَنْزَلُكَ إِلَّا بَلَاغًا لِلْعَالَمِينَ ﴿١٠١﴾﴾

“And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], ‘Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you must believe in him and support him.’ Allah said, ‘Have you acknowledged and taken upon that My commitment?’ They said, ‘We have acknowledged it.’ He said, ‘Then bear witness, and I am with you among the witnesses.’”

[Sūrah Āli ‘Imrān (3):81]

2 – And Allah (ﷻ) says:

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ﴿١٦٣﴾﴾

“Indeed, We have revealed to you, [O Muḥammad], as We revealed to Nūḥ and the prophets after him.”

[Sūrah al-Nisā’ (4):163]

3 – And Abū Hurayrah (رضي الله عنه) narrated in the ḥadīth concerning the intercession, which mentions:

“Adam will say, ‘Go to Nūḥ.’ They will then go to Nūḥ and say, ‘O Nūḥ, you are the first of the messengers upon earth.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 3340) and Muslim (no. 194). The wording is that of Bukhārī’s.

- **The last messenger:**

The last messenger was Muḥammad (ﷺ). So there is no messenger or prophet after him until the Day of Resurrection:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

“Muḥammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets.”

[Sūrah al-Aḥzāb (33):40]

- **To whom did Allah send prophets and messengers?**

1) Allah sent the prophets and messengers (may Allah’s peace and blessings be upon them all) specifically to their people, as He (ﷻ) says:

﴿ وَلِكُلِّ قَوْمٍ هَادٍ ﴾

“...and for every people is a guide.”

[Sūrah al-Ra’d (13):7]

2) Allah sent Muḥammad (ﷺ) to all of mankind. He is the seal of the prophets and messengers and the best among them. He is also the leader of the children of Ādam and the bearer of the flag of praise on the Day of Resurrection. Allah sent him as a mercy to the worlds.

1 – Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”

[Sūrah Saba’ (34):28]

2 – And Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

- The wisdom behind the sending of prophets and messengers:

1) Calling people to worship Allah alone and prohibiting them from worshipping other than Him. Allah (ﷻ) says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Ṭāghūt.’”

[Sūrah al-Naḥl (16):36]

2) Clarifying the path that leads to Allah. Allah (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَیْفٍ﴾

﴿صَلَّلِ مُبِينٍ﴾

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu‘ah (62):2]

3) Clarifying the state the people will be in after they reach Allah on the Day of Resurrection. Allah (ﷻ) says:

﴿فَلَنْ يَتَأْبَأَ النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ﴾ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ وَالَّذِينَ

سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ﴾

“Say, ‘O people, I am only a clear warner to you.’ And those who have believed and done righteous deeds - for them is forgiveness and noble provision. But the ones who strove against Our verses, seeking to cause failure - they are the companions of Hellfire.”

[Sūrah al-Ḥajj (22):49-51]

4) Establishing an argument against mankind. Allah (ﷻ) says:

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾

“[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers [have come].”

[Sūrah al-Nisā’ (4):165]

5) As a mercy to mankind. Allah (ﷻ) says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds.”

[Sūrah al-Anbiyā’ (21):107]

- **The attributes of the prophets and messengers**

1) All the prophets and messengers were men from amongst humankind. Allah (ﷻ) selected them and specifically chose them from amongst the rest of His slaves. He favored them with prophethood and messengership, and He supported them with His signs. He honored and appointed them with the mission, and He commanded them to convey the message to people to worship Allah alone and to abandon the worship of everything else. He promised them Paradise for it, and they fulfilled their promise and conveyed the message. May Allah’s peace and blessings be upon them all.

1 – Allah (ﷻ) says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْنَهُمْ فَسَلِّطُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْمُونَ ﴿٤٣﴾ ﴾

“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.”

[Sūrah al-Naḥl (16):43]

2 – And Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾ ﴾

“Indeed, Allah chose Ādam, Nūḥ, the family of Ibrāhīm and the family of ‘Imrān over the worlds.”

[Sūrah Āli ‘Imrān (3):33]

3 – And Allah (ﷻ) says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ ادْعُوا اللَّهَ وَأَجْتَنِبُوا الطَّاغُوتَ ﴿٣٦﴾ ﴾

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allah and avoid Ṭāghūt.’”

[Sūrah al-Naḥl (16):36]

2) Allah commanded all of the prophets and messengers to call to Allah and His worship alone without any partner. He legislated for each nation that which was appropriate to their conditions, as He (ﷻ) says:

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا ء وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ؕ فَاسْتَبِقُوا الْخَيْرَاتِ ؕ

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٠﴾ ﴾

“To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to all that is good. To Allah is your return all together, and He will then inform you concerning that over which you used to differ.”

[Sūrah al-Mā'idah (5):48]

3) When Allah specifically chose the prophets and messengers, He honored them with servitude of Him and attributed them with servitude of Him in their highest of stations, as He says about Muḥammad (ﷺ) concerning the station of revelation:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

“Blessed is He who sent down the Criterion upon His Slave that he may be a warner to the worlds.”

[Sūrah al-Furqān (25):1]

And He says about 'Īsa son of Maryam (ﷺ):

﴿ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ ﴾

“[Jesus] was not but a slave upon whom We bestowed favor, and We made him an example for the Children of Israel.”

[Sūrah al-Zukhruf (43):59]

4) All the prophets and messengers (may Allah’s peace and blessings be upon them) were created human beings. They would drink, eat, forget, sleep, and be afflicted with illness and death. They were like anyone else in that they did not possess any form of lordship or divinity. They did not possess the power to bring about benefit or cause harm for anyone except for what Allah willed. They did not own any of Allah’s vast treasures, nor did they have knowledge of the unseen except that which Allah unveiled to them. Allah sent them to His creation as givers of glad tidings and warners. Allah says to His Prophet Muḥammad (ﷺ):

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْمَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ

أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

“Say, ‘I hold not for myself the power of benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not but a warner and a bringer of good tidings to a people who believe.’”

[Sūrah al-A'rāf (7):188]

- **The unique characteristics of the prophets and messengers:**

The prophets and messengers had the purest of hearts, most intelligent of minds, most truthful of *Īmān*, most beautiful of manners, were most complete in religion, strongest in servitude of Allah, most complete in physical stature and most handsome in appearance.

Allah specified them with unique characteristics that distinguished them from others. They are:

The first: Allah specifically chose them for revelation and messengership.

1 – Allah (ﷻ) says:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ﴾

“Allah chooses from among the angels messengers, as well as from mankind.”

[Sūrah al-Hajj (22):75]

2 – And Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۗ أَحَدٌ﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God.’”

[Sūrah al-Kahf (18):110]

The second: They are infallible in what they convey to mankind of beliefs and rulings. If they were to err, Allah (ﷻ) would bring them back to the truth and what is correct.

Allah (ﷻ) says:

﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝ عَلَّمَهُ﴾

﴿شَدِيدُ الْقُوَىٰ﴾

“By the star when it descends, Your companion [Muḥammad] has not strayed, nor has he erred, Nor does he speak from his own inclination. It is not but a revelation revealed, Taught to him by one intense in strength.”

[Sūrah al-Najm (53):1-5]

The third: They are not inherited from after their deaths.

‘Ā’ishah (ﷺ) narrated:

The Messenger of Allah (ﷺ) said, “Our property should not be inherited, and whatever we leave behind is to be spent in charity.”¹

The fourth: Their eyes sleep, but their hearts do not.

Anas (ﷺ) narrated in the story of the *Isrā’* (night journey):

The eyes of the Prophet (ﷺ) were closed when he was asleep, but his heart was not asleep (not unconscious). Such is the characteristic of all the prophets: their eyes sleep, but their hearts do not.²

The fifth: At the time of their death, they are given the option of selecting either this world or the hereafter.

‘Ā’ishah (ﷺ) narrated:

The Messenger of Allah (ﷺ) said, “No prophet gets sick [i.e. before death] except that he is given the choice to select either this world or the hereafter.”³

The sixth: They are buried wherever they die.

Abū Bakr (ﷺ) narrated:

The Messenger of Allah (ﷺ) said, “A prophet is not buried except where he dies.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6730) and Muslim (no. 1757). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 3570).

³ Agreed upon; narrated by Bukhārī (no. 4586) and Muslim (no. 2444). The wording is that of Bukhārī’s.

⁴ Authentic; narrated by Aḥmad (no. 27).

The seventh: They are alive in their graves, praying.

1 – Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I happened to pass by Mūsa on the occasion of the *Isrā’* (night journey) near the red dune, and found him praying in his grave.”¹

2 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The prophets are alive in their graves, praying.”²

The eighth: Their wives cannot be married after their deaths. Allah (ﷻ) says:

﴿ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُمْ مِنْ بَعْدِهِمْ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝ ﴾



“And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be an enormity in the sight of Allah.”

[Sūrah al-Aḥzāb (33):53]

- **Superiority amongst the prophets and messengers:**

The prophets are all equivalent in regards to prophethood, which is one quality in which there is no superiority. Rather, the superiority between the prophets and messengers occurs according to their conditions, unique characteristics, miracles and other subtleties. That is why some were messengers, some were only prophets, some were from *Ulul-‘Azm* (those of strong will), some Allah took as an intimate friend, some Allah spoke to, some He raised the degree, and other such virtues.

The noblest of them in all these descriptions was the leader of the children of Ādam, Muḥammad (ﷺ).

1 – Allah (ﷻ) says:

﴿ تِلْكَ الْأَرْسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْ كَلِمٍ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْكِتَابَ ۖ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ ﴾

¹ Narrated by Muslim (no. 2375).

² Good; narrated by Abū Ya‘lā (no. 3425). See al-Silsilah al-Ṣaḥīḥah (no. 621).

“Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave ‘Īsā, the son of Maryam, clear proofs, and We supported him with the Pure Spirit.”

[Sūrah al-Baqarah (2):253]

2 – And Allah (ﷻ) says:

﴿وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۗ وَآتَيْنَا دَاوُدَ زُبُورًا ۗ﴾

“And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to Dāwūd We gave the Zabūr [Psalms].”

[Sūrah al-Isrā’ (17):55]

3 – And Allah (ﷻ) says:

﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۗ﴾

“And Allah took Ibrāhīm as an intimate friend.”

[Sūrah al-Nisā’ (4):125]

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning, I have been helped by terror (in the hearts of enemies), spoils have been made lawful to me, the earth has been made for me clean and a place of worship, I have been sent to all mankind, and the line of prophets ends with me.”¹

5 – And Abū Sa‘īd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Do not give any prophet superiority over another, for on the Day of Resurrection all the people will fall unconscious and I will be the first to emerge from the earth, and will see Mūsa standing and holding one of the legs of the Throne. I will not know whether Mūsa had fallen unconscious or the first unconsciousness was sufficient for him.”²

- **Fruits of having *Īmān* in the prophets and messengers:**

Gaining awareness of the mercy of Allah (ﷻ) with His slaves and His care for them, as He sent to them messengers guiding them to the worship of their Lord and how to

¹ Narrated by Muslim (no. 523).

² Agreed upon; narrated by Bukhārī (no. 2412) and Muslim (no. 2374). The wording is that of Bukhārī’s.

worship Him, and making clear to His slaves what is in store for them of reward or punishment.

Also, praising Allah and being grateful to Him for this tremendous blessing.

Also, loving the messengers and praising them without exaggeration, because they were Allah's messengers who carried out His worship, conveyed His message, sincerely advised His slaves and were a mercy for His creation.

Also, following them in that which Allah sent them with of *tawhīd*, truthful *īmān*, good manners, perfect etiquettes, as well as constant remembrance, gratitude and obedience of Allah (ﷻ).

The Noblest of the Prophets and Messengers Muḥammad the Messenger of Allah (ﷺ)

- **His lineage and upbringing:**

He is Muḥammad bin ‘Abdullāh bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Manāf bin Quṣayy bin Kilāb bin Murrah bin Ka‘b bin Lu‘ay bin Ghālib bin Fihr bin Mālik bin al-Naḍr bin Kinānah bin Khuzaymah bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Ma‘d bin ‘Adnān.

His noble lineage has been preserved until Ādam (ﷺ), and his mother was Āminah bint Wahb.

He (ﷺ) was born in Makkah in the Year of the Elephant, equivalent to the year 570 CE. His father ‘Abdullāh died while his mother was still pregnant with him. When he was born, his grandfather ‘Abdul-Muṭṭalib took care of him, and his mother passed away when he was six years old. When his grandfather died, his uncle Abū Ṭālib took care of him.

He (ﷺ) lived a life full of great manners, beautiful conduct and pleasant characteristics, so much so that his people gave him the nickname of “The Trustworthy.”

At the age of forty, Muḥammad (ﷺ) attained prophethood when the Truth [i.e. the revelation] came to him in the cave of Ḥirā’ whilst he was worshipping, and he [the angel] informed him that he was the Messenger of Allah. He (ﷺ) then began calling his people to *Īmān* in Allah and His Messenger, and calling them to worship Allah alone and to stay away from worshipping other than Him. As a result, he received various types of harm at the hands of his people, but he remained patient until Allah manifested His religion. He then migrated to Madīnah where legislative rulings were prescribed, Islam attained honor and the religion was completed.

He (ﷺ) then died on a Monday in the month of Rabī‘ al-Awwal in the year 11 AH, and his age was sixty-three. He joined the Highest Companions [in Paradise] after he conveyed the clear message, strove hard in Allah’s Cause as he ought to have strove, guided his Ummah to every good and warned them from every evil. So may Allah’s peace and blessings be upon him.

- **His unique characteristics:**

From amongst the unique characteristics of the Prophet (ﷺ) is that he is the seal of the prophets, leader of the messengers and leader of the pious. The message he was sent with was general for the *thaqalayn* (the jinn and mankind), and Allah sent him as a mercy to the worlds. He was taken on the night journey (*Isrāʾ*) to Bayt al-Maqdis (Jerusalem) and from there ascended to the heavens (*Miʿrāj*). Allah called upon him [in the Qurʾān] by his ascription to prophethood and messengership, and he was given concise speech that entailed vast meanings. Finally, Allah bestowed upon him five unique characteristics that were not given to the other prophets.

Jābir bin ʿAbdullāh (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I have been given five things which were not given to anyone else before me: Allah made me victorious by awe (by His frightening my enemies) for a distance of one month’s journey; the earth has been made for me (and for my followers) a place for praying and a thing to perform dry ablution, therefore anyone of my followers can pray wherever the time of a prayer is due; the booty has been made lawful for me, yet it was not lawful for anyone else before me; I have been given the right of intercession (on the Day of Resurrection); and every prophet used to be sent to his nation only, but I have been sent to all mankind.”¹

He (ﷺ) was also given unique characteristics that his Ummah was not, among which were: permission to continuously fast without break; marrying without giving a dowry; marrying more than four wives at one time; his wives being unlawful to marry after his death; not being allowed to take charity; being able to hear and see what others could not, like seeing Jibrīl (جبرائيل) in his true image that Allah created him upon; and finally, he is not inherited from.

- **The commencement of the revelation to the Prophet (ﷺ):**

ʿĀʾishah (رضي الله عنها), Mother of the Believers, narrated:

The commencement of the revelation to the Messenger of Allah (ﷺ) was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Ḥirāʾ where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with

¹ Agreed upon; narrated by Bukhārī (no. 335) and Muslim (no. 521). The wording is that of Bukhārī’s.

him the journey food for the stay and then come back to (his wife) Khadījah to take his food likewise again, till suddenly the Truth (revelation) descended upon him while he was in the cave of Hīrā'. The angel came to him and asked him to read. The Prophet (ﷺ) replied, "I do not know how to read."

The Prophet (ﷺ) added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read.' Thereupon he caught me for the third time and pressed me, and then released me and said:

﴿أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾﴾

"Read in the name of your Lord, who has created, Created man from a clot. Read, and your Lord is the Most Generous."

[Sūrah al-'Alaq (96):1-3]

Then the Messenger of Allah (ﷺ) returned with the revelation and with his heart beating severely. Then he went to Khadījah bint Khuwaylid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened, and said, "I fear that something may happen to me." Khadījah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadījah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin 'Abdul-'Uzza, who during the pre-Islamic Period became a Christian and used to write the Scripture with Hebrew letters. He would write from the Injīl in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadījah said to Waraqah, "Listen to the story of your nephew, O my cousin!"

Waraqah asked, "O my nephew! What have you seen?" The Messenger of Allah (ﷺ) described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (i.e. angel Jibrīl) whom Allah had sent to Mūsa. I wish I were young and could live up to the time when your people would turn you out." The Messenger of Allah (ﷺ) asked, "Will they drive me out?" Waraqah replied in the affirmative, and said, "Anyone who ever came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and the revelation was also paused for a while.¹

¹ Agreed upon; narrated by Bukhārī (no. 3) and Muslim (no. 160). The wording is that of Bukhārī's.

- **His wives:**

The Mothers of the Believers were the wives of the Messenger (ﷺ) in this world and the hereafter. They were all Muslims, good, pure, clean, God-conscious and innocent of every evil that would defame their dignities. They were:

Khadījah bint Khuwaylid, ‘Ā’ishah bint Abū Bakr, Sawdah bint Zam‘ah, Ḥafṣah bint ‘Umar, Zaynab bint Khuzaymah, Umm Salamah, Zaynab bint Jaḥsh, Juwayriyah bint al-Ḥārith, Umm Ḥabībah bint Abū Sufyān, Ṣafīyyah bint Ḥuyay and Maymūnah bint al-Ḥārith. May Allah be pleased with all of them.

Those who passed away before him were Khadījah and Zaynab bint Khuzaymah. The remaining nine passed away after him.

The best of his wives were Khadījah and ‘Ā’ishah (may Allah be pleased with all of them).

- **The children of the Messenger (ﷺ):**

1) The Messenger (ﷺ) had three sons: al-Qāsim and ‘Abdullāh, who were both from Khadījah, and Ibrāhīm, who was from his concubine Māriyah the Coptic. They all died in their early childhood.

2) As for daughters, he had four: Zaynab, Ruqayyah, Umm Khulthūm and Fāṭimah, who were all from Khadījah. They all got married and passed away before him except for Fāṭimah, as she passed away after him. They were all Muslims, good and pure. May Allah be pleased with all of them.

- **The Companions of the Messenger (ﷺ):**

The Companions of the Prophet (ﷺ) were the best of generations. They have a great excellence over the entire Ummah. Allah chose them to be companions of His Prophet. So they believed in Allah and His Messenger, undertook the duty of aiding Allah and His Messenger, migrated for the sake of the religion, gave shelter and aided one another for the sake of the religion, and fought *jihād* in the cause of Allah with their wealth and lives, until Allah became pleased with them and they became pleased with Him.

The best of them were the Muhājirūn (the Emigrants), and then the Anṣār (the Helpers).

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness.”¹

- **Love for his Companions:**

From among the signs of *Īmān* is: To have love for all of the Companions with one’s heart, praising them with one’s tongue, asking Allah to be pleased with them, seeking Allah’s forgiveness for them, holding back from saying anything regarding disputes amongst them, and not cursing them. That is because of what they possess of virtues, merits, goodness, excellence, having aided Allah and His Messenger through obedience and fighting *jihād* in the cause of Allah, having carried out the mission of *da‘wah*, having migrated and aided, and having spent their wealth and lives for the sake of Allah seeking His pleasure. So may Allah be pleased with them all.

1 – Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

“And the first forerunners [in the faith] among the Muhājirūn, the Anṣār and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”

[Sūrah al-Tawbah (9):100]

2 – And Allah (ﷻ) says:

﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

¹ Agreed upon; narrated by Bukhārī (no. 2652) and Muslim (no. 2533). The wording is that of Bukhārī’s.

“But those who have believed, emigrated and fought *jihād* in the cause of Allah, and those who gave shelter and aided – it is they who are truly the believers. For them is forgiveness and noble provision.”

[Sūrah al-Anfāl (8):74]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Do not revile my Companions! Do not revile my Companions! For if one amongst you were to spend as much gold as mount Uḥud, it would not amount to as much as one *mudd* (a measure of about half a cup) of one of them or even half of it.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3673) and Muslim (no. 2540). The wording is that of Muslim’s.

5. *Īmān* in the Last Day

- **The Last Day** is: The Day of Judgment in which Allah will resurrect all of creation to be held to account and recompense.

It was named as such because there is no day after it. The inhabitants of Paradise will reside in it forever, and likewise the inhabitants of Hellfire will reside in it forever.

- **The most well-known names of the Last Day:**

The Day of Judgment, The Day of Resurrection, The Day of Sorting Out, The Day of Emergence, The Day of Recompense, The Day of Eternity, The Day of Reckoning, The Day of Warning, The Day of Gathering, The Day of Loss and Gain, The Day of Regrets, The Deafening Noise, The Great Catastrophe, The Overwhelming, The Inevitable, The Reality, The Calamity and others that Allah has mentioned in the Qur'ān.

Its many names indicate the grandeur of the named and its severe horror.

- ***Īmān* in the Last Day:**

It is the unequivocal belief of everything that Allah and His Messenger have informed us of regarding what will happen on that tremendous day of: resurrection, gathering, accountability, the bridge, the scales, Paradise, Hell, etc.

What happens before death is also included, as well as the signs of the Last Hour. In addition to that is what happens after death of the trial of the grave to the punishment and blessings of the grave.

- **The greatness of the Last Day:**

Īmān in Allah and the Last Day is one of the greatest pillars of *Īmān*. The steadfastness, success and happiness of an individual primarily revolve around these two pillars, in addition to the rest of the pillars of *Īmān*.

Due to the importance of these two pillars, Allah coupled them in many Qur'ānic verses:

1 – Allah (ﷻ) says:

﴿ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“That is instructed to whoever should believe in Allah and the Last Day.”

[Sūrah al-Ṭalāq (65):2]

2 – And Allah (ﷻ) says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ﴾

“Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt.”

[Sūrah al-Nisā’ (4):87]

3 – And Allah (ﷻ) says:

﴿فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.”

[Sūrah al-Nisā’ (4):59]

- **The trial of the grave:**

1 – Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him, ‘What did you use to say about this man, Muḥammad (ﷺ)?’ He will say, ‘I testify that he is Allah’s slave and His Messenger.’ Then it will be said to him, ‘Look at your place in the Hellfire. Allah has given you a place in Paradise instead of it.’”

The Prophet (ﷺ) added, ‘The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by reciting the Qur’ān).’ Then he will be hit with an iron hammer between his two ears, and he will cry a cry that will be heard by whatever approaches him except human beings and jinn.”¹

¹ Agreed upon; narrated by Bukhārī (no. 1338) and Muslim (no. 2870). The wording is that of Bukhārī’s.

2 – And Barā' bin 'Āzib (رضي الله عنه) narrated:

We went out with the Messenger of Allah (ﷺ) to a funeral procession, and during it, the Prophet (ﷺ) said (about the dead), “Two angels will come to him, make him sit up and ask him, ‘Who is your Lord?’ He will reply, ‘My Lord is Allah.’ They will ask him, ‘What is your religion?’ He will reply, ‘My religion is Islam.’ They will ask him, ‘What is your opinion about the man who was sent on a mission among you?’ He will reply, ‘He is the Messenger of Allah (ﷺ).’”¹

- **The types of the punishment of the grave:**

The punishment of the grave is two types:

The first: A permanent punishment that will not cease until the Day of Judgment. This is the punishment reserved for the disbelievers and hypocrites.

1 – Allah (ﷻ) says:

﴿فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا^ط وَحَاقَ بِقَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا^ط وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾

“So Allah protected him from the evils they plotted, and the people of Fir’awn were enveloped by the worst of punishment - The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], ‘Make the people of Fir’awn enter the severest punishment.’”

[Sūrah Ghāfir (40):45-46]

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “When any one of you dies, he is shown his seat (in the hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise, and if he is one from amongst the inmates of Hell (he is shown the seat) from amongst the inmates of Hell, and it would be said to him, ‘That is your seat until Allah raises you on the Day of Resurrection.’”²

¹ Authentic; narrated by Aḥmad (no. 18733) and Abū Dāwūd (no. 4753). The wording is that of Abū Dāwūd’s.

² Agreed upon; narrated by Bukhārī (no. 1379) and Muslim (no. 2866). The wording is that of Muslim’s.

The second: An extended punishment that will eventually cease. This is the punishment reserved for those who sinned from amongst the people of *tawhīd*. They will be punished in accordance to their sins, and then that punishment will lighten, or cease because of the mercy of Allah; or because of expiations for sins through ongoing charity, or knowledge he left behind that benefitted people, or a righteous child who prayed for him, etc.

1 – Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When any one of you dies, he is shown his seat (in the hereafter) morning and evening; if he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise, and if he is one from amongst the inmates of Hell (he is shown the seat) from amongst the inmates of Hell, and it would be said to him, ‘That is your seat until Allah raises you on the Day of Resurrection.’”¹

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ), while passing through one of the graveyards of Madīnah or Makkah, heard the voices of two people who were being tortured in their graves. The Prophet (ﷺ) said, “These two people are being tortured not for a major sin (to avoid).” The Prophet (ﷺ) then added, “Yes! (They are being tortured for a major sin). Indeed, one of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends).” The Prophet (ﷺ) then asked for a green leaf of a date-palm tree, broke it into two pieces and put one on each grave. On being asked why he had done so, he replied, “I hope that their torture might be lessened, till these get dried.”²

- **The blessings of the grave:**

The blessings of the grave are reserved for the true believers.

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَرَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿١٢٥﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 1379) and Muslim (no. 2866). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 216) and Muslim (no. 292). The wording is that of Bukhārī’s.

“Indeed, those who have said, ‘Our Lord is Allah’ and then remained on a right course - the angels will descend upon them, [saying], ‘Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.’”

[Sūrah Fuṣṣilat (41):30]

2 – And Barā’ bin ‘Āzib (رضي الله عنه) narrated:

The Prophet (ﷺ) said about the believer when he answers the two angels in the grave, “...Then a crier will call from Heaven, ‘My slave has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see.’”¹

- The believer will be saved from the terrors, trial and punishment of the grave through such means as martyrdom for the sake of Allah, guarding the Muslim borders, dying from stomach cancer, etc.

- **The location of the soul after death until the Day of Judgment:**

The location of the souls in the interval between death and resurrection greatly differ:

Amongst them are souls in the ‘*illiyyūn*’ (lofty heights) amongst a lofty assembly. These are the souls of the prophet and messengers, may Allah’s peace and blessings be upon them all. They are also differentiated in their levels.

Amongst them are souls in the form of birds hanging from the trees of Paradise. These are the souls of the believers. Amongst them are also souls in the form of green birds flying freely throughout Paradise. These are the souls of the martyrs.

Amongst them are souls constricted to the grave, such as the one exploited in taking war booty, those constricted to the door of Paradise because of a debt upon him and those constricted to the earth because of their lowly souls.

Amongst them are those souls in the furnace of the fornicators, and those swimming in a pool of blood being feed rocks. They are the souls of consumers of interest.

¹ Authentic; narrated by Aḥmad (no. 18733) and Abū Dāwūd (no. 4753). The wording is that of Abū Aḥmad’s.

Zayd bin Thābit (رضي الله عنه) narrated:

As the Prophet (ﷺ) was going along with us towards the dwellings of Banī al-Najjār, riding upon his pony, it digressed and he was about to fall. He found four, five or six graves there. He said, “Who amongst you knows about those lying in the graves?” A person said, “I do.” Thereupon he (the Prophet) said, “In what state did they die?” He said, “They died as mushrikūn.” He said, “These people are passing through the ordeal in the graves. If it were not the reason that you would stop burying (your dead) in the graves because of listening to the torment in the grave which I am listening to, I would have certainly made you hear that.” Then turning his face towards us, he said, “Seek refuge with Allah from the torment of Hell.” They said, “We seek refuge with Allah from the torment of Hell.” He said, “Seek refuge with Allah from the torment of the grave.” They said, “We seek refuge with Allah from the torment of the grave.” He said, “Seek refuge with Allah from turmoil, its visible and invisible aspects.” They said, “We seek refuge with Allah from turmoil, its visible and invisible aspects.” He said, “Seek refuge with Allah from the turmoil of the Dajjāl.” They said, “We seek refuge with Allah from the turmoil of the Dajjāl.”¹

¹ Narrated by Muslim (no. 2867).

The Signs of the Hour

- **Knowledge of the Hour:**

Knowledge pertaining to the time of the Last Hour is only known by Allah. He (ﷻ) says:

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

“People ask you concerning the Hour. Say, ‘Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.’”

[Sūrah al-Aḥzāb (33):63]

- **The Signs of the Hour:**

The Prophet (ﷺ) told us that there are signs that indicate the closeness of the Hour. They are divided into major and minor signs.

1. The Minor Signs of the Hour

- **The minor signs of the Hour are three categories:**

The first: Signs that have occurred and finished. From among them:

The mission of the Prophet (ﷺ), his death, the splitting of the moon as a miracle of his, the conquest of Jerusalem and the fire that emerged from Ḥijāz (the Western part of the Arabian Peninsula).

1 – Allah (ﷻ) says:

﴿أَقْرَبَتْ السَّاعَةُ وَأَشَقُّ الْقَمَرُ﴾

“The Hour has come near, and the moon has split [in two].”

[Sūrah al-Qamar (54):1]

2 – And ‘Awf bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Count six signs that indicate the approach of the Hour: My death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred dīnārs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Banī Aṣfar (i.e. the Byzantines) who

will betray you and attack you under eighty flags; under each flag will be twelve thousand soldiers.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hour will not be established till a fire will come out of the land of Ḥijāz, and it will throw light on the necks of the camels at Buṣra.”²

The second: Signs that have come and are still ongoing. From among them:

Tribulations surfacing; appearance of those claiming prophethood; the spread of security; Islamic knowledge being taken away; the appearance of ignorance; many helpers of injustice; the appearance of musical instruments and the claim of its permissibility; the appearance of adultery; many drinkers of alcohol and the claim of its permissibility; naked, barefoot shepherds competing in constructing tall buildings; competition in adorning mosques; lots of killing; time passing by quickly; the placement of undeserving people in leadership roles; rise of wicked doers; purposeful placement of false reports; lots of talk and little action; marketplaces coming close to one another; the appearance of *shirk* in this nation; a lot of miserliness; a lot of lying; a lot of wealth; the spread of business; many earthquakes; the betrayal of an honest man and the trusting of a betrayer; the spread of wicked acts; cutting of family relations; being a bad neighbor; leadership of the foolish; the selling of judgments and rulings; greeting only those whom one knows; seeking knowledge from people who are insignificant; the spread of books other than the Qur’ān; the appearance of women who are clothed but appear naked; a lot of false testimony; a lot of sudden deaths; not caring if the source of wealth is permissible; Arabia becoming meadows and rivers once again; speaking of wild animals; the end of a whip and shoelace will speak; a man’s thigh will give news of his family; the siege of Iraq and its prevention from food and money; the siege of Shām and its prevention from food and money; a great battle between the Muslims and Romans and the Romans will betray the Muslims.

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ), while turning his face towards the east, said, “The turmoil will appear from this side; verily, the turmoil will appear from this side; verily, the turmoil will appear from this side – the side where the horns of Shayṭān appear from.”¹

¹ Narrated by Bukhārī (no. 3176).

² Agreed upon; narrated by Bukhārī (no. 7118) and Muslim (no. 2903)

The third: Signs that have still yet to come, but they will, without a doubt, happen just as the Prophet (ﷺ) told us. From among them:

The Euphrates will uncover a mountain of gold; the conquest of Constantinople without war; fighting the Turks; fighting the Jews and aiding the Muslims against them; the appearance of a man from Qaḥṭān who will be obeyed by the people; a decrease in the number of men; an increase in women so much so that for every fifty women there will be one caretaker; Maḍīnah will be cleansed from its evil people and then it will be ruined; the destruction of the Kaʿbah at the hands of a man from Abyssinia and it will not be rebuilt after that; and this will be at the end of time. And Allah knows best.

- Everything that we mentioned from the aforementioned signs is confirmed in authentic ḥadīths.

2. Majors Signs of the Hour

- There are ten major signs of the Hour:

Ḥudhayfah bin Asīd al-Ghifārī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) came to us all of a sudden as we were (busy in a discussion). He said, “What are you discussing about?” They said, “We are discussing about the Last Hour.” Thereupon he said, “It will not come until you see ten signs before,” and he made a mention of, “The smoke; Dajjāl; the beast; the rising of the sun from the west; the descent of ʿĪsa son of Maryam (عليه السلام); the Gog and Magog; landslides in three places, one in the east, one in the west and one in Arabia, at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly.”²

1) The emergence of Dajjāl:

Dajjāl is a man from the children of Ādam. He will appear at the end of time and claim lordship. He will emerge from the East in Khurasān, and he will then travel throughout the world entering every city except for Jerusalem, Ṭūr, Makkah and Maḍīnah, because angels will be guarding them. He will come to the outskirts of Maḍīnah and cause three earthquakes which will cause the disbelievers and hypocrites to leave it.

¹ Agreed upon; narrated by Bukhārī (no. 7093) and Muslim (no. 2905). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2901).

- **The time Dajjāl will emerge:**

‘Abdullāh bin ‘Umar (رضي الله عنه) narrated:

When we were sitting with the Messenger of Allah (ﷺ), he talked about periods of trial (fitnahs), mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him, “O Messenger of Allah, what is the trial (fitnah) of staying at home?” He replied, “It will be flight and plunder. Then there will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and a disbeliever in the evening, so that the people will be in two camps: the camp of belief which will contain no hypocrisy, and the camp of hypocrisy which will contain no belief. When that happens, expect the Dajjāl that day or the next.”¹

- **The trial of Dajjāl:**

The emergence of Dajjāl will be a tremendous tribulation because Allah created him to possess many miracles that will dazzle peoples’ minds. It has been confirmed that he will have a paradise and hell. His hell is paradise and his paradise is hell. He will have a mountain of bread and rivers of water. He will command the skies to rain and it will. He will command the earth to vegetate and it will do so. He will be able to cut across the world at the speed of wind. He will remain upon earth for a period of forty days. One day will be the length of a year, another will be the length of a month, another will be like a week, and the rest of the days will be regular days. Then ‘Īsa, the son of Maryam, will kill him at the gate of Ludd in Jerusalem.

- **The characteristics of Dajjāl:**

The Messenger of Allah (ﷺ) warned us from following Dajjāl and from believing him. He made clear for us his characteristics so that we can avoid him. He will have the word *Kāfir* (disbeliever) written on his forehead which every Muslim will be able to read.

¹ Authentic; narrated by Aḥmad (no. 6168) and Abū Dāwūd (no. 4242). The wording is that of Abū Dāwūd’s.

