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The Signposts of the Propagated Sunnah

for the Creed of the Saved and Aided Group

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(d.1377Hijrah. May Allaah Have Mercy on Him)

200 Questions & Answers
on the Creed of the Saved Sect

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TRANSLATIONS



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾ ١ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ٢ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿الأنعام ١-٣﴾.

“All praise be to Allah, Who created the heavens and the earth and made the darkness and the light. Yet those who disbelieve hold others as equal with their Lord. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allah (to be worshipped alone) in the heavens and on the earth. He knows what you conceal and what you reveal, and He knows what you earn.” [al-An‘ām 6:1-3]

وأشهد ألا إله إلا الله وحده لا شريك له، أحد صمد، ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ ٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿[الإخلاص ٣-٤]؛

I bear witness that there is no deity worthy of worship except Allah alone with no partner; the One, the Self-Sufficient Master, Whom all creatures need. “He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” [al-Ikhlāṣ 112:3-4]

﴿يَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ﴾ ١١٦ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿[البقرة ١١٦-١١٧]،

“Nay, but Allah is the only one worthy of worship. All that is in the heavens and the earth belongs to Him. All are obedient to Him. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: ‘Be!’ — and it is.” [al-Baqarah 2:116-117]

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾ [القصص: ٦٨]،

“And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allah, and exalted above all that they associate (as partners with Him).” [al-Qaṣaṣ 28:68]

﴿لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ﴾ [الأنبياء: ٢٣].

“He cannot be questioned as to what He does, while they will be questioned.” [al-Anbiyā’ 21:23]

وأشهدُ أنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، ﷺ وَعَلَى آلِهِ وَصَحْبِهِ
الَّذِينَ قَضَوْا بِالْحَقِّ وَبِهِ كَانُوا يَعْدِلُونَ، وَعَلَى التَّابِعِينَ لَهُمْ بِإِحْسَانٍ الَّذِينَ لَا يَنْحَرِفُونَ عَنِ السُّنَّةِ وَلَا يَغْدِلُونَ؛ بَلْ إِنَّمَا يُقْتَفُونَ وَبِهَا يَتِمَسَّكُونَ،
وَعَلَيْهَا يُؤَالُونَ وَيُعَادُونَ، وَعِنْدَهَا يَقِفُونَ، وَعنها يَذُبُّونَ وَيُنَاضِلُونَ، وَعَلَى جَمِيعٍ مِّنْ سَلَكِ سَبِيلَهُمْ وَقَفَا أَثَرَهُمْ إِلَى يَوْمٍ يُبْعَثُونَ. أَمَّا بَعْدُ:

And I bear witness that our master and Prophet Muḥammad is His slave and messenger, whom He sent with guidance and the religion of truth to make it prevail over all religion, even though the polytheists hate it. May Allah's peace and blessings be upon him, his family, his Companions — those who judged with justice and acted justly — and upon those who follow them with excellence, who do not deviate from the Sunnah nor turn away from it, rather they emulate it, adhere to it, support and oppose for its sake, stop at its limits, and defend and struggle for it, and upon all who follow their path and trace their footsteps until the Day they are resurrected. To proceed:

فهذا مختصرٌ جليلٌ نافع، عظيمُ الفائدة جَمُّ المنافع، يَشْتَمِلُ عَلَى قَوَاعِدِ الدِّينِ، وَيَتَضَمَّنُ أَصُولَ التَّوْحِيدِ الَّذِي دَعَتْ إِلَيْهِ الرُّسُلُ وَأَنْزَلَتْ بِهِ
الْكِتَابَ وَلَا نَجَاةَ لِمَنْ بَغِيْرَهُ يَدِينُ، وَيَدُلُّ وَيُرْشِدُ إِلَى سُلُوكِ الْمَحَجَّةِ الْبَيْضَاءِ وَمَنْهَجِ الْحَقِّ الْمُسْتَبِينِ.

This is a concise, noble, and beneficial summary — immensely useful — that contains the principles of the religion and includes the fundamentals of tawḥīd to which the messengers called, and through which the scriptures were revealed. There is no salvation for anyone who adheres to a religion other than it. It guides and directs to the clear white path and the evident way of truth.

شَرَحْتُ فِيهِ أُمُورَ الْإِيمَانِ وَخَصَالَهُ، وَمَا يُزِيلُ جَمِيعَهُ أَوْ يُبَاقِي كَمَالَهُ، وَذَكَرْتُ فِيهِ كُلَّ مَسْأَلَةٍ مَّصْحُوبَةٍ بِدَلِيلِهَا؛ لِيَبْضُحَ أَمْرُهَا وَتَتَجَلَّى حَقِيقَتُهَا
وَيَبِينَ سَبِيلُهَا، وَاقْتَصَرْتُ فِيهِ عَلَى مَذْهَبِ أَهْلِ السُّنَّةِ وَالْإِتِّبَاعِ، وَأَهْمَلْتُ أَقْوَالَ أَهْلِ الْأَهْوَاءِ وَالْإِبْتِدَاعِ، إِذْ هِيَ لَا تُذَكِّرُ إِلَّا لِلرَّدِّ عَلَيْهَا، وَإِرْسَالِ
سِهَامِ السُّنَّةِ إِلَيْهَا،

I have explained in it matters of faith and its characteristics, and what negates all of it or diminishes its completeness. I have mentioned each issue along with its evidence so its matter may become clear, its reality revealed, and its path manifest. I limited it to the methodology of Ahl al-Sunnah wal-Ittibā' (people of the Sunnah and adherence), and I omitted the statements of the people of desires and innovation, as they are not mentioned except to refute them and shoot the arrows of Sunnah at them.

وقد تصدَّى لكشف غوارها الأئمة الأجلَّة، وصنّفوا في ردّها وإبعادها المصنّفات المستقلّة، مع أنّ الضّدَّ يُعرَفُ بضدّه، ويُخرَجُ بتعريفٍ ضابطه وحده، فإذا طلعت الشمس لم يُفتقرِ النهارُ إلى استدلالٍ، وإذا استبان الحقُّ واتّضح فما بعده إلّا الضلالُ.

The noble imams have already taken on the task of exposing their flaws, and authored independent works in refutation and distancing them. For indeed, opposites are recognized by their opposites and defined by identifying their criteria and limits. When the sun rises, there is no need to argue for daylight, and once the truth becomes evident and clear, nothing remains thereafter but misguidance.

وربّيته على طريقة السؤال ليستيقظ الطالبُ وينتبه، ثمّ أردفه بالجواب الذي يتّضح الأمرُ به ولا يشتبه، وسمّيته: ((أعلام السنّة المنشورة، لاعتقاد الطائفة الناجية المنصورة)).

I arranged it in a question-and-answer format so that the student may awaken and pay attention, and then followed it with an answer that makes the matter clear and removes ambiguity. I named it: **“The Signposts of the Propagated Sunnah for the Creed of the Saved and Victorious Group.”**

والله أسأل أن يجعله ابتغاء وجهه الأعلى، وأن ينفعنا بما علّمنا وعلّمنا ما ينفعنا نعمةً منه وفضلاً، إنّه على كلّ شيءٍ قديرٌ، وبعباده لطيفٌ خبيرٌ، وإليه المرجعُ والمصيرُ، وهو مولانا فنعم المولى ونعم النصيرُ.

I ask Allah to make it sincerely for His Noble Face, and to benefit us with what we have learned, and teach us what will benefit us — a grace and bounty from Him. Indeed, He is capable of all things, and He is Kind and All-Aware with His servants. To Him is the return and destination. He is our Protector — how excellent a Protector and how excellent a Supporter.

Q1: “What is the first obligation upon the servants?”

ج: أوَّل ما يجب على العباد: معرفَةُ الأمر الذي خلقهم الله اله، وأخذَ عليهم الميثاقَ به، وأرسل به رسله إليهم، وأنزل به كتابه عليهم، ولأجله خلقت الدنيا والآخرة، والجنة والنار، وبه حُفَّت لحاقَةُ، ووقعت الواقعة، وفي شأنه تُنصب الموازين، وتُتطايَرُ الصُّحفُ، وفيه تكون السَّقاوَةُ والسَّعَادَةُ، وعلى حَسَبِهِ تُقسَمُ الأنوارُ: ﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ [النور: ٤٠].

A1: The first obligation upon the servants is to know the matter for which Allah created them, took a covenant from them for, sent His Messengers to them with it, and revealed His Books to them about it. For its sake, the world and the Hereafter, Paradise and Hell were created. Through it, the Inevitable Day (Al-Haqqah) will be established, and the Event (Al-Waqi'ah) will occur. In regard to it, the scales will be set up, and the records will be scattered. Based on it, wretchedness and happiness will be determined, and according to it, the lights will be distributed. **“And he for whom Allah has not appointed light, for him there is no light.”** [An-Nur: 40]

س: ما هو ذلك الأمر الذي خلق الله الخلق لأجله؟

Q2: What is that matter for which Allah created the creation?

ج: قال الله تعالى: ﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِيبِينَ (٣٨) مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ [الدخان: ٣٨ - ٣٩]

A2: Allah the Most High said: **“And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth, but most of them know not.”** [Ad-Dukhan: 38-39]

وقال تعالى: ﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾ [ص: ٢٧]

And the Most High said: **“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve.”** [Sad: 27]

وقال تعالى: ﴿وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [الجاثية: ٢٢]

And the Most High said: **“And Allah created the heavens and the earth with truth, and so that each person may be recompensed for what he has earned, and they will not be wronged.”** [Al-Jathiyah: 22]

وقال تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦] الآيات.

And the Most High said: **“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).”** [Adh-Dhariyat: 56]

Q3: What is the meaning of “the servant” (al-‘abd)?

ج: العبد إن أُريد به المعبد أي المذلّل المسخر، فهو بهذا المعنى شامل لجميع المخلوقات من العوالم العلوية والسفلية: من عاقل وغيره، ورطب ويابس، ومتحرك وساكن، وظاهر وكامن، ومؤمن وكافر، وبر وفاجر، وغير ذلك. الكل مخلوق لله عز وجل، مربوب له، مسخر بتسخيره، مدبر بتدبيره، ولكل منها رسم يقف عليه، وحد ينتهي إليه، كل يجري لأجل مسمى لا يتجاوزه مثقال ذرة ﴿ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ [الأنعام: ٩٦] وتدير العدل الحكيم.

A3: If what is meant by “the servant” is al-mu‘abbad — that is, one who is humbled and subjugated — then this meaning includes all created beings: from the upper and lower worlds, the rational and irrational, the moist and the dry, the mobile and the still, the visible and the hidden, the believer and the disbeliever, the righteous and the wicked, and others. All of them are created by Allah, sustained by Him, subjugated by His will, governed by His decree. Each of them has a set limit and boundary, and each runs its course for an appointed term which it cannot exceed by even an atom’s weight. **“That is the Decree of the All-Mighty, the All-Knowing.”** [Al-An‘ām: 96] All of this is under the arrangement of the Just and All-Wise.

وإن أُريد به العابد المحب المتذلّل خص ذلك بالمؤمنين الذي هم عباده المكرّمون وأولياؤه المتقون الذين لا خوف عليهم ولا هم يحزنون.

But if what is meant by “the servant” is the worshipper, the loving, humbled one, then this is exclusive to the believers — those honored servants of His and His pious allies, upon whom there shall be no fear, nor shall they grieve.

Q4: What is worship (‘ibādah)?

ج: العبادة هي اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الظاهرة والباطنة والبراءة مما ينافي ذلك ويضاده.

A4: Worship is a comprehensive term for everything that Allah loves and is pleased with — of words and deeds, apparent and hidden — along with disavowal of whatever contradicts or nullifies it.

س: متى يكون العمل عبادة؟

Q5: When does an action become worship?

ج: إذا أكمل فيه شيئان وهما كمال الحب مع كمال الذل، قال تعالى: ﴿وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾ [البقرة: ١٦٥]

A5: When two elements are perfected in it: complete love and complete humility. Allah said: “**But those who believe love Allah more (than anything else).**” [Al-Baqarah: 165]

وقال تعالى: ﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ﴾ [المؤمنون: ٥٧]

And He said: “**Verily! Those who live in awe for fear of their Lord.**” [Al-Mu’minun: 57]

وقد جمع الله تعالى بين ذلك في قوله: ﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ﴾ [الأنبياء: ٩٠].

And Allah combined both in His statement: “**Verily! They used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.**” [Al-Anbiya: 90]

س: ما علامة محبة العبد ربه عز وجل؟

Q6: What is the sign that a servant loves his Lord, the Mighty and Majestic?

ج: علامة ذلك، أن يحب ما يحبه الله تعالى ويبغض ما يسخطه، فيمثل أوامره ويجتنب مناهيه، ويوالي أوليائه ويعادي أعداءه، ولذا كان أوثق عرى الإيمان الحب في الله والبغض فيه.

A6: Its sign is that he loves what Allah loves and hates what displeases Him. So he fulfills His commandments, avoids His prohibitions, allies with His allies, and shows enmity toward His enemies. Thus, the strongest bond of faith is loving for Allah’s sake and hating for His sake.

Q7: How did the servants know what Allah loves and is pleased with?

ج: عرفوه بإرسال الله تعالى الرسل وإنزاله الكتب، أمرا بما يحبه الله ويرضاه، ناهيا عما يكرهه ويأباه، وبذلك قامت عليهم حجته الدامغة، وظهرت حكمته البالغة، قال الله تعالى: ﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ﴾ [النساء: ١٦٥]

A7: They came to know that through Allah’s sending of messengers and revelation of scriptures — commanding what He loves and is pleased with, and forbidding what He hates and disapproves of. With that, His decisive proof was established upon them, and His perfect wisdom became manifest. Allah said: “**Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) the Messengers.**” [An-Nisa: 165]

وقال تعالى: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [آل عمران: ٣١].

And He said: “**Say (O Muhammad): If you (really) love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.**” [Aal ‘Imran: 31]

س: كم شروط العبادة؟

Q8: How many are the conditions of worship?

ج: ثلاثة:
الأول صدق العزيمة وهو شرط في وجودها.
والثاني إخلاص النية.
والثالث موافقة الشرع الذي أمر الله تعالى أن لا يدان إلا به، وهما شرطان في قبولها.

A8: Three:

1. Truthfulness of resolve — this is a condition for the existence of the act.
2. Sincerity of intention.
3. Conformity to the legislation (Shar‘), which Allah has commanded to be followed — these last two are conditions for its acceptance.

Q9: What is truthfulness of resolve?

ج: هو ترك التكاسل والتواني وبذل الجهد في أن يصدق قوله بفعله، قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ [الصف: ٢ - ٣].

A9: It is to abandon laziness and complacency and to exert effort so that one's words are confirmed by one's actions. Allah the Most High said: **“O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allah that you say that which you do not do.”** [As-Saff: 2-3]

س: ما معنى إخلاص النية؟

Q10: What is the Meaning of Sincerity of Intention?

ج: هو أن يكون مراد العبد بجميع أقواله وأعماله الظاهرة والباطنة ابتغاء وجه الله تعالى، قال الله عز وجل: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾ [البينة: ٥]

A10: It means that the servant's goal in all of his words and deeds — both apparent and hidden — is to seek the Face of Allah alone. Allah the Exalted said: **“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the prayers, and give the Zakat: and that is the right religion.”** [Al-Bayyinah: 5]

وقال تعالى: ﴿وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾ [الليل: ١٩ - ٢٠]

And He said: **“And he has no favor from anyone to be paid back — except to seek the Countenance of his Lord, the Most High.”** [Al-Layl: 19-20]

وقال تعالى: ﴿إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا﴾ [الإنسان: ٩]

And He said: **“We feed you seeking only the Face of Allah. We do not seek any reward, nor any thanks from you.”** [Al-Insan: 9]

وقال تعالى: ﴿مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ﴾ [الشورى: ٢٠] وغيرها من الآيات.

And He said: **“Whoever desires the harvest of the Hereafter, We increase his harvest; and whoever desires the harvest of this world, We give him thereof, and he has no portion in the Hereafter.”** [Ash-Shura: 20] And other than that from the verses.

س: ما هو الشرع الذي أمر الله تعالى أن لا يدان إلا به؟

Q11: What is the legislation that Allah has commanded not to be worshipped except by it?

ج: هي الحنيفية ملة إبراهيم عليه السلام، قال تبارك وتعالى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ [آل عمران: ١٩]

A11: It is the Ḥanīfiyyah — the religion of Ibrāhīm (Abraham), peace be upon him. Allah the Blessed and Exalted said: “**Truly, the religion with Allah is Islam.**” [Aal ‘Imran: 19]

وقال تعالى: ﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾ [آل عمران: ٨٣]

And He said: “**Do they seek other than the religion of Allah while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly?**” [Aal ‘Imran: 83]

وقال تعالى: ﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ﴾ [البقرة: ١٣٠]

And He said: “**And who turns away from the religion of Ibrāhīm except him who fools himself?**” [Al-Baqarah: 130]

وقال تعالى: ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

And He said: “**And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.**” [Aal ‘Imran: 85]

وقال تعالى: ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾ [الشورى: ٢١] وغيرها من الآيات.

And He said: “Or have they partners with Allah who have legislated for them in religion that which Allah has not permitted?” [Ash-Shura: 21] and many other verses.

س: كم مراتب دين الإسلام؟

Q12: How many levels does the religion of Islam have?

ج: هو ثلاث مراتب: الإسلام والإيمان والإحسان، وكل واحد منها إذا أطلق شمل الدين كله.

A12: It has three levels: Islam, Iman, and Ihsan. Each of them, when mentioned alone, encompasses the entirety of the religion.

س: ما معنى الإسلام؟

Q13: What is the meaning of Islam?

ج: معناه: الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والخلوص من الشرك، قال الله تعالى: ﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ﴾ [النساء: ١٢٥]

A13: It means submission to Allah with Tawheed, compliance to Him in obedience, and to be free of shirk (polytheism). Allah said: “**And who is better in religion than one who submits his face to Allah.**” [An-Nisa: 125]

وقال تعالى: ﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ [لقمان: ٢٢]

And He said: “**And whosoever submits his face to Allah while he is a doer of good has grasped the most trustworthy handhold.**” [Luqman: 22]

وقال تعالى: ﴿فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ﴾ [الحج: ٣٤].

And He said: “**So your god is One God, so submit to Him and give glad tidings to the humble.**” [Al-Hajj: 34]

س: ما الدليل على شموله الدين كله عند الإطلاق؟

Q14: What is the evidence that Islam, when mentioned alone, includes the entire religion?

ج: قال الله تعالى: ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ [آل عمران: ١٩]

A14: Allah said: “**Truly, the religion with Allah is Islam.**” [Aal ‘Imran: 19]

وقال النبي ﷺ: "بدأ الإسلام غريبا وسيعود غريبا كما بدأ."

And the Prophet ﷺ said: “**Islam began as something strange and it will return to being strange as it began.**”

وقال ﷺ: "أفضل الإسلام إيمان بالله." وغير ذلك كثير.

And he ﷺ said: “**The best form of Islam is Belief in Allah.**” And other narrations besides these.

س: ما الدليل على تعريفه بالأركان الخمسة عند التفصيل؟

Q15: What is the evidence for defining Islam by its five pillars in detail?

ج: قوله ﷺ في حديث سؤال جبريل إياه عن الدين: "الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا."

A15: It is the statement of the Prophet ﷺ in the hadith where Jibril (Gabriel) asked him about the Religion: “**Islam is to testify that there is none worthy of worship but Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to give zakah, to fast Ramadan, and to perform Hajj to the House if you are able to do so.**”

وقوله ﷺ: "بني الإسلام على خمس." فذكر هذه غير أنه قدم الحج على صوم رمضان وكلاهما في الصحيحين.

And his ﷺ statement: “**Islam is built upon five.**” In which he mentioned the same acts, though he placed Hajj before fasting Ramadan. Both narrations are found in the authentic collections (al-Ṣaḥīḥayn).

س: ما محل الشهادتين من الدين؟

Q16: What is the place of the two testimonies in the religion?

ج: لا يدخل العبد في الدين إلا بهما، قال الله تعالى: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ﴾ [النور: ٦٢]

A16: The servant does not enter into the religion except through them. Allah the Most High said: “**Only those are the believers who believe in Allah and His Messenger.**” [An-Nur: 62]

وقال النبي ﷺ: "أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا عبده ورسوله." الحديث، وغير ذلك كثير.