‘Ubādah bin al-Ṣamit (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Dajjāl is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.”¹

- **The place where Dajjāl will emerge from:**

Al-Nawwās bin Sam‘ān (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) mentioned about Dajjāl, and among what he said was, “He would appear on the way between Syria and Iraq, and would spread mischief right and left.”²

- **The places where Dajjāl will not enter:**

1 – Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There will be no land which will not be trampled by Dajjāl, except for Makkah and Madīnah.”³

2 – And an individual from among the Companions of the Prophet (ﷺ) narrated:

The Prophet (ﷺ) mentioned about Dajjāl, and among what he said was, “He will not be able to come close to four mosques: the Grand Mosque (in Makkah), the Prophet’s Mosque, the Ṭūr Mosque and al-Aqṣā Mosque.”⁴

- **The followers of Dajjāl:**

The majority of Dajjāl’s followers will be Jews, non-Arabs and a mixture of many people – the majority of them Arabs and women.

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Dajjāl will be followed by seventy thousand Jews of Aṣbahān, and will be dressed in robes of green colored satin.”⁵

¹ Authentic; narrated by Aḥmad (no. 23,144) and Abū Dāwūd (no. 4320). The wording is that of Aḥmad’s.

² Narrated by Muslim (no. 2937).

³ Agreed upon; narrated by Bukhārī (no. 1881) and Muslim (no. 2943).

⁴ Authentic; narrated by Aḥmad (no. 24085). See al-Silsilah al-Ṣaḥīḥah (no. 2943).

⁵ Narrated by Muslim (no. 2944).

- **Protection from the tribulation of Dajjāl:**

Protection from him comes through *Īmān* in Allah (ﷻ), seeking refuge in Allah from him – especially in prayer, fleeing from him, and reciting the first portion of Sūrah al-Kahf.

Abū al-Dardā' (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever commits to memory the first ten verses of Sūrah al-Kahf, will be protected from (the trial of) Dajjāl.”¹

2) **The descent of ‘Īsa, son of Maryam (عليه السلام):**

After the emergence of Dajjāl and his corruption upon earth, Allah (ﷻ) will send ‘Īsa (عليه السلام), the son of Maryam, and he will descend upon the white minaret in the eastern part of Damascus. He will have his hands placed upon the shoulders of the two angels’ wings and he will then kill Dajjāl. He will rule thereafter with Islamic jurisdiction and will break the Cross, kill the swine, and abolish taxation upon the People of the Book. Wealth will be spread and miserliness will disappear. In a seven year stretch there will be no animosity between two individuals. He will then die and the Muslims will pray upon him.

Then Allah will send a pleasant, cool breeze from the direction of Shām that will take the life of anyone whose heart has even an atom’s weight of good or *Īmān* in it. Thereafter, only the wicked will remain who will be as careless as birds, as cruel as wild beasts and will fornicate like donkeys, and Shayṭān will order them to worship idols. The Hour will be established upon them.

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “By Him in Whose Hands my soul is, surely (‘Īsa) the son of Maryam will soon descend amongst you and will judge mankind justly (as a just ruler); he will break the Cross, kill the pigs and there will be no *jizyah* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.”

Abū Hurayrah added, “If you wish, you can recite:

¹ Narrated by Muslim (no. 809) and (no. 2937)

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَإِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴾

“And there is none from the People of the Scripture but that he will surely believe in ‘Īsa before his death. And on the Day of Resurrection he will be against them a witness.”

[Sūrah al-Nisā’ 4:159]¹

3) The emergence of Gog and Magog:

Gog and Magog are two great nations from the children of ‘Ādam. They are strong men whom none have the power to battle. Their emergence is from the major signs of the Hour. They will cause corruption upon earth and then ‘Īsa (ﷺ), the son of Maryam, and his companions will supplicate against them and they will die.

1 – Allah (ﷻ) says:

﴿ حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ۗ وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شِخْصَةٌ ﴾

﴿ أَبْصَرُ الَّذِينَ كَفَرُوا يُبْوئُونَكَ قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هُنَا بَلْ كُنَّا ظَالِمِينَ ۗ ﴾

“Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend; And [when] the true promise has approached, then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], ‘O woe to us; we had been unmindful of this; rather, we were wrongdoers.’”

[Sūrah al-Anbiyā’ (21):96-97]

2 – And Nawwās bin Sam‘ān (رضي الله عنه) narrated:

When the Messenger of Allah (ﷺ) mentioned Dajjāl and ‘Īsa killing him at the gateway of Ludd he said, “Allah would reveal to ‘Īsa these words, ‘I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Ṭūr.’ Then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tibering and drink out of it. When the last of them would pass, he would say, ‘There was once water there.’ ‘Īsa and his companions would then be besieged here such that the head of the ox would be dearer to them than one hundred dīnārs, and the Prophet of Allah ‘Īsa and his companions would supplicate Allah, who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. The Prophet of Allah ‘Īsa and his companions would then come down to the ground.”²

¹ Agreed upon; narrated by Bukhārī (no. 3448) and Muslim (no. 155). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2937).

- After ʿĪsa (عليه السلام) descends with his companions to the ground, they will supplicate to Allah and Allah in turn will send birds carrying Gog and Magog and tossing them wherever He wills.

Then Allah will send a rainfall which would wash the earth. Then blessings will descend and greenery and fruits will emerge, and they will be blessed along with the animals upon earth.

4) 5) 6) The three landslides:

From the major signs of the Hour will be the occurrence of three landslides. One will be in the West, one in the East and one in the Arabian Peninsula. This has not occurred yet.

7) The appearance of the Smoke:

The appearance of the Smoke at the end of time is from the major signs of the Hour.

1 – Allah (ﷻ) says:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ ۗ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾﴾

“Then watch for the Day when the sky will bring a visible smoke; covering the people. This is a painful torment.”

[Sūrah al-Dukhān (44):10-11]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Hasten to do good deeds before six things happen: the rising of the sun from the West, the smoke, the Dajjāl, the beast and (the death) of one of you or the general turmoil.”¹

8) The sun rising from the West:

The sun rising from the West is one of the major signs of the Hour. It will be the first sign permitted in changing the state of the upper cosmos. From the evidences of its occurrence:

¹ Narrated by Muslim (no. 2947).

1 – Allah (ﷻ) says:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ ﴾

“Do they [then] wait for anything except that the angels should come to them, or your Lord should come, or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before, or had earned through its faith some good. Say, ‘Wait. Indeed, we [also] are waiting.’”

[Sūrah al-An‘ām (6):158]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hour shall not come till the sun rises from the place of its setting. And on the day when it rises from the place of its setting even if all the people together affirmed their faith, it would not be of any avail to one who did not believe previously and derived no good out of his belief.”¹

3 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) saying, “The first of the signs would be the appearance of the sun from the West, the appearance of the beast before the people in the forenoon; whichever of the two happens first, the second one would follow immediately after that.”²

9) The emergence of the Beast:

The Beast will emerge at the end of time, and it is one of the very close signs of the Hour. It will brand people, and the disbeliever’s nose will be straddled, while the believer’s face will be brightened. From the evidences of its emergence:

1 – Allah (ﷻ) says:

﴿ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴾

“And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].”

[Sūrah al-Naml (27):82]

¹ Agreed upon; narrated by Bukhārī (no. 4635) and Muslim (no. 157). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2941).

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When three things appear, faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun from its place of setting, the Dajjāl and the beast of the earth.”¹

10) The fire which will drive the people to their place of gathering:

The last of the major signs of the Hour, and the first to initiate it, will be a fire that will emerge from Yemen from the depths of ‘Adan. It will come from Yemen and spread throughout the world, driving people to their gathering point in Shām.

- **How the fire will gather people:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people will be gathered in three ways: (those who) will wish or have a hope (for Paradise) and will have a fear (of punishment); (those who) will be riding two, three, or ten on a camel; the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then.”²

- **The first of the signs of the Hour:**

Anas (رضي الله عنه) narrated:

When ‘Abdullāh bin Salām accepted Islam he asked the Prophet (ﷺ) about some issues. From among them, “What is the first sign of the Hour?” The Prophet (ﷺ) said, “As for the first sign of the Hour, it will be a fire that will collect the people from the East to the West.”³

¹ Narrated by Muslim (no. 158).

² Agreed upon; narrated by Bukhārī (no. 6522) and Muslim (no. 2861). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 3329).

- **The quick succession of the signs is an indication of the nearness of the Hour:**

When the minor signs of the Hour occur, and then the major signs of the Hour start occurring, these signs will successively follow one after the other, just as the Prophet (ﷺ) said:

“The Signs (of the Hour) are like beads fastened together by a thread; once the thread is cut, they fall one after another.”¹

¹ Authentic; narrated by Ḥākim (no. 8639). See al-Silsilah al-Ṣaḥīḥah (no. 1762).

The Blowing of the Horn

- The *Ṣūr* is like a trumpet or horn. Allah (ﷻ) will command Isrāfīl (عليه السلام) to blow in the horn once, and that will be the “blow of unconsciousness”. Everyone in the heavens and on earth will fall unconscious except whom Allah wills. Allah will then order for a second blow, and this is the “blow of resurrection.” All of creation will then be standing and be looking on.

- The conditions of creation when the horn is blown:

1 – Allah (ﷻ) says:

﴿وَنُفِخَ فِي الصُّورِ فَصَبَقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾
﴿٦٨﴾

“And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.”

[Sūrah al-Zumar (39):68]

2 – And Allah (ﷻ) says:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا نَبِيِّنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾﴾

“And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?’ [The reply will be], ‘This is what the Most Merciful had promised, and the messengers told the truth.’”

[Sūrah Yā Sīn (36):51-52]

3 – And Allah (ﷻ) says:

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾﴾

“The Day the Horn is blown and you will come forth in multitudes. And the heaven is opened and will become gateways.”

[Sūrah al-Naba’ (78):18-19]

- **The time between the two blows:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Between the two blows of the Horn there would be an interval of forty.”

They said, “Abū Hurayrah, do you mean forty days?” He said, “I cannot say anything.” They said, “Do you mean forty months?” He said, “I cannot say anything.” They said, “Do you mean forty years?” He said, “I cannot say anything.”¹

- **When will the Hour be established?**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The greatest day that the sun rose over is Friday. Ādam was created on it; on it he was entered into Paradise; on it he was removed from Paradise; and the Hour will not be established except on a Friday.”²

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The gaze of the one (the angel) who will blow the Horn has been fixed since he was entrusted with it, looking towards the Throne, ready (to blow it), in case he will be commanded to do so before he blinks, as if his eyes are two shining stars.”³

¹ Agreed upon; narrated by Bukhārī (no. 4935) and Muslim (no. 2955). The wording is that of Muslim’s.

² Narrated by Muslim (no. 854).

³ Authentic; narrated by Ḥākim (no. 8676). See al-Silsilah al-Ṣaḥīḥah (no. 1078).

The Resurrection and the Gathering

- **The stages that the slave will go through:**

There are three stages that a slave goes through after he leaves his mother's womb: This worldly life, the *barzakh* (interval between death and resurrection) and eternal life in Paradise or Hell. Allah designated for each abode rulings that are unique to it. He composed man of a body and soul, and has subjected the rulings associated with this world to them. The same goes for the rulings of the *barzakh* and the Day of Judgment.

- **The resurrection** is: when the dead are given life again when the Horn is blown a second time.

All people will stand for their Lord naked, barefoot and uncircumcised. Every slave will be resurrected upon what they died upon.

1 – Allah (ﷻ) says:

﴿ وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا بُولُوكُنَّا مِنْ بَعَثْنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَحْبَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ قَالِیَوْمَ لَا تُنظَّمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾ ﴾

“And the Horn will be blown; and at once from the graves to their Lord they will hasten. They will say, ‘O woe to us! Who has raised us up from our sleeping place?’ [The reply will be], ‘This is what the Most Merciful had promised, and the messengers told the truth.’ It will not be but one blast, and at once they are all brought present before Us. So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.”

[Sūrah Yā Sīn (36):51-54]

2 – And Allah (ﷻ) says:

﴿ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعْمُورُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ ﴾

“Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”

[Sūrah al-Mu'minūn (23):15-16]

- **A description of the resurrection:**

Allah will send down a rain from the sky and then mankind will grow just as seeds do.

1 – Allah (ﷻ) says:

﴿ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَكَلَتِ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ ﴾

“And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.”

[Sūrah al-A‘rāf (7):57]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Between the two blows of the Horn there would be an interval of forty.”

They said, “Abū Hurayrah, do you mean forty days?” He said, “I cannot say anything.” They said, “Do you mean forty months?” He said, “I cannot say anything.” They said, “Do you mean forty years?” He said, “I cannot say anything.”

“Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetable. The only thing in a man which would not decay would be one bone (coccyx) from which the whole frame would be reconstituted on the Day of Resurrection.”¹

- **The first one to separate from the grave:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will be the leader of the children of Ādam on the Day of Judgment. I will be the first to separate from the grave, the first intercessor and the first whose intercession will be accepted (by Allah).”²

¹ Agreed upon; narrated by Bukhārī (no. 4935) and Muslim (no. 2955). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2278).

• Who will be gathered on the Day of Judgment?

1 – Allah (ﷻ) says:

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾ ﴾

“Say, [O Muḥammad], ‘Indeed, the former and the later peoples are to be gathered together for the appointment of a Known Day.’”

[Sūrah al-Wāqī‘ah (56):49-50]

2 – And Allah (ﷻ) says:

﴿ إِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ إِلَّا ءَاتِي الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾ ﴾

“There is no one in the heavens and earth but that he comes to the Most Merciful as a slave. He has enumerated them and counted them a full counting. And all of them are coming to Him on the Day of Resurrection alone.”

[Sūrah Maryam (19):93-95]

3 – And Allah (ﷻ) says:

﴿ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَىٰ الْأَرْضَ بَارِزَةً وَحَدَرْنَا نُهُمْ فَلَمْ يَفْغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا عَلٰى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۗ بَلْ زَعَمْتُمْ أَلَّنْ لَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾ وَوَضَعَ الْكِتٰبَ فَتَرٰى الْمُجْرِمِينَ مُشْفِقِينَ ۗ مِمَّا فِيهِ وَيَقُولُونَ ۗ يُوَيْلَيْتُنَا مَا لِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً ۗ اِلَّا اَحْصٰهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَٰضِرًا ۗ وَلَا يَظَلُمُ رَبُّكَ اَحَدًا ﴿٤٩﴾ ﴾

“And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone. And they will be presented before your Lord in rows, [and He will say], ‘You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment.’ And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’ And they will find what they did present [before them]. And your Lord does injustice to no one.”

[Sūrah al-Kahf (18):47-49]

- **A description of the land where people will gather:**

1 – Allah (ﷻ) says:

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۖ وَرَزَوُا لِلَّهِ الْجَاهِدِ الْقَهَّارِ﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.”

[Sūrah Ibrāhīm (14):48]

2 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no landmarks set up for anyone.”¹

- **A description of how creation will gather on the Day of Judgment:**

There are two states of the gathering:

The first: A gathering from the graves to the place of judgment. This is when people will be naked, barefoot and uncircumcised.

‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised.” I said, “Messenger of Allah, would the male and the female together on that Day not be looking at one another?” Upon this the Messenger of Allah (ﷺ) said, “O ‘Ā’ishah, the matter would be too serious for them to look to one another.”²

The second: When the believers and disbelievers are gathered from the place of judgment to go to Paradise or Hell. It will be as follows:

- 1) The believers will be gathered as a noble delegation to go to their Lord and Paradise.

¹ Agreed upon; narrated by Bukhārī (no. 6521) and Muslim (no. 2790). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 6527) and Muslim (no. 2859). The wording is that of Muslim’s.

1 – Allah (ﷻ) says:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا﴾

“On the Day We will gather the righteous to the Most Merciful as a delegation.”

[Sūrah Maryam (19):85]

2 – And Allah (ﷻ) says:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا

﴿خَلِيلِينَ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

2) The disbelievers will be gathered upon their faces – deaf, dumb and blind – blue-eyed, thirsty and linked to one another. They will all be constrained in shackles, from the first of them until the last of them, and then driven into the Fire altogether.

1 – Allah (ﷻ) says:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَنُكَمَا وَصُمًا مَا أُولَٰئِكَ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

﴿ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا﴾

“We will gather them on the Day of Resurrection [fallen] on their faces – blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire. That is their recompense because they disbelieved in Our verses...”

[Sūrah al-Isrā’ (17):97-98]

2 – And Allah (ﷻ) says:

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرَدًا﴾

“And We will drive the criminals to Hell in thirst.”

[Sūrah Maryam (19):86]

3 – And Allah (ﷻ) says:

﴿يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا﴾

“The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.”

[Sūrah Ṭā Hā (20):102]

4 – And Allah (ﷻ) says:

﴿ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴾

“And [mention, O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows.”

[Sūrah Fuṣṣilat (41):19]

5 – And Allah (ﷻ) says:

﴿ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ ﴾

“[The angels will be ordered], ‘Gather those who committed wrong, their kinds, and what they used to worship other than Allah, and guide them to the path of Hellfire...’”

[Sūrah al-Ṣāffāt (37):22-23]

6 – And Allah (ﷻ) says:

﴿ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۗ وَرَزَوُا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّبِينَ فِي الْأَصْفَادِ

﴿ سَرَابِلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهُهُمُ النَّارُ ﴿٤٩﴾ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٠﴾ ﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. And you will see the criminals that Day bound together in shackles; Their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):48-51]

7 – And Anas (رضي الله عنه) narrated:

A man said, “O Messenger of Allah! How will the disbeliever be gathered upon his face on the Day of Judgment?” He said, “Is He Who is Able to make them walk on their feet not able to make them (crawl) upon their faces on the Day of Resurrection?”¹

3) Allah will also gather on the Day of Judgment animals, beasts and birds. Retribution will occur between them, as even a one-horned sheep will avenge itself from the two-horned sheep. Then after Allah finishes from that, He will say to them, “Become dirt.”

¹ Agreed upon; narrated by Bukhārī (no. 4760) and Muslim (no. 2806). The wording is that of Muslim’s.

Allah (ﷻ) says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

“And there is no creature on [or within] the earth, or no bird that flies with its wings, except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.”

[Sūrah al-An`ām (6):38]

- Meeting Allah in the hereafter:

Every person will meet his Lord on the Day of Judgment with what he did of good and bad, whether believer or disbeliever, or obedient or sinful.

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۖ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۗ هُوَ الَّذِي يُصَلِّيٰ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۖ فَحَيْثُكُمْ يَوْمَ يَلْقَوْتَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۗ ﴾

“O you who believe, remember Allah with much remembrance. And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so], that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. Their greeting the Day they meet Him will be, ‘Peace.’ And He has prepared for them a noble reward.”

[Sūrah al-Aḥzāb (33):41-44]

2 – And Allah (ﷻ) says:

﴿ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۗ ﴾

“And fear Allah and know that you will meet Him. And give good tidings to the believers.”

[Sūrah al-Baqarah (2):223]

3 – And Allah (ﷻ) says:

﴿ يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلْقِيهِ ۗ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۗ فَسَوْفَ نَحْصِبُ حِسَابًا يَسِيرًا ۗ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۗ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وِرَآءَ ظَهْرِهِ ۗ فَسَوْفَ يَدْعُوا ثُبُورًا ۗ وَيَصْلَىٰ سَعِيرًا ۗ ﴾

“O mankind, indeed you are laboring toward your Lord with great exertion and will meet it. Then as for he who is given his record in his right hand, He will be judged with an easy

account and return to his people in happiness. But as for he who is given his record behind his back, He will cry out for destruction and enter to burn in a Blaze.”

[Sūrah al-Inshiqāq (84):6-12]

4 – And ‘Ubādah bin al-Ṣāmit (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whosoever loves to meet Allah, Allah loves to meet him; and whosoever dislikes meeting Allah, Allah dislikes meeting him.”¹

¹ Agreed upon; narrated by Bukhārī (no. 6507) and Muslim (no. 2683). The wording is that of Bukhārī’s.

The Horrors of the Day of Resurrection

- **The severity of the horrors of the Day of Resurrection:**

The Day of Judgment is a grand affair whose terror is intense. On that Day, every slave will feel scared and afraid. The eyes of the wrongdoers will stare in horror. Allah (ﷻ) will make its time for the believers like the time between the Dhuhr and ‘Asr prayers. However, for the disbeliever it will be like fifty-thousand years. These are some of the portraits of the terrifying aspects of that Day:

1 – Allah (ﷻ) says:

﴿ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ۖ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۖ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۖ
وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۖ ﴾

“Then when the Horn is blown with one blast, and the earth and the mountains are lifted and leveled with one blow - then on that Day, the Resurrection will occur, and the heaven will split open, for that Day it is infirm.”

[Sūrah al-Ḥāqqah (69):13-16]

2 – And Allah (ﷻ) says:

﴿ إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ سُيِّرَتْ ۖ وَإِذَا الْعِشَارُ عُطِّلَتْ ۖ وَإِذَا الْوُحُوشُ حُشِرَتْ ۖ
وَإِذَا الْبِحَارُ سُجِّرَتْ ۖ ﴾

“When the sun is wrapped up [in darkness], when the stars fall dispersing, when the mountains are removed, when full-term she-camels are neglected, when the wild beasts are gathered and when the seas are filled with flame.”

[Sūrah al-Takwīr (81):1-6]

3 – And Allah (ﷻ) says:

﴿ إِذَا السَّمَاءُ انفطرت ۖ وَإِذَا النُّجُومُ انْتثرت ۖ وَإِذَا الْبِحَارُ فُجرت ۖ وَإِذَا الْقُبُورُ بُعثرت ۖ ﴾

“When the sky breaks apart, when the stars fall scattering, when the seas are erupted and when the [contents of] graves are scattered.”

[Sūrah al-Infīṭār (82):1-4]

4 – And Allah (ﷻ) says:

﴿ إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَتَأَيَّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلِّقِيهِ ﴿٦﴾ ﴾

“When the sky has split open, and has responded to its Lord and was obligated [to do so]; when the earth has been extended, has cast out that within it and relinquished it, and has responded to its Lord and was obligated [to do so] - O mankind, indeed you are laboring toward your Lord with great exertion and will meet it.”

[Sūrah al-Inshiqāq (84):1-6]

5 – And Allah (ﷻ) says:

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْعِهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾ إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾ وَيُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾ فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ الشِّمَالِ الْكُفَّاءُ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿١١﴾ ﴾

“When the Occurrence occurs, there is, at its occurrence, no denial. It will bring down [some] and raise up [others]. When the earth is shaken with convulsion and the mountains are broken down, crumbling and become dust dispersing. And you become of three kinds: Then the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And those foremost [in righteousness in this life] will be foremost [in Paradise] - These are the ones brought near [to Allah].”

[Sūrah al-Wāqī‘ah (56):1-11]

6 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Whoever wants to see the Day of Judgment as if it is in front of his very own eyes, then let him recite: ‘When the sun is wrapped up [in darkness]’ [i.e. Sūrah al-Takwīr], ‘When the sky breaks apart’ [i.e. Sūrah al-Infiṭār] and ‘When the sky has split open’ [i.e. Sūrah al-Inshiqāq].”¹

¹ Authentic; narrated by Aḥmad (no. 4806) and Tirmidhī (no. 3333). The wording is that of Tirmidhī’s.

- **The earth and heavens will be replaced on the Day of Judgment:**

1 – Allah (ﷻ) says:

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۗ وَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّبِينَ فِي الْأَصْفَادِ ۝ سَرَابِلُهُمْ مِّنْ فَطْرَانَ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝﴾

“[It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire. So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.”

[Sūrah Ibrāhīm (14):48-51]

2 – And Allah (ﷻ) says:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكَتُوبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ۝﴾

“The Day when We will fold the heaven like the folding of a written sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.”

[Sūrah al-Anbiyā’ (21):104]

- **Where will mankind be when the earth and heavens will be replaced on the Day of Judgment?**

Thawbān (رضي الله عنه), the slave of the Messenger of Allah (ﷺ), narrated:

While I was standing beside the Messenger of Allah (ﷺ), one of the rabbis of the Jews came and asked, “Where will mankind be when the earth changes to another earth, and likewise the heavens?” The Messenger of Allah (ﷺ) said, “They would be in darkness beside the Bridge.” In another narration, “Upon the *Ṣirāṭ*.”¹

- **The extreme heat in the place of judgment and its horrors:**

All of creation will gather after their resurrection in one area on the Day of Judgment. That will be where their judgment occurs. They will be naked, barefoot and uncircumcised. The sun will draw very close that day and people will be sweating profusely based upon their deeds.

¹ Narrated by Muslim (no. 315) and (no. 2791) from ‘Ā’ishah (رضي الله عنها).

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah will hold the whole earth and roll all the heavens up in His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’”¹

2 – And Miqdād (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) say, “On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one mile. The people then will be submerged in perspiration according to their deeds; some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose).” While saying this, the Messenger of Allah (ﷺ) pointed to his mouth with his hand.”²

- **Who Allah will provide shade for in the place of standing:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Seven are those whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade. They are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other, and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying), ‘I fear Allah’; a person who gives a charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.”³

2 – And ‘Uqbah bin ‘Āmir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Every individual will be in the shade of his charity until the people are sorted out.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 7382) and Muslim (no. 2787).

² Narrated by Muslim (no. 2864).

³ Agreed upon; narrated by Bukhārī (no. 660) and Muslim (no. 1031). The wording is that of Bukhārī’s.

⁴ Authentic; narrated by Aḥmad (no. 17333) and Ibn Khuzaymah (no. 2431). The wording is that of Aḥmad’s.

- **The arrival of Allah to judge the creation:**

Allah (ﷻ) will come on the Day of Judgment to judge between His creation. The earth will illuminate from His light, and the creation will be afraid from His reverence and grandeur (ﷻ).

1 – Allah (ﷻ) says:

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئَئِ يَوْمَئِذٍ بِجَهَنَّمَ ﴿٢٣﴾ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٤﴾﴾

“No! When the earth has been leveled - pounded and crushed - And your Lord has come and the angels, rank upon rank; And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?”

[Sūrah al-Fajr (89):21-23]

2 – And Allah (ﷻ) says:

﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿٦٨﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿٦٩﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿٧٠﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿٧١﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا ﴿٧٢﴾ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿٧٣﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿٧٤﴾﴾

“Then when the Horn is blown with one blast and the earth and the mountains are lifted and leveled with one blow - then on that Day, the Resurrection will occur, and the heaven will split open, for that Day it is infirm. And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight of them. That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.”

[Sūrah al-Ḥāqqah (69):13-18]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Don’t give me superiority over Mūsa, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold! Mūsa will be there holding the side of Allah’s Throne. I will not know whether Mūsa has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious.”¹

¹ Agreed upon; narrated by Bukhārī (no. 2411) and Muslim (no. 2373). The wording is that of Bukhārī’s.

The Judgment

- When the people are gathered together before their Lord on the Day of Judgment and they have reached the peak of distress, and with the difficulty of the situation at hand, they will desire for their Lord to judge and sort them.

If their standing is extended, their worries will become greater, and they will go to the prophets to intercede for them before their Lord to begin judging them.

1 – Allah (ﷻ) says:

﴿ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤَدُّنَ لَهُمْ فِعْتَدِرُونَ ﴿٣٦﴾ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِبِينَ ﴿٣٧﴾ هَذَا يَوْمُ الْفَصْلِ ط جَمَعْنَاكَ وَالْأُولَىٰ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فِكِيدُونَ ﴿٣٩﴾ ﴾

“This is a Day they will not speak, nor will it be permitted for them to make an excuse. Woe, that Day, to the deniers. This is the Day of Judgment; We will have assembled you and the former peoples. So if you have a plan, then plan against Me.”

[Sūrah al-Mursalāt (77):35-39]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them, and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and not be able to stand. Some people would say to the others, ‘Don’t you see in which trouble you are? Don’t you see what (misfortune) has overtaken you? Why don’t you find one who should intercede for you with your Lord?’ Some would say to the others, ‘Go to Ādam.’ And they would go to Ādam and say, ‘O Ādam, you are the father of mankind. Allah created you with His own Hand, breathed in you of His Spirit and ordered the angels to prostrate before you. Intercede for us with your Lord. Don’t you see in what (trouble) we are? Don’t you see what (misfortune) has overtaken us?’

Ādam would say, ‘Indeed, my Lord is angry, to an extent to which He has never been angry before nor would He be angry afterward. Indeed, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else.’ They will go to Nūḥ, then Ibrāhīm, then Mūsa and then ‘Īsa. They will all excuse themselves and will all say, ‘Indeed, my Lord is angry, to an extent to which He has never been angry before nor would He be angry afterward... I am concerned with my own self. I am concerned with my own self.’

‘Īsa would say, ‘Go to someone else. Go to Muḥammad (ﷺ).’ They would come to me and say, ‘O Muḥammad, you are the Messenger of Allah and the last of the prophets. Allah has pardoned you of all your previous and later sins. Intercede for us with your Lord; don’t you see in which (trouble) we are? Don’t you see what (misfortune) has overtaken us?’ I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His praises and glorifications which He had not revealed to anyone before me. He would then say, ‘Muḥammad, raise your head; ask and it would be granted; intercede and intercession would be accepted.’ I would then raise my head and say, ‘O my Lord, my nation, my nation.’

It would be said, ‘O Muḥammad, bring in by the right gate of Paradise those of your people who would have no account to render.’ They would share with the people some other door besides this door.” The Prophet (ﷺ) then said, “By Him in Whose Hand is the life of Muḥammad, indeed the distance between two gates of Paradise is as great as the distance between Makkah and Hajar, or Makkah and Buṣra.”¹

- Then Allah will judge mankind. People will be given their books, their deeds will be weighed and they will all be held accountable. The one who takes his book with his right hand will go to Paradise, and the one who take it with his left hand will go to Hell.

1 – Allah (ﷻ) says:

﴿وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَأَقْبَضَ بِيَتِّمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾



“And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, ‘All praise to Allah, Lord of the worlds.’”

[Sūrah al-Zumar (39):75]

2 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

We said, “O Allah’s Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet (ﷺ) then said, “Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the companions of the cross will go with their cross, and the idolaters (will go) with their idols, and the companions of every god (false deities) will go with their god, till there remain

¹ Agreed upon; narrated by Bukhārī (no. 4713) and Muslim (no. 194). The wording is that of Muslim’s.

those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the People of the Book. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzayr, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want now?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead).

Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What do you want now?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead).

When there remain only those who used to worship Allah alone, both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a form other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then except for the prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him, and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Messenger of Allah (ﷺ)! What is the bridge?"

He said, "It is a slippery bridge on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other, and has thorns with bent ends. Such a thorny seed is found in Najd and is called Sa'dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hellfire. The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe.

They will say, 'O Allah! (Save) our brothers, for they used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) dīnār.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hellfire up to their feet, and some up to the middle of their legs. So they will take out those whom they

will recognize and then they will return, and Allah will say to them, ‘Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half dīnār.’ They will take out whomever they will recognize and return, and then Allah will say, ‘Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant),’ and so they will take out all those whom they will recognize.”

Abū Saʿīd said, “If you do not believe me then read the verse:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا﴾

“Surely, Allah wrongs not even of the weight of an atom (or a smallest ant), but if there is any good (done) He doubles it.”

[Sūrah al-Nisā’ (4):40]”

The Prophet (ﷺ) added, “Then the prophets, angels and believers will intercede, and (last of all) the Almighty will say, ‘Now remains My intercession.’ He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the River of Life. They will grow on its banks as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, ‘These are the people emancipated by the Most Merciful. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).’ Then it will be said to them, ‘For you is what you have seen and its equivalent as well.’”¹

¹ Agreed upon; narrated by Bukhārī (no. 7439) and Muslim (no. 183). The wording is that of Bukhārī’s.

The Reckoning and the Scale

The Reckoning: This is when Allah will make His slaves stand in front of Him and make them aware of they used to do. He will then recompense them according to those deeds. A good deed will be increased from ten to seven-hundred times in reward, and even greater! A bad deed will be considered as one.

- **How the book of deeds will be taken:**

Every individual will be given a book that is composed of their good and bad deeds. Amongst them are those who will take their book with their right hand, and others with their left hand. Some will be given their books from behind; they are the most wretched.

1 – Allah (ﷻ) says:

﴿يَتَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦٠﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٦١﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٦٢﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مُسْتَبْرِحًا ﴿٦٣﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿٦٤﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿٦٥﴾ وَيَصْلَىٰ سَعِيرًا ﴿٦٦﴾﴾

“O mankind, indeed you are laboring toward your Lord with great exertion and will meet it. Then, as for he who is given his record in his right hand, he will be judged with an easy account and return to his people in happiness. But as for he who is given his record behind his back, he will cry out for destruction and [enter to] burn in a Blaze.”

[Sūrah al-Inshiqāq (84):6-12]

2 – And Allah (ﷻ) says:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتِ كِتَابِيَةَ ﴿٦٧﴾ وَلَمْ أَدْرِ مَا حِسَابِيَةَ ﴿٦٨﴾ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٦٩﴾﴾

“But as for he who is given his record in his left hand, he will say, ‘Oh, I wish I had not been given my record and had not known what is my account. I wish my death had been the decisive one.’”

[Sūrah al-Hāqqah (69):25-27]

- **What a slave will be asked about on the Day of Judgment:**

1 – Allah (ﷻ) says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَهُ مُسْمُوعًا ﴿١٠١﴾﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those, [one] will be questioned.”

[Sūrah al-Isrā’ (17):36]

2 – And Allah (ﷻ) says:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٨﴾ ﴾

“And [warn of] the Day He will call them and say, ‘Where are My partners which you used to claim?’”

[Sūrah al-Qaṣaṣ (28):62]

3 – And Allah (ﷻ) says:

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ ﴾

“And [mention] the Day He will call them and say, ‘What did you answer the messengers?’”

[Sūrah al-Qaṣaṣ (28):65]

4 – And Allah (ﷻ) says:

﴿ فَوَرَيْتُكَ لِنَسْأَلَهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾ ﴾

“So by your Lord, We will surely question them all about what they used to do.”

[Sūrah al-Ḥijr (15):92-93]

5 – And Allah (ﷻ) says:

﴿ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾ ﴾

“And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.”

[Sūrah al-Isrā’ (17):34]

6 – And Allah (ﷻ) says:

﴿ ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾ ﴾

“Then you will surely be asked that Day about pleasure.”

[Sūrah al-Takāthur (102):8]

7 – And Allah (ﷻ) says:

﴿ فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿١٠﴾ فَلَنَقْضِيَنَّهُمْ بِحِلْمِ رَبِّنَا مَا كُنَّا غَائِبِينَ ﴿١١﴾ ﴾

“Then We will surely question those to whom [a message] was sent, and We will surely question the messengers. Then We will surely relate [their deeds] to them with knowledge, and We were not at all absent.”

[Sūrah al-A' rāf (7):6-7]

8 – And Abū Barzah al-Aslamī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The two feet of the slave will not cease (from standing before Allah) on the Day of Judgment until he is asked about four things: about his life and how he spent it; his knowledge and what he did with it; his wealth, where he earned it and how he spent it; and his body and in which way he utilized it.”¹

- **How the reckoning will be:**

There are two types of people who will be reckoned:

The first: The believer will be brought to account in an easy manner and it will be a presentation of deeds. He will become aware of Allah’s blessings upon him through pardon and forgiveness.

1 – ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “None will be called to account on the Day of Resurrection, but will be ruined.” I said, “O Messenger of Allah! Hasn’t Allah said:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧٦﴾ فَسَوْفَ مُحْسَبٌ حِسَابًا يَسِيرًا ﴿٧٧﴾ ﴾

“Then, as for he who is given his record in his right hand, he will be judged with an easy account.”

[Sūrah al-Inshiqāq (84):7-8]”

The Messenger of Allah (ﷺ) said, “That (verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished.”²

¹ Authentic; narrated by Tirmidhī (no. 2417) and Dārimī (no. 543). The wording is that of Tirmidhī’s.

² Agreed upon; narrated by Bukhārī (no. 6537) and Muslim (no. 2876). The wording is that of Bukhārī’s.

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “A believer will be brought to his Lord (ﷻ) on the Day of Resurrection and He would place upon him His veil (of Light) and make him confess his faults, and say, ‘Do you recognize (your faults)?’ He would say, ‘My Lord, I do recognize (them).’ He (the Lord) would say, ‘I concealed them for you in the world, and today I forgive them.’ He would then be given the Book containing (the account of his) good deeds. So far as the disbelievers and hypocrites are concerned, there would be a general announcement about them before all of creation, telling them that these people lied about Allah.”¹

The second: The disbeliever will be brought to account in a difficult manner. He will be asked about everything, major and minor. If he is to tell the truth, he will be taken account to what he acknowledged. If he were to attempt to lie or conceal something, then a seal will be placed on his mouth. His limbs will then speak on his behalf, as Allah (ﷻ) says:

﴿الْيَوْمَ نَخْتُمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾﴾

“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

[Sūrah Yā Sīn (36):65]

• **The ones taken to account from among the various nations:**

1) The reckoning on the Day of Judgment will generally be for all of mankind, except the seventy-thousand people that the Prophet (ﷺ) excused from it from among his nation. They will enter Paradise without any reckoning or punishment.

2) The disbelievers will be brought to account and their deeds will be presented before them on the Day of Judgment as an insult to them. However, they will differentiate in their punishment. The one who sinned much will have a greater punishment than the one who sinned less than him. As for the one who had good deeds from amongst them, that would provide sustenance for him in this world of well-being, wealth and affluence. But on the Day of Judgment they will enter the Hellfire.

¹ Agreed upon; narrated by Bukhārī (no. 2441) and Muslim (no. 2768). The wording is that of Muslim’s.

3) The first to be brought to account from among all the nations is the nation of Muḥammad (ﷺ). The first thing that a Muslim will be held accountable for is prayer; if it is good then the rest of his deeds will be rectified; if it is corrupt, then the rest of his deeds will be corrupt. The first issue that will be settled between people will be unlawful bloodshed.

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah does not wrong a believer a good deed, because he is given blessings for it in this world and will be rewarded for it in the hereafter. But the disbeliever is given in the world the reward for good deeds that he has performed for the sake of Allah, but when he comes to the hereafter, there is no good deed for which he can be rewarded.”¹

- **The setting of the scales:**

Scales will be set up on the Day of Judgment to hold all of creation to account. Every individual will come one by one for their reckoning, and their Lord will hold them to account and ask them about their deeds.

1 – Allah (ﷻ) says:

﴿ وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبِّ خَيْرٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is even the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.”

[Sūrah al-Anbiyā’ (21):47]

2 – And Allah (ﷻ) says:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ نُقِلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾ ﴾

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”

[Sūrah al-A’rāf (7):8-9]

¹ Narrated by Muslim (no. 2808).

3 – And Allah (ﷻ) says:

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾ ﴾

“Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”

[Sūrah al-Qāri‘ah (101):6-11]

- **How deeds will be weighed:**

On the Day of Judgment, the deeds that a slave did – whether good or bad – will be weighed on a scale. Whoever’s good deeds outweigh his bad deeds, he will certainly succeed. But if his bad deeds outweigh his good deeds, then he will be ruined. A person, his deeds and his scroll of deeds will all be weighed. This will exhibit Allah’s true justice for all of His slaves. The heaviest thing that can be placed on a slave’s scale on the Day of Judgment is good manners.

1 – Allah (ﷻ) says:

﴿ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ﴿٨﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٩﴾ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ ﴿١١﴾ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١٢﴾ ﴾

“And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”

[Sūrah al-A‘rāf (7):8-9]

2 – And Abū Hurayrah (رضي الله عنه) said:

The Messenger of Allah (ﷺ) said, “On the Day of Resurrection, a huge fat man will come who will not weigh the weight of the wing of a mosquito in Allah’s Sight.” The Prophet (ﷺ) then added:

﴿ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَامَةِ وَزَنَّا ﴾

“We shall not give them any weight on the Day of Resurrection.”

[Sūrah al-Kahf (18):105]¹

• **The ruling on the deeds of the disbeliever in the hereafter:**

The deeds and acts of obedience of the disbelievers and hypocrites will not be accepted because they were missing a condition for them to be accepted: *Īmān*. Their deeds will be like ashes in a severe wind. They will be called upon in front of all of creation and it will be said, “These people lied against Allah.”

1 – Allah (ﷻ) says:

﴿ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ ﴾

“And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, ‘These are the ones who lied against their Lord.’ Unquestionably, the curse of Allah is upon the wrongdoers.”

[Sūrah Hūd (11):18]

2 – And Allah (ﷻ) says:

﴿ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۗ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ۗ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾ ﴾

“The example of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable to keep from what they earned a single thing. That is what is extreme error.”

[Sūrah Ibrāhīm (14):18]

3 – And Allah (ﷻ) says:

﴿ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقَالُونَ حِجْرًا مَّحْجُورًا ﴿١٩﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا ﴿٢٠﴾ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 4729) and Muslim (no. 2785). The wording is that of Bukhārī’s.

“The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, ‘Prevented and inaccessible.’ And We will regard what they have done of deeds and make them as dust dispersed.”

[Sūrah al-Furqān (25):22-23]

- **Seeing our deeds:**

The deeds of a slave will be displayed before him on the Day of Judgment. Ever person will see their deeds directly, whether they were major or minor, good or bad, just as Allah (ﷻ) says:

﴿يَوْمَ يَصُدُّ النَّاسُ أَسْتَاكًا لِمُرُوا أَعْمَلَهُمْ ﴿٦٠﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٦١﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٦٢﴾﴾



“That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”

[Sūrah al-Zalzalah (99):6-8]

- **The ruling on young children on the Day of Judgment:**

The young children of the believers will enter Paradise, just as their elders, upon the image of their father Ādam (ﷺ). The same will apply for the young children of the mushrikūn. Also, they will marry just as their elders. This is a blessing and mercy from Allah.

Whoever dies and did not marry, they will get married in the hereafter, as there are no unmarried people in Paradise. Allah (ﷻ) says:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَنِيكُهُمْ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَكُونَ ﴿٥٦﴾﴾

“Indeed the companions of Paradise, that Day, will be amused in joyful occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

The Intercession

- **Intercession (*Shafā'ah*):** The seeking of aid and good for someone else.
- **The categories of intercession:**

Intercession on the Day of Judgment will be of two types:

The first: The special intercession of the Prophet (ﷺ). It is of various types:

- 1) His great intercession for the people standing for judgment so that they may get judged and he may intercede on their behalf. Allah will then judge them. This is the *Maqām Maḥmūd* (praiseworthy station) for him (ﷺ).
- 2) His intercession for a special group of people from his *Ummah*. They will enter Paradise without being held accountable. Their number is seventy-thousand. Allah will say to him, “Enter into Paradise from your *Ummah* who does not have any reckoning upon him from the right gate,” as mentioned earlier.
- 3) His intercession for people whose good and bad deeds are equal. He will intercede on their behalf to enter Paradise.
- 4) His intercession to raise the ranks of those who enter Paradise to exceed what their deeds designated for them.
- 5) His intercession for his uncle Abū Ṭālib to lighten his punishment.
- 6) His intercession for permission for all believers to enter Paradise.

The second: The general intercession for the Prophet (ﷺ), other prophets, the angels and the believers. This is the intercession for those who deserve the Hellfire from among the Muslims to not enter it. It is also for those who have already entered to leave it.

1 – Allah (ﷻ) says:

﴿ وَكَرَّمْنَا فِي السَّمَاءِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴾

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted it to whom He wills and approves.”

[Sūrah al-Najm (53):26]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is for every prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my *Ummah* on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my *Ummah*, provided he dies without associating anything with Allah.”¹

3 – And Abū al-Dardā’ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The intercession of a martyr will be accepted for seventy members of his family.”²

There are two conditions required for this intercession:

1) The permission of Allah for the intercession, as Allah (ﷻ) says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is it that can intercede with Him except by His permission?”

[Sūrah al-Baqarah (2):255]

2) Allah being pleased with the interceder and the one being interceded for, as Allah (ﷻ) says:

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

“And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted it to whom He wills and approves.”

[Sūrah al-Najm (53):26]

• There is no intercession for the disbeliever. He will be in the Hellfire for eternity and will never enter Paradise. Even if one were to intercede for them, their intercession will not benefit them. Allah said about the wrongdoers:

¹ Agreed upon; narrated by Bukhārī (no. 6304) and Muslim (no. 199). The wording is that of Muslim’s.

² Authentic; narrated by Abū Dāwūd (no. 2522).

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشُّفَعَاءِ﴾

“So there will not benefit them the intercession of any intercessors.”

[Sūrah al-Muddaththir (3):48]

- **Seeking the intercession of the Prophet (ﷺ):**

Whoever desires for the intercession of the Prophet (ﷺ), he must seek it from Allah (ﷻ), by saying something such as, “O Allah, bless me with the intercession of Your Prophet (ﷺ).” He then accompanies that with righteous deeds that require sincere worship for the sake of Allah alone. Additionally, one can increase in his salutations upon the Prophet (ﷺ) and supplicate for Allah to bless him with a lofty station.

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The most fortunate person who will have my intercession on the Day of Resurrection will be the one who said, ‘None has the right to be worshipped but Allah,’ sincerely from the bottom of his heart.”¹

¹ Narrated by Bukhārī (no. 99).

The Pond

- **A description of the pond (*Hawḍ*) of the Prophet (ﷺ):**

1 – Allah (ﷻ) says:

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۗ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝ ﴾

“Indeed, We have granted you, [O Muḥammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off.”

[Sūrah al-Kawthar (108):1-3]

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “My pond is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, its smell is nicer than musk and its drinking cups are (as numerous) as the (number of) stars of the sky; whoever drinks from it, will never be thirsty after that.”¹

In another wording, “And the distance between its (two corners) is that between ‘Ammān and Aylah (a town in Shām), and its water is whiter than milk and sweeter than honey.”²

3 – And Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The width of my pond is equal to the distance between Aylah (in Shām) and Ṣan‘ā’ (in Yemen), and it has as many (numerous) jugs as the number of stars of the sky.”³

- **Those who will be turned away from the pond:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “On the Day of Resurrection, a group of companions will come to me, but will be driven away from the pond, and I will say, ‘O Lord (these are) my companions!’ It will be said, ‘You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).’”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6579) and Muslim (no. 2292). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2300), from Abū Dharr (رضي الله عنه).

³ Agreed upon; narrated by Bukhārī (no. 6580) and Muslim (no. 2303). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 6585).

The Bridge

- **The bridge (*Ṣirāṭ*)** is: A bridge that is outstretched over Hell. The Muslims will cross over it to go to Paradise.
- **Who will pass over the bridge:**

The Muslims will be those who pass over the bridge. As for the disbelievers and mushrikūn, each party from amongst them will follow whatever they used to worship in this world of idols, devils and other false gods, to the Hellfire along with what they worshipped. They will not pass over the bridge.

Those remaining will be from among those who worshipped Allah alone, whether they were being truthful or hypocritical. The bridge will be laid out for them. Then, the hypocrites will be distinguished from amongst the believers by their inability to prostrate. Also, there will be a light that illuminates for the believers only. The hypocrites will retreat to the Hellfire, and the believers will cross the bridge and enter Paradise.

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرانُكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٥٨﴾ يُنَادُوهُمْ آتِمْنَا كُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمْ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّبَكُمْ بِاللَّهِ الْغُرُوبُ ﴿٥٩﴾ قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَانُكُمْ النَّارُ هِيَ مَوْلَانُكُمْ وَبِئْسَ الْمَصِيرُ ﴿٦٠﴾﴾

“On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], ‘Your good tidings today are of gardens beneath which rivers flow, wherein you will abide eternally.’ That is what is the great attainment. On the [same] Day, the hypocrite men and women will say to those who believed, ‘Wait for us that we may acquire some of your light.’ It will be said, ‘Go back behind you and seek light.’ And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. The hypocrites will call to the believers, ‘Were we not with you?’ They will say, ‘Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah, and the Deceiver deceived you concerning Allah. So today, no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.”

[Sūrah al-Ḥadīd (57):12-15]

The crossing of the bridge will be after the reckoning and weighing of deeds is finished.

Then the people will be forced to cross the bridge, as Allah (ﷻ) says:

﴿وَأَنْ يَنْكُرَ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثًّا ﴿٧٢﴾﴾

“And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

- **A description of the bridge and passing over it:**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

We, the companions of the Prophet (ﷺ) said, “O Messenger of Allah (ﷺ)! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called Sa’dān. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm, some will be safe after receiving some scratches and some will fall down into Hellfire.”¹

- **The first to cross the bridge:**

The first one to cross the bridge will be Muḥammad (ﷺ) and his *Ummah*. Only the believers will be able to cross it. They will be provided a light based on their *Īmān* and good deeds. They will cross the bridge in accordance with that.

Trust and ties of kinship will be sent forth and will stand on the sides of the bridge, left and right. The supplication of the messengers on that Day will be, “O Allah, grant safety, grant safety!”

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A bridge would be set over the Hellfire, and me and my *Ummah* would be the first to pass over it. None but the messengers would speak on that day,

¹ Agreed upon; narrated by Bukhārī (no. 7439) and Muslim (no. 183). The wording is that of Muslim’s.

and the prayer of the messengers on that day would be, ‘O Allah! Grant safety, grant safety.’”¹

- **What will there be for the believers after they cross the bridge?**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The believers, after being saved from the Hellfire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they had committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad’s soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”²

¹ Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

² Narrated by Bukhārī (no. 6535).

The Eternal Abode

- **The life stages of a human:**

Man experiences state after state, and goes from place to place. Allah first created him from an extract of clay. He was then placed as a sperm-drop in a firm lodging. Then he was made into a clinging clot which then became a lump of flesh. Bones were made from the lump, and the bones were covered with flesh. He was then developed into another creation. He then emerged into this world, and then, after death, he will move on to the grave. After that Allah will give him life once again and lead him to the gathering place. After that, he will go the eternal abode of either Paradise or Hellfire.

1 – Allah (ﷻ) says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿١٤﴾ ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ﴿١٥﴾ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٦﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَعِينُونَ ﴿١٧﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُنْعَمُونَ ﴿١٨﴾﴾

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made from the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected.”

[Sūrah al-Mu'minūn (23)12-16]

2 – And Allah (ﷻ) says:

﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾﴾

“[That] you will surely experience state after state.”

[Sūrah al-Inshiqāq (84):19]

- **The eternal abode:**

This world is a place of action, and the hereafter is a place of recompense. However, deeds and questioning will not cut off until after one enters the eternal abode of either Paradise or Hellfire. As for the *barzakh* and the plains of the Day of Judgment, there will still be the questioning of the two angels at ever person's grave, the call for creation to

prostrate to Allah on the Day of Judgment, the test for the ones who were insane and for those who died between the prophethood of 'Īsā (ﷺ) and Muḥammad (ﷺ).

After that, Allah will judge between His slaves in accordance with their *Īmān* and deeds. Then a group will be guided to Paradise, and another to Hellfire.

1 – Allah (ﷻ) says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْإِجْتِمَاعِ لَا رَبَّ فِيهِ إِلَّا الْخِزْيَةُ وَقَرِيبٌ فِي السَّعِيرِ ﴿٤٢﴾﴾

“And thus We have revealed to you an Arabic Qur’ān that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.”

[Sūrah al-Shūrā (42):7]

2 – And Allah (ﷻ) says:

﴿الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٧﴾﴾

“All sovereignty that Day is for Allah; He will judge between them. So those who believed and did righteous deeds, they will be in the Gardens of Pleasure. And those who disbelieved and denied Our signs - for them there will be a humiliating punishment.”

[Sūrah al-Ḥajj (22):56-57]

3 – And Allah (ﷻ) says:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ۚ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضٍ يُخْبَرُونَ ﴿١٤﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٥﴾﴾

“And the Day the Hour appears - that Day they will become separated. And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted. But as for those who disbelieved and denied Our verses and the meeting of the hereafter, those will be brought into the punishment [to remain].”

[Sūrah al-Rūm (30):14-16]

Description of Paradise

- **Paradise** is: The home of eternal peace that Allah has prepared for the believing men and women in the hereafter.

The discussion from here on about Paradise, Allah willing, will be from the Book of the One who created Paradise, created its blessings and created its people; He is Allah (ﷻ). It will also be from the statements of the one who has entered it and placed his feet therein; he is Muḥammad (ﷺ).

The following evidences will make the topic clearer in light of the Qur’ān and authentic Sunnah.

- **The most well-known names of Paradise:**

Paradise is in and of itself one in nature, but it has many attributes, and its most popular names are:

1 – *Jannah* (Garden). Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.”

[Sūrah al-Nisā’ (4):13]

2 – *Jannāt al-Firdaws* (Gardens of Paradise). Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging.”

[Sūrah al-Kahf (18):107]

3 – *Jannāt ‘Adan* (Gardens of Perpetual Residence). Allah (ﷻ) says:

﴿ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿١٠٠﴾ جَنَّاتٍ عَدْنٍ مُفْتَحَةً لَهُمُ الْأَبْوَابُ ﴿١٠١﴾ ﴾

“This is a reminder. And indeed, for the righteous is a good place of return, gardens of perpetual residence, whose doors will be opened to them.”

[Sūrah Ṣād (38):49-50]

4 – *Jannāt al-Khuld* (Gardens of Eternity). Allah (ﷻ) says:

﴿ قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخَالِدِ الَّتِي وُعدَ الْمُتَّقُونَ ؕ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿٢٥﴾ ﴾

“Say, ‘Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.’”

[Sūrah al-Furqān (25):15]

5 – *Jannāt al-Na‘īm* (Gardens of Pleasure). Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ ﴾

“Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure.”

[Sūrah Luqmān (31):8]

6 – *Jannāt al-Ma‘wā* (Gardens of Refuge). Allah (ﷻ) says:

﴿ أَقَمَنَ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ؕ لَا يَسْتَوُونَ ﴿١٨﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ ﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.”

[Sūrah al-Sajdah (32):18-19]

7 – *Dār al-Salām* (Home of Peace). Allah (ﷻ) says:

﴿ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۗ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ ﴾

“For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.”

[Sūrah al-An‘ām (6):127]

- The location of Paradise:

1 – Allah (ﷻ) says:

﴿ فِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٠٠﴾ ﴾

“And in the heaven is your provision and whatever you are promised.”

[Sūrah al-Dhāriyāt (51):22]

2 – And Allah (ﷻ) says:

﴿وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ﴾

“And he (Muḥammad) certainly saw him (Jibrīl) in another descent at the Lote Tree of the Utmost Boundary - near it is the Garden of Refuge.”

[Sūrah al-Najm (53):13-15]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever believes in Allah and His Messenger, offers prayers perfectly, and fasts Ramaḍān, then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s cause or stays in the land where he was born.” They said, “O Messenger of Allah! Should we not inform the people of that?” He said, “There are one-hundred degrees in Paradise which Allah has prepared for those who carry on fighting in His Cause. The distance between every two degrees is like the distance between the heaven and the earth. So if you ask Allah for anything, ask Him for Firdaws, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise.”¹

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When a believer passes away, the angels of mercy come to him and take his soul in a white silken cloth to the gate of heaven. They then say, ‘We have not found a more beautiful aroma than the one emanating from this (soul)...’”²

- **The names of the gates of Paradise:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever gives away a pair of anything in the way of Allah will be called from the Gates of Paradise, ‘O slave of Allah! This gate is better for you.’ Whoever is constant in prayer will be called from the Gate of Prayer. Whoever is eager in fighting in the cause of Allah will be called from the Gate of *Jihād*. Whoever is regular in observing fasting will be called from *Rayyān* Gate. And whoever is generous in charity will be called from the Gate of Charity.”

¹ Narrated by Bukhārī (no. 7423).

² Authentic; narrated by Ḥākim (no. 1304) and Ibn Ḥibbān (no. 3013).

Abū Bakr (رضي الله عنه) said, “O Messenger of Allah! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?” He replied, “Yes, and I hope that you will be one of them.”¹

- **The vastness of Paradise:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) was one day brought some meat... and he said (at the end of the narration), “By Him in Whose Hand is the life of Muḥammad, indeed the distance between two gates of Paradise is as great as the distance between Makkah and Hajar, or Makkah and Buṣra.”²

2 – And ‘Utbah bin Ghazwān (رضي الله عنه) narrated:

We have been informed (i.e. by the Prophet) that the distance between two shutters of the gate of Paradise is a forty years (distance). And a day would come when it would be fully packed.”³

- **The number of gates of Paradise:**

1 – Allah (ﷻ) says:

﴿ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّاتٍ عَدْنٍ مُمْتَحَةٌ لَهُمْ أَبْوَابُ ﴿٥٠﴾ ﴾

“This is a reminder. And indeed, for the righteous is a good place of return, gardens of perpetual residence, whose doors will be opened to them.”

[Sūrah Ṣād (38):49-50]

2 – And Allah (ﷻ) says:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ ۖ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

¹ Agreed upon; narrated by Bukhārī (no. 1897) and Muslim (no. 1027). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 4712) and Muslim (no. 194). The wording is that of Muslim’s.

³ Narrated by Muslim (no. 2967).

3 – And Sahl bin Sa‘d (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise has eight gates, one of which is called *Rayyān* through which none will enter but those who observe fasting.”¹

- **The times that the gates of Paradise are opened in this world:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The gates of Paradise are opened on Mondays and Thursdays, and then every slave is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancor against his (Muslim) brother, they will not be pardoned, and with regard to them it will be said thrice, ‘Hold both of them until they have reconciled with each other.’”²

2 – And Abū Hurayrah (رضي الله عنه) also narrated:

The Messenger of Allah (ﷺ) said, “When the month of Ramaḍān starts, the gates of the Paradise are opened, the gates of Hellfire are closed and the devils are chained.”³

3 – And ‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever of you performs *wuḍū’* carefully and then affirms, ‘I testify that there is no true god except Allah alone without any partner, and that Muḥammad is His slave and Messenger,’ the eight gates of Paradise are opened for him. He may enter through whichever of these gates he desires.”⁴

- **The first person to enter Paradise:**

Anas (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I will come to the gate of Paradise on the Day of Resurrection and would seek its opening, and its keeper would say, ‘Who are you?’ I would

¹ Agreed upon; narrated by Bukhārī (no. 3257) and Muslim (no. 1152). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2565).

³ Agreed upon; narrated by Bukhārī (no. 3277) and Muslim (no. 1079). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 234).

say, ‘Muḥammad.’ He would then say, ‘It is for you that I have been ordered, and not to open it for anyone before you.’”¹

- **The first nation to enter Paradise:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “We are the last (nation), but we would be the first on the Day of Resurrection, and we would be the first to enter Paradise.”²

- **A description of the first group to enter Paradise:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first group of people who will enter Paradise will be glittering like the full moon, and those who will follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold and their sweat will smell like musk. The aloes wood will be used in their scencers. Their wives will be maidens of Paradise. All of them will look alike and will resemble their father Ādam (in form); sixty cubits tall.”³

2 – And Sahl bin Sa’d (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Seventy-thousand or seven-hundred thousand [doubt from the narrator] of my followers will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full.”⁴

3 – And ‘Abdullāh bin ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “The poor and destitute amongst the *Muhājirūn* would precede the rich ones by forty years in getting into Paradise on the Day of Resurrection.”⁵

¹ Narrated by Muslim (no. 197).

² Agreed upon; narrated by Bukhārī (no. 876) and Muslim (no. 855). The wording is that of Muslim’s.

³ Agreed upon; narrated by Bukhārī (no. 3327) and Muslim (no. 2834). The wording is that of Bukhārī’s.

⁴ Agreed upon; narrated by Bukhārī (no. 6543) and Muslim (no. 219). The wording is that of Muslim’s.

⁵ Narrated by Muslim (no. 2979).

- **The age of the inhabitants of Paradise:**

Mu'adh bin Jabal (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people of Paradise shall enter Paradise without body hair, with *kuhl* on their eyes, thirty years of age or thirty-three years.”¹

- **Descriptions of the faces of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ ﴾

“Indeed, the righteous will be in pleasure on adorned couches, observing. You will recognize in their faces the radiance of pleasure.”

[Sūrah al-Muṭaffifīn (83):22-24]

2 – And Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

“[Some] faces, that Day, will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

3 – And Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨٧﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٨٨﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٨٩﴾ ﴾

“[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied in an elevated garden.”

[Sūrah al-Ghāshiyah (88):8-10]

4 – And Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ ﴾

“[Some] faces, that Day, will be bright - laughing, rejoicing at good news.”

[Sūrah ‘Abasa (80):38-39]

¹ Good; narrated by Aḥmad (no. 7920) and Tirmidhī (no. 2545). The wording is that of Tirmidhī’s.

5 – And Allah (ﷻ) says:

﴿وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٧٧﴾﴾

“But as for those whose faces will turn white, they will be within the mercy of Allah. They will abide therein eternally.”

[Sūrah Āli ‘Imrān (3):107]

6 – And Allah (ﷻ) says:

﴿فَوْقَهُمْ اللَّهُ شَرُّ ذَلِكَ الْيَوْمِ وَلَقَدْهُمْ نَصْرَةٌ وَسُرُورًا ﴿١١﴾﴾

“So Allah will protect them from the evil of that Day and give them radiance and happiness.”

[Sūrah al-Insān (76):11]

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The first batch of people who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves.”¹

• **A description of the welcoming of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ ۖ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”

[Sūrah al-Zumar (39):73]

2 – And Allah (ﷻ) says:

﴿جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۖ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٧٤﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿٧٥﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 3254) and Muslim (no. 2834). The wording is that of Bukhārī’s.

“Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], ‘Peace be upon you for what you patiently endured. And excellent is the final home.’”

[Sūrah al-Ra‘d (13):23-24]

- **Those who will enter Paradise without reckoning or punishment:**

1 – Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The people were displayed in front of me, and I saw one prophet passing by with a large group of his followers, another prophet passing by with only a small group of people, another prophet passing by with only ten (persons), another prophet passing by with only five (persons) and another prophet passed by alone.

And then I looked and saw a large multitude of people, so I asked Jibrīl, ‘Are these people my followers?’ He said, ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Jibrīl said, ‘Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked, ‘Why?’ He said, ‘For they used not to treat themselves with branding (cauterization) nor with *ruqyā* (treatment by the recitation of verses of the Qur’ān), not to see evil omen in things, and they used to put their trust only in their Lord.”¹

2 – And Abū Umāmah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “My Lord promised me that seventy thousand of my *Ummah* shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand are seventy thousand and three measures from the measures of my Lord.”²

- **Descriptions of the earth in Paradise and its structure:**

1 – Anas (رضي الله عنه) narrated:

When the Prophet (ﷺ) was taken for the ascension into the heavens, he said, “Then Jibrīl took me till we reached *Sidrah al-Muntahā* (the lote tree of utmost boundary) which was

¹ Agreed upon; narrated by Bukhārī (no. 6541) and Muslim (no. 220). The wording is that of Bukhārī’s.

² Authentic; narrated by Tirmidhī (no. 2437) and Ibn Mājah (no. 4286). The wording is that of Ibn Mājah’s.

shrouded in colors indescribable. Then I was admitted into Paradise where I found small tents made of pearls and its earth was musk.”¹

2 – And Abū Hurayrah (رضي الله عنه) narrated:

We said to the Messenger of Allah (ﷺ), “Paradise, what is it made of?” He said, “Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall live and shall not suffer, shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.”²

3 – And Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

Ibn Ṣayyād asked the Prophet (ﷺ) about the earth of Paradise. He said, “It is like white shining pure musk.”³

- **Descriptions of the pavilions of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴾

“Fair ones reserved in pavilions...”

[Sūrah al-Raḥmān (55):72]

2 – And ‘Abdullāh bin Qays (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “In Paradise there would be for a believer a pavilion of a single hollowed pearl, the length of which would be sixty miles. It would be meant for a believer, and the believers would go around it and none would be able to see the other.”⁴

- **The marketplace of Paradise:**

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on

¹ Agreed upon; narrated by Bukhārī (no. 3342) and Muslim (no. 163). The wording is that of Bukhārī’s.

² Authentic; narrated by Tirmidhī (no. 2526) and Dārimī (no. 2717). The wording is that of Tirmidhī’s.

³ Narrated by Muslim (no. 2928).

⁴ Agreed upon; narrated by Bukhārī (no. 4879) and Muslim (no. 2838). The wording is that of Muslim’s.

their clothes, and would add to their beauty and loveliness, and then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them, ‘By Allah, you have been increased in beauty and loveliness after leaving us,’ and they would say, ‘By Allah, you have also increased in beauty and loveliness after us.’”¹

- **The palaces of Paradise:**

Allah (ﷻ) created palaces for the inhabitants of Paradise that every soul would yearn for and every person’s eye would be delighted to see.

Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

- **The differentiation of the inhabitants of Paradise in their palaces:**

1 – Allah (ﷻ) says:

﴿وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾﴾

“And when you look there [in Paradise], you will see pleasure and great dominion.”

[Sūrah al-Insān (76):20]

2 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The dwellers of Paradise will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others.” The Messenger of Allah (ﷺ) was asked, “Will those be the dwellings of the prophets which no one else will be able to reach?” He replied, “Yes, but by Him in Whose Hand my soul is,

¹ Narrated by Muslim (no. 2833).

men who believed in Allah and acknowledged the truthfulness of the messengers will reach them.”¹

- **A description of the chambers of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِعَمَلٍ ءَعْمَلِينَ﴾



“And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers.”

[Sūrah al-‘Ankabūt (29):58]

2 – And Allah (ﷻ) says:

﴿لٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّيْبُتَةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يَخْلِفُ اللَّهُ ٱلْعَهْدَ ۗ﴾

“But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in His promise.”

[Sūrah al-Zumar (39):20]

3 – And ‘Alī (ؓ) narrated:

The Messenger of Allah (ﷺ) said, “Indeed in Paradise there are chambers, whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and said, “Who are they for, O Messenger of Allah?” He said, “For those who speak well, feed others, fast regularly and perform the prayer during the night while the people sleep.”²

- **A description of the beds of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿مُتَّكِنِينَ عَلَىٰ فُرُشٍ بَطَاطِئُهَا مِنۢ مِّنۢ مَّشْرِقِهَا وَغَنَىٰ الْجَنَّةَ دَانَ﴾

¹ Agreed upon; narrated by Bukhārī (no. 3256) and Muslim (no. 2831). The wording is that of Muslim’s.

² Good; narrated by Aḥmad (no. 1338) and Tirmidhī (no. 1984).

“[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.”

[Sūrah al-Raḥmān (55):54]

2 – And Allah (ﷻ) says:

﴿ وَفُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ ﴾

“And upon beds raised high.”

[Sūrah al-Wāqī‘ah (56):34]

• **A description of its cushions and carpets:**

1 – Allah (ﷻ) says:

﴿ وَمَنَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَلَّيُ مَبْتُوثَةٌ ﴿١٦﴾ ﴾

“And cushions lined up and carpets spread around.”

[Sūrah al-Ghāshiyah (88):15-16]

2 – And Allah (ﷻ) says:

﴿ مُتَكِينٍ عَلَى زَفْرَفٍ خَضِرٍ وَعَبَقَرِيٍّ حَسَانٍ ﴿٧٦﴾ ﴾

“Reclining on green cushions and beautiful fine carpets.”

[Sūrah al-Raḥmān (55):76]

• **The couches of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ ﴾

“Indeed, the righteous will be in pleasure on adorned couches, observing.”

[Sūrah al-Muṭaffifīn (83):22-23]

2 – And Allah (ﷻ) says:

﴿ مُتَكِينٍ فِيهَا عَلَى الْأَرَائِكِ ۗ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ ﴾

“[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.”

[Sūrah al-Insān (76):13]

3 – And Allah (ﷻ) says:

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَآئِكِ مُتَكِونَ ﴿٥٦﴾ ﴾

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

• A description of the thrones of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنَّ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾ ﴾

“And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.”

[Sūrah al-Hijr (15):47]

2 – And Allah (ﷻ) says:

﴿ مُتَكِبِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٥٢﴾ ﴾

“They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.”

[Sūrah al-Ṭūr (52):20]

3 – And Allah (ﷻ) says:

﴿ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ ﴾

“On thrones woven [with ornament], reclining on them, facing each other.”

[Sūrah al-Wāqī‘ah (56):15-16]

4 – And Allah (ﷻ) says:

﴿ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ ﴾

“Within it are thrones raised high.”

[Sūrah al-Ghāshiyah (88):13]

- **Descriptions of the drinking vessels of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ ﴾

“There will circulate among them young boys made eternal, with vessels, pitchers and a cup [of wine] from a flowing spring.”

[Sūrah al-Wāqi‘ah (56):17-18]

2 – And Allah (ﷻ) says:

﴿ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ﴿٧١﴾ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ﴿٧٢﴾ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٣﴾ ﴾

“Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.”

[Sūrah al-Zukhruf (43):71]

3 – And Allah (ﷻ) says:

﴿ وَيُطَافُ عَلَيْهِمْ بِفَاعِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا ﴿١٥﴾ فَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ مِرَاجِحًا زَنْجَبِيلًا ﴿١٧﴾ ﴾

“And there will be circulated among them vessels of silver and cups having been created clear [as glass], clear glasses made from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger.”

[Sūrah al-Insān (76):15-17]

4 – And ‘Abdullāh bin Qays (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face.”¹

¹ Agreed upon; narrated by Bukhārī (no. 7444) and Muslim (no. 180).

- Descriptions of the jewelry and clothing of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَلُؤْلُؤًا مَّوْءً وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾﴾

“Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.”

[Sūrah al-Ḥajj (22):23]

2 – And Allah (ﷻ) says:

﴿يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الْكَوَابِ
وَحَسَنَتِ الْمُرْتَفَقَاتُ ﴿٣١﴾﴾

“They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.”