And the Prophet ﷺ said: “**I have been commanded to fight the people until they testify that there is none worthy of worship but Allah and that Muhammad is His slave and Messenger...**” And there are many other narrations.

Q17: What is the evidence for the testimony that none has the right to be worshipped except Allah?

ج: قول الله تعالى: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ [آل عمران: ١٨]

A17: A: The evidence for the testimony that none has the right to be worshipped but Allah is the statement of Allah: “**Allah bears witness that La ilaha ill–Allah (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha ill–Allah (none has the right to be worshipped but He), the All–Mighty, the All–Wise.**” [Aal ‘Imran 3:18]

وقوله تعالى: ﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾ [محمد: ١٩]

And His statement: “**So know (O Muhammad ﷺ) that La ilaha ill–Allah (none has the right to be worshipped but Allah)...**” [Muhammad 47:19]

وقوله تعالى: ﴿وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ﴾ [آل عمران: ٦٢]

And His statement: “**...And La ilaha ill–Allah (none has the right to be worshipped but Allah)...**” [Aal ‘Imran 3:62]

وقوله تعالى: ﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ﴾ [المؤمنون: ٩١] الآيات.

And His statement: “**No son (did Allah beget), nor is there any ilah (god) along with Him. (If there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him!**” [Al–Mu’minun 23:91]

وقوله تعالى: ﴿قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا﴾ [الإسراء: ٤٢] الآيات، وغيرها.

And His statement: “**Say (O Muhammad ﷺ): If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.**” [Al–Isra 17:42] — and other similar verses.

س: ما معنى شهادة أن لا إله إلا الله؟

Q18: What is the meaning of the testimony that none has the right to be worshipped except Allah?

ج: معناها نفي استحقاق العبادة عن كل ما سوى الله تعالى وإثباتها لله عز وجل وحده لا شريك له في عبادته، كما أنه ليس له شريك في ملكه، قال الله تعالى: ﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [الحج: ٦٢]

A18: Its meaning is to negate the right of worship from everything besides Allah, and to affirm it solely for Allah — the Mighty and Majestic — with no partner in His worship, just as He has no partner in His dominion. Allah the Most High said: “**That is because Allah: He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and those besides Him whom they invoke are but falsehood, and that Allah: He is the Most High, the Most Great.**” [Al-Hajj 22:62]

س: ما هي شروط شهادة أن لا إله إلا الله التي لا تنفع قائلها إلا باجتماعها فيه؟

Q19: What are the conditions of the testimony that none has the right to be worshipped except Allah — without which it does not benefit its utterer?

ج: شروطها سبعة:

A19: Its conditions are seven:

الأول: العلم بمعناها نفيا وإثباتا.

The First: Knowledge of its meaning, both in negation and affirmation.

الثاني: استيقان القلب بها.

The Second: Certainty in the heart regarding it.

الثالث: الانقياد لها ظاهرا وباطنا.

The Third: Submission to it outwardly and inwardly.

الرابع: القبول لها فلا يرد شيئا من لوازمها ومقتضياتها.

The Fourth: Acceptance of it, without rejecting any of its requirements or implications.

الخامس: الإخلاص فيها.

The Fifth: Sincerity in it.

السادس: الصدق من صميم القلب لا باللسان فقط.

The Sixth: Truthfulness from the depth of the heart, not just by the tongue.

السابع: المحبة لها ولأهلها، والموالاتة والمعاداة لأجلها.

The Seventh: Love for it, and for its people, and allegiance and enmity based upon it.

س: ما دليل اشتراط العلم من الكتاب والسنة؟

Q20: What is the evidence for the condition of knowledge ('ilm) from the Qur'an and Sunnah?

ج: قول الله تعالى: ﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ﴾ [الزخرف: ٨٦] أي: بلا إله إلا الله، ﴿وَهُمْ يَعْلَمُونَ﴾: بقلوبهم معنى ما نطقوا به بألسنتهم.

A20: A: Allah the Most High said: “**Except him who bears witness to the truth.**” (i.e. none has the right to be worshipped but Allah), “**and they know.**” (in their hearts the meaning of La ilaha ill-Allah).” [Az-Zukhruf 43:86] “**...While they know (the truth).**” Meaning: They know in their hearts the meaning of what their tongues have spoken — (namely, the testimony that none has the right to be worshipped except Allah.)

وقول النبي ﷺ: "من مات وهو يعلم أن لا إله إلا الله دخل الجنة."

And the Prophet ﷺ said: “**Whoever dies while knowing that none has the right to be worshipped but Allah shall enter Paradise.**”

س: ما دليل اشتراط اليقين من الكتاب والسنة؟

Q21: What is the evidence for the condition of certainty (yaqīn) from the Qur'an and the Sunnah?

ج: قول الله عز وجل: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾ [الحجرات: ١٥] إلى قوله ﴿أُولَئِكَ هُمُ الصَّادِقُونَ﴾ [الحجرات: ١٥]

A21: The statement of Allah the Almighty: **“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.”** [Al-Hujurāt 49:15]

وقول النبي ﷺ: "أشهد أن لا إله إلا الله وأني رسول الله، لا يلقي الله بهما عبد غير شاك فيهما إلا دخل الجنة."

And the statement of the Prophet ﷺ: **“I bear witness that none has the right to be worshipped but Allah and that I am the Messenger of Allah. No servant meets Allah with these two (testimonies), having no doubt in them, except he will enter Paradise.”**

وقال ﷺ لأبي هريرة: "من لقيت وراء هذا الحائط يشهد أن لا إله إلا الله مستيقنا بها قلبه فبشره بالجنة." كلاهما في الصحيح.

And the Prophet ﷺ said to Abū Hurayrah: **“Whoever you meet beyond this wall who testifies that none has the right to be worshipped but Allah, with certainty in his heart, then give him the glad tidings of Paradise.”** Both are narrated in Ṣaḥīḥ Muslim.

س: ما دليل اشتراط الانقياد من الكتاب والسنة؟

Q22: What is the evidence for the condition of compliance (inqiyād) from the Qur'an and the Sunnah?

ج: قال الله تعالى: ﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ [لقمان: ٢٢]

A22: Allah the Most High said: “**And whosoever submits his face (himself) to Allah [i.e. (follows Allah’s Religion of Islāmic Monotheism) sincerely], and he is a Muhsin (good-doer — i.e. performs good deeds totally for Allah’s sake without any show-off or to gain praise or fame and in accordance with the Sunnah of Allah’s Messenger Muhammad ﷺ), then he has grasped the most trustworthy handhold [Lā ilāha ill-Allāh (none has the right to be worshipped but Allah)].**”
[Luqmān 31:22]

وقال النبي ﷺ: "لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به."

And the Prophet ﷺ said: “**None of you (truly) believes until his desires are in accordance with what I have brought.**”

Q23: What is the evidence for the condition of acceptance (qabūl) from the Qur'an and the Sunnah?

ج: قال الله تعالى في شأن من لم يقبلها: ﴿اٰخٰشُرُوْا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَّمَا كَانُوْا يَعْبُدُوْنَ﴾ [الصافات: ٢٢] إلى قوله: ﴿اِنَّهُمْ كَانُوْا اِذَا قِيلَ لَهُمْ لَا اِلٰهَ اِلَّا اللّٰهُ يَسْتَكْبِرُوْنَ﴾ (٣٥) وَيَقُوْلُوْنَ اَنَّا لَتَارِكُوْا آلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ﴿[الصافات: ٣٥ - ٣٦] الآيات.

A23: Allah the Most High said regarding those who did not accept it: **“(It will be said): Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.”** [As-Saffat 37:22] until His statement: **“Truly, they used to be proud when it was said to them: Lā ilāha ill-Allāh (none has the right to be worshipped but Allah)! And were saying: Are we going to abandon our āliha (gods) for the sake of a mad poet?”** [As-Saffat 37:35–36]

وقال النبي ﷺ: "مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير، وكان منها أجادب أمسكت الماء فنفع الله به الناس فشربوا وسقوا وزرعوا، وأصاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ، فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم، ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي أرسلت به."

And the Prophet ﷺ said: **“The example of the guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth. Some of it was fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the water; Allah benefited the people with it and they drank, gave to others to drink, and used it for irrigation. And a portion of it was barren, neither held the water nor brought forth vegetation. That is the example of the one who comprehends Allah’s religion and benefits (from the message) with which Allah sent me and learns and teaches it, and the example of the one who neither raises his head with it nor accepts Allah’s guidance with which I was sent.”**

Q24: What is the evidence for the requirement of sincerity (ikhlāṣ) from the Qur'an and the Sunnah?

ج: قال الله تعالى: ﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾ [الزمر: ٣]

A24: Allah the Most High said: "Surely, the religion (i.e. the worship and the obedience) is for Allah only." [Az-Zumar 39:3]

وقال تعالى: ﴿فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ﴾ [الزمر: ٢]

And He said: **"So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show off, and not to set up rivals with Him in worship)."** [Az-Zumar 39:2]

وقال النبي ﷺ: "أسعد الناس بشفاعتي من قال لا إله إلا الله خالصا من قلبه."

And the Prophet ﷺ said: **"The happiest of people with my intercession on the Day of Resurrection will be the one who says: Lā ilāha ill-Allāh (none has the right to be worshipped but Allah), sincerely from his heart."**

وقال النبي ﷺ: "إن الله تعالى حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله."

And the Prophet ﷺ said: **"Indeed, Allah has forbidden the Fire for the one who says: Lā ilāha ill-Allāh, seeking thereby the Face of Allah."**

Q25: What is the evidence for the condition of truthfulness (ṣidq) from the Qur'an and the Sunnah?

ج: قال الله تعالى: ﴿الْم (١) أَحْسِبَ النَّاسُ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾ [العنكبوت: ١ - ٣] إلى آخر الآيات.

A25: Allah the Most High said: **“Alif-Lām-Mīm. Do people think that they will be left alone because they say: ‘We believe,’ and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.”** [Al-‘Ankabūt 29:1–3]

وقال النبي ﷺ: "ما من أحد يشهد أن لا إله إلا الله وأن محمدا رسول الله صدقا من قلبه إلا حرمه الله على النار."

And the Prophet ﷺ said: **“No one bears witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah — truthfully from his heart — except that Allah forbids the Fire for him.”**

وقال للأعرابي الذي علمه شرائع الإسلام إلى أن قال: "والله لا أزيد عليها ولا أنقص منها." فقال رسول الله ﷺ: "أفلح إن صدق."

And he ﷺ said to the Bedouin man whom he had taught the obligations of Islam — and the man said: “By Allah, I will neither add to this nor diminish anything from it.” So the Messenger of Allah ﷺ said: **“He has succeeded, if he is truthful.”**

Q26: What is the evidence for the requirement of love (mahabbah) from the Qur'an and the Sunnah?

ج: قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ﴾ [المائدة: ٥٤]

A26: Allah the Most High said: **“O you who believe! Whoever from among you turns back from his religion (Islām), Allah will bring a people whom He will love and they will love Him...”** [Al-Mā'idah 5:54]

وقال النبي ﷺ: "ثلاث من كن فيه وجد بهن حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقذف في النار."

And the Prophet ﷺ said: **“There are three qualities whoever possesses them will taste the sweetness of faith: that Allah and His Messenger are more beloved to him than anything else; that he loves a person and does not love him except for the sake of Allah; and that he hates to return to disbelief after Allah has rescued him from it just as he would hate to be thrown into the Fire.”**

Q27: What is the evidence for Allegiance (al-Walā') to Allah and enmity (al-Barā') for His sake?

ج: قال الله عز وجل ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ﴾ [المائدة: ٥١] إلى قوله: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾ [المائدة: ٥٥] إلى آخر الآيات.

A27: Allah the Almighty said: “**O you who believe! Take not the Jews and the Christians as Auliya'** (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them as Auliya', then surely he is one of them.” [Al-Mā'idah 5:51] until His statement: “**Verily, your Walī (protector or helper) is none other than Allah, His Messenger, and the believers**” [Al-Mā'idah 5:55]

وقوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ﴾ [التوبة: ٢٣] الآيتين.

And He said: “**O you who believe! Take not for Auliya' (supporters or protectors) your fathers and your brothers if they prefer disbelief to Belief.**” [At-Tawbah 9:23]

وقال تعالى: ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾ [المجادلة: ٢٢] الآية.

And He said: “**You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger**” [Al-Mujādilah 58:22]

وقال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [المتحنة: ١] إلى آخر السورة، وغير ذلك من الآيات.

And He said: “**O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends**” [Al-Mumtahānah 60:1] — until the end of the sūrah. And many other similar verses.

س: ما دليل شهادة أن محمدا رسول الله ﷺ؟

Q28: What is the evidence for the testimony that Muhammad is the Messenger of Allah ﷺ?

ج: قول الله تعالى: ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ﴾ [آل عمران: ١٦٤] الآية.

A28: The statement of Allah the Most High: **“Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet ﷺ], while before that they had been in manifest error.”** [Āl ‘Imrān 3:164]

وقوله تعالى: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ [التوبة: ١٢٨]

And His statement: **“Verily, there has come unto you a Messenger (Muhammad ﷺ) from among yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful.”** [At-Tawbah 9:128]

وقوله تعالى: ﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾ [المنافقون: ١] وغيرها من الآيات.

And His statement: **“Allah knows that you are indeed His Messenger...”** [Al-Munāfiqūn 63:1] — and many other verses.

Q29: What is the meaning of the testimony that Muhammad is the Messenger of Allah ﷺ?

ج: هو التصديق الجازم من صميم القلب المواطئ لقول اللسان بأن محمدا عبده ورسوله إلى كافة الناس إنهم وجنهم ﴿شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾ (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿[الأحزاب: ٤٥ - ٤٦]

A29: It is the firm Belief, from the depth of the heart, in agreement with what is uttered by the tongue, that Muhammad is His slave and Messenger to all mankind, both humans and jinn: “...as a witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah by His Leave, and as a lamp spreading light.” [Al-Aḥzāb 33:45–46]

فيجب تصديقه في جميع ما أخبر به من أنباء ما قد سبق وأخبار ما سيأتي، وفيما أحل من حلال وحرم من حرام، والامتثال والانقياد لما أمر به، والكف والانتهاز عما نهى عنه، واتباع شريعته والتزام سنته في السر والجهر مع الرضا بما قضاه والتسليم له.

So it is obligatory to believe him in all that he informed of concerning past events and future occurrences, and in what he declared lawful and unlawful. One must comply and submit to all that he commanded, abstain from what he forbade, follow his Shari‘ah, adhere to his Sunnah — in private and in public, be content with his rulings and fully submit to them.

وأن طاعته هي طاعة الله ومعصيته معصية الله؛ لأنه مبلغ عن الله رسالته ولم يتوفه الله حتى أكمل به الدين وبلغ البلاغ المبين وترك أمته على المحجة البيضاء ليلها كنهارها لا يزيغ عنها بعده إلا هالك، وفي هذا الباب مسائل ستأتي إن شاء الله.

Obedience to him is obedience to Allah, and disobedience to him is disobedience to Allah — because he conveyed Allah’s message. Allah did not take his soul until He had completed the religion through him and fulfilled the clear delivery of the message. He ﷺ left his Ummah upon the clear, white path — its night like its day — none deviates from it after him except that he is destroyed. There are detailed issues under this subject which will come, if Allah wills.

س: ما شروط شهادة أن محمدا رسول الله ﷺ، وهل تقبل الشهادة الأولى بدونها؟

Q30: What are the conditions of the testimony that Muhammad is the Messenger of Allah ﷺ, and is the first testimony accepted without them?

ج: قد قدمنا لك أن العبد لا يدخل في الدين إلا بهاتين الشهادتين وأنهما متلازمان، فشروط الشهادة الأولى هي شروط في الثانية، كما أنها هي شروط في الأولى.

A30: We have already mentioned that the servant does not enter into the religion except with these two testimonies, and that they are inseparable. So the conditions of the first testimony are conditions for the second, just as they are conditions for the first.

س: ما دليل الصلاة والزكاة؟

Q31: What is the evidence for (the obligation of) Ṣalāh (prayer) and Zakāh (charity)?

ج: قال الله تعالى: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [التوبة: ٥]

A32: Allah the Most High said: **“But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free.”** [At-Tawbah 9:5]

وقال تعالى: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [التوبة: ١١]

And He said: **“But if they repent, perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then they are your brethren in religion.”** [At-Tawbah 9:11]

وقال تعالى: ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ خُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ﴾ [البينة: ٥] الآية، وغيرهما.

And He said: **“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt: and that is the right religion.”** [Al-Bayyinah 98:5] — and other verses.

Q33: What is the evidence for fasting (Ṣawm)?

ج: قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾ [البقرة: ١٨٣]

A33: Allah the Most High said: “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you...” [Al-Baqarah 2:183]

وقال تعالى: ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: ١٨٥] الآيات.

And He said: “...So whoever of you sights (the crescent on the first night of) the month (of Ramadan), he must observe Saum (fasts) that month...” [Al-Baqarah 2:185] — and other verses.

وفي حديث الأعرابي: "أخبرني ما فرض الله عليّ من الصيام." فقال: "شهر رمضان إلا أن تطوع شيئا." الحديث.

And in the Ḥadīth of the Bedouin: “Tell me what Allah has made obligatory upon me of fasting.” The Prophet ﷺ said: “**The month of Ramadan, unless you do something voluntary.**” (The Ḥadīth)

Q34: What is the evidence for Hajj (pilgrimage)?

ج: قال الله تعالى: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦]

A34: Allah the Most High said: “**And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and ‘Umrah (i.e. the pilgrimage to Makkah) for Allah.**” [Al-Baqarah 2:196]

وقال تعالى: ﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: ٩٧]

And He said: “**And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj], then he is a disbeliever of Allah, then Allah stands not in need of any of the ‘Ālamīn (mankind and jinns).**” [Āl ‘Imrān 3:97]

وقال النبي ﷺ: "إن الله تعالى كتب عليكم الحج". الحديث في الصحيحين، وتقدم حديث جبريل وحديث: "بني الإسلام على خمس." وغيرها كثير.

And the Prophet ﷺ said: “**Indeed, Allah has prescribed Hajj upon you.**” — The Ḥadīth is in the Ṣaḥīḥayn, and the Ḥadīth of Jibrīl and “**Islam is built upon five.**” has preceded — and many other evidences.

س: ما حكم من جحد واحدا منها أو أقر به واستكبر عنه؟

Q35: What is the ruling upon one who denies any of these (pillars), or acknowledges them but arrogantly refuses to perform them?

ج: يقتل كفرا كغيره من المكذبين والمستكبرين مثل إبليس وفرعون.

A35: He is killed as a disbeliever, like others who deny and arrogantly reject (the truth), such as Iblis and Pharaoh.

س: ما حكم من أقر بقواعد الإسلام الخمس ثم تركها لنوع تكاسل أو تأويل؟

Q36: What is the ruling on someone who affirms the five pillars of Islam but abandons them out of laziness or misinterpretation?

ج: أما الصلاة فمن أخرها عن وقتها بهذه الصفة فإنه يستتاب، فإن تاب وإلا قتل حدا لقوله تعالى: ﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [التوبة: ٥]

A36: As for Ṣalāh (Prayer): Whoever delays it beyond its appointed time in this manner is to be asked to repent. If he repents, it is accepted. If he does not, he is executed as a legal punishment (ḥadd) based on the verse: **“But if they repent and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt, then leave their way free.”** [At-Tawbah 9:5]

وحديث: "أمرت أن أقاتل الناس." الحديث وغيره.

And the Ḥadīth: **“I have been commanded to fight the people...”** — and other similar reports.

وأما الزكاة فإن كان مانعها ممن لا شوكة له أخذها الإمام منه قهرا ونكله بأخذ شيء من ماله؛ لقوله ﷺ: "ومن منعها فإننا آخذوها وشطر ماله معها." الحديث.

As for Zakāh (Charity): If the one who withholds it is weak and has no strength or following, the Imām takes it from him by force and disciplines him by taking a portion of his wealth as well, based on the Ḥadīth: **“Whoever withholds it, we will take it from him along with half of his property.”**

وإن كانوا جماعة ولهم شوكة وجب على الإمام قتالهم حتى يؤدوها للآيات والأحاديث السابقة وغيرها، وفعله أبو بكر والصحابه رضي الله عنهم أجمعين.