[Sūrah al-Kahf (18):31]

3 – And Allah (ﷻ) says:

﴿عَلَيْهِمْ ثِيَابٌ خُضْرٌ وَإِسْتَبْرَقٌ وَخُلُوعًا مِنْ أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَنَهُمُ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً
وَكَانَ سَعْيَكُمْ مَشْكُورًا ﴿٢٢﴾﴾

“Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], ‘Indeed, this is for you a reward, and your effort has been appreciated.’”

[Sūrah al-Insān (76):21-22]

- The first person to be clothed in Paradise:

Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The first of creation to be dressed on the Day of Resurrection will be Ibrāhīm, the Beloved Friend (of Allah).”¹

¹ Narrated by Bukhārī (no. 6526).

- **Descriptions of the servants of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿٥٦﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿٥٧﴾ ﴾

“There will circulate among them young boys made eternal, with vessels, pitchers and a cup [of wine] from a flowing spring.”

[Sūrah al-Wāqi‘ah (56):17-18]

2 – And Allah (ﷻ) says:

﴿ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ﴿٧٦﴾ ﴾

“There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.”

[Sūrah al-Insān (76):19]

3 – And Allah (ﷻ) says:

﴿ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٥٢﴾ ﴾

“There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.”

[Sūrah al-Ṭūr (52):24]

- **The first food that the inhabitants of Paradise will eat:**

1 – Anas bin Mālīk (رضي الله عنه) narrated:

‘Abdullāh bin Salām (رضي الله عنه) asked the Prophet (ﷺ), “What is the first food that the people of Paradise will eat?” He replied, “The extra lobe of fish liver.”¹

2 – And Thawbān (رضي الله عنه) narrated:

I was standing next to the Messenger of Allah (ﷺ) when a Jewish rabbi came and asked, “Who amongst people would be the first to cross (this bridge)?” He said, “They would be the poor amongst the refugees.” The Jew said, “What would constitute their breakfast when they would enter Paradise?” He replied, “A caul of the fish-liver.” He (the Jew) said, “What would be their food after this?” He said, “A bullock which was fed in the different quarters

¹ Narrated by Bukhārī (no. 3329).

of Paradise would be slaughtered for them.” He (the Jew) said, “What would be their drink?” He said, “They would be given drink from the fountain which is called *Salsabīl*.”¹

- **Descriptions of the food of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ مُخْبِرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۗ وَفِيهَا مَا دَشْتَهُبِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾﴾

“Enter Paradise, you and your kinds, delighted. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally.”

[Sūrah al-Zukhruf (43):70-71]

2 – And Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra’d (13):35]

3 – And Allah (ﷻ) says:

﴿وَفِيهَا مِنْهَا مِمَّا يَشْتَهُونَ ﴿٢٠﴾ وَحَمِيرَ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾﴾

“And fruit of what they select and the meat of fowl, from whatever they desire.”

[Sūrah al-Wāqī‘ah (56):20-21]

4 – And Allah (ﷻ) says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾

“[They will be told], ‘Eat and drink in satisfaction for what you put forth in the days past.’”

[Sūrah al-Ḥāqqah (69):24]

¹ Narrated by Muslim (no. 315).

5 – And Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Earth will be a bread on the Day of Resurrection, and the Almighty will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet) and said, “Shall I tell you of the additional food they will have with the bread?” He added, “That will be *Balām* and *Nūn*.” The people asked, “What is that?” He said, “It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers.”¹

6 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh.” It was said, “Then what would happen with food?” Thereupon he said, “They would belch and sweat (and it would be over with their food), and their sweat would be that of musk, and they would glorify and praise Allah as easily as you breathe.”²

7 – And ‘Utbah bin ‘Abd al-Sulamī (رضي الله عنه) narrated:

I was sitting with the Prophet (ﷺ) when a bedouin came and said, “O Messenger of Allah, I heard that you mentioned a tree in Paradise that has more thorns of any tree I know about in this world.” The Messenger of Allah (ﷺ) said, “Allah will make the place of every thorn fruits that will have seventy shades of color and taste that will not resemble one another.”³

• **Descriptions of the drink of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ نَأْسٍ كَانَتْ مِرَاجِئَهَا كَأُسُورًا ﴾

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfir*.”

[Sūrah al-Insān (76):5]

¹ Agreed upon; narrated by Bukhārī (no. 6520) and Muslim (no. 2792). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2).

³ Authentic; narrated by Ṭabarānī (7/130) and it is in Musnad al-Shāmiyyīn (1/282). See al-Silsilah al-Ṣaḥīḥah (no. 2734).

2 – And Allah (ﷻ) says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٧﴾﴾

“And they will be given to drink a cup [of wine] whose mixture is of ginger.”

[Sūrah al-Insān (76):17]

3 – And Allah (ﷻ) says:

﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتَمُهُ مِسْكٌ ﴿٢٦﴾ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٧﴾ وَمِزَاجُهُ مِنَ تَسْنِيمٍ ﴿٢٨﴾ عَيْنًا

﴿يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾﴾

“They will be given to drink [pure] wine which was sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of *Tasnīm*.”

[Sūrah al-Muṭaffifīn (83):25-28]

4 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “*Al-Kawthar* is a river in Paradise. Its banks are made of gold, and it flows upon rubies and pearls. Its soil is more fragrant than musk, and its water is sweeter than honey, whiter than snow.”¹

- **Descriptions of the trees of Paradise and their fruits:**

1 – Allah (ﷻ) says:

﴿وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا ﴿١٤﴾﴾

“And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.”

[Sūrah al-Insān (76):14]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهٍ مِمَّا يَشْتَهُونَ ﴿٤٢﴾﴾

“Indeed, the righteous will be among shades and springs and fruits from whatever they desire.”

[Sūrah al-Mursalāt (77):41-42]

¹ Authentic; narrated by Tirmidhī (no. 3361) and Ibn Mājah (no. 4334). The wording is that of Tirmidhī’s.

3 – And Allah (ﷻ) says:

﴿ مُتَكِبِينَ فِيهَا يُدْعُونَ فِيهَا بِفَيْكِهِمْ كَثِيرًا وَشِرَابًا ﴾

“Reclining within them, they will call therein for abundant fruit and drink.”

[Sūrah Ṣād (38):51]

4 – And Allah (ﷻ) says:

﴿ وَهَمَّ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ﴾

“...in which they will have from all [kinds of] fruits...”

[Sūrah Muḥammad (47):15]

5 – And Allah (ﷻ) says:

﴿ إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴾

“Indeed, for the righteous is attainment - gardens and grapevines.”

[Sūrah al-Naba’ (78):31-32]

6 – And Allah (ﷻ) says:

﴿ فِيهِمَا مِنْ كُلِّ فَيْكِهِ زَوْجَانِ ﴾

“In both of them are of every fruit, two kinds.”

﴿ فِيهِمَا فَيْكُهُ وَنَخْلٌ وَرَمَانٌ ﴾

“In both of them are fruit and palm trees and pomegranates.”

[Sūrah al-Raḥmān (55):52,68]

7 – And Allah (ﷻ) says:

﴿ يُدْعُونَ فِيهَا بِكُلِّ فَيْكِهِ آمِنِينَ ﴾

“They will call therein for every [kind of] fruit - safe and secure.”

[Sūrah al-Dukhān (44):55]

8 – And Allah (ﷻ) says:

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٣٦﴾ فِي سِدْرٍ مَخْضُودٍ ﴿٣٧﴾ وَطَلْحٍ مَنضُودٍ ﴿٣٨﴾ وَظِلٍّ مَمْدُودٍ ﴿٣٩﴾ وَمَاءٍ مَسْكُوبٍ ﴿٤٠﴾

﴿ وَفَيْكِهِمْ كَثِيرًا ﴿٤١﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٤٢﴾ ﴾

“The companions of the right - what are the companions of the right? [They will be] among lote trees with thorns removed and [banana] trees layered [with fruit], and shade extended

and water poured out and fruit, abundant [and varied], neither limited [to season] nor forbidden.”

[Sūrah al-Wāqī‘ah (56):27-33]

9 – And Allah (ﷻ) says:

﴿ فِي جَنَّةٍ عَالِيَةٍ قُطُوفُهَا دَانِيَةٌ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٣﴾ ﴾

“...In an elevated garden, its [fruit] to be picked hanging near. [They will be told], ‘Eat and drink in satisfaction for what you put forth in the days past.’”

[Sūrah al-Ḥāqqah (69):22-24]

10 – And Mālīk bin Ṣa‘ṣa‘ah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Then I was made to ascend to *Sidrah al-Muntahā* (i.e. the Lote Tree of the utmost boundary). Behold! Its fruits were like the jars of Ḥajr (i.e. a place near Madīnah), and its leaves were as big as the ears of elephants. Jibrīl said, ‘This is *Sidrah al-Muntahā*.’ Behold! There ran four rivers, two were hidden and two were visible. I asked, ‘What are these two kinds of rivers, O Jibrīl?’ He replied, ‘As for the hidden rivers, they are two rivers in Paradise, and the visible rivers are the Nile and the Euphrates.’”¹

11 – And Abū Sa‘īd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There is a tree in Paradise that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so.”²

12 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is not a tree in Paradise except that its trunk is of gold.”³

- **Descriptions of the rivers of Paradise:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿٢١﴾ ﴾

¹ Agreed upon; narrated by Bukhārī (no. 3207) and Muslim (no. 162). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6553) and Muslim (no. 2828). The wording is that of Bukhārī’s.

³ Authentic; narrated by Tirmidhī (no. 2525).

“Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.”

[Sūrah al-Burūj (85):11]

2 – Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ﴾

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord...”

[Sūrah Muḥammad (47):15]

3 – And Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ﴿٥٥﴾﴾

“Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability.”

[Sūrah al-Qamar (54):54-55]

4 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “While I was walking in Paradise (on the night of the ascension into the heavens), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, ‘What is this, O Jibrīl?’ He said, ‘That is the *Kawthar* which Your Lord has given to you.’ Its scent or its mud was sharp smelling musk.”¹

5 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Sayḥān (Oxus), Jayḥān (Jaxartes), al-Furāt (Euphrates) and al-Nīl (Nile) are all from the rivers of Paradise.”²

¹ Narrated by Bukhārī (no. 6581).

² Narrated by Muslim (no. 2839).

- A description of the springs of Paradise:

1 – Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾﴾

“Indeed, the righteous will be within gardens and springs.”

[Sūrah al-Hijr (15):45]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْأُبْرَارَ يَشْرَبُونَ ﴿٥٦﴾ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥٧﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٥٨﴾﴾

“Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfir*, A spring of which the [righteous] slaves of Allah will drink; they will make it gush forth in force [and abundance].”

[Sūrah al-Insān (76):5-6]

3 – And Allah (ﷻ) says:

﴿وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾﴾

“And its mixture is of *Tasnīm*, a spring from which those near [to Allah] drink.”

[Sūrah al-Muṭaffifin (83):27-28]

4 – And Allah (ﷻ) says:

﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٩﴾﴾

“In both of them are two springs, flowing.”

﴿فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ ﴿٦٠﴾﴾

“In both of them are two springs, spouting.”

[Sūrah al-Raḥmān (55):50, 66]

5 – And Allah (ﷻ) says:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿٧٦﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿٧٧﴾﴾

“And they will be given to drink a cup [of wine] whose mixture is of ginger, [from] a fountain within Paradise named *Salsabil*.”

[Sūrah al-Insān (76):17-18]

- Descriptions of the women of Paradise:

1 – Allah (ﷻ) says:

﴿لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ
بِالْعِبَادِ﴾

“For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of His slaves.”

[Sūrah Āli ‘Imrān (3):15]

2 – And Allah (ﷻ) says:

﴿وَفُورٌ مَرْفُوعَةٌ ﴿٣٤﴾ إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ﴿٣٥﴾ جَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُوبًا أَمْرَأَاتًا ﴿٣٧﴾ لِأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثَلَاثَةٌ مِّنَ
الْأُولَىٰ ﴿٣٩﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾﴾

“And upon beds raised high. Indeed, we have produced the women of Paradise in a [new] creation and made them virgins, devoted [to their husbands] and of equal age, for the companions of the right who are a company of the former peoples and a company of the later peoples.”

[Sūrah al-Wāqī‘ah (56):34-40]

3 – And Allah (ﷻ) says:

﴿وَعِندَهُمْ قَصِيرَاتٌ الْطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهِنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾﴾

“And with them will be women limiting their glances, with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected.”

[Sūrah al-Ṣāffāt (37):48-49]

4 – And Allah (ﷻ) says:

﴿وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلِيِّ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾﴾

“And [for them are] fair women with large, [beautiful] eyes, the likenesses of pearls well-protected, as reward for what they used to do.”

[Sūrah al-Wāqī‘ah (56):22-24]

5 – And Allah (ﷻ) says:

﴿ فِيهِنَّ فَصِيحَاتُ الْطَّرْفِ لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾ ﴾

“In them are women limiting their glances, untouched before them by man or jinni - so which of the favors of your Lord would you deny? - As if they were rubies and coral.”

[Sūrah al-Raḥmān (55):56-58]

6 – And Allah (ﷻ) says:

﴿ فِيهِنَّ حَٰجِرَاتٌ حِسَانٌ ﴿٧٠﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْبَيْتَاتِ ﴿٧٢﴾ ﴾

“In them are good and beautiful women - so which of the favors of your Lord would you deny? - Fair ones reserved in pavilions.”

[Sūrah al-Raḥmān (55):70-72]

7 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A single endeavor (of fighting) in Allah’s Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a maiden from Paradise appeared to the people of the earth, she would fill the space between the heaven and earth with light and pleasant scent, and her head cover is better than the world and whatever is in it.”¹

8 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night. The group after this would have their faces as bright as the shining stars in the sky. And every person would have two wives, the marrow of their shanks would glimmer beneath the flesh, and there would be none without a wife in Paradise.”²

- **The smells and fragrances of Paradise:**

This will differ regarding individuals, their different ranks and their different levels.

¹ Agreed upon; narrated by Bukhārī (no. 2796) and Muslim (no. 1880). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3246) and Muslim (no. 2834). The wording is that of Muslim’s.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first group of people who will enter Paradise will be glittering like the full moon. Those who follow them will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes wood will be used in their scencers. Their wives will be maidens of Paradise. All of them will look alike and will resemble their father Ādam (in form), sixty cubits tall.”¹

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever killed a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years (of traveling).”²

And in another narration, “And its fragrance can be smelled from a distance of seventy years (of traveling).”³

- **The singing of the wives of the inhabitants of Paradise:**

Ibn ‘Umar (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Indeed the wives of the inhabitants of Paradise will sing to them with the most beautiful of voices that none has ever heard before. From among that which they will say, ‘Where are the best of maidens and the best spouses of noble men?’ They will look at their spouses in a comforting manner. From among that which they will sing, ‘We are from those who live forever and will never die; we are peaceful so none are afraid of us; we reside here and will never go away.’”⁴

- **The intimacy of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٢٠٠﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّينَ عَلَى الْأَرَابِكِ مُتَّكِونَ ﴿٢٠١﴾﴾

¹ Agreed upon; narrated by Bukhārī (no. 3327) and Muslim (no. 2834). The wording is that of Bukhārī’s.

² Narrated by al-Bukhārī (no. 3166).

³ Authentic; narrated by Tirmidhī (no. 1403) and Ibn Mājah, from Abū Hurayrah (رضي الله عنه).

⁴ Authentic; narrated by Ṭabarānī (no. 4917). See Ṣaḥīḥ al-Jāmi‘ (no. 1561).

“Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation - They and their spouses - in shade, reclining on adorned couches.”

[Sūrah Yā Sīn (36):55-56]

2 – And Zayd bin Arqam (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, a man from the inhabitants of Paradise will be given the strength of a hundred men in eating, drinking and fulfilling his (sexual) desires.” A Jewish man said, “The one who eats and drinks will have a need (to relieve himself).” He replied, “The need of any of them is like a drop of sweat on their skin, as his stomach has gone away.”¹

- **The everlasting blessings of the inhabitants of Paradise:**

When the inhabitants of Paradise first enter it, they will be greeted by the angels who will give them the glad tidings of eternal bliss and life – a glad tidings that they never witnessed before.

1 – Allah (ﷻ) says:

﴿مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ ﴿٣٥﴾﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra‘d (13):35]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “There would be an announcer (in Paradise) who would make this announcement, ‘Indeed, there is in store for you (everlasting) health, that you should never fall ill, that you live (forever) and do not die at all, that you would remain young and never grow old, and that you would always live in affluent circumstances and never become destitute.’”

(The narrator) said, “That is referring to the words of Allah (ﷻ):

¹ Authentic; narrated by Ṭabarānī (5/178) and Dārimī (no. 2721). The wording is that of Ṭabarānī’s. See Ṣaḥīḥ al-Jāmi‘ (no. 1627).

﴿ وَتُودُوا أَنْ تِلْكُمْ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾

“And it would be announced to them: This is Paradise, which you have been made to inherit for what you used to do.”

[Sūrah al-A‘rāf (7):43]¹

3 – And Jābir (رضي الله عنه) narrated:

It was said to the Messenger of Allah (ﷺ), “Do the people of Paradise sleep?” He said, “No. Sleep is the brother of death.”²

• The levels of Paradise:

1 – Allah (ﷻ) says:

﴿ أَنْظَرْنَا كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلَآ خَيْرَ لِمَنْ أَكْثَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴾

“Look how We have favored [in provision] some of them over others. But the hereafter is greater in degrees [of difference] and greater in distinction.”

[Sūrah al-Isrā’ (17):21]

2 – And Allah (ﷻ) says:

﴿ وَمَنْ يَأْتِهِمْ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾ جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾ ﴾

“But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]: Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.”

[Sūrah Ṭā Hā (20):75-76]

3 – And Allah (ﷻ) says:

﴿ وَالسَّابِقُونَ السَّابِقُونَ ﴿٥٦﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿٥٧﴾ فِي جَنَّاتٍ الْعُورِيِّ ﴿٥٨﴾ نُلَّةٌ مِنَ الْأُولَى ﴿٥٩﴾ وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿٦٠﴾ ﴾

“And the forerunners, the forerunners - those are the ones brought near [to Allah] in the Gardens of Pleasure, a [large] company of the former peoples and a few of the later peoples.”

[Sūrah al-Wāqī‘ah (56):10-14]

¹ Narrated by Muslim (no. 2837).

² Authentic; narrated by Bazzār (no. 3517). See al-Silsilah al-Ṣaḥīḥah (no. 1087).

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever believes in Allah and His Messenger, offers prayers perfectly and fasts Ramaḍān, then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah’s cause or stays in the land where he was born.” They (the companions of the Prophet) said, “O Messenger of Allah! Should we not inform the people of that?”

He said, “There are one-hundred degrees in Paradise which Allah has prepared for those who carry on fighting in His Cause. The distance between every two degrees is like the distance between the heaven and the earth. So if you ask Allah for anything, ask Him for the Firdaws, for it is the last part of Paradise and the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it gush forth the rivers of Paradise.”¹

- **The promotion of a believer’s child to his rank even if the child didn’t perform the same deeds:**

Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾



“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.”

[Sūrah al-Ṭūr (52):21]

- **A description of the shade of Paradise:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا هُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ﴾

﴿وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا﴾

“But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.”

[Sūrah al-Nisā’ (4):57]

¹ Narrated by Bukhārī (no. 2790).

2 – Allah (ﷻ) says:

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٦﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٥٧﴾ وَطَلْحٍ مَّنضُودٍ ﴿٥٨﴾ وَظِلٍّ مَّمْدُودٍ ﴿٥٩﴾ ﴾

“The companions of the right - what are the companions of the right? [They will be] among lote trees with thorns removed and [banana] trees layered [with fruit] and shade extended.”

[Sūrah al-Wāqī‘ah (56):27-30]

3 – And Allah (ﷻ) says:

﴿ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِبَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ ﴾

“[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.”

[Sūrah al-Insān (76):13-14]

4 – And Allah (ﷻ) says:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ ۗ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۗ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۗ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾ ﴾

“The example of Paradise, which the righteous have been promised, is that beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”

[Sūrah al-Ra‘d (13):35]

• The loftiness and vastness of Paradise:

1 – Allah (ﷻ) says:

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨٨﴾ لَسَعِيَ رَاضِيَةً ﴿٨٩﴾ فِي جَنَّاتٍ عَالِيَةٍ ﴿٩٠﴾ لَا تَسْمَعُ فِيهَا لَفِيَةً ﴿٩١﴾ ﴾

“[Other] faces, that Day, will show pleasure. With their effort they are satisfied in an elevated garden, wherein they will hear no unsuitable speech.”

[Sūrah al-Ghāshiyah (88):8-11]

2 – And Allah (ﷻ) says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿٢٠٢﴾ ﴾

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous.”

[Sūrah Āli ‘Imrān (3):133]

3 – And Allah (ﷻ) says:

﴿سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾

“Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.”

[Sūrah al-Ḥadīd (57):21]

- **The highest position in Paradise:**

‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you hear the caller to prayer, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah *al-Wasīlah* for me, which is a rank in Paradise fitting for only one of Allah’s slaves, and I hope that I may be that one. If anyone who asks that I be given *al-Wasīlah*, he will be assured of my intercession.”¹

- **The most lofty inhabitants of Paradise and the lowest of them in rank:**

Mughīrah bin Shu‘bah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Mūsa asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He said, ‘It will be a person who will be admitted into Paradise last of all when all the dwellers of Paradise have entered Paradise. It will be said to him, ‘Enter Paradise.’ But he will say, ‘My Lord! How should I enter while the people have settled in their apartments and taken their shares?’

It will be said to him, ‘Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world?’ He will say, ‘I will be content, my Lord.’ Allah will say, ‘For you is that, and like that, and like that, and like that, and like that.’ He will say at the fifth time, ‘I am well-pleased, my Lord.’ Allah will say, ‘It is for you and ten times more like it. You will

¹ Narrated by Muslim (no. 384).

have whatever your soul desires and whatever your eyes could delight in.’ He will say, ‘I am well-pleased, my Lord.’

Mūsa said, ‘Who will be of the highest rank in Paradise?’ Allah said, ‘They are those whom I chose and I established their honor with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.’”¹

And in another narration, “And indeed you have the likes of the world and ten times like it.”²

- **The greatest blessing for the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

“Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.”

[Sūrah al-Tawbah (9):72]

2 – And Allah (ﷻ) says:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٧٥﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٧٦﴾﴾

“[Some] faces, that Day, will be radiant, looking at their Lord.”

[Sūrah al-Qiyāmah (75):22-23]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

Some people said, “O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other when looking at the sun when it is not hidden by clouds?” They replied, “No, Messenger of Allah.” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly.”³

¹ Narrated by Muslim (no. 189).

² Agreed upon; narrated by Bukhārī (no. 6571) and Muslim (no. 186), from Ibn Mas‘ūd (رضي الله عنه).

³ Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

4 – And Ṣuhayb (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask, ‘Do you wish Me to give you anything more?’ They would say, ‘Have you not brightened our faces? Have you not made us enter Paradise and saved us from Fire?’” He (the narrator) said, “He (Allah) would lift the veil, and of the things given to them, nothing would be dearer to them than the sight of their Lord (ﷻ).”¹

• **Descriptions of the blessings of Paradise:**

1 – Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا بِمَا نَزَّلْنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ اَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ﴿٧١﴾ وَفِيهَا مَا تَشْتَهُهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ﴿٧٢﴾ وَأَنْتُمْ فِيهَا تَخْلَدُونَ ﴿٧٣﴾﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٤﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٥﴾﴾

“[You] who believed in Our verses and were Muslims; Enter Paradise, you and your kinds, delighted. Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and what delights the eyes, and you will abide therein eternally. And that is Paradise which you are made to inherit for what you used to do. For you therein is much fruit from which you will eat.”

[Sūrah al-Zukhruf (43):69-73]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَرَوَّجْنَاهُمْ بِخُورٍ عِينٍ ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِينِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ ﴿٥٦﴾ وَوَقَّعْنَاهُمْ مِنْ عَذَابِ الْجَحِيمِ ﴿٥٧﴾﴾

“Indeed, the righteous will be in a secure place; within gardens and springs, wearing [garments of] fine silk and brocade, facing each other. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every [kind of] fruit - safe and secure. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire.”

[Sūrah al-Dukhān (44):51-56]

¹ Narrated by Muslim (no. 181).

3 – And Allah (ﷻ) says:

﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَابِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَائِبَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِذَاتِهَا مِن دُونِ قَوَارِيرًا ﴿١٥﴾ قَوَارِيرًا مِّن فِضْوٍ قَدْ دُرُوهَا تَقْدِيرًا ﴿١٦﴾ وَتُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلَكًا كَبِيرًا ﴿٢٠﴾ عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُوعًا أَسَاوِرٌ مِّن فِضْوٍ وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هَذَا كَانَ لَكُنْزًا جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾﴾

“And will reward them for what they patiently endured with a garden [in Paradise] and silk [garments]. They will be reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been created clear [as glass], clear glasses made from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger from a fountain within Paradise named *Salsabil*. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls. And when you look there [in Paradise], you will see pleasure and great dominion. Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], ‘Indeed, this is for you a reward, and your effort has been appreciated.’”

[Sūrah al-Insān (76):12-22]

4 – And Allah (ﷻ) says:

﴿وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾ ثَلَاثَةٌ مِّنَ الْأُولَىٰ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْآخِرِينَ ﴿١٤﴾ عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يَصُدُّونَ عَنْهَا وَلَا يَنْزِفُونَ ﴿١٩﴾ وَفَنَكِهِمْ مِّمَّا يَتَخِفَتُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَخُورٌ عَيْنٍ ﴿٢٢﴾ كَأَمْثَلِ اللَّوْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٥﴾﴾

“And the forerunners, the forerunners - those are the ones brought near [to Allah] in the Gardens of Pleasure, a [large] company of the former peoples and a few of the later peoples, on thrones woven [with ornament], reclining on them, facing each other. There will circulate among them young boys made eternal with vessels, pitchers and a cup [of wine] from a flowing spring - no headache will they have therefrom, nor will they be intoxicated - and fruit of what they select and the meat of fowl, from whatever they desire. And for them are fair women with large, [beautiful] eyes, the likenesses of pearls well-protected, as reward for what they used to do. They will not hear therein ill speech or commission of sin - Only a saying: ‘Peace, peace.’”

[Sūrah al-Wāqī'ah (56):10-26]

5 – And Allah (ﷻ) says:

﴿ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٥٦﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٥٧﴾ وَطَلْحٍ مَّنضُودٍ ﴿٥٨﴾ وَظِلِّ مَمْدُودٍ ﴿٥٩﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٦٠﴾ وَفِيكِهِمْ كَثِيرَةٌ ﴿٦١﴾ لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ ﴿٦٢﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٦٣﴾ إِنَّا أَنشَأْنَهُنَّ إِنثَاءً ﴿٦٤﴾ جَعَلْنَهُنَّ أَبْكَارًا ﴿٦٥﴾ عُزْمًا أُمَّرَاتًا ﴿٦٦﴾ لِّأَصْحَابِ الْيَمِينِ ﴿٦٧﴾ ثَلَاثَةٌ مِّنَ الْأُولَىٰ ﴿٦٨﴾ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ﴿٦٩﴾ ﴾

“The companions of the right - what are the companions of the right? They will be among lote trees with thorns removed and [banana] trees layered [with fruit] and shade extended and water poured out and fruit, abundant [and varied], neither limited [to season] nor forbidden, and upon beds raised high. Indeed, we have produced the women of Paradise in a [new] creation and made them virgins, devoted [to their husbands] and of equal age, for the companions of the right who are a company of the former peoples and a company of the later peoples.”

[Sūrah al-Wāqī‘ah (56):27-40]

6 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah has said, ‘I have prepared for my righteous slaves what no eye has seen, no ear has heard and the mind of no man has conceived.’”

(The narrator) said, “This is verified in the verse:

﴿ وَتُودُوا أَنْ تَتَّكُمُ الْجَنَّةُ أَوْ رَتَّبُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾

“No person knows what is kept hidden for them of joy as a reward for what they used to do.”

[Sūrah al-Sajdah (32):17]¹

- A mention of the remembrance and speech of the inhabitants of Paradise:

1 – Allah (ﷻ) says:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٦٧﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُهُمُ الْغَيْبَ ۗ إِنَّهُمْ لَكَاذِبُونَ ﴿٦٨﴾ ﴾

“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter]. And they will say, ‘Praise be to Allah who has fulfilled for us His promise and made us inherit the earth, so we

¹ Agreed upon; narrated by Bukhārī (no. 3244) and Muslim (no. 2824). The wording is that of Muslim’s.

may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers.”

[Sūrah al-Zumar (39):73-74]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِرِيْمَتِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٧٣﴾ دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ ۚ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٤﴾﴾

“Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure; Their call therein will be, ‘Exalted are You, O Allah,’ and their greeting therein will be, ‘Peace.’ And the last of their call will be, ‘Praise be to Allah, Lord of the worlds!’”

[Sūrah Yūnus (10):9-10]

3 – And Allah (ﷻ) says:

﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهٖمُ أَهٖلٌ ۚ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾﴾

“They will not hear therein ill speech or commission of sin - Only a saying: ‘Peace, peace.’”

[Sūrah al-Wāqī‘ah (56):25-26]

4 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Paradise will eat and drink therein, but they will not have to pass excrement, to blow their noses, or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe.”¹

- **The Lord’s Peace upon the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٢١﴾ نَحْمَدُكَ يَوْمَ يَلْقَوْنَهُ سَلَامًا ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٢٢﴾﴾

“It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful.

¹ Narrated by Muslim (no. 2835).

Their greeting the Day they meet Him will be, 'Peace.' And He has prepared for them a noble reward.”

[Sūrah al-Aḥzāb (33):42-44]

2 – And Allah (ﷻ) says:

﴿ هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَّمَ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ ﴾

“For them therein is fruit, and for them is whatever they request [or wish], [And] ‘Peace,’ a word from a Merciful Lord.”

[Sūrah Yā Sīn (36):57-58]

- **The greatest blessing from the Lord for the inhabitants of Paradise:**

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to the people of Paradise, ‘O people of Paradise!’ They will say, ‘Here we are at Your service, our Lord, and obedient to Your orders!’ Allah will say, ‘Are you pleased?’

They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creation?’ Allah will say, ‘I will give you something better than that.’ They will reply, ‘Our Lord! And what is better than that?’ Allah will say, ‘I will bestow My pleasure and contentment upon you so that I will never be angry with you after this forever.’”¹

- **The amount of the *Ummah* of Muḥammad (ﷺ) in Paradise:**

Allah has honored this *Ummah* by making it half of the population of the inhabitants of Paradise. He then blessed it even further by making it two-thirds of the population.

1 – ‘Abdullāh bin Masʿūd (رضي الله عنه) narrated:

While we were in the company of the Prophet (ﷺ) in a tent, he said, “Would it please you to be one-fourth of the people of Paradise?” We said, “Yes.” He said, “Would It please you to be one-third of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be half of the people of Paradise?” We said, “Yes.” Thereupon he said, “I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you

¹ Agreed upon; narrated by Bukhārī (no. 6549) and Muslim (no. 2829). The wording is that of Muslim’s.

people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox.”¹

2 – And Buraydah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations.”²

• **The attributes of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَوتَيْنَاكَ أَصْحَابَ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾

“But those who believe and do righteous deeds - they are the companions of Paradise; they will abide therein eternally.”

[Sūrah al-Baqarah (2):82]

2 – And ‘Iyād bin Hīmār (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The people of Paradise will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging.”³

3 – And Hārithah bin Wahb (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Should I not inform you about the inhabitants of Paradise?” They said, “Of course.” Thereupon He (ﷺ) said, “Every humble person who is considered to be humble. If he were to adjure in the name of Allah, He would fulfill it.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 6528) and Muslim (no. 221). The wording is that of Bukhārī’s.

² Authentic; narrated by Tirmidhī (no. 2546) and Ibn Mājah (no. 4289). The wording is that of Tirmidhī’s.

³ Narrated by Muslim (no. 2865).

⁴ Agreed upon; narrated by Bukhārī (no. 4918) and Muslim (no. 2853). The wording is that of Muslim’s.

- **The purified chests of the inhabitants of Paradise:**

1 – Allah (ﷻ) says:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَتْلُمُوا الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾

“And We will have removed whatever is within their chests of resentment, while flowing beneath them are rivers. And they will say, ‘Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.’ And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’”

[Sūrah al-A‘rāf (7):43]

2 – And Abu Sa‘īd al-Khudrī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The believers, after being saved from the Hellfire, will be stopped at a bridge between Paradise and Hellfire and mutual retaliation will be established among them regarding wrongs they had committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad’s soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”¹

- **The majority of the inhabitants of Paradise:**

‘Imrān bin Ḥuṣayn (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hellfire and saw that the majority of its inhabitants were women.”²

- **The last person to enter Paradise:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The person who will be the last one to enter Paradise and the last to come out of Hellfire will be a man who will come out crawling, and his Lord will say to him, ‘Enter Paradise.’ He will reply, ‘O Lord, Paradise is full.’ Allah will give him the

¹ Narrated by Bukhārī (no. 6535).

² Agreed upon; narrated by Bukhārī (no. 3241) and Muslim (no. 2737). The wording is that of Bukhārī’s.

same order thrice, and each time the man will give Him the same reply, i.e. 'Paradise is full.'
Thereupon Allah will say (to him), 'Ten times of the world is for you.'"¹

O Allah, be pleased with us, our parents and all the Muslims; and admit us through Your mercy into the eternal gardens of bliss, O Most Generous of the generous, Lord of the worlds.

¹ Agreed upon; narrated by Bukhārī (no. 7511) and Muslim (no. 186). The wording is that of Bukhārī's.

Description of Hellfire

- **Hellfire** is: The abode of punishment that Allah has prepared for the disbelievers, hypocrites and sinners in the hereafter.

Attaining the reward of Paradise and salvation from Hellfire is only through *īmān*, righteous deeds, and avoiding *shirk* and sins. We ask Allah for the reward of Paradise and salvation from Hellfire.

Our discussion here, Allah willing, will be about Hellfire in light of the teachings of the Noble Qur’ān and authentic narrations of the Sunnah.

- **The most well-known names of Hellfire:**

Hellfire is one in and of itself, but it has many attributes. From amongst its names:

1 – *Al-Nār* (The Fire). Allah (ﷻ) says:

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ۝١٤ ﴾

“And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):14]

2 – *Jahannam* (Hellfire). Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝١٤٠ ﴾

“Indeed, Allah will gather the hypocrites and disbelievers in Hellfire all together.”

[Sūrah al-Nisā’ (4):140]

3 – *Al-Jahīm* (Hellfire). Allah (ﷻ) says:

﴿ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ۝١٠ ﴾

“But those who disbelieve and deny Our signs - those are the companions of Hellfire.”

[Sūrah al-Mā’idah (5):10]

4 – *Al-Sa’ir* (The Blaze). Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝١٠٤ ﴾

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.”

[Sūrah al-Aḥzāb (33):64]

5 – *Saqar* (The Scorching Fire). Allah (ﷻ) says:

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٥٤﴾﴾

“The Day they are dragged into the Fire on their faces [it will be said], ‘Taste the touch of *Saqar* (The Scorching Fire).’”

[Sūrah al-Qamar (54):48]

6 – *Al-Ḥuṭamah* (The Crusher). Allah (ﷻ) says:

﴿كَلَّا لَيُبَدَنَّ فِي ٱلْحُطَمَةِ ﴿١٠٤﴾ وَمَا أَدْرَاكَ مَا ٱلْحُطَمَةُ ﴿١٠٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿١٠٦﴾﴾

“No! He will surely be thrown into the *Ḥuṭamah* (The Crusher). And what can make you know what the Crusher is? It is the fire of Allah, [eternally] fueled,”

[Sūrah al-Humazah (104):4-6]

7 – *Lazā* (The Flame). Allah (ﷻ) says:

﴿كَلَّا ۙ إِنَّا لَطَّيْنَا ﴿٧٠﴾ نَزَاعَةَ ٱللَّشْوَىٰ ﴿٧١﴾ تَدْعُوا مِنۢ مَّآءٍ دُبُرَىٰ ﴿٧٢﴾﴾

“No! Indeed, it is the Flame [of Hellfire], A remover of exteriors. It invites he who turned his back [on truth] and went away [from obedience].”

[Sūrah al-Ma‘ārij (70):15-17]

8 – *Dār al-Bawār* (The Home of Ruin). Allah (ﷻ) says:

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا نِعْمَتَ ٱللَّهِ كُفْرًا وَآخَلُوا قَوْمَهُمْ دَارَ ٱلْأَبْوَارِ ﴿١٤﴾ جَهَنَّمَ يَصْلَوْنَهَا وَيَنسَوْنَ ٱلْفَرَآءَ ﴿١٥﴾﴾

“Have you not considered those who exchanged the favor of Allah for disbelief and settled their people in the Home of Ruin? It is Hellfire, which they will [enter to] burn, and wretched is the settlement.”

[Sūrah Ibrāhīm (14):28-29]

- The location of Hellfire:

1 – Allah (ﷻ) says:

﴿كَلَّا ۙ إِنَّ كِتَابَ ٱلْمُفْجَرِ لَفِي سِجِّينَ ﴿٨٣﴾﴾

“No! Indeed, the record of the wicked is in *sijjīn*.”

[Sūrah al-Muṭaffifin (83):7]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “...as for the disbeliever, when their soul is taken and it goes to the gate of earth, the gatekeeper will say, ‘We’ve never smelled such more foul than this (soul).’ It will then go to the lowest depths of earth.”¹

- **The permanent residence for the inhabitants of Hellfire:**

The disbelievers, mushrikūn and hypocrites will live forever in Hellfire. As for the sinners from amongst the people of *tawhīd*, they are under the will of Allah (ﷻ); He will either forgive them if He wishes or punish them if He wishes. If they are to be punished, it will be in accordance to their sins and then He will remove them from it.

1 – Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾



“Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

2 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.”

[Sūrah al-Nisā’ (4):48]

- **Descriptions of the faces of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿وَيَوْمَ الْقَيْمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ أَلْسِنِهِمْ مِثْقَالَ أُوتَىٰ فِي جَهَنَّمَ مَثْوًى لِّمُتَكَبِّرِينَ﴾

¹ Authentic; narrated by Ḥākim (no. 1304) and Ibn Ḥibbān (no. 3013).

“And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hellfire a residence for the arrogant?”

[Sūrah al-Zumar (39):60]

2 – And Allah (ﷻ) says:

﴿وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرْهَقُهَا قَتَرَةٌ ۗ أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۗ﴾

“And faces, that Day, will have upon them dust. Blackness will cover them. Those are the disbelievers, the wicked ones.”

[Sūrah ‘Abasa (80):40-42]

3 – And Allah (ﷻ) says:

﴿وُجُوهُ يَوْمَئِذٍ بِاصِرَةٍ ۗ تَنْظُرُونَ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ۗ﴾

“And [some] faces, that Day, will be contorted, expecting that there will be done to them something backbreaking.”

[Sūrah al-Qiyāmah (75):24-25]

4 – And Allah (ﷻ) says:

﴿وُجُوهُ يَوْمَئِذٍ خٰشِعَةٌ ۗ عَامِلَةٌ نٰصِبَةٌ ۗ تَصٰلٰى نَارًا حٰمِيَةً ۗ﴾

“Faces, that Day, will be humbled, working [hard] and exhausted. They will [enter to] burn in an intensely hot Fire.”

[Sūrah al-Ghāshiyah (88):2-4]

5 – And Allah (ﷻ) says:

﴿تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۗ﴾

“The Fire will sear their faces, and they therein will have taut smiles.”

[Sūrah al-Mu’minūn (23):104]

• The number of gates of Hellfire:

Allah (ﷻ) says:

﴿وَلَٰن جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ۗ هَٰذَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ فِيهَا مِنْهُمْ جُزْءٌ مَّقْسُومٌ ۗ﴾

“And indeed, Hellfire is the promised place for them all. It has seven gates; for every gate is of them a portion designated.”

[Sūrah al-Hijr (15):43-44]

- The gates of Hellfire will be closed on its inhabitants:

Allah (ﷻ) says:

﴿كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿١٠٠﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿١٠١﴾ نَارُ اللَّهِ الْمَوْجِدَةُ ﴿١٠٢﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿١٠٣﴾ إِيَّاهُمْ عَلَيْهِمْ مُّوَصَّدَةٌ ﴿١٠٤﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿١٠٥﴾﴾

“No! He will surely be thrown into the Crusher. No! He will surely be thrown into the Crusher. It is the Fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns.”

[Sūrah al-Humazah (104):4-9]

- Hellfire will be brought to the standing grounds on the Day of Judgment:

1 – Allah (ﷻ) says:

﴿وَبُرَزَّتْ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾﴾

“And Hellfire will be brought forth for the deviators.”

[Sūrah al-Shu‘arā’ (26):91]

2 – And Allah (ﷻ) says:

﴿كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾ وَجِئْنَا بِبُحْبُورٍ ﴿٢٣﴾ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٤﴾﴾

“No! When the earth has been leveled - pounded and crushed - and your Lord has come and the angels, rank upon rank, and brought [within view], that Day, is Hellfire - that Day, man will remember, but what good to him will be the remembrance?”

[Sūrah al-Fajr (89):21-23]

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Hellfire will be brought on that Day (the Day of Resurrection) with seventy bridles; and with every bridle will be seventy thousand angels, pulling it.”¹

¹ Narrated by Muslim (no. 2842).

- **The arrival to Hellfire:**

1 – Allah (ﷻ) says:

﴿وَأَنْ يَنْكُرُوا إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُتَعَىٰ الَّذِينَ اتَّقَوْا وَنَدْرُ الْأَطْلَمِينَ فِيهَا حَبِيرًا ﴿٧٢﴾﴾

“And there is none of you except he will come to it. This is upon your Lord inevitability decreed. Then, We will save those who feared Allah and leave the wrongdoers within it, on their knees.”

[Sūrah Maryam (19):71-72]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A bridge would be set over the Hellfire, and me and my *Ummah* would be the first to pass over it...”¹

- **The depth of Hellfire:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

We were in the company of the Messenger of Allah (ﷺ) when suddenly we heard a terrible sound. The Prophet (ﷺ) said, “Do you know what that is?” We said, “Allah and His Messenger know best.” He said, “That is a stone which was thrown seventy years before in Hellfire, and it has been constantly slipping down and now it has reached its base.”²

2 – And Samurah bin Jundub (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Among the people of Hellfire are those who will be immersed in fire to their ankles, some to their knees, some to their waists and some to their throats.”³

- **Descriptions of the bodies of the inhabitants of Hellfire:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The molar tooth of a disbeliever will be like Uḥud, and the thickness of his skin a three night’s journey.”⁴

¹ Agreed upon; narrated by Bukhārī (no. 806) and Muslim (no. 182). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2844).

³ Narrated by Muslim (no. 2845).

⁴ Narrated by Muslim (no. 2851).

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The distance of the two shoulders of the disbeliever in Hellfire will be a three-day journey for a swift rider.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The molar tooth of the disbeliever on the Day of Judgment will be like Uḥud; the thickness of his skin seventy arms-length; his upper arm like Bayḍā’; his thigh like Wirqān; and his place in the Fire would be like the distance between me (Maḍīnah) and al-Rabadhah.”²

• **The intense heat of Hellfire :**

1 – Allah (ﷻ) says:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِمًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾ ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفِينًا أَوْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾﴾

“We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire. That is their recompense because they disbelieved in Our verses and said, ‘When we are bones and crumbled particles, will we truly be resurrected in a new creation?’”

[Sūrah al-Isrā’ (17):97-98]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The fire which the progeny of Ādam burn is only one-seventieth part of the Fire of Hell.” His Companions said, “By Allah, even ordinary fire would have been enough (to burn people).” Thereupon he said, “It is sixty-nine parts in excess of (the heat of) fire in this world; each of them being equivalent to their heat.”³

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hellfire complained to its Lord saying, ‘O my Lord! My different parts eat up each other.’ So He allowed it to take two breaths; one in the

¹ Agreed upon; narrated by Bukhārī (no. 6551) and Muslim (no. 52). The wording is that of Muslim’s.

² Authentic; narrated by Aḥmad (no. 8327) and Ḥākim (no. 8759). The wording is that of Ḥākim’s. See al-Silsilah al-Ṣaḥīḥah (no. 1105).

³ Agreed upon; narrated by Bukhārī (no. 3265) and Muslim (no. 2843). The wording is that of Muslim’s.

winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).”¹

- **The fuel of Hellfire :**

1 – Allah (ﷻ) says:

﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا قُورًا أَنفُسُهُمْ وَأَهْلِيَهُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾﴾

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.”

[Sūrah al-Tahrim (66):6]

2 – And Allah (ﷻ) says:

﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَرِدُونَ ﴿٩٨﴾﴾

“Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hellfire. You will be coming to enter it.”

[Sūrah al-Anbiya’ (21):98]

- **The lowest levels of Hellfire:**

Hellfire is comprised of many lower levels, some lower than others. The hypocrites will be in lowest of these levels because of the severity of their disbelief and proficiency in harming the believers.

Allah (ﷻ) says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.”

[Sūrah al-Nisa’ (4):145]

¹ Agreed upon; narrated by Bukhārī (no. 3260) and Muslim (no. 617). The wording is that of Bukhārī’s.

- **A description of the shade of Hellfire:**

1 – Allah (ﷻ) says:

﴿ وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٥٦﴾ فِي سُمُورٍ وَحَمِيمٍ ﴿٥٧﴾ وَظِلٍّ مِّنْ حَمِيمٍ ﴿٥٨﴾ لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٥٩﴾ ﴾

“And the companions of the left - what are the companions of the left? [They will be] in scorching fire and scalding water and a shade of black smoke, neither cool nor beneficial.”

[Sūrah al-Wāqī‘ah (56):41-44]

2 – And Allah (ﷻ) says:

﴿ هُمْ مِّنْ فَوْقِهِمْ ظِلٌّ مِّنَ النَّارِ وَمِنَ خْتِهِمْ ظِلٌّ ﴿١٦﴾ ذَلِكَ نُحُوتُ اللَّهِ بِمَاءٍ عِبَادَهُ ۖ يَعْبَادُونَ فَاتَّقُوا ﴿١٧﴾ ﴾

“They will have canopies of fire above them, and below them canopies. By that Allah threatens His slaves. O My slaves, then fear Me.”

[Sūrah al-Zumar (39):16]

3 – And Allah (ﷻ) says:

﴿ وَيَلُوكَ يَوْمَئِذٍ أَلْمُكَذِّبِينَ ﴿٣٠﴾ فَبِأَيِّ حَلِيْبٍ بَعْدَهُ يُؤْمِنُونَ ﴿٣١﴾ ﴾

“Proceed to a shadow [of smoke] having three columns [but having] no cool shade and availing not against the flame.”

[Sūrah al-Mursalāt (77):30-31]

- **The gatekeepers of Hellfire:**

1 – Allah (ﷻ) says:

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّنَا نَخْفِفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْلَمْ نَأْتِكُمْ رُسُلَكُمُ

بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۗ قَالُوا فَادْعُوا ۗ وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ ﴾

“And those in the Fire will say to the keepers of Hellfire, ‘Supplicate your Lord to lighten for us a day from the punishment.’ They will say, ‘Did there not come to you your messengers with clear proofs?’ They will say, ‘Yes.’ They will reply, ‘Then supplicate [yourselves], but the supplication of the disbelievers is not except in error.’”

[Sūrah Ghāfir (40):49-50]

2 – And Allah (ﷻ) says:

﴿سَأَصْلِيهِ سَقَرٌ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾ لَوْحَةٌ لَّبَنُورٍ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً ﴿٣١﴾ وَمَا جَعَلْنَا عَلَيْهَا حِفْظًا إِلَّا مَنَافِعَ لِلَّذِينَ كَفَرُوا ﴿٣٢﴾﴾

“I will drive him into *Saqar* (The Scorching Fire). And what can make you know what *Saqar* is? It lets nothing remain and leaves nothing [unburned], blackening the skins. Over it are nineteen angels. And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve...”

[Sūrah al-Muddaththir (74):26-31]

3 – Mālik is the main gatekeeper of Hellfire, as Allah (ﷻ) says:

﴿وَنَادُوا يَمْمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ﴿٧٧﴾ قَالَ إِنَّكُمْ مِمَّنْ كُتِبَتْ عَلَيْكُمُ الْحَقُّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾﴾

“And they will call, ‘O Mālik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.’ We had certainly brought you the truth, but most of you, to the truth, were averse.”

[Sūrah al-Zukhruf (43):77-78]

- **The inhabitants of Hellfire:**

Abū Saʿīd al-Khudrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say, ‘O Ādam!’ Ādam will reply, ‘I respond to Your calls, I am obedient to Your orders and all the good is in Your Hands!’ Then Allah will say, ‘Bring out the people of the Fire.’ Ādam will say, ‘What (how many) are the people of the Fire?’ Allah will say, ‘Out of every thousand (take out) nine hundred and ninety-nine.’ At that time, children will become hoary-headed, every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah’s punishment will be very severe.” The Companions said, “O Messenger of Allah! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?” He said, “Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you.”¹

¹ Agreed upon; narrated by Bukhārī (no. 3347) and Muslim (no. 222). The wording is that of Bukhārī’s.

• How the inhabitants of Hellfire will enter it:

1 – Allah (ﷻ) says:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۗ قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ فَبِئْسَ مَثْوَىٰ الْمُتَكَبِّرِينَ ﴿٧٢﴾﴾

“And those who disbelieved will be driven to Hellfire in groups until, when they reach it, its gates are opened and its keepers will say, ‘Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?’ They will say, ‘Yes,’ but the word of punishment has come into effect upon the disbelievers. [To them] it will be said, ‘Enter the gates of Hellfire to abide eternally therein, and wretched is the residence of the arrogant.’”

[Sūrah al-Zumar (39):71-72]

2 – And Allah (ﷻ) says:

﴿يُعَرَّفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُوْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾﴾

“The criminals will be known by their marks, and they will be seized by the forelocks and the feet.”

[Sūrah al-Raḥmān (55):41]

3 – And Allah (ﷻ) says:

﴿وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْطًا وَرُجِيرًا ﴿١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

“And We have prepared for those who deny the Hour a Blaze. When the Hellfire sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction, but cry for much destruction.’”

[Sūrah al-Furqān (25):11-14]

4 – And Allah (ﷻ) says:

﴿كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾﴾

“No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled,”

[Sūrah al-Humazah (104):4-6]

5 – And Allah (ﷻ) says:

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ﴿١٣﴾ هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ ﴿١٤﴾ أَفَسِحْرٌ هَذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾
أَصَلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾﴾

“The Day they are thrust toward the fire of Hellfire with a [violent] thrust, [its angels will say], ‘This is the Fire which you used to deny. Then is this magic, or do you not see? Enter to burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed for what you used to do.’”

[Sūrah al-Ṭūr (52):13-16]

6 – And Allah (ﷻ) says:

﴿وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّبِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِئِلُھُمْ مِّنْ قَطْرَانٍ وَتَعْنَىٰ وُجُوھُھُمْ النَّارُ ﴿٥٠﴾﴾

“And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):49-50]

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the Fire (in the shape of a neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear and a tongue which can speak. It will say, ‘I have been left in charge of three: every obstinate oppressor, everyone who called upon a deity besides Allah and the image makers.’”¹

- **The first to be burned by the Fire:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I fought for Your Cause till I was martyred.’ Allah will say, ‘You have lied. You fought so that people might call you courageous; and they have done so.’ A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.

¹ Authentic; narrated by Aḥmad (no. 8411) and Tirmidhī (no. 2574). The wording is that of Tirmidhī’s.

Next, a man who had acquired and imparted knowledge, and recited the Qur'an will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, 'What did you do to express gratitude for it?' The man will reply, 'I acquired knowledge and taught it, and recited the Qur'an for Your Sake.' Allah will say to him, 'You have lied. You acquired knowledge so that people might call you a learned man, and you recited the Qur'an so that they might call you a reciter, and they have done so.' A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire.

Next, a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him, 'What did you do to express gratitude for it?' The man will reply, 'I did not neglect any of the ways You liked wealth to be spent liberally for Your Sake.' Allah will say to him, 'You have lied. You did it so that people might call you generous, and they have done so.' A command will then be issued about him, and he will be dragged on his face and thrown into Hellfire."¹

- **Descriptions of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾

“And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally.”

[Sūrah al-Baqarah (2):39]

2 – And Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ لَٰهُمْ وَعَذَابٌ مُّقِيمٌ ﴿٦٨﴾﴾

﴿٦٨﴾

“Allah has promised the hypocrite men and women, and the disbelievers the fire of Hellfire, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

3 – And ‘Iyād (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The inhabitants of Hellfire are five: the weak who lack power to (avoid evil); the (carefree) who pursue (everything irrespective of the fact that it is

¹ Narrated by Muslim (no. 1905).

good or evil), and who do not have any care for their family or for their wealth; the dishonest whose greed cannot be concealed even in the case of minor things; the one who betrays you morning and evening in regard to your family and your property.” He also made a mention of the miser, the liar, and those who are in the habit of abusing people and using obscene and foul language.”¹

- **The majority of the inhabitants of Hellfire:**

Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I was shown the Hellfire and that the majority of its dwellers were women who were ungrateful.” It was asked, “Do they disbelieve in Allah?” He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, ‘I have never received any good from you.’”²

- **The ones most severely punished from the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿أَلْقِنَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مِّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَأَلْقَيْنَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾﴾

“[Allah will say], ‘Throw into Hellfire every obstinate disbeliever, Preventer of good, aggressor, and doubter, who made [as equal] with Allah another deity; then throw him into the severe punishment.’”

[Sūrah Qāf (50):24-26]

2 – And Allah (ﷻ) says:

﴿وَحَاقَ بِقَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ﴿٤٦﴾ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٧﴾﴾

“And the people of Fir‘awn were enveloped by the worst of punishment - The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], ‘Make the people of Fir‘awn enter the severest punishment.’”

[Sūrah Ghāfir (40):45-46]

¹ Narrated by Muslim (no. 2865).

² Agreed upon; narrated by Bukhārī (no. 29) and Muslim (no. 907). The wording is that of Bukhārī’s.

3 – And Allah (ﷻ) says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ سَبِيلِ اللَّهِ زَٰدَتْهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

“Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over their punishment for what corruption they were causing.”

[Sūrah al-Nahl (16):88]

4 – And Allah (ﷻ) says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا

“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - Except for those who repent, correct themselves, hold fast to Allah and are sincere in their religion for Allah; for those will be with the believers. And Allah is going to give the believers a great reward.”

[Sūrah al-Nisā’ (4):145-146]

5 – And Allah (ﷻ) says:

﴿فَوَرَبِّكَ لَنَخْشُرَنَّهم وَالشَّيَاطِينَ نُؤْمِنُ كَفْرًا كِبْرًا وَكَانَ قَوْمًا شَاكِرِينَ﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهم أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hellfire upon their knees. Then, We will surely extract from every sect those of them who were worst against the Most Merciful in insolence. Then, surely it is We who are most knowing of those most worthy of burning therein.”

[Sūrah Maryam (19):68-70]

6 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Indeed, the most severely punished on the Day of Judgment will be the image makers.”¹

7 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the Fire (in the shape of a neck) will come out of the Fire on the Day of Judgment. It will have two eyes which can see, two ears which can hear and a tongue which can speak. It will say, ‘I have been left in charge of three: every

¹ Agreed upon; narrated by Bukhārī (no. 5950) and Muslim (no. 2109). The wording is that of Muslim’s.

obstinate oppressor, everyone who called upon a deity besides Allah and the image makers.”¹

8 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The most severely punished of people on the Day of Resurrection will be a man who was killed by a prophet or who killed a prophet, or a leader of misguidance, or an image maker.”²

- **The ones least punished from the inhabitants of Hellfire:**

1 – Nu‘mān bin Bashīr (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The person who will have the least punishment from amongst the people of the Hellfire on the Day of Resurrection, will be a man under whose arch of the feet a smoldering ember will be placed so that his brain will boil because of it.”³

2 – Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

A mention was made of his uncle Abū Ṭālib before the Messenger of Allah (ﷺ). He said, “My intercession may benefit him on the Day of Resurrection and he may be placed in the shallow part of the Fire which would reach his ankles and his brain would be boiling.”⁴

- **The reprimand of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَنُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ
وَهُمْ عَذَابُ أَلِيمٍ﴾

“Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment.”

[Sūrah al-Mā'idah (5):36]

¹ Authentic; narrated by Aḥmad (no. 8411) and Tirmidhī (no. 2574). The wording is that of Tirmidhī's.

² Good; narrated by Aḥmad (no. 3868).

³ Agreed upon; narrated by Bukhārī (no. 6562) and Muslim (no. 213). The wording is that of Bukhārī's.

⁴ Agreed upon; narrated by Bukhārī (no. 6564) and Muslim (no. 210). The wording is that of Bukhārī's.

2 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to that person of the Hellfire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Ādam, I asked you much less than this (i.e. not to worship others besides Me), but you insisted on worshipping others besides me.’”¹

3 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Among the inmates of Hellfire, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked, ‘O son of Ādam! Did you ever experience any comfort? Did you happen to get any luxury?’ He will reply, ‘By Allah, no, my Lord.’ And then one of the people of Paradise who had experienced extreme misery in the life of this world will be dipped in Paradise. Then he will be asked, ‘O son of Ādam! Did you ever experience any misery? Did you ever encounter difficulty?’ He will say, ‘By Allah, no my Lord, I neither experienced misery nor passed through hardship.’”²

- **The chains and shackles of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴾

“Indeed, We have prepared for the disbelievers chains and shackles and a blaze.”

[Sūrah al-Insān (76):4]

2 – And Allah (ﷻ) says:

﴿ الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا أُرْسِلْنَا بِهِ رَسُولَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ

﴿ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧١﴾ ﴾

“Those who deny the Book and that with which We sent Our messengers - they are going to know, when the shackles are around their necks and the chains; they will be dragged in boiling water; then in the Fire they will be filled [with flame].”

[Sūrah Ghāfir (40):70-72]

¹ Agreed upon; narrated by Bukhārī (no. 6557) and Muslim (no. 2805). The wording is that of Bukhārī’s.

² Narrated by Muslim (no. 2807).

3 – And Allah (ﷻ) says:

﴿إِنَّ لَدَيْنَا أُنْكَالًا وَوَحْيِمًا ۖ وَطَعَامًا ذَا غُصْبٍ وَعَذَابًا أَلِيمًا ۗ﴾

“Indeed, with Us [for them] are shackles, burning fire, food that chokes and a painful punishment.”

[Sūrah al-Muzzammil (73):12-13]

4 – And Allah (ﷻ) says:

﴿خُذُوهُ فَغُلُّوهُ ۗ ثُمَّ الْجَحِيمَ صَلُّوهُ ۗ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۗ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۗ وَلَا تَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۗ﴾

“[Allah will say], ‘Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.’ Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor.”

[Sūrah al-Ḥāqqah (69):30-34]

- Descriptions of the food of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿إِنَّ شَجَرَةَ الزُّقُومِ ۗ طَعَامُ الْأَثِيمِ ۗ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۗ كَغَلْيِ الْحَمِيمِ ۗ﴾

“Indeed, the tree of *zaqqūm* is food for the sinful. Like murky oil, it boils within bellies like the boiling of scalding water.”

[Sūrah al-Dukhān (44):43-46]

2 – And Allah (ﷻ) says:

﴿أَذَلِكْ خَيْرٌ لِّأُمَّةٍ شَجَرَةُ الزُّقُومِ ۗ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۗ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ۗ طَلْعُهَا كَأَنَّهُ زُرُّوسٌ الشَّيْطِينِ ۗ فَلَيْسَ لَهَا أَكْلُونَ ۗ وَبِهَا فَمَالُوعُونَ ۗ وَبِهَا الْبُطُونَ ۗ ثُمَّ إِنَّ لَهُمْ عَلَيَّآ لَشَوْبًا مِّنْ حَمِيمٍ ۗ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ۗ﴾

“Is Paradise a better accommodation or the tree of *zaqqūm*? Indeed, We have made it a torment for the wrongdoers. Indeed, it is a tree issuing from the bottom of the Hellfire, its emerging fruit as if it was heads of the devils. And indeed, they will eat from it and fill with it their bellies. Then indeed, they will have after it a mixture of scalding water. Then indeed, their return will be to the Hellfire.”

[Sūrah al-Ṣāffāt (37):62-68]

3 – And Allah (ﷻ) says:

﴿لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾﴾

“For them there will be no food except from a poisonous, thorny plant which neither nourishes nor avails against hunger.”

[Sūrah al-Ghāshiyah (88):6-7]

4 – And Allah (ﷻ) says:

﴿إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٦﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣٧﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٨﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَسَلِينَ ﴿٣٩﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٤٠﴾﴾

“Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor. So there is not for him here this Day any devoted friend nor any food except from the discharge of wounds; none will eat it except the sinners.”

[Sūrah al-Ḥāqqah (69):33-37]

- Descriptions of the drink of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عِيدٍ ﴿١٥﴾ مِنَ زُرِّيهِمْ جَهَنَّمَ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ ﴿١٧﴾ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ﴿١٨﴾ وَمِنْ زُرِّيهِمْ عَذَابٌ غَلِيظٌ ﴿١٩﴾﴾

“And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant. Before him is Hellfire, and he will be given a drink of purulent water. He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.”

[Sūrah Ibrāhīm (14):15-17]

2 – And Allah (ﷻ) says:

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾﴾

“...and are given to drink scalding water that will sever their intestines.”

[Sūrah Muḥammad (47):15]

3 – And Allah (ﷻ) says:

﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ﴿١٥﴾ وَإِنْ يَسْتَفِيضُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ﴿١٦﴾ بِقَسِّ الشَّرَابِ ﴿١٧﴾ وَسَاءَتْ مُرْتَفَقًا ﴿١٨﴾﴾

“Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds their faces. Wretched is the drink, and evil is the resting place.”

[Sūrah al-Kahf (18):29]

4 – And Allah (ﷻ) says:

﴿ هَذَا وَابٌّ لِلطَّغْيِينِ لَشَرِّ مَقَابِرَ ﴿٢٩﴾ جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسِفُونَ فِيهَا الْعِهَادُ ﴿٣٠﴾ هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ﴿٣١﴾ وَآخِرُ مِنْ شَكْلِيمَةٍ أَرْوَاحٍ ﴿٣٢﴾ ﴾

“This is so. But indeed, for the transgressors is an evil place of return - Hellfire, which they will [enter to] burn, and wretched is the resting place. This - so let them taste it - is scalding water and [foul] purulence. And other [punishments] of its type in various kinds.”

[Sūrah Şād (38):55-58]

• A description of the clothing of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ فَأَلْدِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢١﴾ ﴾

“But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water.”

[Sūrah al-Hajj (22):19]

2 – And Allah (ﷻ) says:

﴿ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿١٤٠﴾ سَرَابِيلُهُمْ مِنْ قَطْرَانٍَ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ ﴿١٤١﴾ ﴾

“And you will see the criminals that Day bound together in shackles, their garments of liquid pitch and their faces covered by the Fire.”

[Sūrah Ibrāhīm (14):49-50]

• A description of the beds of the inhabitants of Hellfire:

1 – Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿١٢٢﴾ هُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۗ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿١٢٣﴾ ﴾

“Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a

needle. And thus do We recompense the criminals. They will have from Hellfire a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.”

[Sūrah al-A`raf (7):40-41]

- **The remorse of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَا عَلَىٰ مَا فَرَقْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۖ إِلَّا سَاءَ مَا يَزُونُ ﴿٦١﴾﴾

“Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, ‘Oh, [how great is] our regret over what we neglected concerning it,’ while they bear their burdens on their backs. Unquestionably, evil is that which they bear.”

[Sūrah al-An`ām (6):61]

2 – And Allah (ﷻ) says:

﴿كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتًا عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

“Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.”

[Sūrah al-Baqarah (2):167]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “None will enter Paradise but will be shown the place he would have occupied in the Fire if he had rejected faith, so that he may be more thankful; and none will enter the Fire but will be shown the place he would have occupied in Paradise if he had faith, so that may be a cause of sorrow for him.”¹

4 – And Anas (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Allah will say to that person of the Fire who will receive the least punishment, ‘If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?’ He will say, ‘Yes.’ Then Allah will say, ‘While you were in the backbone of Ādam, I asked you much less than this (i.e. not to worship others besides Me), but you insisted on worshipping others besides me.’”²

¹ Narrated by Bukhārī (no. 6569).

² Agreed upon; narrated by Bukhārī (no. 3334) and Muslim (no. 2805). The wording is that of Bukhārī’s.

- The inhabitants of Hellfire cursing one another:

1 – Allah (ﷻ) says:

﴿ قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا
 آذَارَكُوا فِيهَا حَمِيحًا قَالَتْ أَخْرَبْنَاهُمْ لِأَوْلَانِهِمْ رَبَّنَا هَتُّوْنَا لِأَصْلُونَا فَفَاجِبْنَاهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا
 تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ أُولُوهُمُ لِأَخْرَبْنَاهُمْ فَمَا كَانَ لَكُرِّ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ ﴾

“[Allah] will say, ‘Enter among nations which had passed on before you of jinn and mankind into the Fire.’ Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them ‘Our Lord, these had misled us, so give them a double punishment of the Fire.’ He will say, ‘For each is double, but you do not know.’ And the first of them will say to the last of them, ‘Then you had not any favor over us, so taste the punishment for what you used to earn.’”

[Sūrah al-A‘rāf (7):38-39]

2 – And Allah (ﷻ) says:

﴿ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ ﴿٢٥﴾ ﴾

“Then on the Day of Resurrection you will deny one another and curse one another; and your refuge will be the Fire, and you will not have any helpers.”

[Sūrah al-‘Ankabūt (29):25]

3 – And Allah (ﷻ) says:

﴿ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ﴿١٢﴾
 وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾ ﴾

“But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze. When the Hellfire sees them from a distant place, they will hear its fury and roaring. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction but cry for much destruction.’”

[Sūrah al-Furqān (25):11-14]

- Portraits of the types of people to be punished in Hellfire:

1) The disbelievers and hypocrites:

Allah (ﷻ) says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَاللَّهُ عَذَابٌ مُقِيمٌ﴾



“Allah has promised the hypocrite men and women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.”

[Sūrah al-Tawbah (9):68]

2) The one who kills a believer intentionally:

1 – Allah (ﷻ) says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“But whoever kills a believer intentionally - his recompense is Hellfire, wherein he will abide eternally; and Allah has become angry with him, has cursed him and has prepared for him a great punishment.”

[Sūrah al-Nisā’ (4):93]

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever kills a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise, though its fragrance can be smelt at a distance of forty years (of traveling).”¹

3) The adulterers and the adulteresses:

Samurah bin Jundub (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) very often used to ask his Companions, “Did anyone of you see a dream?” So dreams would be narrated to him by those whom Allah wished to tell. One morning, the Prophet (ﷺ) said, “Last night two persons came to me (in a dream), woke me up and said to me, ‘Proceed!’ ... So we proceeded and came across something like a *tannūr* (a kind of baking oven, a pit usually clay-lined for baking bread). In that oven, there was much

¹ Narrated by Bukhārī (no. 3166).

noise and voices.” The Prophet (ﷺ) added, “We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath; and when it reached them, they cried loudly. I asked them, ‘Who are these?’ ... They said, ‘And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses.’”¹

4) The consumers of *ribā* (usury):

In the same narration of Samura bin Jundub (رضي الله عنه), he narrated:

The Prophet (ﷺ) said, “...And so we proceeded and came across a river of blood. And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. While the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned, and every time the performance was repeated. I asked my two companions, ‘Who are these (two) persons?’ ... He said, ‘And the man whom you saw swimming in the river and given a stone to swallow, is the consumer of usury.’”²

5) Image Makers:

1 – Ibn ‘Abbās (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Every imager maker will go to Hellfire, and for every portrait he has made, there will be appointed one who will chastise him in the Hellfire.”³

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) visited me after returning from a journey, and I had a shelf with a thin cloth curtain hanging over it and on which there were portraits. When he saw it, the color of his face changed (out of anger) and he said, “O ‘Ā’ishah! The most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.” ‘Ā’ishah said, “We tore it into pieces and made a cushion or two cushions out of that.”⁴

¹ Narrated by Bukhārī (no. 7047).

² Narrated by Bukhārī (no. 1386).

³ Narrated by Muslim (no. 2110).

⁴ Agreed upon; narrated by Bukhārī (no. 5954) and Muslim (no. 2107). The wording is that of Muslim’s.

3 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever makes an image will be commanded on the Day of Resurrection to breathe a soul into it, but he will not be able to do so.”¹

6) The one who consumes an orphan’s wealth unlawfully:

Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا﴾

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.”

[Sūrah al-Nisā’ (4):10]

7) Liars, backbiters and talebearers:

1 – Allah (ﷻ) says:

﴿وَأَمَّا إِنْ كَانَ مِنَ الْمَكَذِبِينَ الْأَضَالِّينَ ﴿٥٦﴾ فَتَزَلَّ مِنْ حَمِيمٍ ﴿٥٧﴾ وَتَصَلَّبَ عَجِيمٍ ﴿٥٨﴾﴾

“But if he was of the deniers who were astray, then for him is accommodation of scalding water and burning in Hellfire.”