If they are a group with strength and resistance, it is obligatory on the Imām to fight them until they pay it — based on the previously mentioned verses and aḥādīth, and the action of Abū Bakr and the Companions (may Allah be pleased with them all).

وأما الصوم فلم يرد فيه شيء ولكن يؤدبه الإمام أو نائبه بما يكون زجرا له ولأمثاله.

As for Ṣawm (Fasting): Nothing specific has been narrated (regarding worldly punishment), but the Imām or his deputy may discipline such a person in a way that deters him and others like him.

وأما الحج فكل عمر العبد وقت له لا يفوت إلا بالموت، والواجب فيه المبادرة، وقد جاء الوعيد الأخروي في التهاون فيه، ولم ترد فيه عقوبة خاصة في الدنيا.

As for Ḥajj (Pilgrimage): The entire lifespan of the servant is its time frame; it does not expire except with death. It is obligatory to hasten to it, and a severe warning in the Hereafter has come regarding negligence in it, though no specific worldly punishment has been reported.

س: ما هو الإيمان؟

Q37: What is Īmān (Faith)?

ج: الإيمان قول وعمل: قول القلب واللسان، وعمل القلب واللسان والجوارح، ويزيد بالطاعة وينقص بالمعصية، ويتفاضل أهله فيه.

A37: Īmān is statement and action: The statement of the heart and tongue, and the action of the heart, tongue, and limbs. It increases with obedience and decreases with sin. Its people vary in degrees.

س: ما الدليل على أنه قول وعمل؟

Q38: What is the evidence that it is statement and action?

ج: قال الله تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ﴾ [الحجرات: ٧] الآية.

A38: Allah the Most High said: “**But Allah has endeared the Faith to you and has beautified it in your hearts...**” [Al-Hujurāt 49:7]

وقال تعالى: ﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ﴾ [الأعراف: ١٥٨] وهذا معنى الشهادتين اللتين لا يدخل العبد في الدين إلا بهما، وهي من عمل القلب اعتقاداً ومن عمل اللسان نطقاً لا تنفع إلا بتواطئهما.

And He said: “**...So believe in Allah and His Messenger (Muhammad ﷺ)...**” [Al-Aʿraf 7:158] — and this is the meaning of the two testimonies, without which a servant does not enter the religion. They are: From the action of the heart (Belief), and from the action of the tongue (speech), and they are not beneficial unless both are in agreement.

وقال تعالى: ﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾ [البقرة: ١٤٣] يعني صلاتكم إلى بيت المقدس قبل تحويل القبلة، سمي الصلاة كلها إيماناً، وهي جامعة لعمل القلب واللسان والجوارح.

And He said: “**And Allah would never make your faith to be lost.**” [Al-Baqarah 2:143] i.e. your prayers offered towards Jerusalem before the change of the Qiblah. He named the whole prayer “**Īmān**”, which includes the action of the heart, the tongue, and the limbs.

وجعل النبي ﷺ الجهاد وقيام ليلة القدر وصيام رمضان وقيامه وأداء الخمس وغيرها من الإيمان.

Also, the Prophet ﷺ called jihad, standing in prayer during Laylat al-Qadr, fasting Ramadan and standing for its night prayers, and paying the obligatory one-fifth (khums) — all of it he called **Īmān**.

وسئل النبي ﷺ: "أي الأعمال أفضل؟" قال: "إيمان بالله ورسوله."

And the Prophet ﷺ was asked: “Which deeds are best?” He said: “**Faith in Allah and His Messenger.**”

Q39: What is the evidence that Īmān increases and decreases?

ج: قوله تعالى: ﴿لِيَزِدَّاؤُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾ [الفتح: ٤]

A39: The statement of Allah the Most High: “...that they may grow more in Faith (Īmān) along with their (present) Faith.” [Al-Fatḥ 48:4]

﴿وَزِدْنَاهُمْ هُدًى﴾ [الكهف: ١٣]

And His statement: “...and We increased them in guidance.” [Al-Kahf 18:13]

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾ [مريم: ٧٦]

And His statement: “And Allah increases in guidance those who walk aright.” [Maryam 19:76]

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى﴾ [محمد: ١٧]

And His statement: “While as for those who accept guidance, He increases their guidance...” [Muḥammad 47:17]

﴿وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا﴾ [المدثر: ٣١]

And His statement: “...and that those who believe may increase in Faith (Īmān).” [Al-Muddaththir 74:31]

﴿فَأَمَّا الَّذِينَ آمَنُوا فَرَزَدَتْهُمْ إِيمَانًا﴾ [التوبة: ١٢٤]

And His statement: “...It (this Sūrah) increased their Faith (Īmān), and they rejoice.” [At-Tawbah 9:124]

﴿فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾ [آل عمران: ١٧٣]

And His statement: “...but it (only) increased them in Faith (Īmān)...” [Āl ‘Imrān 3:173]

﴿وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ [الأحزاب: ٢٢] وغير ذلك من الآيات.

And His statement: “...and it only added to their Faith (Īmān) and to their submissiveness (to Allah).” [Al-Aḥzāb 33:22] — and other similar verses.

وقال ﷺ: "لو أنكم تكونون في كل حالة كحالتكم عندي لصافحتكم الملائكة." أو كما قال.

And the Prophet ﷺ said: “If you were to remain in the same state as you are when you are with me, the angels would shake hands with you.”

(or as he ﷺ said)

س: ما الدليل على تفاضل أهل الإيمان فيه؟

Q40: What is the evidence that the people of Īmān (faith) vary in their levels within it?

ج: قال تعالى: ﴿وَالسَّابِقُونَ السَّابِقُونَ (١٠) أُولَئِكَ الْمُقَرَّبُونَ﴾ [الواقعة: ١٠ - ١١] إلى: ﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ﴾ [الواقعة: ٢٧]

A40: Allah the Most High said: “**And those foremost (in Faith) will be foremost (in Paradise). These will be those nearest to Allah.**” [Al-Wāqī‘ah 56:10–11] until, “**And those on the Right Hand — who will be those on the Right Hand?**” [Al-Wāqī‘ah 56:27]

وقال تعالى: ﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ (٨٨) فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةٌ نَعِيمٌ (٨٩) وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠) فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ﴾ [الواقعة: ٨٨ - ٩١]

And He said: “**Then if he (the deceased person) be of the Muqarrabūn (those brought near to Allah), (there is for him) rest and provision, and a Garden of delights. And if he be of those on the Right Hand, then (there is safety and peace for him) from those on the Right Hand.**” [Al-Wāqī‘ah 56:88–91]

وقال تعالى: ﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ﴾ [فاطر: ٣٢] الآيات

And He said: **“Then We gave the Book (the Qur’an) for inheritance to such of Our slaves whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah’s Leave, foremost in good deeds.”** [Fāṭir 35:32] — and other verses.

وفي حديث الشفاعة: "أن الله يخرج من النار من كان في قلبه وزن دينار من إيمان، ثم من كان في قلبه نصف دينار من إيمان."

And in the Ḥadīth of intercession: **“Allah will take out from the Fire those who have in their hearts the weight of a dinar of faith. Then He will take out those who have in their hearts the weight of half a dinar of faith.”**

وفي رواية: "يخرج من النار من قال لا إله إلا الله وكان في قلبه من الخير ما يزن شعيرة، ثم يخرج من النار من قال لا إله إلا الله وكان في قلبه من الخير ما يزن برة، ثم يخرج من النار من قال لا إله إلا الله وكان في قلبه من الخير ما يزن ذرة."

And in another narration: **“He will bring out from the Fire one who said: Lā ilāha ill-Allāh, and had in his heart goodness equal to the weight of a barley grain. Then He will bring out from the Fire one who said: Lā ilāha ill-Allāh, and had in his heart goodness equal to the weight of a wheat grain. Then He will bring out from the Fire one who said: Lā ilāha ill-Allāh, and had in his heart goodness equal to the weight of an atom.”**

س: ما الدليل على أن الإيمان يشمل الدين كله عند الإطلاق؟

Q41: What is the evidence that Īmān (faith), when mentioned generally, encompasses the whole religion?

ج: قال النبي ﷺ في حديث وفد عبد القيس: "آمركم بالإيمان بالله وحده." قال: "أتدرون ما الإيمان بالله وحده." قالوا: الله ورسوله أعلم. قال: "شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة، وإيتاء الزكاة، وأن تؤدوا من المغنم الخمس."

A41: The Prophet ﷺ said in the Ḥadīth of the delegation of ‘Abd al-Qays: **“I command you to have faith (Īmān) in Allah alone.”** Then he said: **“Do you know what faith in Allah alone means?”** They said: **“Allah and His Messenger know best.”** He ﷺ said: **“(It is) to testify that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah; to establish the prayer, to pay the zakāt, and to give one-fifth (khums) from the war booty.”**

س: ما الدليل على تعريف الإيمان بالأركان الستة عند التفصيل؟

Q42: What is the evidence that Īmān is defined by the six pillars when mentioned in detail?

ج: قول النبي ﷺ لما قال له جبريل عليه السلام: "أخبرني عن الإيمان." قال: "أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر، وتؤمن بالقدر خيره وشره."

A42: It is the statement of the Prophet ﷺ when Jibrīl (Gabriel) asked him: **“Tell me about Īmān (faith).”** He ﷺ replied: **“It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in al-Qadr (Divine Decree), its good and its evil.”**

Q43: What is the collective evidence for the six pillars of Īmān from the Qur'an?

ج: قال الله تعالى: ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ [البقرة: ١٧٧]

A43: Allah the Most High said: “**It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, and the Prophets...**” [Al-Baqarah 2:177]

وقوله تعالى: ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٩] وسنذكر إن شاء الله دليل كل على انفراده.

And He said: “**Verily, We have created all things with Qadar (Divine Preordainment).**” [Al-Qamar 54:49] And we shall mention, if Allah wills, evidence for each of them individually.

س: ما معنى الإيمان بالله عز وجل؟

Q44: What is the meaning of Belief in Allah, the Mighty and Majestic?

ج: هو التصديق الجازم من صميم القلب بوجود ذاته تعالى الذي لم يسبق بضد ولم يعقب به، هو الأول فليس قبله شيء، والآخر فليس بعده شيء، والظاهر فليس فوقه شيء، والباطن فليس دونه شيء.

A44: It is the firm Belief from the depth of the heart in the existence of His Essence, Exalted is He, He is the One whose existence was not preceded by nonexistence, nor followed by an end. He is: “The First (nothing is before Him), and the Last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him).”

حي قيوم، أحد صمد ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٣ - ٤] وتوحيده بإلهيته وربوبيته وأسمائه وصفاته.

He is the Ever-Living, the Self-Sustaining, the One and Only, the Self-Sufficient: “**He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.**” [Al-Ikhlāṣ 112:3-4] And it includes singling Him out in His divinity (ulūhiyyah), lordship (rubūbiyyah), and names and attributes (al-asmā' waṣ-ṣifāt).

Q45: What is Tawḥīd al-Ulūhiyyah (Oneness of Worship)?

ج: هو إفراد الله عز وجل بجميع أنواع العبادة الظاهرة والباطنة قولاً وعملاً، ونفي العبادة عن كل ما سوى الله تعالى كائناً من كان.

A45: It is to single out Allah — the Mighty and Majestic — with all types of worship, both outward and inward, in speech and action, and to negate worship from all others besides Allah, no matter who they may be.

كما قال تعالى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ [الإسراء: ٢٣]

As the Most High said: “**And your Lord has decreed that you worship none but Him.**” [Al-Isrā’ 17:23]

وقال تعالى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: ٣٦]

And He said: “**Worship Allah and join none with Him in worship.**” [An-Nisā’ 4:36]

وقال تعالى: ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ [طه: ١٤] وغير ذلك من الآيات، وهذا قد وفّت به شهادة أن لا إله إلا الله.

And He said: “**Verily! I am Allah! Lā ilāha illā Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salāt for My remembrance.**” [Ṭāhā 20:14] — and other verses. This is what is fulfilled by the testimony: Lā ilāha illā Allāh — “None has the right to be worshipped except Allah.”

Q46: What is the opposite of Tawḥīd al-Ulūhiyyah (Oneness of Worship)?

ج: ضده الشرك، وهو نوعان: شرك أكبر ينافيه بالكلية، وشرك أصغر ينافي كماله.

A46: Its opposite is shirk (polytheism), and it is of two types: Major shirk (shirk akbar): which completely nullifies Tawḥīd. Minor shirk (shirk aṣḡhar): which negates its perfection.

س: ما هو الشرك الأكبر؟

Q47: What is major shirk (shirk akbar)?

ج: هو اتخاذ العبد من دون الله ندا يسويه برب العالمين يحبه كحب الله ويخشاه كخشية الله ويلتجئ إليه ويدعوه ويخافه ويرجوه ويرغب إليه ويتوكل عليه، أو يطيعه في معصية الله، أو يتبعه على غير مرضاة الله، وغير ذلك، قال تعالى: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ [النساء: ٤٨]

A47: It is when a servant takes a rival besides Allah — treating him as equal to the Lord of all worlds — loving him as one loves Allah, fearing him like the fear of Allah, seeking refuge in him, calling upon him, fearing him, hoping in him, directing desires toward him, and relying upon him. Or obeying him in disobedience to Allah, or following him in what displeases Allah — and other such acts. Allah the Most High said: **“Verily, Allah does not forgive that partners should be set up with Him in worship, but He forgives lesser than that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”**

[An-Nisā’ 4:48]

وقال تعالى: ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ [النساء: ١١٦]

And He said: **“Verily, whosoever sets up partners in worship with Allah, he has indeed strayed far away.”** [An-Nisā’ 4:116]

وقال تعالى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾ [المائدة: ٧٢]

And He said: **“Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode.”** [Al-Mā’idah 5:72]

وقال تعالى: ﴿وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾ [الحج: ٣١] وغير ذلك من الآيات.

And He said: “...and whoever sets up partners in worship with Allah, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to a far-off place.” [Al-Hajj 22:31] — and other verses.

وقال النبي ﷺ: "حق الله على العباد أن يعبدوه ولا يشركوا به شيئا، وحق العباد على الله أن لا يعذب من لا يشرك به شيئا." وهو في الصحيحين.

And the Prophet ﷺ said: “The right of Allah upon His slaves is that they worship Him and do not associate anything with Him; and the right of the slaves upon Allah is that He will not punish the one who does not associate anything with Him.” (Agreed upon in al-Ṣaḥīḥayn)

ويستوي في الخروج بهذا الشرك عن الدين المجاهر به ككفار قريش وغيرهم، والمبطن له كالمنافقين المخادعين الذين يظهرون الإسلام ويبطنون الكفر.

This form of shirk expels a person from the religion, whether it is committed openly, like the polytheists of Quraysh and others, or secretly, like the hypocrites who outwardly display Islam but inwardly conceal disbelief.

قال الله تعالى: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ﴾ [النساء: ١٤٥ - ١٤٦] وغير ذلك من الآيات.

Allah the Most High said: “Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, do righteous good deeds, hold fast to Allah, and purify their religion for Allah — such are with the believers...” [An-Nisā’ 4:145–146] — and other verses.

Q48: What is minor shirk (shirk aṣḡhar)?

ج: هو يسير الرياء الداخل في تحسين العمل المراد به الله تعالى، قال الله تعالى: ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف: ١١٠]

A48: It is the subtle form of showing off (riyāʿ) — entering into the beautification of an act that is intended for Allah alone. Allah the Most High said: **“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”** [Al-Kahf 18:110]

وقال النبي ﷺ: "أخوف ما أخاف عليكم الشرك الأصغر." فستل عنه فقال: "الرياء." ثم فسره بقوله ﷺ: "يقوم الرجل فيصلي فيزين صلاته لما يرى من نظر رجل إليه."

And the Prophet ﷺ said: **“The thing I fear most for you is minor shirk.”** He was asked about it and said: **“Showing off (riyāʿ).”** Then he explained it his statement: **“A man stands to pray and beautifies his prayer when he sees another man looking at him.”**

ومن ذلك الحلف بغير الله كالحلف بالآباء والأنداد والكعبة والأمانة وغيرها، قال ﷺ: "لا تحلفوا بآبائكم ولا بأمهاتكم ولا بالأنداد."

Among the examples of minor shirk is swearing by other than Allah, such as swearing by one's fathers, rivals, the Ka'bah, trustworthiness, and so on. The Prophet ﷺ said: **“Do not swear by your fathers, nor by your mothers, nor by your rivals (false gods).”**

وقال ﷺ: "لا تقولوا والكعبة، ولكن قولوا ورب الكعبة."

And he ﷺ said: **“Do not say: ‘By the Ka’bah,’ but say: ‘By the Lord of the Ka’bah.’”**

وقال ﷺ: "لا تحلفوا إلا بالله."

And he ﷺ said: **“Do not swear except by Allah.”**

وقال ﷺ: "من حلف بالأمانة فليس منا."

And he ﷺ said: **“Whoever swears by al-amānah (trust), is not one of us.”**

وقال ﷺ: "من حلف بغير الله فقد كفر أو أشرك." وفي رواية: "وأشرك."

And he ﷺ said: **"Whoever swears by other than Allah has committed disbelief or shirk."** — And in another narration: **"...has committed shirk."**

ومنه قوله: ما شاء الله وشئت. وقال النبي ﷺ للذي قال ذلك: "أجعلتني لله ندا، بل ما شاء الله وحده."

Also, from minor shirk is statement phrases like: **"What Allah and you will,"** The Prophet ﷺ told one who uttered such a statement: **"Have you made me a partner with Allah? Rather, say: 'What Allah alone wills.'"**

ومنه قول: لولا الله وأنت، وما لي إلا الله وأنت، وأنا داخل على الله وعليك، ونحو ذلك.

And from it is the statement: "Were it not for Allah and you," or: "I have no one but Allah and you," or: "I seek refuge with Allah and you," and the like.

قال ﷺ: "لا تقولوا ما شاء الله وشاء فلان، ولكن قولوا ما شاء الله ثم شاء فلان."

And he ﷺ said: **"Do not say: 'What Allah and so-and-so willed,' but say: 'What Allah willed, then what so-and-so willed.'"**

قال أهل العلم: ويجوز لولا الله ثم فلان، ولا يجوز لولا الله وفلان.

The scholars said: It is permissible to say: "Were it not for Allah, then so-and-so," but it is not permissible to say: "Were it not for Allah and so-and-so."

س: ما الفرق بين الواو وثم في هذه الألفاظ؟

Q49: What is the difference between using “and” (waو) and “then” (thummaثم) in these phrases?

ج: لأن العطف بالواو يقتضي المقارنة والتسوية، فيكون من قال: ما شاء الله وشئت، قارئاً مشيئة العبد بمشيئة الله مسويًا بها.

A49: Because the conjunction using “wa” (and) implies equality and simultaneity. So, whoever says, “What Allah and you willed,” has placed the will of the servant on par with the Will of Allah, making them equal.

بخلاف العطف ب(ثم) المقتضية للتبعية، فمن قال: ما شاء الله ثم شئت، فقد أقر بأن مشيئة العبد تابعة لمشيئة الله تعالى، لا تكون إلا بعدها، كما قال تعالى: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الإنسان: ٣٠] وكذلك البقية.

Whereas “thumma” (then) implies sequence and subordination. So, whoever says: “What Allah willed, then you willed,” has affirmed that the will of the servant is subordinate to the Will of Allah and does not occur except after it. As Allah the Most High said: “**And you will not, unless (it be) that Allah wills.**” [Al-Insān 76:30] The same applies to other similar phrases.

Q50: What is Tawḥīd al-Rubūbiyyah (Oneness of Lordship)?

ج: هو الإقرار الجازم بأن الله تعالى رب كل شيء ومليكه وخالقه ومدبره والمتصرف فيه، لم يكن له شريك في الملك، ولم يكن له ولي من الدن، ولا راد لأمره ولا معقب لحكمه، ولا مضاد له ولا مماثل، ولا سمي له ولا منازع في شيء من معاني ربوبيته، ومقتضيات أسمائه وصفاته، قال الله تعالى: ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾ [الأنعام: ١] الآيات. بل السورة كلها.