[Sūrah al-Wāqi‘ah (56):92-94]

2 – And Mu‘ādh bin Jabal (رضي الله عنه) narrated:

I accompanied the Prophet (ﷺ) on a journey ... I said, “O Prophet of Allah! Will we be taken to account for what we say?” He said, “May your mother grieve over your loss, O Mu‘ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?”²

¹ Agreed upon; narrated by Bukhārī (no. 7042) and Muslim (no. 2110). The wording is that of Muslim’s.

² Authentic; narrated by Tirmidhī (no. 2616) and Ibn Mājah (no. 3973). The wording is that of Tirmidhī’s.

8) Those who conceal what Allah has revealed:

Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ كَمَا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ
وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ ﴾

“Indeed, those who conceal what Allah has sent down of the Book and exchange it for a small price - they consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.”

[Sūrah al-Baqarah (2):174]

• The dialogue between the inhabitants of Hellfire:

1) The dispute between the worshipper and what he worshipped:

﴿ فَكَيْفَ يُؤْمِنُ بِهَا هُمُ وَالْفَاوِرُونَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾ قَالُوا وَهُمْ فِيهَا مُحْتَصِمُونَ ﴿٩٦﴾ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ
﴿٩٧﴾ إِذْ نُسَوِّدُكُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّتْنَا إِلَّا الْأَمْجُرُونَ ﴿٩٩﴾ ﴾

“So they will be overturned into Hellfire, they and the deviators and the soldiers of Iblis, all together. They will say while they dispute therein, ‘By Allah, we were indeed in manifest error when we equated you with the Lord of the worlds. And no one misguided us except the criminals...’”

[Sūrah al-Shu‘arā’ (26):94-99]

2) The dispute between the weak and the arrogant:

﴿ وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفَتَا لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُعْتَدُونَ ﴿٤٧﴾ عَنَّا نَصِيبًا
مِّنَ النَّارِ ﴿٤٨﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدِ احْكَمَ بَيْنَ الْعِبَادِ ﴿٤٩﴾ ﴾

“And mention when they will argue within the Fire, and the weak will say to those who had been arrogant, ‘Indeed, we were only your followers, so will you relieve us of a share of the Fire?’ Those who had been arrogant will say, ‘Indeed, all of us are in it. Indeed, Allah has judged between the slaves.’”

[Sūrah Ghāfir (40):47-48]

3) The dispute between followers and their misguiding leaders:

﴿ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٥٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْبَيِّنِ ﴿٥٨﴾ قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٥٩﴾ وَمَا
كَانَ لَنَا عَلَيْكَ مِن سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٦٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذٰٓئِقُونَ ﴿٦١﴾ فَأَعْوَبْتَكُمْ ۖ إِنَّا كُنَّا عٰبِدِينَ ﴿٦٢﴾ ﴾

فَأِيَّاهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٥﴾ إِنَّا كَذَّبْنَاكَ بِأَعْيُنِنَا وَالنَّجْمِ بِمَا كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٦﴾



“And they will approach one another blaming each other. They will say, ‘Indeed, you used to come at us from the right.’ The oppressors will say, ‘Rather, you yourselves were not believers, and we had over you no authority, but you were a transgressing people. So the word of our Lord has come into effect upon us; indeed, we will taste [punishment]. And we led you to deviation; indeed, we were deviators.’ So indeed they, that Day, will be sharing in the punishment. Indeed, that is how We deal with the criminals. Indeed they, when it was said to them, ‘There is no deity worthy of worship but Allah,’ were arrogant.”

[Sūrah al-Ṣāffāt (37):27-35]

4) The dispute between the disbeliever and his devil companion:

﴿ قَالَ فَرِيقُهُمُ رَبَّنَا مَا أَطَّغَيْتَهُمْ وَلَكِنَّ كَانُوا فِي ضَلَالٍ بَعِيدٍ ﴾ ﴿٥٧﴾ قَالَ لَا تَحْتَصِمُوا لَدَيْ وَمَا قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ ﴿٥٨﴾ مَا

يُبَدِّلُ الْقَوْلُ لَدَيْ وَمَا أَنَا بِظَلَمٍ لِّلْعَمِيدِ ﴿٥٩﴾

“His [devil] companion will say, ‘Our Lord, I did not make him transgress, but he himself was in extreme error.’ [Allah] will say, ‘Do not dispute before Me, while I had already presented to you the warning. The word will not be changed with Me, and never will I be unjust to the slaves.’”

[Sūrah Qāf (50):27-29]

5) The situation will be even worse when a human’s own body disputes with him:

﴿ وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴾ ﴿٤١﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٤٢﴾ وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۗ قَالُوا أَنطَقْنَا اللَّهُ الَّذِي أَنطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ

تُرْجَعُونَ ﴿٤٣﴾

“And mention, [O Muḥammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows, until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, ‘Why have you testified against us?’ They will say, ‘We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned...’”

[Sūrah Fuṣṣilat (41):19-21]

- The request of the inhabitants of Hellfire from their Lord to see who led them astray and to increase their punishment:

1 – Allah (ﷻ) says:

﴿ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴾ ﴿٢٩﴾

“And those who disbelieved will [then] say, ‘Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest.’”

[Sūrah Fuṣṣilat (41):29]

2 – And Allah (ﷻ) says:

﴿ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴾ ﴿٦٦﴾ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا

فَأَضَلُّونَا السَّبِيلَ ﴿٦٧﴾ رَبَّنَا إِنَّا أَطَعْنَا آبَاءَنَا وَآبَاءَ آبَائِنَا وَإِنَّا أَطَعْنَا أَوْلِيَاءَنَا وَإِنَّا أَطَعْنَا أَوْلِيَاءَ آبَائِنَا وَإِنَّا أَطَعْنَا أَوْلِيَاءَ آبَائِنَا وَإِنَّا أَطَعْنَا أَوْلِيَاءَ آبَائِنَا

“The Day their faces will be turned about in the Fire, they will say, ‘How we wish we had obeyed Allah and obeyed the Messenger.’ And they will say, ‘Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the right way. Our Lord, give them double the punishment and curse them with a great curse.’”

[Sūrah al-Aḥzāb (33):66-68]

- Iblīs’ sermon to the inhabitants of Hellfire:

Allah (ﷻ) says:

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي لِي كَفَرْتُمْ بِمَا

أَشْرَكْتُمْ مَعِيَ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٠﴾

“And Shayṭān will say when the matter has been concluded, ‘Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment.’”

[Sūrah Ibrāhīm (14):22]

- **Hellfire’s request for more inhabitants:**

1 – Allah (ﷻ) says:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

“On the Day We will say to Hellfire, ‘Have you been filled?’ and it will say, ‘Are there some more?’”

[Sūrah Qāf (50):30]

2 – And Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “[The sinners] would be thrown therein [Hellfire], and it would continue to say, ‘Is there anything more?’ until the Lord of Glory would keep His Foot upon it, and some of its part would draw close to the other and it would say, ‘Enough, enough, by Your Honour and Your Dignity,’ and there would be enough space in Paradise until Allah would create a new creation and would make them accommodate that spare place in Paradise.”¹

- **Portraits of the types of punishment for the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَمَا نُصَلِّيَتْ جُلُودُهُمْ بَدَلْنَاهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ

عَزِيزًا حَكِيمًا﴾

“Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.”

[Sūrah al-Nisā’ (4):56]

2 – And Allah (ﷻ) says:

﴿إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ﴾ لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْتَلِسُونَ ﴿٥٧﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ

الظَّالِمِينَ﴾

¹ Agreed upon; narrated by Bukhārī (no. 4848) and Muslim (no. 2848). The wording is that of Muslim’s.

“Indeed, the criminals will be in the punishment of Hellfire, abiding eternally. It will not be allowed to subside for them, and they, therein, are in despair. And We did not wrong them, but it was they who were the wrongdoers.”

[Sūrah al-Zukhruf (43):74-76]

3 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾ خٰلِدِيْنَ فِيْهَا اَبَدًا ۗ لَا يَجِدُوْنَ وٰلِيًا وَّلَا نٰصِيْرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَا اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلًا ﴿٦٦﴾﴾

“Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. Abiding therein forever, they will not find a protector or a helper. The Day their faces will be turned about in the Fire, they will say, ‘How we wish we had obeyed Allah and obeyed the Messenger.’”

[Sūrah al-Aḥzāb (33):64-66]

4 – And Allah (ﷻ) says:

﴿وَالَّذِيْنَ كَفَرُوْا لَهُمْ نٰزٌ جَهَنَّمُ لَا يُقْضٰ عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذٰبِهَا ۗ كَذٰلِكَ نَجْزِيْ كُلَّ كٰفُوْرٍ ﴿٣٦﴾﴾

“And for those who disbelieve will be the fire of Hellfire. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.”

[Sūrah Fāṭir (35):36]

5 – And Allah (ﷻ) says:

﴿فَاَمَّا الَّذِيْنَ شَقُوْا فِى النَّارِ هُمْ فِيْهَا زٰفِرٌ وَّشٰهِيْقٌ ﴿١٠٦﴾ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَاَلْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ ۗ اِنَّ رَبَّكَ فَعٰلٌ لِّمَا يُرِيْدُ ﴿١٠٧﴾﴾

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.”

[Sūrah Hūd (11):106-107]

6 – And Allah (ﷻ) says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيْطٰنِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٦﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اٰلِيْهُمْ اَشَدُّ عَلٰى الرَّحْمٰنِ عِيًّا ﴿٦٧﴾ ثُمَّ لَنَعْنُنَّ اَعْلَمُ بِالَّذِيْنَ هُمْ اٰوَلٰى بِهَا صٰلِيًّا ﴿٦٨﴾﴾

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hellfire upon their knees. Then, We will surely extract from every sect those

of them who were worst against the Most Merciful in insolence. Then, surely it is We who are most knowing of those most worthy of burning therein.”

[Sūrah Maryam (19):68-70]

7 – And Allah (ﷻ) says:

﴿ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٦٨﴾ لِلطَّٰغِيْنَ مَقَابَا ﴿٦٩﴾ لَّيْسِيْنَ فِيْهَا اَحْقَابًا ﴿٧٠﴾ لَا يَدْخُوْنَ فِيْهَا بَرْدًا وَلَا شَرَابًا ﴿٧١﴾ اِلَّا حَمِيْمًا ﴿٧٢﴾ وَغَسَاقًا ﴿٧٣﴾ جَزَاءً وَّفَاقًا ﴿٧٤﴾ ﴾

“Indeed, Hellfire has been lying in wait for the transgressors, a place of return, in which they will remain for ages [unending]. They will not taste therein any coolness or drink, except scalding water and [foul] purulence - an appropriate recompense.”

[Sūrah al-Naba’ (78):21-26]

8 – And Allah (ﷻ) says:

﴿ وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابٌ جَهَنَّمٌ ﴿٦٧﴾ وَيَقْسُ اَلْمَصِيْرُ ﴿٦٨﴾ اِذَا اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا سَهِيْقًا وَهِيَ تَفُوْرُ ﴿٦٩﴾ تَكَادُ تَمِيْرٌ مِّنْ اَلْغَيْظِ ﴿٧٠﴾ كُلَّمَا اُلْقِيَ فِيْهَا فَوْجٌ سَاَلُوْهُمُ حَزَنًا اَلَمْ يَأْتِكُمْ نَذِيْرٌ ﴿٧١﴾ قَالُوْا بَلَىٰ قَدْ جَاءَنَا نَذِيْرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اَللّٰهُ مِنْ شَيْءٍ اِلَّا اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ﴿٧٢﴾ ﴾

“And for those who disbelieved in their Lord is the punishment of Hellfire, and wretched is the destination. When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up. It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, ‘Did there not come to you a warner?’ They will say, ‘Yes, a warner had come to us, but we denied and said, ‘Allah has not sent down anything. You are not but in great error.’”

[Sūrah al-Mulk (67):6-9]

9 – And Allah (ﷻ) says:

﴿ اِنَّ اَلْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسْعٍ ﴿٥٤﴾ يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ دُوْقُوْا مَسَّ سَقَرَ ﴿٥٥﴾ ﴾

“Indeed, the criminals are in error and madness. The Day they are dragged into the Fire on their faces [it will be said], ‘Taste the touch of *Saqar* (The Scorching Fire).”

[Sūrah al-Qamar (54):47-48]

10 – And Allah (ﷻ) says:

﴿ كَلَّا لَيُبَدَّنَّ فِي الْحَطْمَةِ ﴿٥٦﴾ وَمَا اَدْرٰكَ مَا الْحَطْمَةُ ﴿٥٧﴾ نَارُ اَللّٰهِ اَلْمَوْقَدَةُ ﴿٥٨﴾ اَلَّتِي تَطَّلِعُ عَلٰى الْاَفْقِدَةِ ﴿٥٩﴾ اِنهَا عَلَيْهِمْ مُّوَصَدَةٌ ﴿٦٠﴾ فِي عَمْرٍ مُّمَدَّدَةٍ ﴿٦١﴾ ﴾

“No! He will surely be thrown into the Crusher. No! He will surely be thrown into the Crusher. It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns.”

[Sūrah al-Humazah (104):4-9]

11 – And Usāmah bin Zayd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “A man will be brought on the Day of Resurrection and thrown in the Hellfire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of Hellfire will gather around him and say, ‘O so-and-so! What is wrong with you? Didn’t you use to command us to do good deeds and forbid us to do bad deeds?’ He will reply, ‘Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.’”¹

- **The crying and shouting of the inhabitants of Hellfire:**

1 – Allah (ﷻ) says:

﴿ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ ﴾

“And they said, ‘Do not go forth in the heat.’ Say, ‘The fire of Hell is more intensive in heat’ - if they would but understand. So let them laugh a little and then weep much as recompense for what they used to earn.”

[Sūrah al-Tawbah (9):81-82]

2 – And Allah (ﷻ) says:

﴿ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ ﴿٣٦﴾ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾ ﴾

“And they will cry out therein, ‘Our Lord, remove us; we will do righteousness - other than what we were doing!’ But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.”

[Sūrah Fāṭir (35):37]

¹ Agreed upon; narrated by Bukhārī (no. 3267) and Muslim (no. 2989). The wording is that of Bukhārī’s.

3 – And Allah (ﷻ) says:

﴿لَهُمْ فِيهَا زُرُورٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ﴾

“For them therein is heavy sighing, and they therein will not hear.”

[Sūrah al-Anbiyā` (21):100]

4 – And Allah (ﷻ) says:

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾﴾

“And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction. [They will be told], ‘Do not cry this Day for one destruction, but cry for much destruction.’”

[Sūrah al-Furqān (25):13-14]

5 – And Allah (ﷻ) says:

﴿وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾﴾

“And the Day the wrongdoer will bite on his hands [in regret], he will say, ‘Oh, I wish I had taken with the Messenger a way.’”

[Sūrah al-Furqān (25):27]

6 – And Allah (ﷻ) says:

﴿كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتًا عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾

“Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.”

[Sūrah al-Baqarah (2):167]

• The inhabitants of Hellfire seeking help for anyone to save them:

1 – Allah (ﷻ) says:

﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَي

﴿الْكَافِرِينَ﴾

“And the companions of the Fire will call to the companions of Paradise, ‘Pour upon us some water or from whatever Allah has provided you.’ They will say, ‘Indeed, Allah has forbidden them both to the disbelievers.’”

[Sūrah al-A`rāf (7):50]

2 – And Allah (ﷻ) says:

﴿ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوْلَمْ نَأْتِكُمْ رُسُلَكُمُ
بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَأَدْعُوا ۗ وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٥٠﴾ ﴾

“And those in the Fire will say to the keepers of Hellfire, ‘Supplicate to your Lord to lighten for us a day from the punishment.’ They will say, ‘Did there not come to you your messengers with clear proofs?’ They will say, ‘Yes.’ They will reply, ‘Then supplicate yourselves, but the supplication of the disbelievers is not except in error.’”

[Sūrah Ghāfir (40):49-50]

3 – And Allah (ﷻ) says:

﴿ وَنَادَا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مِكْنُوتٌ ﴿٧٧﴾ لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمُ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾ ﴾

“And they will call, ‘O Mālik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.’ We had certainly brought you the truth, but most of you, to the truth, were averse.”

[Sūrah al-Zukhruf (43):77-78]

4 – And Allah (ﷻ) says:

﴿ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا ظَالِمُونَ ﴿١٠٧﴾ قَالَ
أَحْسَبُوا فِيهَا وَلَا تَكَلِّمُونِ ﴿١٠٨﴾ ﴾

“They will say, ‘Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.’ He will say, ‘Remain despised therein and do not speak to Me...’”

[Sūrah al-Mu’minūn (23):106-108]

5 – And Allah (ﷻ) says:

﴿ فَأَمَّا الَّذِينَ شَقُوا فِيهِ النَّارِ هُمْ فِيهَا زُفِيرٌ وَشَهِيْقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ
رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾ ﴾

“As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effector of what He intends.”

[Sūrah Hūd (11):106-107]

- **The inhabitants of Paradise inheriting the homes of the inhabitants of Hellfire:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is no one among you who does not have two abodes: an abode in Paradise and an abode in Hellfire. If he dies and enters Hellfire, the people of Paradise inherit his abode. This is what Allah says:

﴿أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ﴾

“These are indeed the inheritors who will inherit Firdaws. They will abide therein eternally.”
[Sūrah al-Mu’minūn (23):10-11]”¹

- **The emergence of the sinners from among the people of *tawhīd* from Hellfire:**

1 – Anas bin Mālik (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a barley grain, will be taken out of Hellfire. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of a wheat grain, will be taken out of Hellfire. And whoever said, ‘None has the right to be worshipped but Allah,’ and has in his heart good equal to the weight of an atom, will be taken out of Hellfire.”²

2 – And Jābir (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Some of the people of *tawhīd* will be punished in the Fire until they are coals. Then the Mercy (of Allah) will reach them. They will be taken out and tossed at the doors of Paradise.” He said, “The people of Paradise will pour water over them, and they will sprout as the debris carried by the flood sprouts, then they will enter Paradise.”³

- **The greatest punishment for the inhabitants of Hellfire:**

The greatest punishment of the inhabitants of Hellfire will be their inability to see their Lord (ﷻ).

¹ Authentic; narrated by Ibn Mājah (no. 4341).

² Agreed upon; narrated by Bukhārī (no. 44) and Muslim (no. 193). The wording is that of Muslim’s.

³ Authentic; narrated by Aḥmad (no. 15,268) and Tirmidhī (no. 2597). The wording is that of Tirmidhī’s.

Allah (ﷻ) says:

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿٨٣﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿٨٤﴾﴾

“No! Indeed, from their Lord, that Day, they will be partitioned. Then indeed, they will [enter and] burn in Hellfire.”

[Sūrah al-Muṭaffifin (83):15-16]

• The eternal life of the inhabitants of Paradise and Hellfire:

1 – Allah (ﷻ) says:

﴿يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۗ فَمِنْهُمْ سُعِيٌَّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَلِيلِينَ ﴿١٠٧﴾ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٨﴾ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَلِيلِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرَ مَحْذُورٍ ﴿١٠٩﴾﴾

“The Day it comes, no soul will speak except by His permission. And among them will be the wretched and the prosperous. As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling. They will be abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.”

[Sūrah Hūd (11):105-108]

2 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۗ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ ﴿٣٧﴾ مِنْهَا وَلَهُمْ عَذَابٌ مُّهِمٌ ﴿٣٨﴾﴾

“Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment. They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.”

[Sūrah al-Mā'idah (5):36-37]

3 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made, ‘O people of Paradise, no more death! O people of the Fire, no more death!’ So the people of

Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow.”¹

- **The majority of the inhabitants of Paradise and Hellfire:**

There will be more men in Paradise than women, and more women in Hellfire than men. The maidens of Paradise will be larger in number than the men.

1 – ‘Imrān (ﷺ) narrated:

The Prophet (ﷺ) said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hellfire and saw that the majority of its inhabitants were women.”²

2 – And Ibn ‘Abbās (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “I was shown Hellfire and that the majority of its dwellers were women who were ungrateful.” It was asked, “Do they disbelieve in Allah?” He replied, “They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, ‘I have never received any good from you.’”³

3 – And ‘Imrān bin Ḥuṣayn (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Amongst the inhabitants of Paradise, the women would form a minority.”⁴

4 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The members of the first group to get into Paradise would have their faces as bright as full moon during the night. The next to this group would have their faces as bright as the shining stars in the sky, and every person would have two

¹ Agreed upon; narrated by Bukhārī (no. 6548) and Muslim (no. 2850). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3241) and Muslim (no. 2737). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 29) and Muslim (no. 907). The wording is that of Bukhārī’s.

⁴ Narrated by Muslim (no. 2738).

wives; the marrow of their shanks would glimmer beneath the flesh, and there would be none without a wife in Paradise.”¹

- **The partition of Paradise and Hellfire:**

Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The Hellfire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities.”²

- **The closeness of Paradise and Hellfire:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Paradise is nearer to anyone of you than your shoelace, and so is the Hellfire.”³

- **The dispute between Paradise and Hellfire and Allah’s judgment between them:**

Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Hellfire and Paradise fell into dispute, and Hellfire said, ‘I have been distinguished by the proud and the haughty.’ And Paradise said, ‘What is the matter with me that the meek and the humble amongst people, and the downtrodden and the simple enter me?’ Thereupon Allah said to Paradise, ‘You are (the means) of My Mercy whereby I show mercy to those of My slaves whom I wish.’ And He said to Hellfire, ‘You are (the means) of punishment whereby I punish those of My slaves whom I wish. Both of you will be full.’”⁴

¹ Agreed upon; narrated by Bukhārī (no. 3246) and Muslim (no. 2834). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 6487) and Muslim (no. 2823). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 6488).

⁴ Agreed upon; narrated by Bukhārī (no. 4850) and Muslim (no. 2846). The wording is that of Muslim’s.

- **Avoiding Hellfire and seeking Paradise:**

1 – Allah (ﷻ) says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾﴾

“O you who believe, do not consume usury, doubled and multiplied; but fear Allah that you may be successful. And fear the Fire, which has been prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.”

[Sūrah Āli ‘Imrān (3):130-132]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “All of my nation will enter into Paradise, except he who refused.” They said, “O Messenger of Allah! And who would refuse?” He replied, “He who obeys me will enter Paradise, and who disobeys me has refused [to enter]!”¹

3 – And ‘Adī bin Hātim (رضي الله عنه) narrated:

The Prophet (ﷺ) made a mention of the Fire. He turned his face aside and sought refuge in Allah from it, and then said, “Protect yourselves against the Fire even if it is with half a date, and he who does not find it, [he should do so] with pleasant words.”²

- **The vastness of Allah’s mercy:**

1 – Allah (ﷻ) says:

﴿الَّذِينَ سَخِمُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿١٠٤﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٠٥﴾﴾

“Those [angels] who carry the Throne and those around it exalt with praise of their Lord, and believe in Him, and ask forgiveness for those who believe, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way, and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever

¹ Agreed upon; narrated by Bukhārī (no. 7280) and Muslim (no. 1835). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 6563) and Muslim (no. 1016). The wording is that of Bukhārī’s.

was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.”

[Sūrah Ghāfir (40):7-8]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If a believer were to know what Allah had in store of punishment [in Hellfire], none would aspire for His Paradise; and if a disbeliever were to know what Allah had in store of mercy, none would despair of His Paradise.”¹

O Allah, we ask You for Paradise and everything that brings us closer to it of speech and action, and we seek refuge in You from Hellfire and everything that brings us closer to it of speech and action.

¹ Narrated by Muslim (no. 2755).

6. *Īmān* in *Qadar*

- ***Qadar* (predestination)** is: Allah’s knowledge of everything in its appointed measure and written in the Preserved Tablet (*al-Lawḥ al-Maḥfūz*).

Furthermore, *qadar* is Allah’s secret in creation, and no close angel nor sent messenger has access to it.

- ***Īmān* in *qadar*.**

It is the unequivocal belief that everything that occurs of good or bad is from Allah’s predestination and divine decree. This is as He (ﷻ) says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٤﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٥﴾﴾

“Indeed, all things We created with *qadar* (predestination). And Our command is but one, like a glance of the eye.”

[Sūrah al-Qamar (54):49-50]

- **The pillars of *qadar*.**

Īmān in *qadar* comprises of four matters:

- 1) *Īmān* that Allah (ﷻ) is the All-Knowing of all things, whether they are general or specific.

This entails His actions, such as creation, organization, giving life, causing death; or the actions of His creation, such as their speech, actions, and situations; and the states of animals, plants, or inanimate objects. He has encompassed all things in knowledge as He (ﷻ) says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ

بِكُلِّ شَيْءٍ عِلْمًا ﴿٦٥﴾﴾

“It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is competent over all things and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

2) *Īmān* that Allah (ﷻ) has written all things that will come to pass in the Preserved Tablet pertaining to creation, the worlds, conditions, provision and lifespans.

He has written its quantity, nature, time and place. Nothing will change or be replaced, nor increase or decrease except by His decree.

1 – Allah (ﷻ) says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾﴾

“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that is easy for Allah.”

[Sūrah al-Ḥajj (22):70]

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah wrote the decrees of His creation fifty thousand years before He created the heavens and the earth,” and He said, “His Throne is above the water.”¹

3) *Īmān* that whatever takes place is from the will of Allah. Whatever Allah wills shall happen, and whatever He does not will shall never be. This pertains to His actions, such as creation and organization, life and death, etc. or the actions of creation, such as intentions, speech, actions and conditions.

1 – Allah (ﷻ) says:

﴿وَرَبُّكَ خَلَقَ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢٨﴾﴾

“And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.”

[Sūrah al-Qaṣaṣ (28):68]

2 – And Allah (ﷻ) says:

﴿يُنزِّلُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٧٧﴾﴾

﴿٧٧﴾

¹ Narrated by Muslim (no. 2653).

“Allah keeps firm those who believe, with the firm word, in the worldly life and in the hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.”

[Sūrah Ibrāhīm (14):27]

3 – And Allah (ﷻ) says:

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْتَوٰٓقَ وَحَدَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوۡا اِلَّا اَنۡ يَشَآءَ اللّٰهُ وَلٰكِنۡ اَكۡثَرُهُمۡ يَجۡهَلُوۡنَ ﴿٦١﴾ وَكَذٰلِكَ جَعَلۡنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيۡطٰنِ الْاِنۡسِ وَالۡجِنِّ يُوحِيۡ بَعۡضُهُمۡ اِلَىۡ بَعۡضِ زُخۡرَفِ الْقَوٰلِ غُرُوۡرًا ؕ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوۡهُ ؕ فَذَرَهُمۡ وَمَا يَفۡتَرُوۡنَ ﴿٦٢﴾﴾

“And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it], and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them are ignorant [of that]. And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.”

[Sūrah al-An`ām (6):111-112]

4 – And Allah (ﷻ) says:

﴿اِنَّ هُوَ اِلَّا ذِكۡرٌ لِّلۡعٰلَمِيۡنَ ﴿٧٧﴾ لِمَنۡ شَآءَ مِنْكُمۡ اَنۡ يَسۡتَقِيۡمَ ﴿٧٨﴾ وَمَا تَشَآءُوۡنَ اِلَّا اَنۡ يَشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيۡنَ ﴿٧٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

4) *Īmān* that Allah (ﷻ) is the Creator of everything.

He created all that exists in their very nature, attributes and movements. There is no creator or lord other than Him.

1 – Allah (ﷻ) says:

﴿اللّٰهُ خَلِقُ كُلِّ شَيْءٍ ؕ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦١﴾﴾

“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.”

[Sūrah al-Zumar (39):62]

2 – And Allah (ﷻ) says:

﴿ذٰلِكُمۡ اللّٰهُ رَبُّكُمۡ لَا اِلٰهَ اِلَّا هُوَ خَلِقُ كُلِّ شَيْءٍ فَاَعۡبُدُوۡهُ ؕ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٢٢٠﴾﴾

“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”

[Sūrah al-An`ām (54):49-50]

3 – And Allah (ﷻ) says:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٤﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٥﴾﴾

“Indeed, all things We created with *qadar* (predestination). And Our command is but one, like a glance of the eye.”

[Sūrah al-Qamar (54):49-50]

4 – And Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٣٧﴾﴾

“While Allah created you and that which you do”

[Sūrah al-Şāffāt (37):96]

- **The secret of *qadar*.**

Whatever Allah (ﷻ) does, wills and decrees for His creation has much benefit and wisdom in it. So whatever Allah (ﷻ) wills of good and excellence is an indicator of His generosity and mercy. Whatever He wills of vengeance or retribution is an indicator of His anger or wrath. Whatever He wills of His gentleness and nobleness is an indicator of His love and forbearance. Whatever He wills of debasement and humiliation is an indicator of His hatred and loathing. Whatever He wills of diminishing from some of His creation is an indicator of His perfection and ability, and also indicates the occurrence of a return to Him.

So all of Allah’s actions are accompanied with absolute ability, and absolute ability is accompanied with absolute wisdom, and absolute wisdom is accompanied with absolute good:

﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ ﴿٣٨﴾﴾

﴿إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things capable.’”

[Sūrah Āli ‘Imrān (3):26]

- **The *fiqh* of *qadar*.**

The divine decree of Allah falls under two categories:

The first: That which Allah carries out in this universe of creation, provision, life, death, disposition, organization and other facets of universal affairs.

These tremendous decrees are carried out by Allah before us everyday for us to realize the perfect ability of Allah, His Names and Attributes, the greatness of His dominion and authority, and the encompassment of all things by His knowledge.

Allah (ﷻ) says:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ

بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾

“It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah is competent over all things and that Allah has encompassed all things in knowledge.”

[Sūrah al-Ṭalāq (65):12]

The second: What Allah carries out for man of good and bad, and this is on account of his deeds:

Thus, one who has *īmān* and does righteous deeds, Allah will make him happy in this worldly life. He will increase this happiness at the time of death, even more so in the grave, and then he will reach the epitome of happiness in Paradise. Allah (ﷻ) says:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

﴿٩٧﴾

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

On the other hand, the one who disbelieves in Allah and is disobedient to Him will be in a state of misery throughout his life, and at the time of death will be increased in

punishment in the grave, and will undergo the utmost form of punishment in the Hellfire:

﴿ هُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَاقٍ ﴾

“For them will be punishment in the life of this world, and the punishment of the hereafter is more severe. And they will not have any protector against Allah.”

[Sūrah al-Ra’d (13):34]

Allah carries out His decree upon a person based upon what the individual does of good or bad, obedience or disobedience. The majority of people do not know the secret of these decrees. As a result of this, tribulations come one after another for most people who then turn to others for a solution but to no avail—rather, the trials increase—and loss of hope and despair become manifest:

﴿ مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴾

“Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.”

[Sūrah al-Nisā’ (4):123]

In reality, the solution is in their hands, as Allah does not change the condition of a people until they change that which is in themselves. If they were to replace disbelief with *īmān*, disobedience with obedience and transgression to excellence, Allah would rectify their conditions immediately. The opposite holds true, as a change from good to bad would result in their punishment on account of their sins. This is as Allah (ﷻ) says:

﴿ ذَلِكَ بِأَنَّهُ لَمْ يَكُ مَغْفِرًا نَّعَمَةً أُنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

“That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.”

[Sūrah al-Anfāl (8):53]

In regards to tribulations, at times they are a consequence of disobedience, as Allah (ﷻ) says:

﴿ أَحْسِبُ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

﴿ وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴾

“Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.”

[Sūrah al-ʿAnkabūt (29):2-3]

At other times, it is for expiation of sins and the raising of a person's rank.

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “A believer is never stricken with a discomfort, illness, anxiety, grief, mental worry, or even the pricking of a thorn, but Allah will expiate his sins on account of his patience.”¹

2 – And ‘Ā’ishah (رضي الله عنها) narrated:

The Messenger of Allah (ﷺ) said, “If a Muslim runs a thorn or [gets into trouble] more severe than this, there is assured for him [a higher] rank and his sins are obliterated.”²

- **The types of *qadar*.**

Whatever Allah has predestined or divinely willed falls under two categories:

The first: What Allah has predestined or divinely decreed of actions and conditions outside of a human's will.

Examples of this would be, on a personal level, a person's height, beauty, life and death. Examples of external factors that occur without a person's choice are trials, illnesses, deficiencies in wealth, life, and provision, and others which can at times be a consequence of a person's disobedience, at other times a test for him, and at other times a means to increase his rank or expiate his sins.

These things that an individual is confined to or happen to him without his will are things that he will not be asked about, nor held responsible. What is incumbent upon him, though, is to have *īmān* that all of that is Allah's divine decree and to be patient and submissive to it. There is nothing that happens in this universe except that the All-Knowing, the All-Aware has wise judgment, wisdom, mercy and excellence in it.

¹ Agreed upon; narrated by Bukhārī (no. 5641) and Muslim (no. 2573). The wording is that of Bukhārī's.

² Narrated by Muslim (no. 2572).

1 – Allah (ﷻ) says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - in order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

[Sūrah al-Ḥadīd (57):22-23]

2 – And Allah (ﷻ) says:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٩١﴾ ﴾

“Say, ‘Never will we be struck except by what Allah has decreed for us; He is our protector.’ And upon Allah let the believers rely.”

[Sūrah al-Tawbah (9):51]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah (ﷻ) said, ‘The son of Ādam hurts Me by abusing Time, for I am [the Creator of] Time; in My Hands are all things and I cause the revolution of night and day.’”¹

4 – And Ibn ‘Abbās (رضي الله عنهما) narrated:

I was behind the Prophet (ﷺ) one day when he said, “O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah’s aid. Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except what Allah had written for you. And if they were to gather to do something to harm you, you would never be harmed except what Allah had written for you. The pens have been lifted and the pages have dried up.”²

The second: That which Allah has predestined and decreed for a person of actions that he is able to do from the gifts bestowed upon him from Allah. These include intellect, ability and choice which entails *īmān* and *kufī*; obedience and disobedience, and excellence and wrongdoing.

¹ Agreed upon; narrated by Bukhārī (no. 4826) and Muslim (no. 2246).

² Authentic; narrated by Aḥmad (no. 2669) and Tirmidhī (no. 2516). The wording is that of Tirmidhī’s.

These, and other similar gifts, will make a person accountable, and in accordance to his actions will be his reward or punishment. This is because Allah sent messengers, revealed books and made the truth clear from falsehood. He has encouraged *īmān* and acts of obedience for His slaves, just as He has warned us of *kufr* and disobedience. He has provisioned man with an intellect and gave him the ability to choose. He can select whichever path he wants to tread. Whichever of the two paths he chooses will still be under the will and desire of Allah, as nothing happens in the dominion of Allah without His knowledge, will and desire.