A50: It is the firm affirmation that Allah, Exalted is He, is the Lord of everything, its Owner, Creator, Controller, and Disposer. He has no partner in His dominion, no ally out of weakness, no one can repel His command or overturn His judgment. He has no rival, no equal, no one similar, and no contender in any aspect of His Lordship or in the implications of His Names and Attributes. Allah the Most High said: “**All the praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light.**” [Al-An‘ām 6:1] In fact, the entire sūrah affirms this.

وقال تعالى: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ [الفاتحة: ٢]

And He said: “**All the praises and thanks be to Allah, the Lord of the ‘Ālamīn (mankind, jinns and all that exists).**” [Al-Fātiḥah 1:2]

وقال تعالى: ﴿قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾ [الرعد: ١٦] الآيات.

And He said: “**Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you then take (for worship) protectors other than Him, such as have no power either for benefit or for harm to themselves? Say: Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation so that the creation seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Irresistible.**” [Ar-Ra‘d 13:16]

وقال تعالى: ﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَمْ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ [الروم: ٤٠]

And He said: “**Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life. Is there any of your (so-called) partners (of Allah) that do anything of that? Glory be to Him! And Exalted be He above all that they associate (with Him).**” [Ar-Rūm 30:40]

وقال تعالى: ﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لقمان: ١١]

And He said: “**This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created.**” [Luqmān 31:11]

وقال تعالى: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ (٣٥) أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ﴾ [الطور: ٣٥ - ٣٦] الآيات.

And He said: “**Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief.**” [Aṭ-Ṭūr 52:35–36]

وقال تعالى: ﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ [مريم: ٦٥]

And He said: “**Lord of the heavens and the earth and all that is between them. So worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?**” [Maryam 19:65]

وقال تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

And He said: “**There is nothing like unto Him, and He is the All-Hearer, the All-Seer.**” [Ash-Shūrā 42:11]

وقال تعالى: ﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبِّرْهُ تَكْبِيرًا﴾ [الإسراء: ١١١]

And He said: “**And say: All the praises and thanks be to Allah, Who has not begotten a son (has no offspring), and has no partner in (His) dominion, nor is He low to have a helper. And magnify Him with all magnificence.**” [Al-Isrā’ 17:111]

وقال تعالى: ﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ (٢٢) وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سبأ: ٢٢ - ٢٣].

And He said: “**Say (O Muhammad ﷺ): Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom, either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."**” [Saba’ 34:22–23]

Q51: What is the opposite of Tawḥīd al-Rubūbiyyah (Oneness of Lordship)?

ج: هو اعتقاد متصرف مع الله عز وجل في أي شيء من تدبير الكون من إيجاد أو إعدام أو إحياء أو إماتة أو جلب خير أو دفع شر أو غير ذلك من معاني الربوبية، أو اعتقاد منازع له في شيء من مقتضيات أسمائه وصفاته كعلم الغيب والعظمة والكبرياء ونحو ذلك، وقال الله تعالى: ﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢) يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾ [فاطر: ٢ - ٣] الآيات.

A51: It is to believe that someone besides Allah — may He be exalted — has control or authority over anything in the management of the universe, such as creating or annihilating, giving life or causing death, bringing benefit or repelling harm, or anything else from the meanings of Lordship. It also includes believing that someone competes with Allah in the implications of His Names and Attributes, such as knowledge of the unseen, greatness, majesty, and the like. Allah the Most High said: “**Whatever Allah grants to mankind of mercy, none can withhold it; and whatever He withholds, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth?**” [Fāṭir 35:2–3]

وقال تعالى: ﴿وَإِنْ يُمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾ [يونس: ١٠٧] الآية.

And He said: “**And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor.**” [Yūnus 10:107]

وقال تعالى: ﴿أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾ [الزمر: ٣٨]

And He said: “**Have you then considered those (false gods) whom you call upon besides Allah? If Allah intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy? Say: Allah is sufficient for me. In Him (alone) put their trust those who trust.**” [Az-Zumar 39:38]

وقال تبارك وتعالى: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [الأنعام: ٥٩] الآيات.

And He said: “**And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.**” [Al-An‘ām 6:59]

وقال تعالى: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [النمل: ٦٥]

And He said: “**Say: None in the heavens and the earth knows the unseen except Allah.**” [An-Naml 27:65]

وقال تعالى: ﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ [البقرة: ٢٥٥]

And He said: “**And they will never encompass anything of His Knowledge except that which He wills.**” [Al-Baqarah 2:255]

وقال النبي ﷺ: "يقول الله تعالى: 'العظمة إزاري، والكبرياء ردائي، فمن نازعني واحدا منهما أسكنته ناري.' " وهو في الصحيح.

And the Prophet ﷺ said: “**Allah the Exalted says: ‘Majesty is My lower garment, and pride is My cloak. Whoever contends with Me regarding one of them, I will cast him into the Fire.’**” — This Ḥadīth is found in Ṣaḥīḥ Muslim.

Q52: What is Tawḥīd al-Asmā' waṣ-Ṣifāt (Oneness of Allah's Names and Attributes)?

ج: هو الإيمان بما وصف الله تعالى به نفسه في كتابه ووصف به رسوله ﷺ من الأسماء الحسنى والصفات العلى.

A52: It is to believe in what Allah — the Most High — has described Himself with in His Book, and what His Messenger ﷺ has described Him with: of His Most Beautiful Names and Lofty Attributes.

وإمرارها كما جاءت بلا كيف، كما جمع الله تعالى بين إثباتها ونفي التكيف عنها في كتابه في غير موضع كقوله تعالى: ﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾ [طه: ١١٠]

We affirm them as they have come, without asking how (bi-lā kayf) — just as Allah has joined between affirming the attributes and negating any likeness or comprehension of them in many places in His Book. Among them: **“He (Allah) knows what is before them, and what is behind them, while they will never encompass Him in knowledge.”** [Ṭāhā 20:110]

وقوله تعالى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

His statement the Most High: **“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”** [Ash-Shūrā 42:11]

وقوله تعالى: ﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الأنعام: ١٠٣] وغير ذلك.

His statement the Most High: **“No vision can grasp Him, but He grasps all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.”** [Al-An‘ām 6:103] — and other similar verses.

وفي الترمذي عن أبي بن كعب رضي الله عنه "أن المشركين قالوا لرسول الله ﷺ - يعنى لما ذكر آلهتهم - انسب لنا ربك، فأنزل الله تعالى: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ﴾ [الإخلاص: ١ - ٢]

In the Sunan of at-Tirmidhī, from Ubayy ibn Ka‘b (may Allah be pleased with him), it is narrated: “When the Prophet ﷺ mentioned their (the pagans’) gods, they said to him: ‘Attribute to us the lineage of your Lord!’ So Allah revealed: **‘Say: He is Allah, (the) One. Allah, the Self-Sufficient Master.’** [Al-Ikhlāṣ 112:1–2]

والصمد الذي ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾ [الإخلاص: ٣]؛ لأنه ليس شيء يولد إلا سيموت، وليس شيء يموت إلا سيورث، وإن الله تعالى لا يموت ولا يورث ﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾ [الإخلاص: ٤] قال: لم يكن له شبيه ولا عديل، وليس كمثلته شيء.

As-Ṣamad is the One Who: ‘Begets not, nor was He begotten,’ because nothing that is born except that it will die, and everything that dies is inherited. But Allah does not die, nor is He inherited. **‘And there is none co-equal unto Him,’** meaning: there is no one like Him, no rival, nothing is similar to Him.”

س: ما دليل الأسماء الحسنی من الكتاب والسنة؟

Q53: What is the evidence for the Most Beautiful Names (al-asmā' al-ḥusnā) from the Qur'an and the Sunnah?

ج: قال الله عز وجل: ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ﴾ [الأعراف: ١٨٠]

A53: Allah the Almighty said: “**And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.**” [Al-A'rāf 7:180]

وقال سبحانه: ﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾ [الإسراء: ١١٠]

And He said: “**Say (O Muhammad ﷺ): Invoke Allah or invoke the Most Gracious (Ar-Raḥmān), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.**” [Al-Isrā' 17:110]

وقال عز وجل: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾ [طه: ٨] - وغيرها من الآيات.

And He said: “**Allah! Lā ilāha illā Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.**” [Ṭāhā 20:8] — and many other verses.

وقال النبي ﷺ: "إن لله تسعة وتسعين اسما من أحصاها دخل الجنة." وهو في الصحيح.

And the Prophet ﷺ said: “**Indeed, Allah has ninety-nine Names. Whoever enumerates (and preserves) them will enter Paradise.**” (Agreed upon, in Ṣaḥīḥ al-Bukhārī and Muslim)

وقال النبي ﷺ: "أسألك اللهم بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك، أو علمته أحدا من خلقك، أو استأثرت به في علم الغيب عندك، أن تجعل القرآن العظيم ربيع قلبي." الحديث.

And the Prophet ﷺ said: “**O Allah, I ask You by every Name that is Yours — with which You have named Yourself, or revealed in Your Book, or taught to any of Your creation, or kept with Yourself in the knowledge of the unseen — to make the Qur'an the spring of my heart...**” — (Part of a famous supplication; narrated by Aḥmad and others)

Q54: What is an example of Allah's Most Beautiful Names (al-Asmā' al-Ḥusnā) from the Qur'an?

ج: مثل قوله تعالى: ﴿إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ [النساء: ٣٤]

A54: Among them are His statements: “**Verily, Allah is Ever Most High, Most Great.**” [An-Nisā' 4:34]

﴿إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا﴾ [الأحزاب: ٣٤]

“**Verily, Allah is Ever Most Subtle, Well-Acquainted.**” [Al-Aḥzāb 33:34]

﴿إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾ [فاطر: ٤٤]

“**Verily, He is Ever All-Knowing, All-Able.**” [Fāṭir 35:44]

﴿إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ [النساء: ٥٨]

“**Verily, Allah is Ever All-Hearer, All-Seer.**” [An-Nisā' 4:58]

﴿إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾ [النساء: ٥٦]

“**Verily, Allah is Ever All-Mighty, All-Wise.**” [An-Nisā' 4:56]

﴿إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ [النساء: ٢٣]

“**Verily, Allah is Ever Oft-Forgiving, Most Merciful.**” [An-Nisā' 4:23]

﴿إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ﴾ [التوبة: ١١٧]

“**Truly, He is full of kindness, the Most Merciful to them.**” [At-Tawbah 9:117]

﴿وَاللَّهُ غَنِيٌّ حَلِيمٌ﴾ [البقرة: ٢٦٣]

“**And Allah is Rich (Free of all needs), Most Forbearing.**” [Al-Baqarah 2:263]

﴿إِنَّهُ حَمِيدٌ مَّجِيدٌ﴾ [هود: ٧٣]

“Verily, He is the Most Praiseworthy, Most Glorious.” [Hūd 11:73]

﴿إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ﴾ [هود: ٥٧]

“Verily, my Lord is Guardian over all things.” [Hūd 11:57]

﴿إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ﴾ [هود: ٦١]

“Verily, my Lord is Near (to all by His Knowledge), Responsive.” [Hūd 11:61]

﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١]

“Verily, Allah is Ever an All-Watcher over you.” [An-Nisā’ 4:1]

﴿وَكَفَى بِاللَّهِ وَكِيلًا﴾ [النساء: ٨١]

“And Allah is All-Sufficient as a Disposer of affairs.” [An-Nisā’ 4:81]

﴿وَكَفَى بِاللَّهِ حَسِيبًا﴾ [النساء: ٦]

“And Allah is All-Sufficient as a Reckoner.” [An-Nisā’ 4:6]

﴿وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيبًا﴾ [النساء: ٨٥]

“And Allāh is Ever All-Able to do (and also an All-Witness to) everything..”
[An-Nisā’ 4:85]

﴿أَنََّّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ [فصلت: ٥٣]

“That He is Witness over everything.” [Fuṣṣilat 41:53]

﴿إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ﴾ [فصلت: ٥٤]

“Verily! He it is Who is surrounding all things!” [Fuṣṣilat 41:54]

وقال تعالى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: ٢٥٥]

And He said the Most High, “**Allah! Lā ilāha illā Huwa (none has the right to be worshipped but He), the Ever Living, the Sustainer of all that exists.**” [Al-Baqarah 2:255]

وقال تعالى: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الحديد: ٣]

And He said the Most High, “**He is the First (nothing is before Him), and the Last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.**” [Al-Ḥadīd 57:3]

وقوله تعالى: ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢) هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى﴾ [الحشر: ٢٢ - ٢٤] وغيرها من الآيات.

And He said the Most High, “**He is Allah, beside Whom none has the right to be worshipped, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. (22) He is Allah, beside Whom none has the right to be worshipped, the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. (23) He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.**” [Al-Ḥashr 59:22-24] — and many other verses.

Q55: What is an example of the Most Beautiful Names (al-Asmā' al-Ḥusnā) from the Sunnah?

ج: مثل قوله ﷺ: "لا إله إلا الله العظيم الحليم، لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السماوات ورب الأرض ورب العرش الكريم."

A55: Such as his ﷺ statement: **"Lā ilāha illa Allah, al-‘Azīm al-Ḥalīm (the Most Great, the Most Forbearing). Lā ilāha illa Allah, Rabb al-‘Arsh al-‘Azīm (Lord of the Great Throne). Lā ilāha illa Allah, Rabb al-samāwāt wa Rabb al-arḍ wa Rabb al-‘Arsh al-Karīm (Lord of the heavens, Lord of the earth, and Lord of the Noble Throne)."**

وقوله ﷺ: "يا حي يا قيوم يا ذا الجلال والإكرام يا بديع السماوات والأرض."

And his ﷺ statement: **"Yā Ḥayy, yā Qayyūm, yā Dhā al-Jalāl wa al-Ikrām, yā Badī‘ al-samāwāt wa al-arḍ (O Ever-Living, O Sustainer, O Possessor of Majesty and Honor, O Originator of the heavens and the earth)."**

وقوله ﷺ: "بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم."

And his ﷺ statement: **"Bismi-llāh alladhī lā yaḍurru ma‘a ismihi shay‘un fī al-arḍ wa-lā fī al-samā‘, wa Huwa al-Samī‘ al-‘Alīm (In the Name of Allah, with whose Name nothing is harmed on earth or in the heavens, and He is the All-Hearing, the All-Knowing)."**

وقوله ﷺ: "اللهم عالم الغيب والشهادة، فاطر السماوات والأرض، رب كل شيء ومليكه." الحديث.

And his ﷺ statement: **"Allāhumma ‘Ālim al-ghaybi wa al-shahāda, Fāṭir al-samāwāt wa al-arḍ, Rabb kulli shay‘in wa Malīkahu (O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord and Owner of all things)."** — [from a long Ḥadīth]

وقوله ﷺ: "اللهم رب السماوات السبع، ورب العرش العظيم، ربنا ورب كل شيء، فالق الحب والنوى، منزل التوراة والإنجيل والقرآن، أعوذ بك من شر كل ذي شر أنت آخذ بناصيته، أنت الأول فليس قبلك شيء، وأنت الآخر فليس بعدك شيء، وأنت الظاهر فليس فوقك شيء، وأنت الباطن فليس دونك شيء." الحديث.

And his ﷺ statement: "**Allāhumma Rabb al-samāwāt al-sab‘, wa Rabb al-‘Arsh al-‘Aẓīm, Rabbanā wa Rabba kulli shay’, Fāliq al-ḥabbi wa al-nawā, Munazzil al-Tawrāt wa al-Injīl wa al-Qur’ān, a‘ūdhu bika min sharri kulli dhī sharrin anta ākhidhun bi-nāṣiyatih. Anta al-Awwal fa-laysa qablaka shay’, wa anta al-Ākhir fa-laysa ba‘daka shay’, wa anta al-Zāhir fa-laysa fawqaka shay’, wa anta al-Bāṭin fa-laysa dūnaka shay’.**" — [from a long Ḥadīth]

وقوله ﷺ: "اللهم لك الحمد، أنت نور السماوات والأرض ومن فيهن، ولك الحمد أنت قيوم السماوات والأرض ومن فيهن." الحديث.

And his ﷺ statement: "**Allāhumma laka al-ḥamd, anta Nūr al-samāwāt wa al-arḍ wa man fīhin, wa laka al-ḥamd, anta Qayyūm al-samāwāt wa al-arḍ wa man fīhin.**" — [from a long Ḥadīth]

وقوله ﷺ: "اللهم إني أسألك بأني أشهد أنك أنت الله لا إله إلا أنت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد."

And his ﷺ statement: "**Allāhumma innī as’aluka bi-annī ashhadu annaka anta Allāh, lā ilāha illa anta, al-Aḥad al-Ṣamad, alladhī lam yalid wa lam yūlad wa lam yakun lahu kufuwan aḥad.**" — [from a du‘ā’]

وقوله ﷺ: "يا مقلب القلوب." الحديث، وغير ذلك كثير.

And his ﷺ statement: "**Yā Muqallib al-qulūb.**" — [from a Ḥadīth], and many more.

س: على كم نوع دلالة الأسماء الحسنى؟

Q56: How many types of indication do the Most Beautiful Names (al-Asmā' al-Ḥusnā) carry?

ج: هي على ثلاثة أنواع:

A56: They carry three types of indication:

دلالتهما على الذات مطابقة.

Indication of the essence (dhāt) — by direct denotation (muṭābaqah),

ودلالتهما على الصفات المشتقة منها تضمنًا.

Indication of the attribute from which the name is derived — by implication (taḍummun),

ودلالتهما على الصفات التي ما اشتقت منها التزامًا.

Indication of other attributes not derived from the name — by necessity (iltizām).

Q57: What is an example of that?

ج: مثال ذلك اسمه تعالى الرحمن الرحيم يدل على ذات المسمى.

A57: An example is His Name “al-Raḥmān al-Raḥīm” (the Most Gracious, the Most Merciful):

وهو الله عز وجل مطابقة.

It denotes the Named Essence, i.e., Allah, by direct denotation (muṭābaqah),

وعلى الصفة المشتق منها وهي الرحمة تضمنا.

And it denotes the attribute it is derived from, i.e., mercy (raḥmah), by implication (taḍummun),

وعلى غيرها من الصفات التي لم تشتق منها كالحياة والقدرة التزاما.

And it denotes other attributes not derived from the name, such as life and ability, by necessity (iltizām).

وهكذا سائر أسمائه.

And this applies to all His Names.

وذلك بخلاف المخلوق، فقد يسمى حكيما وهو جاهل، وحكما وهو ظالم، وعزيزا وهو ذليل، وشريفا وهو وضع وكريما وهو لئيم، وصالحا وهو طالح، وسعيدا وهو شقي، وأسدا وحفظلة وعلقمة وليس كذلك.

Unlike the creation, a person may be called ḥakīm (wise) while being ignorant, or ḥakam (judge) while being unjust, or ‘azīz (mighty) while being humiliated, or sharīf (noble) while being lowly, or karīm (generous) while being vile, or ṣāliḥ (righteous) while being corrupt, or sa‘īd (happy) while being wretched, and even named Asad (lion), Ḥanẓalah, or ‘Alqamah while having no relation to such meanings.

فسيبحان الله وبحمده هو كما وصف نفسه، وفوق ما يصفه به خلقه.

So glorified is Allah and praised is He, He is as He has described Himself, and far above what His creation describe Him as.

س: على كم قسم دلالة الأسماء الحسنى من جهة التضمن؟

Q58: How many categories do the Most Beautiful Names (al-Asmā' al-Ḥusnā) have in terms of Inclusion (Taḍammun)?

ج: هي على أربعة أقسام.

A58: They fall into four categories:

الأول: الاسم العلم المتضمن لمعاني الأسماء الحسنى وهو الله، ولهذا تأتي الأسماء جميعها صفات له كقوله تعالى: ﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ﴾ [الحشر: ٢٤] ونحو ذلك، ولم يأت هو قط تابعا لغيره من الأسماء.

First: The Proper Name (Ism 'Alam) which includes all the meanings of the Most Beautiful Names, and that is the Name "Allah". All other names are mentioned as attributes of it, as in His statement: "**He is Allah, the Creator, the Inventor of all things, the Bestower of forms.**" — [Surah Al-Hashr (59): 24], and similar. The Name "Allah" never comes as an attribute of any other name; rather, all other names follow it.

الثاني: ما يتضمن صفة ذات الله عز وجل :

Second: Names that include Attributes of Allah's Essence, such as:

كاسمه تعالى السميع المتضمن سمعه، الواسع جميع الأصوات، سواء عنده سرها وعلايتها.

al-Samī' (The All-Hearing): implies His hearing that encompasses all sounds, whether secret or public.

واسمه البصير المتضمن بصره النافذ في جميع المبصرات سواء دقيقتها وجليلها.

al-Baṣīr (The All-Seeing): implies His sight that penetrates all that is visible, whether subtle or grand.

واسمه العليم المتضمن علمه المحيط الذي ﴿لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ﴾ [سبأ: ٣]

al-'Alīm (The All-Knowing): implies His encompassing knowledge, "**Not even the weight of an atom (or a small ant) escapes from His Knowledge in the heavens or in the earth; nor what is less than that or what is greater than that but is (written) in a Clear Record.**" — Surah Saba' : 3

واسمه القدير المتضمن قدرته على كل شيء إيجادا وإعدامًا، وغير ذلك.

al-Qadīr (The All-Powerful): implies His absolute power over all things in creating and annihilating.

الثالث: ما يتضمن صفة فعل الله كالخالق الرازق الباري المصور وغير ذلك.

Third: Names that include Actions of Allah, such as: al-Khāliq (The Creator), al-Rāziq (The Provider), al-Bāri' (The Originator), al-Muṣawwir (The Fashioner), and others.

الرابع: ما يتضمن تنزهه تعالى وتقدسه عن جميع النقائص كالقدوس السلام.

Fourth: Names that include Allah's transcendence and perfection, such as: al-Quddūs (The Holy One), al-Salām (The Source of Peace) — indicating His freedom from all imperfection and deficiency.

س: كم أقسام الأسماء الحسنى من جهة إطلاقها على الله عز وجل؟

Q59: How many categories are there of the Beautiful Names of Allah in terms of how they are applied to Him (Glorified be He)?

ج: منها ما يطلق على الله مفردا أو مع غيره، وهو ما تضمن صفة الكمال بأي إطلاق، كالحي القيوم الأحد الصمد ونحو ذلك.

A59: Some of them may be applied to Allah individually or together with others — and these are the Names that contain meanings of absolute perfection in any form, such as: Al-Ḥayy (the Ever-Living), Al-Qayyūm (the Sustainer of all), Al-Aḥad (the One), As-Ṣamad (the Self-Sufficient Master), and the like.

ومنها ما لا يطلق على الله إلا مع مقابله، وهو ما إذا أفرد أوهم نقضا كالضار النافع، والخافض الرافع، والمعطي المانع، والمعز المذل، ونحو ذلك.

And some are not to be applied to Allah except in conjunction with their opposites — these are Names which, if used alone, may suggest deficiency. For example: Ad-Dārr (the Harm-Giver) and An-Nāfi‘ (the Benefactor), Al-Khāfiḍ (the Abaser) and Ar-Rāfi‘ (the Exalter), Al-Mu‘ṭī (the Giver) and Al-Māni‘ (the Withholder), Al-Mu‘izz (the Honourer) and Al-Mudhill (the Dishonourer), and the like.

فلا يجوز إطلاق الضار ولا الخافض ولا المانع ولا المذل على انفراده، ولم يطلق قط شيء منها في الوحي كذلك لا في الكتاب ولا في السنة.

So, it is not permissible to refer to Allah with names like Ad-Dārr, or Al-Khāfiḍ, or Al-Māni‘, or Al-Mudhill in isolation. None of these were ever used in Revelation (neither in the Qur’an nor Sunnah) in that way.

ومن ذلك اسمه تعالى المنتقم، لم يطلق في القرآن إلا مع متعلقه كقوله تعالى: ﴿إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ﴾ [السجدة: ٢٢]

Among these also is the Name Al-Muntaqim (the Avenger): it was never used in the Qur’an alone but only with its object, such as in His statement: “**Verily, We will exact retribution from the Mujrimūn (criminals, polytheists, sinners).**” [As-Sajdah: 22]

أو بإضافة ذو إلى الصفة المشتق منها كقوله تعالى: ﴿وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ﴾ [آل عمران: ٤].

Or with the construct form using dhū (Owner of), as in: “**And Allah is All-Mighty, Owner of Retribution.**” [Aali ‘Imran: 4]

س: تقدم أن صفات الله تعالى منها ذاتية وفعلية، فما مثال صفات الذات من الكتاب؟

Q60: It has been previously mentioned that the Attributes of Allah are of two types: the Divine Essence (Dhāṭiyyah) and the Actions (Fiʿliyyah). What are examples of Attributes of the Divine Essence from the Qur'an?

ج: مثل قوله تعالى: ﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ [المائدة: ٦٤]

A60: Such as His statement: “**Rather, both His Hands are outstretched.**” [Al-Mā'idah: 64]

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

“**Everything will perish except His Face.**” [Al-Qaṣaṣ: 88]

﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ [الرحمن: ٢٧]

“**And the Face of your Lord, full of Majesty and Honour, will remain forever.**” [Ar-Raḥmān: 27]

﴿وَلْتَصْنَعْ عَلَىٰ عَيْنِي﴾ [طه: ٣٩]

“**That you may be brought up under My Eye.**” [Ṭāhā: 39]

﴿أَبْصُرْ بِهِ وَأَسْمَعْ﴾ [الكهف: ٢٦]

“**How clearly He sees and hears!**” [Al-Kahf: 26]

﴿إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ﴾ [طه: ٤٦]

“**Verily, I am with you both: I hear and I see.**” [Ṭāhā: 46]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾ [طه: ١١٠]

“**He knows what is before them and what is behind them, while they cannot encompass Him with their knowledge.**” [Ṭāhā: 110]

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

“And Allah spoke to Mūsā directly.” [An-Nisā’: 164]

﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ﴾ [الشعراء: ١٠]

“And (remember) when your Lord called Mūsā: ‘Go to the wrongdoers.’” [Ash-Shu‘arā’: 10]

﴿وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ﴾ [الأعراف: ٢٢]

“And their Lord called out to them: ‘Did I not forbid you from that tree?’” [Al-A‘raf: 22]

﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ﴾ [القصص: ٦٥] وغير ذلك.

“And the Day He will call them and say: ‘What answer did you give to the Messengers?’” [Al-Qaṣaṣ: 65] And many more besides.

Q61: What is an example of the Attributes of the Divine Essence (ṣifāt dhātiyyah) from the Sunnah?

ج: كقوله ﷺ: "حجابه النور لو كشفه لأحرقت سبحات وجهه، ما انتهى إليه بصره من خلقه."

A61: Such as the Prophet ﷺ statement: **"His veil is light, and if He were to remove it, the glory of His Face would burn everything of His creation that His sight reaches."**

وقوله ﷺ: "يمين الله مألئ لا تغيضها نفقة، سحاء الليل والنهار، أرأيتم ما أنفق منذ خلق السماوات والأرض، فإنه لم يغيض ما في يمينه، وعرشه على الماء، وبيده الأخرى الفيض أو القبض، يرفع ويخفض."

And his ﷺ statement: **"Allah's right Hand is full, never diminishes from spending, continuously giving day and night. Have you not seen what He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand. His Throne is over the water, and in His other Hand is the Balance—He lowers and raises (whomever He wills)."**

وقوله ﷺ في حديث الدجال: "إن الله لا يخفى عليكم إن الله ليس بأعور." وأشار بيده إلى عينه. الحديث.

And in the Ḥadīth about the Dajjāl: **"Indeed, your Lord is not one-eyed,"** and he ﷺ pointed to his own eye.

وفي حديث الاستخارة: "اللهم إني أستخيرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علام الغيوب." الحديث.

And in the supplication of Salāt al-Istikhārah: **"O Allah, I seek guidance from Your knowledge, and seek ability from Your power, and ask You from Your great bounty, for You are able and I am not, You know and I do not, and You are the Knower of the unseen."**

وقوله ﷺ: "إنكم لا تدعون أصم ولا غائبا، تدعون سميعا بصيرا قريبا."

And his ﷺ statement: **"You are not calling upon one who is deaf or absent. You are calling upon One who is All-Hearing, All-Seeing, Near."**

وقوله ﷺ: "إذا أراد الله أن يوحى بالأمر تكلم بالوحي." الحديث.

And in the Ḥadīth: **“When Allah wants to reveal something, He speaks the Revelation.”**

وفي حديث البعث: "يقول الله تعالى: يا آدم، فيقول: لبيك." الحديث.

And in the Ḥadīth of the people sent to the Fire: **“Allah will say: ‘O Adam.’ He will reply: ‘Here I am at Your service.’”**

وأحاديث كلام الله لعباده في الموقف، وكلامه لأهل الجنة وغير ذلك ما لا يحصى.

And the Ahādīth regarding Allah speaking to His servants on the Day of Judgement and to the people of Paradise – these are numerous and cannot be fully counted.

س: ما مثال صفات الأفعال من الكتاب؟

Q62: What is an example of the Attributes of Action (Şifāt al-Af'āl) from the Qur'an?

ج: مثل قوله تعالى: ﴿ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ﴾ [البقرة: ٢٩]

A62: Such as His statement: “**Then He Istawâ (rose over) towards the heaven and made them seven heavens...**” [Al-Baqarah 2:29]

وقوله: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ﴾ [البقرة: ٢١٠] الآية.

“**Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels?**” [Al-Baqarah 2:210]

وقوله تعالى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾ [الزمر: ٦٧].

“**They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand, and the heavens will be rolled up in His Right Hand.**” [Az-Zumar 39:67]

وقوله تعالى: ﴿مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ﴾ [ص: ٧٥].

“**What prevented you (O Iblîs) that you did not prostrate, when I created him with Both My Hands?**” [Sād 38:75]

وقوله تعالى: ﴿وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ﴾ [الأعراف: ١٤٥].

“**And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things.**” [Al-A'rāf 7:145]

وقوله تعالى: ﴿فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا﴾ [الأعراف: ١٤٣].

“**And when his Lord appeared to the mountain, He made it collapse to dust...**” [Al-A'rāf 7:143]

وقوله تعالى: ﴿إِنَّ اللَّهَ يَفْعَلُ مَا يُشَاءُ﴾ [الحج: ١٨] وغيرها من الآيات.

“**Verily, Allâh does what He wills.**” [Al-Hajj 22:18]

Q63: What is an example of the attributes of action (ṣifāt al-fi'l) from the Sunnah?

ج: مثل قوله ﷺ: "ينزل ربنا كل ليلة إلى السماء الدنيا حين يبقى ثلث الليل الآخر." الحديث.

A63: For example, the statement of the Prophet ﷺ: "Our Lord descends every night to the lowest heaven when the last third of the night remains." (Hadith)

وقوله ﷺ في حديث الشفاعة: "فيأتيهم الله في صورته التي يعرفون فيقول: أنا ربكم، فيقولون: أنت ربنا." الحديث. ونعني بصفة الفعل هنا الإتيان لا الصورة فافهم.

And his statement in the hadith of intercession: **"Then Allah will come to them in a form which they know, and He will say: I am your Lord. They will say: You are our Lord."** We mean by action here: coming, not form, so understand this point well.

وقوله: "إن الله يقبض يوم القيامة الأرض، وتكون السماوات يمينه، ثم يقول أنا الملك." الحديث.

And his statement ﷺ: **"Allah will grasp the earth on the Day of Resurrection and the heavens will be in His right hand, then He will say: I am the King."** (Hadith)

وقوله: "لما خلق الله الخلق كتب بيده على نفسه إن رحمتي تغلب غضبي."

And his statement: **"When Allah created the creation, He wrote with His hand upon Himself: 'My Mercy prevails over My Wrath.'"**

وفي حديث احتجاج آدم وموسى: "فقال آدم: يا موسى، اصطفاك الله بكلامه وخط لك التوراة بيده." فكلامه تعالى ويده صفتا ذات، وتكلمه صفة ذات وفعل معا، وخطه التوراة صفة فعل.

And in the hadith of the debate between Adam and Musa: **"Adam said to Musa: O Musa, Allah chose you with His speech and wrote the Torah for you with His hand."** So His speech and hand are attributes of His Essence, while His speaking is both an attribute of His Essence and His Action, and His writing of the Torah is an attribute of action.

وقوله ﷺ: "إن الله تعالى ييسط يده بالليل ليتوب مسيء النهار وييسط يده بالنهار ليتوب مسيء الليل." الحديث. وغيرها كثير.

Also, the Prophet ﷺ said: **"Indeed, Allah stretches out His hand at night to accept the repentance of those who sinned during the day, and He stretches out His hand during the day to accept the repentance of those who sinned at night."**

And many other similar narrations.

س: هل يشتق من كل صفات الأفعال أسماء أم أسماء الله كلها توقيفية؟

Q64: Are all of Allah's Names derived from His Actions, or are the Names of Allah entirely restricted (tawqīfiyyah)?

ج: لا بل أسماء الله تعالى كلها توقيفية، لا يسمى إلا بما سمي به نفسه في كتابه أو أطلقه عليه رسوله ﷺ.

A64: No, rather all the Names of Allah the Exalted are tawqīfiyyah—meaning He is only named by what He has named Himself in His Book, or what His Messenger ﷺ has named Him with.

وكل فعل أطلقه الله تعالى على نفسه فهو فيما أطلق فيه مدح وكمال، ولكن ليس كلها وصف الله به نفسه مطلقا ولا كلها يشتق منها أسماء.

Every action that Allah has attributed to Himself is praiseworthy and perfect within the context in which He mentioned it. However, not every action He attributed to Himself is mentioned absolutely, nor can every one of them be derived as a Name.

بل منها ما وصف به نفسه مطلقا كقوله تعالى: ﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ﴾ [الروم: ٤٠]

There are actions which Allah described Himself with in an absolute manner, such as His statement: “**It is Allah Who created you, then provided for you, then will cause you to die, then will give you life.**” [Ar-Rum: 40]

وسمى نفسه الخالق الرازق المحيي المميت المدبر.

He named Himself: Al-Khāliq (The Creator), Ar-Rāziq (The Provider), Al-Muḥyī (The Giver of Life), Al-Mumīt (The Taker of Life), Al-Mudabbir (The Disposer of affairs).

ومنها أفعال أطلقها الله تعالى على نفسه على سبيل الجزاء والمقابلة، وهي فيما سبقت له مدح وكمال كقوله تعالى: ﴿يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾ [النساء: ١٤٢].

And among them are actions which Allah the Exalted has attributed to Himself by way of repayment and retaliation, and in the context in which they are mentioned, they are praise-worthy and perfect, like His statement the Most High: “**They seek to deceive Allah, but it is He Who deceives them.**” [An-Nisā’: 142]

﴿وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ﴾ [آل عمران: ٥٤].

“They plotted, and Allah plotted; and Allah is the Best of planners.” [Āl-‘Imrān: 54]

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾ [التوبة: ٦٧].

“They forgot Allah, so He forgot them.” [At-Tawbah: 67]

ولكن لا يجوز إطلاقها على الله في غير ما سيقف فيه من الآيات، فلا يقال أنه تعالى يمكر ويخادع ويستهزئ ونحو ذلك، وكذلك لا يقال ماكر مخادع مستهزئ.

However, it is not permissible to ascribe such attributes to Allah except in the context in which they were revealed in the verses. Thus, one must not say that Allah "deceives," or "outwits," or "mocks," and the like, in an unrestricted manner. Nor should He be called "the Deceiver," "the Outwiter," or "the Mockers."

ولا يقوله مسلم ولا عاقل. فإن الله عز وجل لم يصف نفسه بالمكر والكيد والخداع إلا على وجه الجزاء لمن فعل ذلك بغير حق، وقد علم أن المجازاة على ذلك بالعدل حسنة من المخلوق، فكيف من الخلاق العليم العدل الحكيم.

No Muslim or sane person would say this. For indeed, Allah the Mighty and Majestic only described Himself with such actions—like plotting, scheming, or mocking—in the context of recompense against those who committed such deeds unjustly. And it is well known that repaying such actions with justice is praiseworthy from the side of creation—so how much more so from the Creator, the All-Knowing, the Just, the All-Wise.

س: ماذا يتضمن اسمه العلي الأعلى وما في معناه كالظاهر والقاهر والمرتعال؟

Q65: What do the names al-‘Aliyy (the Most High), al-A‘la (the Highest), and other Names with similar meanings—such as aẓ-Ẓāhir (the Most Evident), al-Qahhār (the Irresistible), and al-Muta‘ālī (the Supremely Exalted)—entail?

ج: يتضمن اسمه الأعلى الصفة المشتق منها، وهو ثبوت العلو له عز وجل بجميع معانيه:

A65: His Name al-A‘la entails the attribute from which it is derived: the affirmed Highness of Allah the Mighty and Majestic in all its meanings:

علو فوقيته تعالى على عرشه عال على جميع خلقه، بائن منهم، رقيب عليهم، يعلم ما هم عليه، قد أحاط بكل شيء علما، لا تخفى عليه منهم خافية.

Highness of Being (علو الذات): That He is above His Throne, above all of His creation, distinct from them, ever watchful over them. He knows all that they are upon and has encompassed everything in knowledge. Nothing is hidden from Him of their condition.

وعلو قهره فلا مغالب له ولا منازع ولا مضاد ولا ممانع، بل كل شيء خاضع لعظمته، ذليل لعزته، مستكين لكبريائه، تحت تصرفه وقهره، لا خروج له من قبضته.

Highness of Dominion and Power (علو القهر): No one can overpower Him, contend with Him, resist Him, or prevent His will. Everything is humbled before His greatness, submissive to His might, subdued before His majesty, under His control and domination. There is no escape from His grasp.

وعلو شأنه، فجميع صفات الكمال له ثابتة، وجميع النقائص عنه منتفية، عز وجل وتبارك وتعالى.

Highness of Status (علو الشأن): All attributes of perfection are firmly established for Him, and all deficiencies are negated from Him. Exalted and Blessed is He.

وجميع هذه المعاني للعلو متلازمة لا ينفك معنى منها عن الآخر.

All these categories of Highness—of essence, dominance, and status—are inseparably connected. One cannot exist without the other.

س: ما دليل علو الفوقية من الكتاب؟

Q66: What is the evidence for the Highness of Allah in terms of being above (‘uluw al-fawqiyah) from the Qur’an?

ج: الأدلة الصريحة عليه لا تعد ولا تحصى، فمنها هذه الأسماء وما في معناها، ومنها قوله: ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] في سبعة مواضع من القرآن.

A66: The explicit proofs for it are countless. Among them are: His Names that imply highness and those with similar meanings. Among them are His statement: “**The Most Beneficent (Allah) rose over (Istawa) the Throne**” — [Surah Ṭāhā, 20:5], and this statement occurs in seven places in the Qur’an.

ومنها قوله تعالى: ﴿أَمَّا تُمْنُونَ مَنْ فِي السَّمَاءِ﴾ [الملك: ١٦].

His statement: “**Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you?**” — [Surah al-Mulk, 67:16]

ومنها قوله تعالى: ﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾ [النحل: ٥٠].

His statement: “**They fear their Lord above them.**” — [Surah an-Naḥl, 16:50]

ومنها قوله تعالى: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾ [فاطر: ١٠].

His statement: “**To Him ascend (all) the goodly words, and the righteous deeds exalt it.**” — [Surah Fāṭir, 35:10]

وقوله تعالى: ﴿تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾ [المعارج: ٤].

His statement: “**The angels and the Spirit (Jibril) ascend to Him...**” — [Surah al-Ma‘ārij, 70:4]

وقوله: ﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ﴾ [السجدة: ٥].

His statement: “**He arranges (every) affair from the heavens to the earth...**” — [Surah as-Sajdah, 32:5]

وقوله تعالى: ﴿يَا عِيسَى ابْنِي مَرْيَمَ قُمْ وَرَافِعُكَ إِلَيَّ﴾ [آل عمران: ٥٥] وغير ذلك كثير.

His statement: “**O ‘Īsā (Jesus)! I will take you and raise you to Myself.**” — [Surah Āl ‘Imrān, 3:55] And many more beyond these.

س: ما دليل ذلك من السنة؟

Q67: What is the evidence for that (i.e., Allah's Exaltation above His creation) from the Sunnah?

ج: أدلته من السنة كثيرة لا تحصى، منها قوله ﷺ في حديث الأوعال: "والعرش فوق ذلك، والله فوق العرش، وهو يعلم ما أنتم عليه."

A67: The evidences from the Sunnah are numerous and uncountable. Among them: The Prophet ﷺ said in the hadith of the wild goats: "The Throne is above that, and Allah is above the Throne, and He knows what you are upon."