1 – Allah (ﷻ) says:

﴿ وَقُلِ الْحَقُّ مِنْ رَبِّكَ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۗ وَإِنْ

يَسْتَعِينُوا يُعَاثُوا بِمَاءٍ كَأَلْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

“And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve.’ Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds their faces. Wretched is the drink, and evil is the resting place.”

[Sūrah al-Kahf (18):29]

2 – And Allah (ﷻ) says:

﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۗ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾

“Whoever does righteousness - it is for his own soul; and whoever does evil [does so] against it. And your Lord is never unjust to His slaves.”

[Sūrah Fuṣṣilat (41):46]

3 – And Allah (ﷻ) says:

﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿٣٢﴾ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوِنُهُمُ النَّارُ ۗ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ

الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٣٤﴾

“Then is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, ‘Taste the punishment of the Fire which you used to deny.’”

[Sūrah al-Sajdah (32):18-20]

4 – And Allah (ﷻ) says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

• **When is it permissible to find an excuse through *qadar*?**

1) It is permissible to find an excuse through *qadar* with regards to tribulations, like the ones mentioned in the first category. Thus, if a person were to become sick or suffer a loss, or be afflicted with trials outside of his control, then he would be able to find an excuse in the *qadar* of Allah. He would then say, “This is what Allah has willed, and He did what He willed.” After that, he should be patient and be as content as he possibly can to attain reward. Allah (ﷻ) says:

﴿وَلَيَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَشِئْرَ الْصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾

“And We will surely test you with something of fear, hunger and a loss of wealth, lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.”

[Sūrah al-Baqarah (2):155-157]

2) It is not permissible for a person to find an excuse through *qadar* with regards to disobedience. So one cannot leave off obligations or perform prohibited actions, because Allah commanded us to perform acts of obedience and avoid acts of disobedience. He ordered us to be active and not to rely solely upon *qadar*.

If *qadar* were to be an argument for anyone, Allah would not have punished those who denied the messengers, such as the people of Nūh, ‘Ād, Thamūd and others. Furthermore, He would not have commanded the administration of legislated punishments for those who transgress.

Whoever sees *qadar* as an argument for those who indulge in disobedience is, in reality, lifting from them any form of disparagement or need of punishment. He would not be able to dispraise anyone at all, nor punish them if they transgressed upon him. He would not be able to distinguish between those who do good or bad to him. This is indeed

falsehood that is built upon falsehood. It is considered intellectual foolishness, and when Allah desires good for a person, He gives him correct comprehension of the religion.

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
 حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَنْ تَتَّبِعْتُمُوهَ إِلَّا الظَّنُّ وَإِنْ أَنتُمْ إِلَّا فَخْرُصُونَ ﴿١٤٨﴾ ﴾

“Those who associated with Allah will say, ‘If Allah had willed, we would not have associated anything and neither would our fathers, nor would we have prohibited anything.’ Likewise did those before deny until they tasted Our punishment. Say, ‘Do you have any knowledge that you can produce for us? You follow nothing but assumption, and you are not but falsifying.’”

[Sūrah al-An‘ām (6):148]

- **The ruling on executing the means:**

The entire religion is comprised of wisdoms and rulings, justice and excellence, divine decree and predestination, and knowledge and action. Whatever Allah decrees for a slave of good or bad is linked with its means. Good has means which are *īmān* and acts of obedience, and bad has means as well which are *kufr* and acts of disobedience.

Every individual acts upon the will that Allah decreed for him and the choice that Allah bestowed upon him. A slave cannot reach what Allah has written for him or against him of happiness or misery except through such means that he must use through his choice that Allah bestowed upon him. Thus, entering Paradise has its specific means that must be taken, just as Hell has its means that must be avoided.

1 – Allah (ﷻ) says:

﴿ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
 يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾ ﴾

“Indeed, this is a reminder, so he who wills may take to his Lord a way. And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.”

[Sūrah al-Insān (76):29-31]

2 – And Allah (ﷻ) says:

﴿تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):13-14]

3 – And ‘Alī (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “There is not one amongst you who has not been allotted his abode in Paradise or Hell.” They said, “O Messenger of Allah, then why should we perform good deeds and why not depend upon our destiny?” Thereupon he said, “No, do perform good deeds, for everyone is facilitated in that for which he has been created.” Then he recited:

﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾ فَسَنِيبُهُ رُحْمًا يُرَبَّى ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾ فَسَنِيبُهُ رُحْمًا يُرَبَّى ﴿١٠﴾﴾

“As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best [reward], We will ease him toward difficulty.”

[Sūrah al-Layl (92):5-10]¹

- **The ruling on repelling *qadar*:**

It is legislated to repel *qadar* with *qadar* in the following situations:

- 1) Repelling the *qadar* of whose means are already interwoven so that when other means are introduced, they face one another. An example of this would be repelling an enemy by fighting him, or repelling heat with cold, and so on.
- 2) Repelling the *qadar* that happened and stays put with another *qadar* that could remove it. An example of this would be repelling the decree of illness with the decree of

¹ Agreed upon; narrated by Bukhārī (no. 4945) and Muslim (no. 2647). The wording is that of Muslim’s.

treatment, or repelling the decree of sins with the decree of repentance, or repelling a wrongdoing with excellence, and so on.

Allah (ﷻ) says:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾﴾

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity will become as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”

[Sūrah Fuṣṣilat (41):34-35]

- **The will of Allah is general for all things:**

A slave doing a good or bad deed does not negate it from being attributed to Allah as an origination and creation of His.

Allah is the Creator of all things, and from amongst those things are the human being and his actions. However, Allah’s will is not necessarily an indication of His pleasure. For example, disbelief, disobedience and vileness are created things through the will of Allah, but Allah does not love them nor is pleased with them. He does not command us to do such things, but rather despises and prohibits such actions.

The classification of something being despised or disliked does not remove it from being part of Allah’s will that comprises all matters. Indeed, there is an intended wisdom behind everything that Allah created, based on His control, dominion and creation.

Allah (ﷻ) says:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾﴾

“It is not except a reminder to the worlds for whoever wills among you to take a right course. And you do not will except that Allah wills - Lord of the worlds.”

[Sūrah al-Takwīr (81):27-29]

- **The ruling on being pleased with *qadar*:**

Being pleased with *qadar* is divided into three categories:

- 1) Being pleased with acts of obedience, which is obligatory.
- 2) Being pleased with tribulations, which is a recommended act.
- 3) Disbelief, lewdness and disobedience, which are not commanded to be pleased with. Rather, we are commanded to despise and hate them.

These are things that Allah does not love or is pleased with. Even though He created them, He does not love them, so He contributes it to those who love it, as He created devils. We love and are pleased with what Allah has created, but as for an unpraiseworthy action and its doer, we do not love nor are pleased with either.

Something that can be loved from one perspective and despised from another, such as an unpleasant illness, is disliked but can result in being beloved.

In the path to Allah, we must be pleased with Him and do what He loves and is pleased with. We do not have to be pleased with everything that happens, nor are we commanded to be pleased with everything that He decrees. However, we are commanded to be pleased with what Allah and His Messenger have ordered us to be pleased with. We must also dislike what Allah and His Messenger have commanded us to dislike.

Allah (ﷻ) says:

﴿وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِيدُونَ ﴿٧٨﴾ فَضَلَّأَ مِن اللَّهِ وَنِعْمَ ٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٩﴾﴾

“And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you *īmān* and has made it pleasing in your hearts, and has made hateful to you disbelief, defiance and disobedience. Those are the rightly guided. It is as bounty from Allah and favor. And Allah is Knowing and Wise.”

[Sūrah al-Hujurāt (49):7-8]

- Allah’s divine decree for good and bad has two angles:

The first: Its connection with the Lord and being attributed to Him. From this angle, the slave is pleased with it. The divine decree of Allah is just and good, wise and merciful.

The second: Its connection with the slave and being attributed to him. From this angle, there are some things that are to be pleased with, such as *īmān* and acts of obedience, and from another angle there are some things that are not to be pleased with, such as *kufr* and acts of disobedience. In light of this, Allah, too, would not love these things, or be pleased with them, or command to do such acts.

1 – Allah (ﷻ) says:

﴿وَرَبُّكَ خَلَقَ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٢٨﴾﴾

“And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.”

[Sūrah al-Qaṣaṣ (28):68]

2 – And Allah (ﷻ) says:

﴿إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّكُمْ عِندَ رَبِّكُم لَئِنَّمَا الْصُّدُورُ ﴿٣٩﴾﴾

“If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His slaves disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.”

[Sūrah al-Zumar (39):7]

3 – And Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٣٧﴾﴾

“While Allah created you and that which you do.”

[Sūrah al-Ṣāffāt (37):96]

- **The actions of the slave are created:**

Allah (ﷻ) created the slave and created his actions. He knew, willed and wrote these actions before them happening.

If a slave was to do a good or bad act, this would uncover for us what Allah already knew, and what He had already created and written. Allah’s knowledge of a slave’s action is full and comprehensive. Allah’s knowledge has fully encompassed all things. Not an atom’s weight of matter is unknown to Him in the heavens and earth.

Allah willed for disobedience to take place, but disobedience is something that the sinner chose to do, as Allah does not love disobedience, nor commands for it to be done. Rather, He hates and despises it.

1 – Allah (ﷻ) says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“While Allah created you and that which you do.”

[Sūrah al-Şāffāt (37):96]

2 – And Allah (ﷻ) says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِلْتِئَافِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ

تَذَكَّرُونَ﴾

“Indeed, Allah orders justice, good conduct and giving to relatives, and forbids immorality, bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

[Sūrah al-Naḥl (16):90]

3 – And Allah (ﷻ) says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ

عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“And, [O Muḥammad], you are not [engaged] in any matter or recite any of the Qur’ān, and you [people] do not do any deed, except that We are witness over you when you are involved in it. And not absent from your Lord is any part of an atom’s weight within the earth or within the heaven, or anything smaller than that or greater, but that it is in a clear register.”

[Sūrah Yūnus (10):61]

4 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ), the truthful and the receiver of the truth, informed us, saying, “The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days. Then it becomes a clinging thing in similar [period]. Then it becomes a lump of flesh like that. Then Allah sends an angel who breathes life into it and is commanded to record four things about it: its provision, term of life [in this world], conduct and whether it will be happy or miserable.

By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Paradise until there is only one cubit between him and it, when what is

foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it.

And one of you would perform the actions of the inhabitants of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Paradise until he would enter it.”¹

- **Justice and good conduct:**

The actions of Allah (ﷻ) revolve between justice and good conduct. It is not possible at all for Him to be unjust with anyone. Good conduct is more beloved to Him than justice, and pardoning is more beloved to Him than retribution. So either He (ﷻ) will deal with a slave with justice or He will deal with him in good conduct.

For the one who sins, Allah will deal with him with justice, as He (ﷻ) says:

﴿ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةً مِّثْلَهَا ۗ ﴾

“And the retribution for an evil act is an evil one like it.”

[Sūrah al-Shūrā (42):40]

As for the one who performs good deeds, He will deal with him through blessings and His excellence, as He (ﷻ) says:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالٍ ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ ﴾

“Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.”

[Sūrah al-An‘ām (6):160]

- **The *fiqh* of Allah’s commands:**

The commands of Allah are divided into two categories: universal commands and legislative commands.

The universal commands are divided into three subcategories:

¹ Agreed upon; narrated by Bukhārī (no.3208) and Muslim (no. 2643). The wording is that of Muslim’s.

The first: The command for origination and creation. It is directive from Allah for all matters to be created.

The second: The command for endurance. It is a directive from Allah for all created matters to remain in existence.

1 – Allah (ﷻ) says:

﴿ إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴾



“Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.”

[Sūrah Fāṭir (35):41]

2 – And Allah (ﷻ) says:

﴿ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴾ ﴿ ﴾

“And of His signs is that the heaven and earth remain by His command. Then when He calls you with a single call from the earth, immediately you will come forth.”

[Sūrah al-Rūm (30):25]

The third: The command for control and organization, benefit and harm, movement and stillness, life and death, etc. This is a directive from Allah to all creation in the heavens and on earth.

1 – Allah (ﷻ) says:

﴿ قُلِ اللَّهُمَّ مَلِكُ تُوَكِّي الْمُلْكِ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكِ مِمَّن تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿ ﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴾ ﴿ ﴾

“Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is all good. Indeed, You are over all things capable. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”

[Sūrah Āli ‘Imrān (3):26-27]

2 – And Allah (ﷻ) says:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

“Say, ‘I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe.’”

[Sūrah al-A‘rāf (7):188]

3 – And Allah (ﷻ) says:

﴿ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴾

“He it is who gives life and causes death; and when He decrees a matter, He but says to it, ‘Be,’ and it is.”

[Sūrah Ghāfir (40):68]

As for the legislative commands, they are divided into five subcategories:

These are the commands of *tawhīd* and *īmān*, acts of worship, transactions, social relations, and etiquettes.

These are all a directive from Allah exclusively to mankind and *jinn*. They comprise the true religion that Allah sent His messengers with, revealed His books and are from amongst His greatest blessings upon His creation.

Based on the measure of a person’s certainty and conviction in Allah’s names, attributes, actions, and universal and legislative commands, a slave will have a yearning and desire to carry out Allah’s legislative commands with love, veneration and humility for Allah (ﷻ).

The happiest and greatest of people are those who have knowledge of their Lord. They are the prophets and those who have treaded upon their path. By carrying out Allah’s legislative commands, we acquire security and guidance, and Allah will open for us the blessings of the heavens and earth in this life, and will admit us into Paradise in the hereafter:

1 – Allah (ﷻ) says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ يَعْنِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your religion, completed My favor upon you and have approved for you Islam as the religion.”

[Sūrah al-Mā'idah (5):3]

2 – And Allah (ﷻ) says:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

“It is those who believe and do not mix their belief with injustice - they will have security, and they are rightly guided.”

[Sūrah al-An'am (6):82]

3 – And Allah (ﷻ) says:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

﴿﴾

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they used to earn.”

[Sūrah al-A'raf (7):96]

4 – And Allah (ﷻ) says:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْتَغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾﴾

“Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging, wherein they abide eternally. They will not desire from it any transfer.”

[Sūrah al-Kahf (18):107-108]

- The categories of Allah's commands:

The Commands of Allah (ﷻ) are divided into two categories:

The first: His legislative commands that could come from his slave. A slave could also oppose them if Allah permits. From amongst them:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“And your Lord has decreed that you not worship except Him, and to parents, good treatment.”

[Sūrah al-Isrā’ (17):23]

The second: Universal commands that must take place. It is not possible for a person to oppose them. They are of two types:

1) A divine, direct universal command that must take place. Thus, everything that Allah desires to happen will happen:

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴾

“His command is only when He intends a thing that He says to it, ‘Be,’ and it is.”

[Sūrah Yā Sīn (36):82]

2) Divine universal commands. These are universal norms that are comprised of means and results that are intertwined by the permission of Allah. Every universal means has a result. From amongst these universal norms:

1 – Allah (ﷻ) says:

﴿ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴾

“That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.”

[Sūrah al-Anfāl (8):53]

2 – And Allah (ﷻ) says:

﴿ وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُنْرِبًا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْنَا الْقَوْلُ فَندمَرْنَاهَا تَدْمِيرًا ﴾

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with complete destruction.”

[Sūrah al-Isrā’ (17):16]

3 – And Allah (ﷻ) says:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً بِأَيْمَانِهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ

وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾

“And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the extreme of hunger and fear for what they had been doing.”

[Sūrah al-Naḥl (16):112]

These universal norms can be exploited by Iblīs and his followers in an attempt to be a cause in ruining some people. Due to this, Allah legislated for us the seeking of His forgiveness, repentance and supplication to save ourselves from such ruin.

Supplication is turning to Allah, the Creator of all universal norms, such as water, fire, etc., as He is the One you can negate its properties or results at any time and in any way He wills. An example of this is when He negated the fire’s ability to burn Ibrāhīm (عليه السلام):

﴿ قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَبْنَازُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ ﴾

“They said, ‘Burn him and support your gods - if you are to act.’ Allah said, ‘O fire, be coolness and safety upon Ibrāhīm.’ And they intended for him harm, but We made them the greatest losers.”

[Sūrah al-Anbiyā’ (21):68-70]

- **The *fiqh* of good and bad deeds:**

Good deeds are of two categories:

The first: A good deed whose cause is *īmān* and righteousness. This is an act of obedience towards Allah (ﷻ) and His Messenger (ﷺ).

The second: A good deed whose cause is a divine blessing upon man from what Allah has given him of wealth, health, honor, etc.

Bad deeds are also of two categories:

The first: A bad deed whose cause is *shirk* and disobedience. This is what an individual produces of *shirk* and sin.

The second: A bad deed whose cause is a tribulation, or divine retribution, such as diseases, loss of wealth, fear, hunger, defeat, etc.

A good deed with the meaning of obedience is not attributed to anyone except Allah, as He is the One who legislated it for the slave, taught it to him, ordered him to do it, helped him to accomplish it and rewarded him for it.

A bad deed with the meaning of disobedience to Allah and His Messenger, if a slave chooses by his own will and desire to do it, and by giving preference to disobedience over obedience, is attributed only to the slave, its doer. This is not attributed to Allah because Allah did not legislate it or command him to do it. Rather, He made it prohibited upon him and warned him of a punishment, just as Allah (ﷻ) says:

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۗ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ وَكَفَى بِاللَّهِ شَهِيدًا ۗ ﴾

“What comes to you of good is from Allah, but what comes to you of evil is from yourself. And We have sent you, [O Muḥammad], to the people as a messenger, and sufficient is Allah as Witness.”

[Sūrah al-Nisā’ (4):79]

As for a good deed with the meaning of a divine blessing, such as wealth, children, victory and honor, and a bad deed with the meaning of resentment and tribulation, such as loss of wealth, life, provision and defeat, then his good and bad deed is from Allah. Allah (ﷻ) is the one who tests His slaves through tribulations, retribution and prestige. This is to develop His slaves, just as Allah (ﷻ) says:

﴿ وَإِنْ تُصِيبْتُمْ حَسَنَةً يَقُولُوا هِيَ مِنْ اللَّهِ وَإِنْ تُصِيبْتُمْ سَيِّئَةً يَقُولُوا هِيَ مِنْ عِنْدِكُمْ ۗ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۗ ﴾

﴿ فَمَا لَهُمْ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ۗ ﴾

“But if good comes to them, they say, ‘This is from Allah,’ and if evil befalls them, they say, ‘This is from you.’ Say, ‘All things are from Allah.’ So what is [the matter] with those people that they can hardly understand any statement?”

[Sūrah al-Nisā’ (4):78]

- **The means of repelling the punishment for bad deeds:**

If a believer was to commit a bad deed, then its punishment can be averted by the following:

He can repent to Allah so that Allah may forgive him; seek Allah’s forgiveness so that Allah may forgive him; do good deeds that would wipe the bad deeds away; his brothers in faith can supplicate for him and seek Allah’s forgiveness for him; or have the intention for him to be rewarded through their good actions what can benefit him; or be

afflicted with tribulations that would serve as an expiation for his sins; or be afflicted with tribulation in the *barzakh* which will also expiate for his sins; or to be afflicted on the Day of Judgment which would also expiate for his sins; or for Prophet Muḥammad (ﷺ) to intercede on his behalf; or through the mercy of the Most Merciful. And indeed Allah is the Most Forgiving, the Most Merciful.

Allah (ﷻ) says:

﴿ وَإِنِّي لَنَفَّازٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۝ ﴾

“But indeed, I am the Perpetual Forgiver of whoever repents, believes, does righteousness and then continues in guidance.”

[Sūrah Ṭā Hā (20):82]

- **The wisdom behind the creation of acts of obedience and disobedience:**

Allah (ﷻ) has created both acts of obedience and disobedience. As for the acts of obedience, Allah loves them, and as for the acts of disobedience, Allah dislikes them. Allah has commanded the creation to carry out the acts of obedience, prohibited them from the acts of disobedience, and commanded them to repent from sins and acts of disobedience.

Furthermore, Allah has created man with free will; he obeys His Lord at times and disobeys Him at others.

Perhaps acts of obedience would cause self-admiration and favor-seeking in some people. So as a result, Allah created acts of disobedience, that after performed, would perhaps cause humility and breaking down before the Lord. So praise be to the One who is All-Wise concerning His creation, command and legislation.

Allah (ﷻ) says:

﴿ إِنَّا خَلَقْنَا الْإِنسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝ إِنَّا

أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ نَّاسٍ كَانَتْ مِرَاجِحُهُمْ كَالْفُورِ ۝ ﴾

“Indeed, We created man from a sperm-drop mixture in order to try him; and We made him to hear and see. Indeed, We showed him the way, be he grateful or be he ungrateful. Indeed, We have prepared for the disbelievers chains, shackles and a blaze. Indeed, the righteous will drink from a cup [of wine] whose mixture is of *Kāfir*.”

[Sūrah al-Insān (76):2-5]

- **The *fiqh* of acts of obedience and disobedience:**

Allah’s objective from His creation is acknowledgment of His Oneness, *Īmān* in Him, His obedience and His servitude through what He legislated. Obedience brings forth benefit and yields beautiful manners. As for disobedience, it brings both harm and yields poor manners.

The sun, moon, plants, animals, land and sea obey their Lord. As a result, tremendous benefit emerge from each of these creations that only Allah (ﷻ) can enumerate.

The prophets, callers to Islam and scholars obey Allah, and as a result tremendous good comes from them that only Allah (ﷻ) can enumerate. As for the disobedience of the Lord and arrogance in not obeying Him that manifested from Iblīs and his followers from mankind and *jinn*, this has only brought forth evil and corruption upon earth that only Allah (ﷻ) can enumerate.

Just like this, if an individual was to obey his Lord, Allah would bring forth good and benefit for him and through him for others that only Allah (ﷻ) could enumerate. On the other hand, if he was to disobey his Lord, evil and harm would emerge from him and through him upon others that only Allah (ﷻ) could enumerate.

1 – Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُعِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - The ones who establish prayer, and from what We have provided them, they spend. Those are truly the believers. For them are degrees [of high position] with their Lord, and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

2 – And Allah (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢٤٦﴾ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿٢٤٧﴾ ﴾

“These are the limits set by Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein;

and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

[Sūrah al-Nisā’ (4):13-14]

- **The effects of acts of obedience and disobedience:**

Allah (ﷻ) has made for acts of obedience and good deeds beloved, pure and enjoyable effects. The delight contained within them far surpasses any delight found in disobedience. Thus, every act of obedience is followed by serenity, guidance, security and success.

Allah (ﷻ) has also made for acts of disobedience and bad deeds distasteful effects that inherit regret and remorse, constraint and worry, depression and loss. This regret and sorrow grow based on each deed by many times more:

﴿ فَإِذَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ۗ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ۗ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ۗ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ۗ ﴾

“Then if there comes to you guidance from Me - then whoever follows My guidance will neither go astray [in this world] nor suffer [in the hereafter]. And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, ‘My Lord, why have you raised me blind while I was once seeing?’ [Allah] will say, ‘Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.’”

[Sūrah Ṭā Hā (20):123-126]

A slave does not ever reach a disliked state except because of a sin, and what Allah pardons him for is far greater. Sins harm the heart just as poison harms the body:

﴿ وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ ۗ ﴾

“And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.”

[Sūrah al-Shūrā (42):30]

Allah created every individual upon a beautiful and good *fiṭrah* (innate disposition). If it was to mix with sins and disobedience, its beauty and goodness would be removed. If a slave was to repent to Allah and return to Him, the *fiṭrah* would once again beautify and

become good. It would reach a state of perfection in Paradise and would join the company of the prophets and messengers.

Allah (ﷻ) says:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾ ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ ﴾

“And whoever obeys Allah and the Messenger - they will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from Allah, and sufficient is Allah as Knower.”

[Sūrah al-Nisā’ (4):69-70]

The actions of Allah (ﷻ) are all of utmost wisdom and mercy, as well as justice and kindness. He guides whomever He wills out of His favor and mercy, and leads astray whomever He wills out of His justice and wisdom. He is the All-Wise and the All-Knowing, and He is Most Knowing of where He places His message and guidance, and His torment and punishment:

﴿ أَلَمْ تَعْلَمْ أَنَّ لِلَّهِ لَدَىٰ مَلِكُ السَّمٰوٰتِ وَالْاَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾ ﴾

“Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.”

[Sūrah al-Mā'idah (5):40]

- **The *fiqh* of acts of guidance and misguidance:**

To Allah belongs the creation and command. He does as He wills and rules as He wants. He guides whom He wills and leads astray whom He wills. The dominion and creation belong to Him, and He will never be asked about what He does, but rather the creation will be asked.

From among Allah’s mercy is that He created the people upon *tawhīd*, loving good and disliking evil. Then He honored them by sending to them the messengers, revealing the books, clarifying the paths and providing remedy for diseases. He enabled the means of guidance and obedience through hearing, seeing and intellect:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ

﴿مُجْرِبِينَ ﴿٦٢﴾﴾

“It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, purifying them and teaching them the Book and wisdom - although they were before in clear error.”

[Sūrah al-Jumu‘ah (62):2]

After all this... whoever gives preference to guidance, has a desire for it, seeks it, takes by its means and struggles in achieving it, Allah will guide him to it, help him achieve it and help him in completing it. This is all from the mercy, excellence and favors of Allah upon His slaves.

Allah (ﷻ) says:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٣﴾﴾

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”

[Sūrah al-‘Ankabūt (29):69]

Contrary to that, whoever gives preference to misguidance, desires it and takes by its means, Allah will direct him to what he wishes for, and he will not find from Allah any means to avoid it. This is from the justice of Allah.

Allah (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِمْ جَهَنَّمَ وَسَاءَتْ

﴿مَصِيرًا ﴿٦٤﴾﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[Sūrah al-Nisā’ (4):115]

- The fruits of *īmān* in *qadar*:

īmān in divine decree and predestination is from the sources of peace, tranquility and happiness for every Muslim.

A believer knows that everything is decreed from Allah. Thus, he will not be amazed at his own self after an achievement, nor be anxious at the loss of a loved one or experiencing a disliked condition. He knows that all of this is from the divine decree of Allah and it cannot be avoided.

1 – Allah (ﷻ) says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ ﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy - in order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.”

[Sūrah al-Ḥadīd (57):22-23]

2 – And Ṣuhayb (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.”¹

3 – And Sa’d bin Abī Waqqāṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “I am amazed at the believer. If good befalls him he praises Allah and express gratitude, and if bad befalls him he praises Allah and shows patience. A believer will be rewarded for every affair, even for a morsel of food that he lifts to the mouth of his spouse [to feed her].”²

• We have now, by the grace of Allah, completed discussing the six pillars of *Īmān*. They are: *Īmān* in Allah, *Īmān* in His angels, *Īmān* in His books, *Īmān* in His messengers, *Īmān* in the Last Day, and *Īmān* in the good and bad of *qadar*. Every pillar brings forth boundless, fruitful benefits for a believer.

¹ Narrated by Muslim (no. 2999).

² Good; narrated by Aḥmad (no. 1492) and ‘Abdul-Razzāq (no. 20310). The wording is that of Aḥmad’s.

- The fruits of the pillars of *Īmān*:

1) **Īmān in Allah (ﷻ):** This yields to the *tawhīd* of Allah and attuning ourselves to always turn to Him and no one else. It also increases our love for Him, our reverence for Him and our gratefulness to Him. Furthermore, it increases our servitude and obedience to Him and our fear of Him. Lastly, it increases our act of carrying out His commands and avoiding His prohibitions.

2) **Īmān in the angels:** This yields the fruits of loving them, feeling shy from them and taking heed of their obedience to Allah.

3) **4) Īmān in the books and messengers:** This yields unshakeable *īmān* in Allah and love for Him. Additionally, it leads to gratitude of Him, as well as knowledge of His legislations, and what He loves and despises. We also attain knowledge of the conditions of the hereafter, love for the messengers of Allah, obedience of them and following them in their intentions, statements, actions and manners.

5) **Īmān in the Last Day:** This yields knowledge of Allah’s ability, grandeur, sovereignty and authority. It brings forth a yearning to perform acts of obedience and good deeds, and to avoid acts of disobedience and evil sins. It also causes proper preparation for the Day of Resurrection.

6) **Īmān in qadar.** This yields tranquility, solace and pleasure with whatever Allah, the Exalted in Might, the Most Merciful decrees.

If these six pillars of *Īmān* are affirmed in the life of a Muslim, Allah will bless him with a beautiful life in this world, and he will become worthy of entering Paradise and being saved from the Hellfire. This cannot be accomplished except by obeying Allah and His Messenger in everything.

1 – Allah (ﷻ) says:

﴿مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾



“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the hereafter] according to the best of what they used to do.”

[Sūrah al-Nahl (16):97]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾
“...and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.”

[Sūrah al-Nisā’ (4):13]

11. *Ihsān*

- *Ihsān* is: to worship Allah as if you see Him, and though you cannot see him, He sees you.

Ihsān is the most complete form of servitude due to the completeness of *īmān*, *taqwa*, certainty, truthfulness, sweetness of drawing close to Allah, presence of the heart, beautified speech and action, good manners, and complete love, reverence, awe and humility towards Allah (ﷻ) found within it.

1 – Allah (ﷻ) says:

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

“Indeed, Allah is with those of *taqwa* and those of *ihsān*.”

[Sūrah al-Naḥl (16):128]

2 – And Allah (ﷻ) says:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿ۙ﴾ وَتَقَلُّبِكَ فِي السُّجُودِ ﴿ۙ﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿ۙ﴾

“And rely upon the Exalted in Might, the Merciful, Who sees you when you arise and your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.”

[Sūrah al-Shu‘arā’ (26):217-220]

3 – And Allah (ﷻ) says:

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ

عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْفَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿ۙ﴾

“And, [O Muḥammad], you are not [engaged] in any matter or recite any of the Qur’ān, and you [people] do not do any deed, except that We are witness over you when you are involved in it. And not absent from your Lord is any part of an atom’s weight within the earth or within the heaven, or anything smaller than that or greater, but that it is in a clear register.”

[Sūrah Yūnus (10):61]

4 – And Allah (ﷻ) says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيَمَازِنُونَ زَكَاةَهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا هُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٤﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely - the ones who establish prayer, and from what We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.”

[Sūrah al-Anfāl (8):2-4]

- **Ranks in the religion of Islam:**

The religion of Islam is comprised of three ranks, some vaster than others: *Islām*, *Īmān* and *Iḥsān*. Each rank has its specific pillars.

‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs, and said, “O Muḥammad! Inform me about Islam.”

The Messenger of Allah (ﷺ) said, “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muḥammad is His Messenger, that you should perform prayer, pay *zakāh*, fast during Ramaḍān and perform Ḥajj to the House (the Ka’bah in Makkah), if you can find a way to it.” The man said, “You have spoken truly.” We were astonished at his questioning him and telling him that he was right, but he went on to say, “Inform me about *Īmān*.”

He (ﷺ) answered, “It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and both the good and the bad of *qadar*.” He said, “You have spoken truly.” Then he said, “Inform me about *Iḥsān*.”

He (ﷺ) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.” He said, “Inform me about the Hour.”

He (ﷺ) said, “The one questioned knows no more than the questioner.” So he said, “Well, inform me about the signs thereof [i.e. of its coming].”

He (ﷺ) said, “They are that the slave-girl will give birth to her master, and that you will see the barefooted, naked, destitute, herdsmen of sheep [competing with each other] in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (ﷺ) said, “O ‘Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibrīl. He came to teach you your religion.”¹

- **The *fiqh* of *Ihsān*:**

The wisdom behind Allah creating the heavens and the earth, creating all of creation, including life and death is: a test to see who has the best of deeds. This concept is built upon perfection of *tawhīd* and *īmān* in Allah.

The path to excelling in good deeds is through knowledge of the Creator of the heavens and earth by way of His names, attributes, actions and the sense of His constant observance for every action. It is also by having knowledge that Allah is aware of all things, that He is a Witness to everything and that He is Able to do all things. And it is also through following the Messenger (ﷺ) in what he brought from his Lord (ﷻ).

This is one of the greatest exhortations found in the Qur’ān that calls every Muslim to perform good deeds for their Lord. Thus, he performs these actions with love and reverence of Him as if he sees Him, and though he cannot, he knows that Allah is watching him.

So let the slave do his best in performing good deeds for Allah, the All-Hearing and the All-Seeing – Who hears him when he speaks and sees him when he acts – so that he can achieve His pleasure, attain the best of rewards and be saved from His punishment. Whoever does a good deed, it is for his own soul, and whoever does evil, does so against it.

1 – Allah (ﷻ) says:

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

“And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed.”

[Sūrah Hūd (11):7]

¹ Narrated by Muslim (no. 8).

2 – And Allah (ﷻ) says:

﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۗ ﴾

“Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed.”

[Sūrah al-Kahf (18):7]

3 – And Allah (ﷻ) says:

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ۗ ﴾

“He who created death and life to test you as to which of you is best in deed - and He is the Exalted in Might, the Forgiving.”

[Sūrah al-Mulk (67):2]

- The levels of *Ihsān*:

Ihsān has two levels:

The first: That a Muslim worships his Lord as if he sees Him out of yearning and seeking, and out of love and desire. Thus, he seeks the One he loves, who is none other than Allah (ﷻ). Allah is his main objective, so he worships Him as if he sees Him. This is the higher of the two levels.

The second: If you cannot worship Allah as if you see Him and seek Him, then worship Him knowing that He sees you. This would engage one in fearing Him and fleeing from His punishment, humbly submitting oneself to Him.

Allah (ﷻ) says:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا وَسُجِدُوا ۗ وَسُبُّحًا لِّحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۗ ﴿٣١﴾ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٢﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾ ﴾

“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt with praise of their Lord, and they are not arrogant. They arise from their beds, they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

[Sūrah al-Sajdah (32):15-17]

- **The completeness of servitude:**

Worship of Allah is established upon two principles:

To have the utmost love for Allah, and to have the utmost reverence and submission to Him.

This is achieved by knowing Allah through His names, attributes, actions, provisions, blessings, religion, legislation, and reward and punishment.

Love for Allah (ﷻ) yields a yearning for Him, while revering Him and submitting oneself to Him yields fear. This is the foundation of *Ihsān* in the servitude of Allah (ﷻ). Indeed Allah loves the doers of good. So be the slave of al-Muḥsin (The Supreme Doer of Good) and the slave of al-Raḥmān (The Most Merciful).

1 – Allah (ﷻ) says:

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ﴾

“And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Ibrāhīm, inclining toward truth?”

[Sūrah al-Nisā’ (4):125]

2 – And Allah (ﷻ) says:

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عِيقَبُ الْأُمُورِ ۗ﴾

“And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of all matters.”

[Sūrah Luqmān (31):22]

3 – And Allah (ﷻ) says:

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۗ﴾

“Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good, will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”

[Sūrah al-Baqarah (2):112]

- **The companions of a profitable transaction:**

In the Qur’ān, there are two types of transactions:

They are the transaction of the believers and the transaction of the hypocrites.

1) The transaction of the believers is profitable, and it is the religion that affirms happiness in this world and the hereafter. Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تَجَارَعْتُمْ يُغْنِيَكُمُ مِنَ عَذَابِ ٱلْءَلِيمِ ۖ تَوَدُّونَ ٱللَّهَ وَرَسُولَهُ ۚ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۖ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ ۗ يُدْخِلُكُمْ جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا ٱلْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۗ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ۖ وَأُخْرَىٰ يُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ۖ ﴾

“O you who believe, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins, and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.”

[Sūrah al-Şaff (61):10-13]

2) The transaction of the hypocrites is unprofitable, and it is the disbelief that causes misery in this world and the hereafter. Allah says:

﴿ وَإِذَا لَقُوا ٱلَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْاٰ إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ۗ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۗ ۝ أُو۟لَٰئِكَ ٱلَّذِينَ اشْتَرُوا الضَّلَالََةَ بِٱلْهُدَىٰ فَمَا رَٰحَتِ تَجَارَعَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ۖ ﴾

“And when they meet those who believe, they say, ‘We believe;’ but when they are alone with their evil ones, they say, ‘Indeed, we are with you; we were only mockers.’ But Allah mocks them and prolongs them in their transgression, while they wander blindly. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.”

[Sūrah al-Baqarah (2):14-16]

12. The Book of Knowledge

- **Knowledge** is: Absolute comprehension of something as it is, by entering the various forms of knowledge from external sources into one's heart.
- **Action** is: Bringing out the knowledge from within in the form of a statement, such as speech; or an action, such as *wudū'* and prayer; or an etiquette, such as modesty.

Knowledge of Allah, His names, attributes, actions, religion and legislation is the greatest form of knowledge. It is the best adornment that a slave can beautify himself with in this life and the hereafter. It is knowledge that is obligatory upon every Muslim to learn, and it is our topic at hand.

- **The virtues of knowledge:**

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

2 – And ‘Uthmān (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best of you is the one who learns the Qur’ān and teaches it.”¹

- **The virtues of seeking knowledge, and evidence that it comes before actions and speech:**

1 – Allah (ﷻ) says:

﴿ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرِ الذُّنُوبَ وَالْمُؤْمِنِينَ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ ۖ وَمَثَلُكُمْ ۝﴾

¹ Narrated by Bukhārī (no. 5027).

“So know, [O Muḥammad], that there is no deity except Allah, and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

2 – And Allah (ﷻ) says:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

“...and say, ‘My Lord, increase me in knowledge.’”

[Sūrah Ṭā Hā (20):114]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up [the faults and sins] of a Muslim, Allah will cover up [his faults and sins] in this world and in the hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads a path in search of knowledge, Allah makes the path to Paradise easy for him...”¹

- **The virtue of the one who invites to the path of guidance:**

1 – Allah (ﷻ) says:

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴾

“And who is better in speech than one who invites to Allah, does righteousness and says, ‘Indeed, I am of the Muslims’?”

[Sūrah Fuṣṣilat (41):33]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him [in righteousness], without their reward being diminished in any respect; and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him [in sinfulness], without their sins being diminished in any respect.”²

¹ Narrated by Muslim (no. 2699).

² Narrated by Muslim (no. 2674).

- **The obligation of conveying knowledge:**

1 – Allah (ﷻ) says:

﴿ هَذَا بَلَدٌ لِلنَّاسِ وَيُنذَرُونَ بِهِ وَيَعْلَمُونَ أَنَّمَا هُوَ إِلَهُ وَرَحْمَةٌ وَلِيذَكَّرَ أُولُو الْأَلْبَابِ ﴾

“This [Qur’ān] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

2 – And Abū Bakrah (رضي الله عنه) narrated from the Farewell Pilgrimage:

The Prophet (ﷺ) said, “It is upon those who are present to inform those who are absent, as those who are absent might comprehend [what I have said] better than those who are present.”¹

3 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Convey from me even if it is one verse of the Qur’ān; relate traditions from the Children of Israel, and there is no restriction on that; but he who deliberately forges a lie against me, let him have his abode in the Hellfire.”²

- **The punishment for the one who conceals knowledge:**

1 – Allah (ﷻ) says:

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْكِتَابِ وَاهْتَدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ

اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - they are cursed by Allah and cursed by those who curse; except for those who repent, correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.”

[Sūrah al-Baqarah (2):159-160]

¹ Agreed upon; narrated by Bukhārī (no. 68) and Muslim (no. 1679). The wording is that of Bukhārī’s.

² Narrated by Bukhārī (no. 3461).

2 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “He who is asked about knowledge [of religion] and conceals it, will be bridled with a bridle of fire on the Day of Resurrection.”¹

• **The punishment for the one who seeks knowledge for other than Allah’s Sake:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I fought for Your Cause till I was martyred.’ Allah will say, ‘You have lied. You fought so that people might call you courageous; and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.

Next, a man who had acquired and imparted knowledge and recited the Qur’ān will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I acquired knowledge and taught it, and recited the Qur’ān for Your Sake.’ Allah will say to him, ‘You have lied. You acquired knowledge so that people might call you a learned man, and you recited the Qur’ān so that they might call you a reciter, and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.

Next, a man whom Allah had made affluent and to whom Allah had given plenty of wealth will be brought forward. Allah will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him, ‘What did you do to express gratitude for it?’ The man will reply, ‘I did not neglect any of the ways You liked wealth to be spent liberally for Your Sake.’ Allah will say to him, ‘You have lied. You did it so that people might call you generous, and they have done so.’ A command will then be issued about him and he will be dragged on his face and thrown into Hell.”²

¹ Authentic according to some, good according to others; narrated by Abū Dāwūd (no. 3658) and Tirmidhī (no. 2649). The wording is that of Abū Dāwūd’s.

² Narrated by Muslim (no. 1905).

- **The punishment of lying against Allah and His Messenger:**

1 – Allah (ﷻ) says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾

“Then who is more unjust than one who invents a lie about Allah to mislead the people by something other than knowledge? Indeed, Allah does not guide the wrongdoing people.”

[Sūrah al-An‘ām (6):144]

2 – And Allah (ﷻ) says:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَلٌ وَمَهَذَا حَرَامٌ لِيَتَفَتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ

الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَّعَ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾﴾

“And do not say about what your tongues assert of untruth, ‘This is lawful and this is unlawful,’ to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. It is but a brief enjoyment, and they will have a painful punishment.”

[Sūrah al-Naḥl (16):116-117]

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever tells a lie against me intentionally, then let him surely occupy his seat in Hellfire.”¹

- **The virtue of one who learns and then teaches:**

1 – Allah (ﷻ) says:

﴿مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْحَانَ

بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَمِمَّا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾﴾

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

¹ Agreed upon; narrated by Bukhārī (no. 110) and Muslim (no. 3). The wording is that of Muslim’s.

2 – And Abū Mūsā (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The similitude of guidance and knowledge with which Allah has sent me, is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank, gave others to drink and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage.

Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account [meaning he does not benefit from what the Prophet (ﷺ) was sent with], nor accepts Allah’s Guidance with which I was sent with.”¹

3 – And ‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Envy is permitted only in two cases: a man whom Allah gives wealth which he disposes of rightfully, and a man to whom Allah gives knowledge which he applies and teaches.”²

- **The disappearance of knowledge and how it will be taken away:**

1 – Anas (رضي الله عنه) narrated:

Shall I narrate to you a *ḥadīth* which I heard from the Messenger of Allah (ﷺ) which no one would narrate to you after me who would have personally heard it from him [as I have the good fortune to do so]? “It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail on [earth], adultery would become common, wine would be drunk, the number of men would fall short and the women would survive, [and thus such a disparity would arise in the number of men and women] that there would be one man to look after fifty women.”³

2 – And ‘Abdullāh bin ‘Amr bin al-‘Āṣ (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Allah does not take away knowledge by taking it away from [the hearts of] the people, but takes it away by the death of the religious scholars, till when none of them remains, people will take as their leaders ignorant people who when

¹ Agreed upon; narrated by Bukhārī (no. 79) and Muslim (no. 2282). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 73) and Muslim (no. 816). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 81) and Muslim (no. 2681). The wording is that of Muslim’s.

consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”¹

- **The virtue of comprehending the religion:**

1 – Allah (ﷻ) says:

﴿أَمَّنْ هُوَ قَنِيتٌ ءَأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾﴾

“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ Only they will remember who are people of understanding.”

[Sūrah al-Zumar (39):9]

2 – And Mu‘āwiyah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When Allah desires good for a person, He gives him [correct] comprehension of the religion; and Allah is the Giver and I am al-Qāsim (the Distributor), and this Ummah will remain victorious over their opponents till Allah’s command comes and they will still be victorious.”²

3 – And ‘Uthmān (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “The best of you is the one who learns the Qur’ān and teaches it.”³

- **The virtue of gatherings of Allah’s remembrance:**

In this world, there are two gardens from the gardens of Paradise: one is constant which is located in the Prophet (ﷺ)’s Mosque, and the other is constantly changing in regards to time, place and individuals.

¹ Agreed upon; narrated by Bukhārī (no. 100) and Muslim (no. 2673). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 3116) and Muslim (no. 1037). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 5027).

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “That which exists between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is upon my *hawḍ* (pond).”¹

2 – And Abū Hurayrah (رضي الله عنه) and Abū Saʿīd al-Khuḍrī (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “When a group of people assemble for the remembrance of Allah, the angels surround them, mercy envelops them, tranquillity descends upon them and Allah makes a mention of them before those who are near Him.”²

3 – And Anas bin Mālīk (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you pass by the gardens of Paradise, eat of its fruits.” They said, “And what are the gardens of Paradise?” He said, “The circles of remembrance [of Allah].”³

¹ Agreed upon; narrated by Bukhārī (no. 1196) and Muslim (no. 1391).

² Narrated by Muslim (no. 2700).

³ Good; narrated by Aḥmad (no. 12551) and Tirmidhī (no. 3510).

The *Ādāb* of Seeking Knowledge

- Seeking knowledge and teaching it is one of the greatest acts of worship, and acts of worship have two conditions in order for them to be accepted, which are:

Sincerely performing acts for Allah (ﷻ), and following the way of the Messenger of Allah (ﷺ):

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“So whoever hopes for the meeting with his Lord - let him do righteous work and not associate anyone in the worship of his Lord.”

[Sūrah al-Kahf (18):110]

- The categories of knowledge:

Knowledge is of three categories:

- 1) Knowledge of Allah, His names, His attributes and His actions.
- 2) Knowledge of the commandments of Allah.
- 3) Knowledge of the Days of Allah in which He granted victory to His messengers and allies, and deserted His enemies.

All of the above has been clarified by Allah in His Glorious Book. Moreover, when the slave acquires this knowledge, he worships His Lord upon insight, with complete love, veneration and humility for Allah. The slave acquires this knowledge by observing the universal signs and looking into the Qur’ānic verses.

1 – Allah (ﷻ) says:

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾

“Say, ‘Observe what is in the heavens and earth.’ But of no avail will be signs or warners to a people who do not believe.”

[Sūrah Yūnus (10):101]

2 – And Allah (ﷻ) says:

﴿ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴾

“Then do they not reflect upon the Qur’ān, or are there locks upon their hearts?”

[Sūrah Muḥammad (47):24]

- **The ruling of seeking knowledge:**

Religious scholars are the inheritors of the prophets. Furthermore, knowledge has various categories: the most lofty and noble of them is what the prophets and messengers came with – may Allah’s peace and blessings be upon them all – which encompassed knowledge of Allah, His names, attributes, actions, religion and legislation.

Seeking this form of knowledge is an obligation upon every male and female Muslim so that they know who their Lord is, worship Him with insight and teach others the same.

1 – Allah (ﷻ) says:

﴿ فَاعْلَمُوا أَنَّمَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذَنبِكُمْ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَثَوِّدِكُمْ ﴾

“So know, [O Muḥammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.”

[Sūrah Muḥammad (47):19]

2 – And Allah (ﷻ) says:

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يُوْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّيْحِنَ بِمَا

كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾

“It is not for a human [prophet] that Allah should give him the Scripture, authority and prophethood, and then he would say to the people, ‘Be slaves to me rather than Allah,’ but [instead, he would say], ‘Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.’”

[Sūrah Āli ‘Imrān (3):79]

3 – And Allah (ﷻ) says:

﴿ هٰذَا بَلٰغٌ لِلنَّاسِ وَلِيُنذَرُوْا بِهٖ وَيَعْلَمُوْا اَنَّهٗا هُوَ اِلٰهٌ وَّاحِدٌ وَلِيَذَّكَّرُوْا اَنْ لَّا يَكُوْبُوْا ﴾

“This [Qur’ān] is notification for the people that they may be warned thereby, that they may know that He is but one God and that those of understanding will be reminded.”

[Sūrah Ibrāhīm (14):52]

- **Dedicating time to knowledge and teaching:**

‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs, and said, “O Muḥammad! Inform me about Islam.”

The Messenger of Allah (ﷺ) said, “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muḥammad is His Messenger, that you should perform prayer, pay *zakāh*, fast during Ramaḍān and perform Ḥajj to the House (the Ka‘bah in Makkah), if you can find a way to it.” The man said, “You have spoken truly.” We were astonished at his questioning him and telling him that he was right, but he went on to say, “Inform me about *īmān*.”

He (ﷺ) answered, “It is that you believe in Allah, His angels, His books, His messengers, the Last Day, and both the good and the bad of *qadar*.” He said, “You have spoken truly.” Then he said, “Inform me about *ih̄sān*.”

He (ﷺ) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him, yet He sees you.” He said, “Inform me about the Hour.”

He (ﷺ) said, “The one questioned knows no more than the questioner.” So he said, “Well, inform me about the signs thereof [i.e. of its coming].” He (ﷺ) said, “They are that the slave-girl will give birth to her master, and that you will see the barefooted, naked, destitute, herdsmen of sheep [competing with each other] in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (ﷺ) said, “O ‘Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibrīl. He came to teach you your religion.”¹

- **Knowledge has its *ādāb* (etiquettes):**

There are *ādāb* that pertain to a teacher, and there are *ādāb* that a student must abide by as well. The following refers to some of these important *ādāb*.

¹ Narrated by Muslim (no. 8).

1 – The *Ādāb* of the Teacher

- Sincerity in actions and speech:

Allah (ﷻ) says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ

بِعِبَادَةِ رَبِّهِ ۗ أَحَدًا ۝ ﴿١١٠﴾

“Say, ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.’”

[Sūrah al-Kahf (18):110]

- Humbleness and exhibiting mercy:

Allah (ﷻ) says:

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝ ﴿٢١٥﴾﴾

“And lower your wing to those who follow you of the believers.”

[Sūrah al-Shu‘arā’ (26):215]

- Adorning oneself with good manners:

1 – Allah (ﷻ) says to His Prophet (ﷺ):

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ ﴿٦٨﴾﴾

“And indeed, you are of a great moral character.”

[Sūrah al-Qalam (68):4]

2 – And Allah (ﷻ) says to His Prophet (ﷺ):

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝ ﴿٢٠٠﴾ وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝ ﴿٢٠١﴾﴾

﴿٢٠٠﴾

“Show forgiveness, enjoin what is good and turn away from the foolish. And if an evil suggestion comes to you from Shayṭān, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

[Sūrah al-A‘rāf (7):199-200]

- **To consider people’s needs when teaching them so that they do not become weary and turn away:**

‘Abdullāh bin Mas‘ūd (رضي الله عنه) narrated:

The Prophet (ﷺ) used to take care of us in preaching by selecting a suitable time, so that we might not get bored. [He abstained from pestering us with sermons and knowledge all the time].”¹

- **To make sure one’s voice is audible, and to repeat often so that people understand:**

1 – ‘Abdullāh bin ‘Amr (رضي الله عنه) narrated:

Once the Prophet (ﷺ) remained behind us in a journey. He joined us while we were performing *wuḍū’* for the prayer which was over-due. We were just passing wet hands over our feet [and not washing them properly], so the Prophet (ﷺ) addressed us in a loud voice and said twice or thrice, “Save your heels from the Hellfire.”²

2 – And Anas (رضي الله عنه) narrated:

Whenever the Prophet (ﷺ) said something, he would repeat his words thrice so that the meanings would be understood fully; and whenever he came upon a group of people, he would greet them, and he would repeat the salutation thrice.”³

- **To show some anger while teaching or giving an admonition if one sees or hears what is disliked:**

Abū Mas‘ūd al-Anṣārī (رضي الله عنه) narrated:

Once a man said, “O Messenger of Allah, I may not attend the [compulsory congregational] prayer because so-and-so prolongs the prayer when he leads us for it.” The narrator added, “I never saw the Prophet (ﷺ) more furious in giving advice than he was on that day.” The Prophet (ﷺ) said, “O people! Some of you make others dislike good deeds. So whoever leads the people in prayer should shorten it, because among them there are the sick, the weak and the needy [having some jobs to do].”⁴

¹ Agreed upon; narrated by Bukhārī (no. 68) and Muslim (no. 2821). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 60) and Muslim (no. 241). The wording is that of Bukhārī’s.

³ Narrated by Bukhārī (no. 95).

⁴ Agreed upon; narrated by Bukhārī (no. 90) and Muslim (no. 466). The wording is that of Bukhārī’s.

- **To sometimes answer a questioner with more than what he asks for:**

Ibn ‘Umar (رضي الله عنهما) narrated:

A person asked the Messenger of Allah (ﷺ) what a *muḥrim* (one in a state of *iḥrām*) should put on as dress. Thereupon the Messenger of Allah (ﷺ) said, “Do not put on a shirt, or a turban, or trousers, or a cap, or leather socks, except one who does not find shoes; he may put on the leather socks, but he should trim them below the ankles. And do not wear clothes to which saffron or *wars* (two types of perfumes) is applied.”¹

- **To ask the students questions to test their acquired knowledge:**

Ibn ‘Umar (رضي الله عنهما) narrated:

The Messenger of Allah (ﷺ) said, “Amongst the trees there is a tree whose leaves do not fall and is similar to a Muslim. Tell me the name of that tree.” Everybody started thinking about the trees of the desert areas, and I thought of the date-palm tree. The others then asked, “Please inform us what that tree is, O Messenger of Allah.” He replied, “It is the date-palm tree.”²

- **To not mention unclear matters to the general public, and to single out specific people with knowledge instead of others as they may not understand properly:**

1 – Anas bin Mālik (رضي الله عنه) narrated:

The Prophet of Allah (ﷺ) addressed Mu‘ādh bin Jabal as he was riding behind him, to which he replied, “At your service and pleasure, Messenger of Allah.” He again called out, “O Mu‘ādh,” to which he again replied, “At your service and pleasure.” He addressed him again, “O Mu‘ādh,” to which he replied, “At your service and pleasure, Messenger of Allah.” Upon this, he said, “If anyone testifies [sincerely from his heart] that there is no god worthy of worship but Allah, and that Muḥammad is His slave and His messenger, Allah forbids him from Hell.” Mu‘ādh said, “O Messenger of Allah, should I not then inform people of it, so that they may have glad tidings?” He replied, “Then they would trust in it alone.” Mu‘ādh only told about it at the time of his death, to avoid sinning.”³

¹ Agreed upon; narrated by Bukhārī (no. 1542) and Muslim (no. 1177). The wording is that of Muslim’s.

² Agreed upon; narrated by Bukhārī (no. 61) and Muslim (no. 2811). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 128) and Muslim (no. 32). The wording is that of Muslim’s.

2 – And Abū Hurayrah (رضي الله عنه) narrated:

I have memorized two kinds of knowledge from the Messenger of Allah (ﷺ). I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut [i.e. I would be killed].”¹

- **To abandon changing something atrocious if it is feared that something more severe will occur as a result of it:**

‘Ā’ishah (رضي الله عنها) narrated:

The Prophet (ﷺ) said to her, ‘O ‘Ā’ishah! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Ka‘bah demolished, included in it the portion which had been left, made it at level with the ground and made two doors for it, one towards the east and the other towards the west; and then by doing this it would have been built on the foundations laid by Ibrāhīm.”²

- **To specify different times for teaching men and women:**

Abū Sa‘īd al-Khudrī (رضي الله عنه) narrated:

Some women requested the Prophet (ﷺ) to fix a day for them, as the men were taking all his time. On that, he promised them one day for religious lessons and commandments. Once, during such a lesson, the Prophet (ﷺ) said, “A woman whose three children die will be shielded by them from the Hellfire.” Upon hearing that, a woman asked, “If only two die?” He replied, “Even two [will shield her from the Hellfire].”³

- **To give admonition to the people and teach them in every situation:**

1 – Umm Salamah (رضي الله عنها) narrated:

One night, the Prophet (ﷺ) got up and said, “Glory be to Allah! How many afflictions Allah has revealed tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping women of these dwellings up [for prayers]. Perhaps a well dressed person in this world may be naked in the hereafter.”⁴

¹ Narrated by Bukhārī (no. 120).

² Agreed upon; narrated by Bukhārī (no. 1586) and Muslim (no. 1333). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 101) and Muslim (no. 2633). The wording is that of Bukhārī’s.

⁴ Narrated by Bukhārī (no. 115).

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

Once, towards the end of his life, the Messenger of Allah (ﷺ) concluded the ‘Ishā’ Prayer and said, “After one hundred years from tonight, none of the people on the surface of the earth right now will be alive.”¹

3 – And Mu‘ādh bin Jabal (رضي الله عنه) narrated:

I was riding behind the Messenger of Allah (ﷺ) on a donkey known as ‘Ufayr. The Messenger of Allah (ﷺ) said, “O Mu‘ādh, do you know what right Allah has over His slaves and what right His slaves have over Him?” I replied, “Allah and His Messenger know best.” Upon this, he remarked, “The right of Allah over His slaves is that they should worship Allah and should not associate anything with Him, and the right His slaves have over Allah (ﷻ) is that He does not punish him who associates nothing with Him.” I said to the Messenger of Allah (ﷺ), “Should I then give the tidings to the people?” He said, “Do not tell them this good news, for they would trust in it alone.”²

• **What one should say, of supplications and remembrances of Allah, at the end of a gathering:**

1 – Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “Whoever sits in a gathering and indulges in useless talk, and before getting up supplicates, “O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance,” he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.”³

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

Rarely would the Messenger of Allah (ﷺ) stand from a sitting until he supplicated with these words for his Companions, “O Allah, apportion for us fear of You that shall come between us and disobedience of You; of obedience to You which shall cause us to obtain Your Paradise; of certainty which shall make the afflictions of the world easy for us; enjoyment of our hearing, our seeing and our strength, as long as You keep us alive; and make it the inheritor of us. And let our vengeance be upon those who have wronged us; aid us against those who show enmity towards us; do not make our affliction in our religion; do not make

¹ Agreed upon; narrated by Bukhārī (no. 116) and Muslim (no. 2537). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 2856) and Muslim (no. 30). The wording is that of Muslim’s.

³ Authentic; narrated by Aḥmad (no. 10,420) and Tirmidhī (no. 3433). The wording is that of Tirmidhī’s.

this world our greatest concern, nor the limit of our knowledge; and do not give power over us to those who will not have mercy on us.”¹

¹ Good; narrated by Tirmidhī (no. 3502). See Ṣaḥīḥ al-Jāmi‘ (no. 1268).

2 – The *Ādāb* of the Student of Knowledge

- **Sincerity in seeking knowledge:**

Allah (ﷻ) says;

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾

“And they were not commanded except to worship Allah, and worship none but Him alone, and to establish prayer and to give *zakāh*. And that is the right religion.”

[Sūrah al-Bayyinah (98):5]

- **Sitting in a good manner when seeking knowledge:**

1 – ‘Umar bin al-Khaṭṭāb (رضي الله عنه) narrated:

While we were one day sitting with the Messenger of Allah (ﷺ), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) so that he rested his knees upon his knees and placed his two hands upon his thighs...¹

2 – And Anas bin Mālīk (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) came out one day [before the people], and ‘Abdullāh bin Ḥudhāfah stood up and asked, “Who is my father?” The Prophet (ﷺ) replied, “Your father is Ḥudhāfah.” The Prophet (ﷺ) told them repeatedly to ask him anything they liked. ‘Umar knelt down before the Prophet (ﷺ) and said thrice, “We accept Allah as our Lord, Islam as our religion and Muḥammad (ﷺ) as our Prophet.” After that the Prophet (ﷺ) became silent.²

- **Giving importance to attending gatherings of knowledge in the mosque, and where to sit if one enters and the people have already gathered:**

Abū Wāqid al-Laythī (رضي الله عنه) narrated:

While the Messenger of Allah (ﷺ) was sitting in the mosque with some people, three men came. Two of them came in front of the Messenger of Allah (ﷺ) and the third one went away. The two persons kept on standing before the Messenger of Allah (ﷺ) for a while until then one of them found a place in the circle and sat there, while the other sat behind the gathering and the third one went away. When the Messenger of Allah (ﷺ) finished his

¹ Agreed upon; narrated by Bukhārī (no. 50) and Muslim (no. 8). The wording is that of Muslim’s.

² Narrated by Bukhārī (no. 93).

preaching, he said, “Shall I tell you about these three people? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him; the second felt shy from Allah, so Allah sheltered Him in His mercy [and did not punish him]; while the third turned his face from Allah and went away, so Allah turned His face from him likewise.”¹

- **To sit in a circular fashion for the gatherings of knowledge and remembrance of Allah:**

Anas bin Mālik (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “When you pass by the gardens of Paradise, eat of its fruits.” They said, “And what are the gardens of Paradise?” He said, “The circles of remembrance [of Allah].”²

- **To respect the scholars and elders:**

1 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٤٩﴾﴾

“O you who believe, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.”

[Sūrah al-Ḥujurāt (49):2]

2 – Allah (ﷻ) says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا فَإِنَّ اللَّهَ يَرْفَعُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ؕ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٨﴾﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who believe among you and those given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

¹ Agreed upon; narrated by Bukhārī (no. 66) and Muslim (no. 2176). The wording is that of Bukhārī’s.

² Good; narrated by Aḥmad (no. 12,551) and Tirmidhī (no. 3510).

3 – And Anas bin Mālik (رضي الله عنه) narrated:

An elderly man came to talk to the Prophet (ﷺ), and the people were hesitant to make room for him. So the Prophet (ﷺ) said, “He is not one of us who does not have mercy on our young and does not respect our elders.”¹

- **To listen attentively to the scholars:**

Jarīr (رضي الله عنه) narrated:

The Prophet (ﷺ) said to me during the Farewell Pilgrimage, “Let the people keep quiet and listen.” Then he said [addressing the people], “Do not revert to disbelief after me by striking the necks of one another [killing each other].”²

- **If one hears something that he does not understand, let him review it with a scholar until he understands completely:**

Ibn Abī Mulaykah narrated:

Whenever ‘Ā’ishah heard anything which she did not understand, she used to ask again till she understood it completely. ‘Ā’ishah said, “The Messenger of Allah (ﷺ) said, ‘None will be called to account on the Day of Resurrection, but will be ruined.’ I said, ‘O Messenger of Allah! Hasn’t Allah said:

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِرِشْوَةٍ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴾

“Then, as for he who is given his record in his right hand, he will be judged with an easy account.”

[Sūrah al-Inshiqāq (84):7-8]”

The Messenger of Allah said (ﷺ), ‘That (verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished.’”³

¹ Authentic; narrated by Tirmidhī (no. 1919) and Bukhārī in *al-Adab al-Mufrad* (no. 363). The wording is that of Tirmidhī’s.

² Agreed upon; narrated by Bukhārī (no. 121) and Muslim (no. 65). The wording is that of Bukhārī’s.

³ Agreed upon; narrated by Bukhārī (no. 103) and Muslim (no. 2876). The wording is that of Bukhārī’s.

- **To review memorized material daily, of the Qur’ān and other disciplines:**

Abū Mūsā (رضي الله عنه) narrated:

The Prophet (ﷺ) said, “Keep on reciting the Qur’ān, for, by Him in Whose Hand my life is, the Qur’ān runs away (is forgotten) faster than camels that are released from their tied ropes.”¹

- **To have an attentive and focused heart, and to listen carefully:**

Allah (ﷻ) says:

﴿إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۗ﴾

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].”

[Sūrah Qāf (50):37]

- **Traveling to seek knowledge, bearing the hardship in doing so, increasing in it and being humble at all times:**

Ibn ‘Abbās (رضي الله عنه) narrated:

I heard the Messenger of Allah (ﷺ) say, “While Mūsā was sitting in the company of some Israelites, a man came and asked, ‘Do you know anyone who is more learned than you?’ Mūsā replied, ‘No.’ So Allah sent Divine Inspiration to Mūsā, ‘Yes, Our slave, Khaḍir [is more learned than you].’ Mūsā asked how to meet him [i.e. Khaḍir]. So the fish was made as a sign for him, and he was told that when the fish was lost, he should return and there he would meet him. So Mūsā went on looking for the sign of the fish in the sea. The servant of Mūsā said to him, ‘Do you know that when we were sitting by the side of the rock, I forgot the fish? It was only Shayṭān who made me forget to tell you about it.’ Mūsā said, ‘That was what we were seeking after,’ and both of them returned, following their footmarks and found Khaḍir; and what happened to them afterwards is mentioned in Allah’s Book [i.e. in Sūrah al-Kahf].”²

¹ Agreed upon; narrated by Bukhārī (no. 5033) and Muslim (no. 791). The wording is that of Bukhārī’s.

² Agreed upon; narrated by Bukhārī (no. 74) and Muslim (no. 2380). The wording is that of Bukhārī’s.

- **Being keen in attaining knowledge:**

1 – Allah (ﷻ) says:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنِّي مِمَّا عُلِّمْتَ رُشْدًا ﴾

“Mūsa said to him [Khaḍir], ‘May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?’”

[Sūrah al-Kahf (18):66]

2 – And Abū Hurayrah (رضي الله عنه) narrated:

I said, “O Messenger of Allah, who will be the most fortunate person who will gain your intercession on the Day of Resurrection?” The Messenger of Allah (ﷺ) said, “O Abū Hurayrah! I have thought that none would ask me about it before you, as I know your keenness for the [learning of] *ḥadīth*. The most fortunate person who will have my intercession on the Day of Resurrection will be the one who says sincerely from the bottom of his heart, ‘None has the right to be worshipped but Allah.’”¹

- **Writing down the learned knowledge:**

1 – Abū Juḥayfah said:

I asked ‘Alī, “Do you have the knowledge of any Divine Inspiration besides what is in Allah’s Book?” ‘Alī replied, “No, by Him Who splits the grain of corn and creates the soul. I don’t think we have such knowledge, but we have the ability of understanding, which Allah may endow a person with so that he may understand the Qur’ān, and we have what is written in this paper as well.” I asked, “What is written on this paper?” He replied, “[The regulations of] blood-money, the freeing of captives and the judgment that no Muslim should be killed for killing a disbeliever.”²

2 – And Abū Hurayrah (رضي الله عنه) narrated:

There is none among the companions of the Prophet (ﷺ) who has narrated more *ḥadīth* than me, except ‘Abdullāh bin ‘Amr who used to write them while I did not.”³

¹ Narrated by Bukhārī (no. 99).

² Narrated by Bukhārī (no. 111).

³ Narrated by Bukhārī (no. 113).

- **If one is shy to ask a question, then he should order another to ask on his behalf:**

‘Alī (ﷺ) narrated:

I was one whose prostatic fluid flowed readily, and I was ashamed to ask the Prophet (ﷺ) about it because of my relation to his daughter. I, therefore, asked Miqdād bin al-Aswad, and he inquired from him (the Prophet). The Prophet (ﷺ) said, “He should wash his male organ and perform ablution.”¹

- **To take advantage of a scholar’s presence by asking him questions:**

Ibn ‘Abbās (رضي الله عنه) narrated:

A woman lifted up her young child and said, “O Messenger of Allah, would this child be credited with having performed Ḥajj?” Thereupon he said, “Yes, and there would be a reward for you as well.”²

- **Drawing close to the Imām when he gives an admonition:**

Samurah bin Jundub (رضي الله عنه) narrated:

The Prophet of Allah (ﷺ) said, “Attend the [Friday] sermon and sit near the Imām, for a man keeps himself away until he will be left behind at the time of entering Paradise, even though he may enter it.”³

- **Adhering to the *ādāb* of a legislated gathering, such as:**

1 – Allah (ﷻ) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ؕ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾ ﴾

“O you who believe, when you are told, ‘Space yourselves’ in assemblies, then make space; Allah will make space for you. And when you are told, ‘Arise,’ then arise; Allah will raise those who believe among you and those given knowledge, by degrees. And Allah is Acquainted with what you do.”

[Sūrah al-Mujādilah (58):11]

¹ Agreed upon; narrated by Bukhārī (no. 269) and Muslim (no. 303). The wording is that of Muslim’s.

² Narrated by Muslim (no. 1336).

³ Good; narrated by Abū Dāwūd (no. 1108).

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

The Prophet (ﷺ) said, “A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out.”¹

3 – And Abū Hurayrah (رضي الله عنه) narrated:

The Messenger of Allah (ﷺ) said, “If someone leaves his seat [for one reason or another] and returns to it, he is more entitled to it [than anyone else].”²

4 – And Jābir bin Samurah (رضي الله عنه) narrated:

When we came to the Prophet (ﷺ), each one would sit down where there was room.³

- **Consulting with scholars about religious and worldly affairs:**

1 – ‘Abdullāh bin ‘Amr (رضي الله عنهما) narrated:

A man came to the Prophet (ﷺ) asking his permission to take part in Jihād. The Prophet (ﷺ) asked him, “Are your parents alive?” He replied in the affirmative. The Prophet (ﷺ) said to him, “Then exert yourself in their service.”⁴

2 – And Ibn ‘Umar (رضي الله عنهما) narrated:

‘Umar acquired some land in Khaybar. So he went to the Prophet (ﷺ) to consult him about it saying, “I got some land in Khaybar better than which I have never had, what do you suggest that I do with it?” The Prophet (ﷺ) said, “If you like, you can give the land as endowment and give its fruits in charity.” So ‘Umar gave it in charity as an endowment, on the condition that it would not be sold, nor given to anybody as a present, nor be inherited; but its yield would be given in charity to the poor people, to the kith and kin, for freeing slaves, for Allah’s Sake, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future.”⁵

¹ Agreed upon; narrated by Bukhārī (no. 6270) and Muslim (no. 2177). The wording is that of Muslim’s.

² Narrated by Muslim (no. 2179).

³ Authentic; narrated by Abū Dāwūd (no. 4825) and Tirmidhī (no. 2725).

⁴ Agreed upon; narrated by Bukhārī (no. 3004) and Muslim (no. 2549). The wording is that of Bukhārī’s.

⁵ Agreed upon; narrated by Bukhārī (no. 2772) and Muslim (no. 1632). The wording is that of Bukhārī’s.