وقوله لسعد في قصة قريظة: "لقد حكمت فيهم بحكم الملك من فوق سبعة أرقعة."

And he ﷺ said to Sa'd regarding the judgment on Banū Qurayzah: **"You have judged them with the judgment of the King from above seven heavens."**

وقوله ﷺ للجارية: "أين الله؟" قالت: "في السماء." قال: "اعتقها فإنها مؤمنة."

And in the hadith of the slave-girl, the Prophet ﷺ asked: **"Where is Allah?"** She said: "In the heaven." He said: **"Free her, for she is a believer."**

وأحاديث معراج النبي ﷺ.

The hadiths of the Prophet's ﷺ Ascension (Mi'rāj) to the heavens.

وقوله ﷺ في حديث تعاقب الملائكة: "ثم يعرج الذين باتوا فيكم فيسألهم وهو أعلم بهم." الحديث.

And his ﷺ statement in the hadith of the angels' rotation: **"Then those who stayed with you overnight ascend, and He asks them – though He knows best about them."**

وقوله ﷺ: "من تصدق بعدل ثمرة من كسب طيب ولا يصعد إلى الله إلا الطيب." الحديث.

And his ﷺ statement: **"Whoever gives charity equivalent to a date from lawful earnings – and none rises to Allah except what is pure..."**

وقوله ﷺ في حديث الوحي: "إذا قضى الله الأمر في السماء ضربت الملائكة بأجنحتها خضعانا لقوله كأنه سلسلة على صفوان." الحديث.

And in the hadith of the Revelation: **“When Allah decrees a matter in the heaven, the angels beat their wings in submission to His command, as if it were a chain striking smooth stone.”**

وغير ذلك كثير، وقد أقر بذلك جميع المخلوقات إلا الجهمية.

And there are many other reports beyond these. All of creation affirms this truth except the Jahmiyyah (a deviant sect).

س: ماذا قال أئمة الدين من السلف الصالح في مسألة الاستواء؟

Q68: What did the Imams of the Religion from the Pious Predecessors say regarding the issue of Istiwā' (Allah's rising over the Throne)?

ج: قولهم بأجمعهم رحمهم الله تعالى: الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، ومن الله الرسالة، وعلى الرسول البلاغ، وعلىنا التصديق والتسليم.

A68: Their unanimous statement—may Allah have mercy on them—is: “The Istiwā' (rising) is known, the ‘how’ is unknown, Belief in it is obligatory, and asking about it is an innovation. The message is from Allah, the conveying is upon the Messenger, and our duty is to affirm and submit.”

وهكذا قولهم في جميع آيات الأسماء والصفات وأحاديثها: ﴿آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا﴾ [آل عمران: ٧].

And this is their position regarding all the verses and hadiths related to the Names and Attributes of Allah: “**We believe in it; all of it is from our Lord.**” [Āl ‘Imrān: 7]

﴿آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٥٢].

“**We believe in Allah, and bear witness that we are Muslims (those who submit to Him).**” [Āl ‘Imrān: 52]

س: ما دليل علو القهر من الكتاب؟

Q69: What is the evidence from the Qur'an for the 'Uluww al-Qahr (Height of Dominance)?

ج: أدلته كثيرة، منها قوله تعالى: ﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾ [الأنعام: ١٨] وهو متضمن لعلو القهر والفوقية.

A69: Its evidences are many, including His statement the Most High: “**And He is the Irresistible, above His slaves.**” — [Surah al-An‘ām, 6:18] This verse implies both fawqiyah (highness) and qahr (absolute dominance).

وقوله تعالى: ﴿سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ [الزمر: ٤].

And His statement the Most High: “**Glorified is He, He is Allah, (the) One, the Irresistible.**” — [Surah az-Zumar, 39:4]

وقوله تعالى: ﴿لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾ [غافر: ١٦].

And His statement the Most High: “**To whom belongs the kingdom this Day? To Allah, the One, the Irresistible!**” — [Surah Ghāfir, 40:16]

وقوله تعالى: ﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ [ص: ٦٥].

And His statement the Most High: “**Say (O Muhammad): I am only a warner, and there is no deity worthy of worship except Allah, the One, the Irresistible.**” — [Surah Ṣād, 38:65]

وقوله تعالى: ﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾ [هود: ٥٦].

And His statement the Most High: “**There is not a moving (living) creature but He has grasp of its forelock.**” — [Surah Hūd, 11:56]

وقوله تعالى: ﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ﴾ [الرحمن: ٣٣] وغير ذلك من الآيات.

And His statement the Most High: “**O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority!**” — [Surah ar-Raḥmān, 55:33] And there are many other verses as well.

Q70: What is the evidence for this (i.e., Allah's Dominance and Complete Authority) from the Sunnah?

ج: أدلته من السنة كثيرة، منها قوله ﷺ: "أعوذ بك من شر كل دابة أنت آخذ بناصيتها."

A70: Its evidences in the Sunnah are many, among them: The statement of the Prophet ﷺ: **"I seek refuge in You from the evil of every creature You have taken by the forelock."**

وقوله ﷺ: "اللهم إني عبدك وابن عبدك وابن أمتك، ناصيتي بيدك، ماض في حكمك، عدل في قضاؤك." الحديث.

And his statement ﷺ: **"O Allah, I am Your slave, son of Your male slave, and son of Your female slave; my forelock is in Your Hand, Your command over me is forever executed, and Your decree over me is just."**

وقوله ﷺ: "إنك تقضي ولا يقضى عليك، إنه لا يذل من واليت ولا يعز من عاديت." وغير ذلك كثير.

And his statement ﷺ: **"Indeed, You decree and none can decree over You; none can humiliate the one You support, and none can honor the one You oppose."** And many other similar narrations.

س: ما دليل علو الشأن وما الذي يجب نفيه عن الله عز وجل؟

Q71: What is the evidence for Allah's Highness of Status ('Uluww al-sha'n)? And what must be negated from Allah, the Mighty and Majestic?

ج: اعلم أن علو الشأن هو ما تضمنه اسمه القدوس السلام الكبير المتعال وما في معناها، واستلزمته جميع صفات كماله ونعوت جلاله.

A71: Know that the Highness of Status is what is entailed in His Names: al-Quddūs (the Most Holy), as-Salām (the Source of Peace), al-Kabīr (the Most Great), and al-Muta‘āl (the Supremely Exalted), and all that is similar in meaning to them. It is also required by all His perfect Attributes and majestic Qualities.

فتعالى في أحديته أن يكون لغيره ملك أو قسط منه، أو يكون عوناً له، أو ظهيراً أو شافعياً عنده بدون إذنه أو عليه يجير.

So He is Exalted in His Oneness (Ahadiyyah) above having a partner in ownership or even a share in it, or having any helper, supporter, or intercessor without His permission, or that anyone can protect against Him.

وتعالى في عظمته وكبريائه وملكوته وجبروته عن أن يكون له منازع أو مغالب أو ولي من الذل أو نصير.

He is Exalted in His Greatness, Majesty, Dominion, and Might above having any rival, opponent, ally out of weakness, or one who can assist Him.

وتعالى في صمديته عن صاحبة الولد والوالد والكفو والنظير.

He is Exalted in His Self-Sufficiency (Samadiyyah) above having a spouse, a child, a parent, an equal, or a counterpart.

وتعالى في كمال حياته وقيوميته وقدرته عن الموت والسنة والنوم والتعب والإعياء.

He is Exalted in the perfection of His Life, Self-Sustenance, and Power above death, drowsiness, sleep, fatigue, or weariness.

وتعالى في كمال علمه عن الغفلة والنسيان وعن عزوب مثقال ذرة عن علمه في الأرض أو في السماء

He is Exalted in the perfection of His Knowledge above forgetfulness, heedlessness, or that anything escapes His knowledge, even an atom's weight, whether in the heavens or the earth.

وتعالى في كمال حكمته وحمده عن خلق شيء عبثا وعن ترك الخلق سدى بلا أمر ولا نهى ولا بعث ولا جزاء.

He is Exalted in the perfection of His Wisdom and Praise above creating anything in vain, or leaving creation without command, prohibition, resurrection, or recompense.

وتعالى في كمال عدله عن أن يظلم أحدا مثقال ذرة أو أن يهضمه شيئا من حسناته.

He is Exalted in the perfection of His Justice above wronging anyone an atom's weight or diminishing any of their good deeds.

وتعالى في كمال غناه عن أن يطعم أو يرزق أو يفتقر إلى غيره في شيء.

He is Exalted in His perfect Richness and Self-Sufficiency above eating, being provided for, or needing anything from others in any way.

وتعالى في جميع ما وصف به نفسه ووصفه به رسوله عن التعطيل والتمثيل، وسبحانه وبحمده وعز وجل وتبارك وتعالى وتنزه وتقدس عن كل ما ينافي إلهيته وربوبيته وأسماءه الحسنی وصفاته العلی: ﴿وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الروم: ٢٧]

He is Exalted in everything He has described Himself with and what His Messenger described Him with, above denial (ta'tīl) or likening (tashbīh). Glorified and Praised is He, Exalted is He, and Sanctified is He, above all that contradicts His Divinity, Lordship, His Beautiful Names, and His Lofty Attributes. **"To Him belongs the highest description in the heavens and the earth. And He is the All-Mighty, the All-Wise."** [Surah ar-Rūm: 27]

ونصوص الوحي من الكتاب والسنة في هذا الباب معلومة مفهومة مع كثرتها وشهرتها.

And the texts of Revelation, from the Qur'an and Sunnah, in this subject are well-known, numerous, and clearly understood.

س: ما معنى قوله ﷺ في الأسماء الحسنى "من أحصاها دخل الجنة".؟

Q72: What is the meaning of the Prophet's ﷺ statement regarding the Most Beautiful Names of Allah: **"Whoever enumerates them will enter Paradise"**?

ج: قد فسر ذلك بمعاني منها: حفظها ودعاء الله بها والثناء عليه بجمعها، ومنها أن ما كان يسوغ الاقتداء به كالرحيم والكريم.

A72: This statement has been interpreted with several meanings, among them: To memorize them, supplicate to Allah using them, and praise Him through all of them.

فيمرن العبد نفسه على أن يصح له الاتصاف بها فيما يليق به وما كان يختص به نفسه تعالى كالجبار والعظيم والمتكبر، فعلى العبد الإقرار بها والخضوع لها وعدم التحلي بصفة منها.

To train oneself to embody those Names which are permissible to imitate, such as Ar-Rahīm (the Merciful) and Al-Karīm (the Generous)—so the servant practices and cultivates those qualities in a manner befitting his human condition. As for Names that are unique to Allah and not suitable for human attribution, such as Al-Jabbār (the Compeller), Al-‘Azīm (the Magnificent), Al-Mutakabbir (the Supreme), the servant must acknowledge them, submit to them, and refrain from adopting any of their traits.

وما كان فيه معنى الوعد كالغفور الشكور العفو الرؤوف الحليم الجواد الكريم، فليقف منه عند الطمع والرغبة.

Names that carry the meaning of promise and hope, like Al-Ghafūr (the Forgiving), Ash-Shakūr (the Appreciative), Al-‘Afūww (the Pardoner), Ar-Ra’ūf (the Kind), Al-Ḥalīm (the Forbearing), Al-Jawād (the Generous)—the believer should respond to them with yearning and hope.

وما كان فيه معنى الوعيد كعزيز ذي انتقام شديد العقاب سريع الحساب، فليقف منه عند الخشية والرهبة.

Names that carry the meaning of threat and warning, such as Al-‘Azīz (the Almighty), Dhū Intiqām (the Owner of Retribution), Shadīd al-‘Iqāb (Severe in Punishment), Sarī‘ al-Ḥisāb (Swift in Reckoning)—the believer should respond with fear and reverence.

ومنها شهود العبد إياها وإعطاؤها حقها معرفة وعبودية.

Another meaning is: that the servant bears witness to the Names and gives them their due right in knowledge and servitude.

مثاله من شهد علو الله تعالى على خلقه وفوقيته عليهم واستواءه على عرشه بائنا من خلقه مع إحاطته بهم علما وقدرة وغير ذلك، وتعبد بمقتضى هذه الصفة بحيث يصير لقلبه صمدا يعرج إليه مناجيا له مطرقا واقفا بين يديه وقوف العبد الذليل بين يدي الملك العزيز، فيشعر بأن كلمه وعمله صاعد إليه معروض عليه فيستحي أن يصعد إليه من كلمه وعمله ما يخزيه ويفضحه هنالك.

For example, one who witnesses Allah's Highness above His creation, His Elevation above His Throne, being distinct from His creation while still encompassing them in Knowledge and Power and so on—he worships in accordance with this attribute. His heart ascends to his Lord, addressing Him submissively, standing before Him as a humble slave before a mighty King. He becomes aware that his words and deeds are being raised to Allah and presented before Him, so he feels ashamed that something disgraceful would ascend to Him.

ويشهد نزول الأمر والمراسيم الإلهية إلى أقطار العوالم كل وقت بأنواع التدبير والتصرف من الإمامة والإحياء والإعزاز والإذلال، والخفض والرفع والعطاء والمنع وكشف البلاء وإرساله ومداولة الأيام بين الناس إلى غير ذلك من التصرفات في المملكة التي لا يتصرف فيها سواه، فمراسيمه نافذة فيها كما يشاء ﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ﴾ [السجدة: ٥].

He also witnesses that divine decrees and commands descend continuously to all parts of the worlds, governing affairs such as life and death, honor and humiliation, lowering and raising, giving and withholding, removing and sending calamities, alternating the days among people—and many other affairs in a dominion where none exercises control except Allah. His decrees are enforced as He wills, as Allah says: "**He manages and regulates every affair from the heavens to the earth, then (the affair) will go up to Him, in a Day, the measure whereof is a thousand years of what you reckon.**" [Surah As-Sajdah: 5]

فمن وفى هذا المشهد حقه معرفة وعبودية فقد استغنى بربه وكفاه، وكذلك من شهد علمه المحيط وسمعه وبصره وحياته وقيوميته وغيرها ولا يرزق هذا المشهد إلا السابقون المقربون.

So, whoever fulfills this witnessing with true knowledge and servitude, then Allah will suffice him and enrich him through His Lordship. Similarly, the one who witnesses Allah's all-encompassing Knowledge, Hearing, Sight, Life, Self-sustenance, and other such attributes—will gain accordingly. But none are blessed with such a station except the forerunners, those who are brought near (to Allah).

Q73: What is the opposite of Tawheed al-Asmaa wa-Sifaat (the oneness of Allah's Names and Attributes)?

ج: ضده الإلحاد في أسماء الله وصفاته وآياته، وهو ثلاثة أنواع:

A73: Its opposite is *Ilḥād* (deviation) regarding Allah's Names, Attributes, and His signs. It comes in three types:

الأول: إلحاد المشركين الذين عدلوا بأسماء الله تعالى عما هي عليه وسموا بها أوثانهم، فزادوا ونقصوا فاشتقوا اللات من الإله والعزى من العزيز ومناة من المنان.

The First: *Ilḥād* of the polytheists (*mushrikīn*): They deviated from the true meanings of Allah's Names and applied them to their idols. They altered them by addition and omission—deriving names like *al-Lāt* from *al-Ilāh*, *al-‘Uzzā* from *al-‘Azīz*, and *Manāt* from *al-Mannān*.

الثاني: إلحاد المشبهة الذين يكتفون صفات الله تعالى، ويشبهونها بصفات خلقه وهو مقابل للإلحاد المشركين، فأولئك سوا المخلوق برب العالمين، وهؤلاء جعلوه بمنزلة الأجسام المخلوقة وشبهوه بها تعالى وتقدس.

The Second: *Ilḥād* of the *mushabbihah* (anthropomorphists): These are those who attempt to define how (i.e., *kayfiyyah*) Allah's attributes are and compare them to the attributes of His creation. This is the opposite of the polytheists' deviation. The polytheists made the creation equal to the Lord of the Worlds, whereas these have made the Lord resemble the created bodies—exalting is He and far above what they claim.

الثالث: إلحاد النفاة المعطلة، وهم قسمان: قسم أثبتوا ألفاظ أسمائه تعالى ونفوا عنه ما تضمنته من صفات الكمال فقالوا: رحمن رحيم بلا رحمة، عليم بلا علم، سميع بلا سمع، بصير بلا بصر، قدير بلا قدرة، وأطردوا بقيتها كذلك.

The Third: *Ilḥād* of the *mu‘aṭṭilah* (negators and deniers): These are of two kinds: A group that affirmed the words and Names of Allah but denied what those Names entail of perfect attributes. So they said: *Raḥmān* and *Raḥīm* (the Most Merciful) without mercy, *‘Alīm* (the All-Knowing) without knowledge, *Samī‘* (the All-Hearing) without hearing, *Baṣīr* (the All-Seeing) without sight, *Qadīr* (the All-Powerful) without power—and they extended this denial to all the rest.

وقسم صرحوا بنفي الأسماء ومتضمناتها بالكلية، ووصفوه بالعدم المحض الذي لا اسم له ولا صفة، سبحان الله وتعالى عما يقول الظالمون الجاحدون الملحدون علوا كبيرا ﴿رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾ [مريم: ٦٥].

Another group went further and outrightly denied the Names of Allah and what they entail altogether, describing Him with absolute nonexistence, without name or attribute. Exalted is Allah and far above what the wrongdoers, disbelievers, and deviators say! **“The Lord of the heavens and the earth and all that is between them, so worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?”** [Surah Maryam: 65]

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١].

“There is nothing like Him, and He is the All-Hearer, the All-Seer.” [Surah Ash-Shura: 11]

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾ [طه: ١١٠]

“He knows what is before them, and what is behind them, while they will never encompass anything of His Knowledge.” [Surah Ta-Ha: 110]

س: هل جميع أنواع التوحيد متلازمة فينافيها كلها ما ينافي نوعا منها؟

Q74: Are all types of Tawheed (Oneness of Allah) interconnected such that violating one of them entails violating the others?

ج: نعم هي متلازمة، فمن أشرك في نوع منها فهو مشرك في البقية.

A74: Yes, they are interconnected. Whoever commits shirk (associates partners) in one type of Tawheed is thereby a polytheist in the rest.

مثال ذلك دعاء غير الله وسؤاله ما لا يقدر عليه إلا الله، فدعاؤه إياه عبادة بل مخ العبادة، صرفها لغير الله من دون الله، فهذا شرك في الإلهية.

For example, calling upon other than Allah, and asking them for what only Allah can grant—this act of supplication is worship itself; in fact, it is the essence of worship. So, directing it to other than Allah constitutes shirk in Uluhiyyah (Oneness of worship).

وسؤاله إياه تلك الحاجة من جلب خير أو دفع شر معتقدا أنه قادر على قضاء ذلك، هذا شرك في الربوبية حيث اعتقد أنه متصرف مع الله في ملكوته.

If the person believes that the one being invoked has the ability to bring benefit or prevent harm independently, then this becomes shirk in Rububiyyah (Oneness of Lordship), for he believes that this being has power over the universe alongside Allah.

ثم إنه لم يدعه هذا الدعاء من دون الله إلا مع اعتقاده أنه يسمعه على البعد والقرب في أي وقت كان وفي أي مكان ويصرحون بذلك، وهو شرك في الأسماء والصفات حيث أثبت له سمعا محيطا بجميع المسموعات، لا يحجبه قرب ولا بعد.

Moreover, the one who makes such a supplication to other than Allah does so believing that the one called upon hears him from afar or near, at any time and from any place—and they often state this clearly. This is shirk in Asma' wa Sifaat (Oneness of Allah's Names and Attributes), because it affirms for this being a hearing that encompasses all sounds, unrestricted by nearness or distance.

فاستلزم هذا الشرك في الإلهية الشرك في الربوبية والأسماء والصفات.

Thus, this shirk in Uluhiyyah inevitably leads to shirk in Rububiyyah and Asma' wa Sifaat.

س: ما الدليل على الإيمان بالملائكة من الكتاب والسنة؟

Q75: What is the evidence for Belief in the Angels from the Qur'an and the Sunnah?

ج: أدلة ذلك من الكتاب كثيرة، منها قوله تعالى: ﴿وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ﴾ [الشورى: ٥]

A75: The evidences from the Qur'an are many, among them His statement the Most High: **"The angels glorify the praises of their Lord, and ask forgiveness for those on the earth."** [Ash-Shura 42:5]

وقوله تعالى: ﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾ [الأعراف: ٢٠٦]

And His statement the Most High: **"Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him."** [Al-A'raf 7:206]

وقوله تعالى: ﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾ [البقرة: ٩٨]

And His statement the Most High: **"Whoever is an enemy to Allah, His angels, His Messengers, Jibril and Mika'il, then verily, Allah is an enemy to the disbelievers."** [Al-Baqarah 2:98]

وتقدم الإيمان بهم من السنة في حديث جبريل وغيره، وفي صحيح مسلم أن الله تعالى خلقهم من نور والأحاديث في شأنهم كثيرة.

And from the Sunnah, Belief in them is mentioned in the Ḥadīth of Jibril and others. In Ṣaḥīḥ Muslim, it is reported that Allah created them from light. And the aḥādīth concerning them are many.

Q76: What is the meaning of Belief in the Angels?

ج: هو الإقرار الجازم بوجودهم وأنهم خلق من خلق الله مربيون مسخرون، ﴿عِبَادٌ مُّكْرَمُونَ﴾ (٢٦) لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ﴾ [الأنبياء: ٢٦ - ٢٧]

A76: It is the firm affirmation of their existence, and that they are a creation from the creations of Allah, owned and subjected (to Him). **“Honoured slaves. (26) They speak not until He has spoken, and they act on His Command.”** [Al-Anbiya 21:26–27]

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ [التحریم: ٦]

“They disobey not the commands they receive from Allah, but do that which they are commanded.” [At-Tahrim 66:6]

﴿لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ﴾ (١٩) يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾ [الأنبياء: ١٩ - ٢٠] وَلَا يَسْأَمُونَ وَلَا يَسْتَحْسِرُونَ.

“Those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary. (19) They glorify His praises night and day, (and) they never slacken.” [Al-Anbiya 21:19–20] And they never become bored nor weary.

س: اذكر بعض أنواعهم باعتبار ما هيأهم الله له ووكلهم به؟

Q77: Mention some types of Angels according to what Allah has prepared them for and entrusted them with?

ج: هم باعتبار ذلك أقسام كثيرة:

A77: They are of many types in this regard:

فمنهم الموكّل بأداء الوحي إلى الرسل وهو الروح الأمين جبريل عليه السلام.

Among them is the one entrusted with conveying revelation to the Messengers, and he is Ar-Rūḥ al-Amīn Jibrīl (Gabriel, peace be upon him).

ومنهم الموكّل بالقطر وهو ميكائيل عليه السلام.

Among them is the one entrusted with rain, and he is Mīkā'il (Michael, peace be upon him).

ومنهم الموكّل بالصور وهو إسرافيل عليه السلام.

Among them is the one entrusted with the Trumpet, and he is Isrā'īl (peace be upon him).

ومنهم الموكّل بقبض الأرواح وهو ملك الموت وأعوانه.

Among them is the one entrusted with seizing souls, the Angel of Death and his helpers.

ومنهم الموكّل بأعمال العباد وهم الكرام الكاتبون.

Among them are those entrusted with recording the deeds of the servants, Al-Kirāman Kātibīn (the noble scribes).

ومنهم الموكّل بحفظ العبد من بين يديه ومن خلفه وهم المعقبات.

Among them are those entrusted with guarding a servant from before him and behind him, the Mu'aqqibāt.

ومنهم الموكّل بالجنة ونعيمها وهم رضوان ومن معه.

Among them are those entrusted with Paradise and its delights, Ridwān and those with him.

ومنهم الموكّل بالنار وعذابها وهم مالك ومن معه من الزبانية، ورؤساؤهم تسعة عشر،

Among them are those entrusted with Hellfire and its torment, Mālik and those with him from the Zabāniyah, whose chiefs are nineteen.

ومنهم الموكّل بفتنة القبر وهم منكر ونكير،

Among them are those entrusted with the trial of the grave, Munkar and Nakīr.

ومنهم حملة العرش،

Among them are the bearers of the Throne.

ومنهم الكروبيون،

Among them are Al-Karūbiyyūn (the closest angels).

ومنهم الموكّل بالنطف في الأرحام من تخليقها وكتابة ما يراد بها.

Among them is the one entrusted with the nutfah (drops of semen) in the wombs: shaping it and writing what is decreed for it.

ومنهم الملائكة يدخلون البيت المعمور، يدخله كل يوم سبعون ألف ملك ثم لا يعودون إليه آخر ما عليهم.

Among them are the angels who enter Al-Bayt Al-Ma‘mūr (the Much-Frequented House); every day seventy thousand angels enter it and never return to it again.

ومنهم ملائكة سياحون يتبعون مجالس الذكر.

Among them are angels who roam, seeking gatherings of remembrance.

ومنهم صفوف قيام لا يفترون، منهم ركع سجد لا يرفعون.

Among them are angels standing in rows, never tiring; among them are those in bowing and prostration who never rise.

ومنهم غير من ذكر ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ﴾ [المدرثر: ٣١].

And there are others besides those mentioned. **“And none can know the hosts of your Lord but He. And this is nothing else than a warning to mankind.”** [Al-Muddathir 74:31]

ونصوص هذه الأقسام من الكتاب والسنة لا تخفى.

And the evidences for these categories in the Qur’an and Sunnah are well-known and clear.

Q78: What is the evidence for Belief in the Divine Books?

ج: أدلته كثيرة، منها قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ﴾ [النساء: ١٣٦]

A78: Its evidences are many, among them His statement: “**O you who believe! Believe in Allah, and His Messenger (Muhammad ﷺ), and the Book (the Qur’an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him).**” [An-Nisa 4:136]

وقوله تعالى: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ﴾ [البقرة: ١٣٦]

And His statement the Most High: “**Say (O Muslims), ‘We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma‘il (Ishmael), Ishaq (Isaac), Ya‘qub (Jacob), and to Al-Asbat (the twelve sons of Ya‘qub), and that which has been given to Musa (Moses) and ‘Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them...’**” [Al-Baqarah 2:136]

وغيرها كثير، ويكفي في ذلك قوله تعالى: ﴿وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ﴾ [الشورى: ١٥].

And many other verses. It is sufficient to mention His statement: “**Say (O Muhammad ﷺ): I believe in whatsoever Allah has sent down of the Book.**” [Ash-Shura 42:15]

س: هل سميت جميع الكتب في القرآن؟

Q79: Have all the Divine Books been named in the Qur'an?

ج: سمى الله منها في القرآن: هو، والتوراة، والإنجيل، والزبور، وصحف إبراهيم وموسى، وذكر الباقي جملة.

A79: Allah named in the Qur'an: the Qur'an itself, the Tawrah (Torah), the Injil (Gospel), the Zabūr (Psalms), and the Scriptures of Ibrahim and Musa (peace be upon them). The rest were mentioned collectively.

قال تعالى: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (٢) نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (٣) مِنْ قَبْلُ﴾ [آل عمران: ٢ - ٤]

Allah the Most High said: **“Allah! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists. (2) It is He Who has sent down the Book (the Qur'an) to you (O Muhammad ﷺ) with truth, confirming what came before it. And He sent down the Tawrah (Torah) and the Injil (Gospel) (3) before.”** [Al-‘Imran 3:2-4]

وقال تعالى: ﴿وَأَتَيْنَا دَاوُدَ زَبُورًا﴾ [النساء: ١٦٣]

And the Most High said: **“And to Dawud (David) We gave the Zabur (Psalms).”** [An-Nisa 4:163]

وقال تعالى: ﴿أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى (٣٦) وَإِبْرَاهِيمَ الَّذِي وَفَّى﴾ [النجم: ٣٦ - ٣٧]

And the Most High said: **“Or is he not informed with what is in the Scriptures of Musa (Moses), (36) and of Ibrahim (Abraham) who fulfilled (what Allah ordered him to do).”** [An-Najm 53:36-37]

وقال تعالى: ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ [الحديد: ٢٥]

And the Most High said; **“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice.”** [Al-Hadid 57:25]

فما ذكر الله منها تفصيلا وجب علينا الإيمان به تفصيلا، وما ذكر منها إجمالا وجب علينا الإيمان به إجمالا، فنقول فيه ما أمر الله به رسوله: ﴿وَقُلْ آمَنْتُ بِمَا أَنزَلَ اللَّهُ مِنْ كِتَابٍ﴾ [الشورى: ١٥].

So, whatever Allah mentioned specifically, it is obligatory upon us to believe in it specifically; and whatever He mentioned generally, it is obligatory upon us to believe in it generally. And we say concerning it as Allah commanded His Messenger (ﷺ): **“Say (O Muhammad ﷺ): I believe in whatsoever Allah has sent down of the Book.”** [Ash-Shura 42:15]

س: ما معنى الإيمان بكتب الله عز وجل؟

Q80: What is the meaning of Belief in the Books of Allah, the Mighty and Majestic?

ج: معناه التصديق الجازم بأن جميعها منزل من عند الله عز وجل، وأن الله تكلم بها حقيقة.

A80: It means the firm Belief that all of them were revealed from Allah, the Mighty and Majestic, and that Allah truly spoke them.

فمنها المسموع منه تعالى من وراء حجاب بدون واسطة الرسول الملكي، ومنها ما بلغه الرسول الملكي إلى الرسول البشري، ومنها ما كتبه الله تعالى بيده.

Some of them were heard directly from Him from behind a veil without the mediation of the angelic messenger, some of them were conveyed by the angelic messenger to the human messenger, and some of them Allah wrote with His Own Hand.

قال تعالى: ﴿وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ﴾ [الشورى: ٥١]

The Most High said: **“It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave.”** [Ash-Shura 42:51]

وقال تعالى لموسى: ﴿إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي﴾ [الأعراف: ١٤٤]

And Allah the Most High said to Musa (Moses): **“I have chosen you above men by My Messages and by My speaking (to you).”** [Al-A‘raf 7:144]

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

“And Allah spoke directly to Musa (Moses).” [An-Nisa 4:164]

وقال تعالى في شأن التوراة: ﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ﴾ [الأعراف: ١٤٥]

The Most High said about the Tawraah: **“And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things.”** [Al-A‘raf 7:145]

وقال في عيسى: ﴿وَأَتَيْنَاهُ الْإِنْجِيلَ﴾ [المائدة: ٤٦]

And He said about ‘Isaa: **“And We gave him the Injil (Gospel).”** [Al-Ma‘idah 5:46]

وقال تعالى: ﴿وَأَتَيْنَا دَاوُدَ زَبُورًا﴾ [النساء: ١٦٣]

The Most High said: “**And to Dawud (David) We gave the Zabur (Psalms).**” [An-Nisa 4:163]

وقال تعالى في شأن القرآن: ﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾ [النساء: ١٦٦]

And the Most High said about the Qur’aan: “**But Allah bears witness to that which He has sent down to you; He has sent it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.**” [An-Nisa 4:166]

وقال تعالى فيه: ﴿وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا﴾ [الإسراء: ١٠٦]

And the Most High said about it: “**And (it is) a Qur’an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.**” [Al-Isra 17:106]

وقال تعالى: ﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (١٩٢) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤) بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾ [الشعراء: ١٩٢ - ١٩٥]

And the Most High said: “**And truly, this (the Qur’an) is a revelation from the Lord of the ‘Alamin (mankind, jinn and all that exists), which the trustworthy Ruh [Jibril (Gabriel)] (192) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.**” [Ash-Shu‘ara 26:192–195]

وقال تعالى فيه: ﴿إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ (٤١) لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾ [فصلت: ٤١ - ٤٢] وغيرها كثير.

And the Most High said regarding it: “**Verily, those who disbelieved in the Reminder (the Qur’an) when it came to them, (they are doomed). And verily, it is an honorable Book. (41) Falsehood cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise.**” [Fussilat 41:41–42] And there are many other verses.

Q81: What is the status of the Qur'an in relation to the previous Scriptures?

ج: قال الله تعالى فيه: ﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾ [المائدة: ٤٨]

A81: Allah said regarding it: **“And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth confirming the Scripture that came before it and trustworthy in highness and a witness over it.”** [Al-Ma'idah 5:48]

وقال تعالى: ﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ﴾ [يونس: ٣٧]

The Most High said: **“And this Qur'an is not such as could ever be produced by other than Allah, but it is a confirmation of that which was before it, and a full explanation of the Book, wherein there is no doubt, from the Lord of the worlds.”** [Yunus 10:37]

وقال تعالى: ﴿مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾ [يوسف: ١١١]

The Most High said: **“It is not a forged statement, but a confirmation of that which was before it, and a detailed explanation of everything, and a guide and a mercy for the people who believe.”** [Yusuf 12:111]

قال أهل التفسير: "مهيمنا" مؤتمنا وشاهدا على ما قبله من الكتب ومصدقا لها،

The scholars of Tafsīr said: “Muhayminan” means trustworthy, guardian, and witness over the previous Scriptures, confirming them.

يعني يصدق ما فيها من الصحيح، وينفي ما وقع فيها من تحريف وتبديل وتغيير، ويحكم عليها بالنسخ أو التقرير.

That is, it confirms what is true in them, rejects what has been altered, changed or distorted, and rules over them by abrogation or affirmation.

ولهذا يخضع له كل متمسك بالكتب المتقدمة ممن لم ينقلب على عقبيه، كما قال تبارك وتعالى: ﴿الَّذِينَ آمَنُوا مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ - وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾ [القصص: ٥٢ - ٥٣]. وغير ذلك.

Therefore, everyone who truly held to the previous Scriptures and did not turn back on his heels submits to it, as Allah the Exalted said: **“Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: ‘We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit (to Allah in Islam).’”** [Al-Qasas 28:52-53] And other verses as well.

س: ما الذي يجب التزامه في حق القرآن على جميع الأمة؟

Q82: What is obligatory upon the entire Ummah regarding the Qur'an?

ج: هو اتباعه ظاهرا وباطنا والتمسك به والقيام بحقه،

A82: It is to follow it outwardly and inwardly, adhere to it, and establish its due right.

قال الله تعالى: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا﴾ [الأنعام: ١٥٥]

Allah the Exalted said: “**And this is a blessed Book which We have sent down, so follow it and fear Allah...**” [Al-An‘am 6:155]

وقال تعالى: ﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾ [الأعراف: ٣]

And He said: “**Follow what has been sent down unto you from your Lord, and follow not any protectors besides Him.**” [Al-A‘raf 7:3]

وقال تعالى: ﴿وَالَّذِينَ يُؤْمِنُونَ بِالْكِتَابِ وَآفَأَمُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ﴾ [الأعراف: ١٧٠]

And He said: “**And as to those who hold fast to the Book (i.e. act on its teachings), and perform As-Salat (Iqamat-as-Salat), certainly We shall never waste the reward of those who do righteous deeds.**” [Al-A‘raf 7:170]

وهي عامة في كل كتاب والآيات في ذلك كثيرة.

And this is general for every Book, and there are many verses regarding that.

وأوصى النبي ﷺ بكتاب الله فقال: "فخذوا بكتاب الله وتمسكوا به."

And the Prophet ﷺ enjoined adherence to the Book of Allah, saying: “**So hold fast to the Book of Allah and adhere to it.**”

وفي حديث علي مرفوعا: "إنها ستكون فتن." قلت: "ما المخرج منها يا رسول الله؟" قال: "كتاب الله." وذكر الحديث.

And in the narration of ‘Ali (رضي الله عنه), marfu‘: “**There will be fitan (trials).**” He said: “What is the way out of them, O Messenger of Allah?” He (ﷺ) said: “**The Book of Allah.**” And he mentioned the rest of the hadith.

س: ما معنى التمسك بالكتاب والقيام بحقه؟

Q83: What is the meaning of adhering to the Book (the Qur'an) and establishing its due right?

ج: حفظه وتلاوته والقيام به آناء الليل والنهار وتدبر آياته،

A83: It is to memorize it, recite it, establish it during the hours of the night and the day, and ponder over its verses.

وإحلال حاله وتحريم حرامه، والانقياد لأوامره، والانزجار بزواجه،

And to declare lawful what it makes lawful, and unlawful what it makes unlawful, to submit to its commands, and to refrain from its prohibitions.

والاعتبار بأمثاله والاتعاظ بقصصه، والعمل بمحكمه والتسليم لمتشابهه، والوقوف عند حدوده،

And to take admonition from its parables, to take lessons from its stories, to act upon its clear rulings, to submit to its ambiguous ones, and to stop at its limits.

وينفون عنه تحريف الغالين وانتحال المبطلين،

And to repel from it the distortions of the extremists and the false claims of the invalidators.

والنصيحة له بكل معانيها، والدعوة إلى ذلك على بصيرة.

And to give sincere advice regarding it in all of its meanings, and to call to it with insight.

Q84: What is the ruling regarding one who says that the Qur'an is created?

ج: القرآن كلام الله عز وجل حقيقة حروفه ومعانيه، ليس كلامه الحروف دون المعاني، ولا المعاني دون الحروف، تكلم الله به قولاً وأنزله على نبيه وحياً، وآمن به المؤمنون حقاً،

A84: The Qur'an is truly the Speech of Allah, the Mighty and Majestic, in its letters and meanings. It is not His Speech as letters without meanings, nor as meanings without letters. Allah spoke it as a true speech, revealed it to His Prophet as revelation, and the believers truly believed in it.

فهو وإن خط بالبنان وتلي باللسان وحفظ بالجنان وسمع بالأذان وأبصرته العينان لا يخرج ذلك عن كونه كلام الرحمن،

So even though it is written with fingers, recited with tongues, memorized in hearts, heard by ears, and seen by eyes, none of this takes it out from being the Speech of Ar-Rahman (the Most Merciful).

فالأنامل والمداد والأقلام والأوراق مخلوقة، والمكتوب بها غير مخلوق،

For the fingers, ink, pens, and papers are created, but what is written with them is not created.

والألسن والأصوات مخلوقة، والمتلو بها على اختلافها غير مخلوق،

The tongues and voices are created, but that which is recited through them, with their different modes, is not created.

والصدور مخلوقة، والمحفوظ فيها غير مخلوق،

The chests are created, but what is memorized within them is not created.

والأسماع مخلوقة، والمسموع غير مخلوق،

The hearings are created, but that which is heard is not created.

قال الله تعالى: ﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ﴾ [الواقعة: ٧٧ - ٧٨]

Allah the Exalted said: “**Verily! It (this Qur'an) is an honourable recital. (77) In a Book well-guarded.**” [Al-Waqi‘ah 56:77–78]

وقال تعالى: ﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ﴾ [العنكبوت: ٤٩]

And He said: “**Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Ayat.**” [Al-‘Ankabut 29:49]

وقال تعالى: ﴿وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ﴾ [الكهف: ٢٧]

And He said: “**And recite what has been revealed to you (O Muhammad ﷺ) of the Book of your Lord. None can change His Words.**” [Al-Kahf 18:27]

وقال تعالى: ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ [التوبة: ٦]

And He said: “**And if anyone of the Mushrikun (polytheists) seeks your protection then grant him protection, so that he may hear the Word of Allah.**” [At-Tawbah 9:6]

وقال ابن مسعود رضي الله عنه: "أديموا النظر في المصحف". والنصوص في ذلك لا تحصى.

And Ibn Mas‘ud (may Allah be pleased with him) said: “Constantly look into the Mushaf (written Qur’an).” And the texts in this matter are countless.

ومن قال القرآن أو شيء من القرآن مخلوق فهو كافر كفرا أكبر يخرج من الإسلام بالكلية؛ لأن القرآن كلام الله تعالى منه بدأ وإليه يعود، وكلامه صفته.

Whoever says that the Qur’an — or any part of the Qur’an — is created, then he is a disbeliever with major disbelief that takes him completely out of Islam. For the Qur’an is the Speech of Allah, the Exalted; it originated from Him and to Him it will return. And His Speech is His Attribute.

ومن قال شيء من صفات الله مخلوق فهو كافر مرتد يعرض عليه الرجوع إلى الإسلام فإن رجع وإلا قتل كفرا ليس له شيء من أحكام المسلمين.

And whoever says that any of the Attributes of Allah is created, then he is a disbeliever, an apostate. He is to be invited to return to Islam; if he repents, then (accepted), but if not, he is to be killed for disbelief, having none of the rulings of the Muslims.

س: هل صفة الكلام ذاتية أو فعلية؟

Q85: Is the Attribute of Speech (Kalām) an Attribute of the Divine Essence (Dhatiyyah) or an Attribute of the Actions (Fi‘liyyah)?

ج: أما باعتبار تعلق صفة الكلام بذات الله عز وجل واتصافه تعالى بها، فمن صفات ذاته كعلمه تعالى بل هو من علمه، وأنزله بعلمه، وهو أعلم بما ينزل،

A85: As for considering the connection of the Attribute of Speech to the Divine Essence of Allah, the Mighty and Majestic, and His being described with it, then it is from His Attributes of the Divine Essence, just like His Knowledge, rather it is from His Knowledge. He revealed it with His Knowledge, and He knows best what He reveals.

وأما باعتبار تكلمه بمشيئته وإرادته فصفة فعل، كما قال النبي ﷺ: "إذا أراد الله أن يوحى بالأمر تكلم بالوحي." الحديث.

And as for considering His speaking with His Will and Intent, then it is an Attribute of His actions, as the Prophet ﷺ said: **“When Allah intends to reveal an order, He speaks with the Revelation.”** (Hadith)

ولهذا قال السلف الصالح رحمهم الله في صفة الكلام: إنها صفة ذات وفعل معا.

And for this reason, the Pious Predecessors (may Allah have mercy on them) said regarding the Attribute of Speech: It is both an Attribute of the Divine Essence and an Attribute of His actions.

فالله سبحانه وتعالى لم يزل ولا يزال متصفا بالكلام أزلا وأبدا وتكلمه وتكليمه بمشيئته وإرادته، فيتكلم إذا شاء متى شاء وكيف شاء بكلام يسمعه من يشاء،

For Allah, Glorified and Exalted, has never ceased and will never cease to be described with Speech — eternally and forever. And His speaking and addressing is with His Will and Intent: He speaks when He wills, as He wills, how He wills, with Speech that is heard by whomever He wills.

وكلامه صفته لا غاية له ولا انتهاء، ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ [الكهف: ١٠٩]

And His Speech is His Attribute, without limit or end. “Say (O Muhammad ﷺ): If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” [Al-Kahf 18:109]

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾ [لقمان: ٢٧]

“And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted.” [Luqman 31:27]

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنعام: ١١٥]

“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.” [Al-An‘am 6:115]

س: من هم الواقفة وما حكمهم؟

Q86: Who are the Wāqifah, and what is their ruling?

ج: الواقفة هم الذين يقولون في القرآن: لا نقول هو كلام الله ولا نقول مخلوق.

A86: The Wāqifah are those who say regarding the Qur'an: "We do not say it is the Speech of Allah, nor do we say it is created."

قال الإمام أحمد رحمه الله تعالى: "من كان منهم يحسن الكلام فهو جهمي.

Imam Ahmad (may Allah have mercy on him) said: "Whoever among them is skilled in speech (i.e., theological rhetoric), he is a Jahmi.

ومن كان لا يحسنه بل كان جاهلا جهلا بسيطا فهو تقام عليه الحجة بالبيان والبرهان.

And whoever is not skilled in it but is simply ignorant with basic ignorance, then the proof is to be established against him with explanation and evidence.

فإن تاب وآمن بأنه كلام الله تعالى غير مخلوق، وإلا فهو شر من الجهمية."

If he repents and believes that it (the Qur'an) is the Speech of Allah, the Exalted, not created, then (he is excused). Otherwise, he is worse than the Jahmiyyah."

س: ما حكم من قال لفظي بالقرآن مخلوق؟

Q87: What is the ruling regarding one who says, “My pronunciation of the Qur’an is created”?

ج: هذه العبارة لا يجوز إطلاقها نفياً ولا إثباتاً؛ لأن اللفظ معنى مشترك بين التلفظ الذي هو فعل العبد، وبين الملفوظ به الذي هو القرآن،

A87: This statement is not permissible to be uttered, neither in negation nor in affirmation. Because the word “pronunciation” (lafẓ) has a shared meaning: it may refer to the act of recitation, which is the action of the servant, or to the recited text itself, which is the Qur’an.

فإذا أطلق القول بخلقه شمل المعنى الثاني، ورجع إلى قول الجهمية.

So if one says it is created, this includes the second meaning (the Qur’an itself), and thus it returns to the statement of the Jahmiyyah.

وإذا قيل: غير مخلوق شمل المعنى الأول الذي هو فعل العبد، وهذا من بدع الاتحادية.

And if one says it is not created, this includes the first meaning (the action of the servant), and this is from the innovations of the Ittiḥādiyyah (extremists who claim union with Allah).

ولهذا قال السلف الصالح رحمهم الله تعالى: من قال لفظي بالقرآن مخلوق فهو جهمي، ومن قال غير مخلوق فهو مبتدع.

And for this reason, the righteous Salaf (may Allah have mercy on them) said: “Whoever says: ‘My pronunciation of the Qur’an is created’ is a Jahmi; and whoever says: ‘It is not created’ is an innovator.”

Q88: What is the evidence for Belief in the Messengers?

ج: أدلته كثيرة من الكتاب والسنة، منها قوله تعالى: ﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا - وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجُورَهُمْ﴾ [النساء: ١٥٠ - ١٥٢]

A88: Its evidences are many from the Qur'an and Sunnah, among them is His statement: **“Verily, those who disbelieve in Allah and His Messengers and want to make distinction between Allah and His Messengers saying: ‘We believe in some but reject others,’ and want to adopt a way in between. They are in truth disbelievers. (150) And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between any of them, We shall give them their rewards.”** [An-Nisa 4:150–152]

وقال النبي ﷺ: "آمنت بالله ورسوله."

And the Prophet ﷺ said: **“I believe in Allah and His Messengers.”**

س: ما معنى الإيمان بالرسول؟

Q89: What is the meaning of Belief in the Messengers?

ج: هو التصديق الجازم بأن الله تعالى بعث في كل أمة رسولا منهم يدعوهم إلى عبادة الله وحده والكفر بما يعبد من دونه،

A89: It is the Firm Belief that Allah the Exalted sent to every nation a Messenger from among them, calling them to worship Allah alone and to disbelieve in whatever is worshipped besides Him.

وأن جميعهم صادقون مصدقون بارون راشدون كرام برة أتقياء أماناء هداة مهتدون. وبالبراهين الظاهرة والآيات الباهرة من ربهم مؤيدون.

And that all of them are truthful, believed, righteous, rightly-guided, noble, pious, trustworthy, guides and guided. And that they were supported by manifest proofs and clear signs from their Lord.

وأنهم بلغوا جميع ما أرسلهم الله به، لم يكتموا، ولم يغيروا، ولم يزيّدوا فيه من عند أنفسهم حرفا ولم ينقصوه، ﴿فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾. [النحل: ٣٥] وأنهم كلهم على الحق المبين.

And that they conveyed all that Allah sent them with, they did not conceal, nor alter, nor add a single letter from themselves, nor did they diminish anything. **“Then, is there any duty on the Messengers except to convey clearly the Message?”** [An-Nahl 16:35] And that all of them were upon the Clear Truth.

وأن الله تعالى اتخذ إبراهيم خليلا، واتخذ محمدا ﷺ خليلا، وكلم موسى تكليما، ورفع إدريس مكانا عليا، وأن عيسى عبد الله ورسوله وكلمته ألقاها إلى مريم وروح منه، وأن الله فضل بعضهم على بعض ورفع بعضهم درجات.

And that Allah the Exalted took Ibrahim (Abraham) as a Khalīl (intimate friend), and He also took Muhammad ﷺ as a Khalīl. And He spoke directly to Musa (Moses). And He raised Idris (Enoch) to a high station. And that ‘Isa (Jesus) is the servant of Allah, His Messenger, His Word which He bestowed upon Maryam (Mary), and a spirit created by Him. And that Allah gave preference to some of them over others and raised some of them in degrees.

س: هل اتفقت دعوة الرسل فيما يأمرون به وينهون عنه؟

Q90: Did the call of the Messengers agree in what they commanded and forbade?

ج: اتفقت دعوتهم من أولهم إلى آخرهم على أصل العبادة وأساسها، وهو التوحيد بأن يفرد الله تعالى بجميع أنواع العبادة اعتقاداً وقولاً وعملاً، ويكفر بكل ما يعبد من دونه.

A90: Their call, from the first of them to the last of them, agreed upon the foundation and essence of worship, which is Tawheed, that Allah the Exalted is to be singled out with all types of worship, in belief, speech, and action. And to disbelieve in everything that is worshipped besides Him.

وأما الفروض المتعبد بها فقد يفرض على هؤلاء من الصلاة والصوم ونحوها مالا يفرض على الآخرين، ويحرم على هؤلاء ما يحل للآخرين، امتحانا من الله تعالى ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [هود: ٧]

As for the prescribed obligations of worship, it may be that certain prayers, fasting, or the like were made obligatory upon some, which were not made obligatory upon others. And certain things were prohibited for some, while being lawful for others. As a test from Allah the Exalted: “**That He may test you as to which of you is best in deed.**” [Hud 11:7]

س: ما الدليل على اتفاقهم في أصل العبادة المذكورة؟

Q91: What is the evidence for their agreement upon the mentioned foundation of worship?

ج: الدليل على ذلك من الكتاب على نوعين مجمل ومفصل.

A91: The evidence for that from the Qur'an is of two types: general and detailed.

أما المجمل فمثل قوله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النحل: ٣٦]

As for the general, such as His statement: “**And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities).**” [An-Nahl 16:36]

وقوله تعالى: ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾ [الأنبياء: ٢٥]

And His statement: **“And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (statement): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).”** [Al-Anbiya 21:25]

وقوله تعالى: ﴿وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾ [الزخرف: ٤٥] الآيات،

And His statement: **“And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: ‘Did We ever appoint āliha (gods) to be worshipped besides the Most Gracious (Allah)?’”** [Az-Zukhruf 43:45] and other verses.

وأما المفصل فمثل قوله تعالى: ﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٥٩]

As for the detailed, such as His statement: **“Indeed We sent Nuh (Noah) to his people and he said: O my people! Worship Allah! You have no other ilah (god) but Him.”** [Al-A‘raf 7:59]

﴿وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٧٣]

“And to Thamud (We sent) their brother Salih. He said: O my people! Worship Allah, you have no other ilah (god) but Him.” [Al-A‘raf 7:73]

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٦٥]

“And to ‘Ad (We sent) their brother Hud. He said: O my people! Worship Allah, you have no other ilah (god) but Him.” [Al-A‘raf 7:65]

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾ [الأعراف: ٨٥]

“And to Madyan (We sent) their brother Shu‘aib. He said: O my people! Worship Allah, you have no other ilah (god) but Him.” [Al-A‘raf 7:85]

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي﴾ [الزخرف: ٢٦ - ٢٧]

“And (remember) when Ibrahim (Abraham) said to his father and his people: Verily, I am innocent of what you worship, except Him (Allah Alone) Who did create me...” [Az-Zukhruf 43:26–27]

وقال موسى: ﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا﴾ [طه: ٩٨]

And Musa (Moses) said: “**Your Ilah (God) is only Allah, there is no other Ilah (God) but He. He has the knowledge of all things.**” [Ta-Ha 20:98]

﴿وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾ [المائدة: ٧٢]

And Al-Masih (‘Isa Jesus) said: “**O Children of Israel! Worship Allah, my Lord and your Lord. Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode.**” [Al-Ma’idah 5:72]

﴿قُلْ إِنَّمَا أَنَا مُنْذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ [ص: ٦٥] وغيرها من الآيات.

“**Say (O Muhammad ﷺ): I am only a warner and there is no ilah (god) except Allah (none has the right to be worshipped but Allah), the One, the Irresistible.**” [Sad 38:65] And many other verses like these.

س: ما دليل اختلاف شرائعهم في فروعها من الحلال والحرام؟

Q92: What is the evidence for the differences in their laws regarding the branches of halal and haram?

ج: قول الله عز وجل: ﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ﴾ [المائدة: ٤٨]

A92: The statement of Allah the Exalted: “**To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that He may test you in what He has given you; so strive as in a race in good deeds.**” [Al-Ma’idah 5:48]

قال ابن عباس رضي الله عنهما: (شرعة ومنهاجا): سبيلا وسنة. ومثله قال مجاهد وعكرمة والحسن البصري وقتادة والضحاك والسدي وأبو إسحاق السبيعي،

Ibn ‘Abbas (may Allah be pleased with them both) said: “Shir‘ah and Minhaj means: a way and a sunnah (method).” And the same was said by Mujahid, Ikrimah, Al-Hasan Al-Basri, Qatadah, Ad-Dahhak, As-Suddi, and Abu Ishaq As-Sabi‘i.

وفي صحيح البخاري: قال النبي ﷺ: "نحن معاشر الأنبياء إخوة لعلات، ديننا واحد."

And in Sahih al-Bukhari: the Prophet ﷺ said: **"We, the Prophets, are brothers from different mothers; our Religion is one."**

يعني بذلك التوحيد الذي بعث الله به كل رسول أرسله وضمنه كل كتاب أنزله.

Meaning by that: the Tawheed with which Allah sent every Messenger, and included in every Book He revealed.

وأما الشرائع فمختلفة في الأوامر والنواهي والحلال والحرام ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [هود: ٧]

But as for the laws, they differ in the commands, prohibitions, halal, and haram, as Allah said: **"That He may test you as to which of you is best in deed."** [Hud 11:7]

س: هل قص الله جميع الرسل في القرآن؟

Q93: Did Allah narrate the stories of all the Messengers in the Qur'an?

ج: قد قص الله علينا من أنبائهم ما فيه كفاية وموعظة وعبرة،

A93: Allah has narrated to us from their stories that which contains sufficiency, admonition, and lesson.

ثم قال تعالى: ﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾ [النساء: ١٦٤]

Then Allah the Exalted said: **"And Messengers We have mentioned to you before, and Messengers We have not mentioned to you."** [An-Nisa 4:164]

فنؤمن بجميعهم تفصيلا فيما فصل، وإجمالا فيما أجمل.

So we believe in all of them: in detail regarding those mentioned specifically, and generally regarding those not detailed.

Q94: How many of them (the Messengers) were named in the Qur'an?

ج: سمي منهم فيه آدم ونوح وإدريس وهود وصالح وإبراهيم وإسماعيل وإسحاق ويعقوب ويوسف ولوط وشعيب ويونس وموسى وهارون وإلياس وزكريا ويحيى واليسع وذا الكفل وداود وسليمان وأيوب، وذكر الأسباط جملة، وعيسى ومحمد ﷺ وعليهم أجمعين.

A94: Among those named in it are: Adam, Nuh (Noah), Idris (Enoch), Hud, Salih, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), Yusuf (Joseph), Lut (Lot), Shu'aib, Yunus (Jonah), Musa (Moses), Harun (Aaron), Ilyas (Elijah), Zakariya (Zechariah), Yahya (John), Al-Yasa' (Elisha), Dhul-Kifl, Dawud (David), Sulayman (Solomon), and Ayyub (Job). And the Asbat (the twelve sons of Ya'qub) were mentioned collectively. And 'Isa (Jesus) and Muhammad ﷺ — may peace be upon them all.

س: من هم أولو العزم من الرسل؟

Q95: Who are the Messengers of Strong Will (Ulul-'Azm)?

ج: هم خمسة ذكرهم الله عز وجل على انفرادهم في موضعين من كتابه:

A95: They are five, whom Allah the Exalted mentioned separately in two places in His Book:

الموضع الأول: في سورة الأحزاب، وهو قوله تعالى: ﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَنُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ﴾ [الأحزاب: ٧] الآية،

The First Place: in Surah Al-Ahzab, His statement: “**And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus), son of Maryam (Mary).**” [Al-Ahzab 33:7]

الموضع الثاني: في سورة الشورى، وهو قوله تعالى: ﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾ [الشورى: ١٣] الآية.

The Second Place: In Surah Ash-Shura, His statement: “**He (Allah) has ordained for you the same religion which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahim (Abraham), Musa (Moses), and 'Isa (Jesus) saying you should establish religion and make no divisions in it.**” [Ash-Shura 42:13]

س: من أول الرسل؟

Q96: Who was the first of the Messengers?

ج: أولهم بعد الاختلاف نوح عليه السلام، كما قال تعالى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾ [النساء: ١٦٣]

A96: The first of them, after the differences arose (among mankind), was Nuh (Noah), peace be upon him, As Allah the Exalted said: **“Verily! We have sent the Revelation to you (O Muhammad ﷺ) as We sent the Revelation to Nuh (Noah) and the Prophets after him.”** [An-Nisa 4:163]

وقال تعالى: ﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ﴾ [غافر: ٥]

And He said: **“The people of Nuh (Noah) denied before them, and the groups after them (also denied).”** [Ghafir 40:5]

س: متى كان الاختلاف؟

Q97: When did the differences (in Religion) occur?

ج: قال ابن عباس رضي الله عنهما: كان بين نوح وآدم عشرة قرون كلهم على شريعة من الحق فاختلفوا، "فبعث الله النبيين مبشرين ومنذرين."

A97: Ibn ‘Abbas (may Allah be pleased with them both) said: Between Nuh (Noah) and Adam were ten generations, all of them upon a law of truth, then they differed. “So Allah sent the Prophets as bringers of glad tidings and warners.”

س: من هو خاتم النبيين؟

Q98: Who is the Seal of the Prophets?

ج: خاتم النبيين محمد ﷺ.

A98: The Seal of the Prophets is Muhammad ﷺ.

س: ما الدليل على ذلك؟

Q99: What is the evidence for that?

ج: قال الله تعالى: ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ [الأحزاب: ٤٠]

A99: Allah the Exalted said: “**Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets.**” [Al-Ahzab 33:40]

وقال النبي ﷺ: "إنه سيكون بعدي كذابون ثلاثون كلهم يدعي أنه نبي وأنا خاتم النبيين ولا نبي بعدي."

And the Prophet ﷺ said: “**There will arise after me thirty liars, all of them claiming that they are prophets, but I am the Seal of the Prophets; there is no prophet after me.**”

وفي الصحيح قوله لعلي رضي الله عنه: "ألا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي."

And in the authentic hadith, he said to ‘Ali (may Allah be pleased with him): “**Are you not satisfied to be to me as Harun was to Musa, except that there is no prophet after me?**”

وقوله ﷺ في حديث الدجال: "وأنا خاتم النبيين ولا نبي بعدي." وغير ذلك كثير.

And his ﷺ statement in the hadith about the Dajjal: “**And I am the Seal of the Prophets, there is no prophet after me.**” And there are many other texts to this effect.

س: بماذا اختص نبينا محمد ﷺ عن غيره من الأنبياء؟

Q100: With what was our Prophet Muhammad ﷺ distinguished over the other Prophets?

ج: له ﷺ خصائص كثيرة قد أفردت بالتصنيف منها: كونه خاتم النبيين كما ذكرنا،

A100: He ﷺ has many special distinctions, which scholars have compiled in separate works. Among them: being the Seal of the Prophets, as we mentioned.

ومنها: كونه ﷺ سيد ولد آدم كما فسر به قوله تعالى: ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ﴾ [البقرة: ٢٥٣]

And among them: that he ﷺ is the leader of the children of Adam, as explained by His statement: **“Those Messengers! We preferred some of them to others; to some of them Allah spoke, and He raised some of them in degree.”** [Al-Baqarah 2:253]

وقال النبي ﷺ: "أنا سيد ولد آدم ولا فخر."

And the Prophet ﷺ said: **“I am the master of the children of Adam, and I do not boast.”**

ومنها: بعثته ﷺ إلى الناس عامة جنهم وإنسهم كما قال تعالى: ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف: ١٥٨] الآية،

And among them: that he ﷺ was sent to all people, both jinn and mankind, as Allah said: **“Say (O Muhammad ﷺ): O mankind! Verily, I am sent to you all as the Messenger of Allah.”** [Al-A‘raf 7:158]

وقال تعالى: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ [سبأ: ٢٨] .

And He said: **“And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind.”** [Saba 34:28]

وقال ﷺ: "أعطيت خمسا لم يعطهن أحد قبلي: نصرت بالرعب مسيرة شهر، وجعلت لي الأرض مسجدا وطهورا، فأيما رجل من أمتي أدركته الصلاة فليصل، وأحلت لي الغنائم ولم تحل لأحد قبلي، وأعطيت الشفاعة، وكان النبي يبعث إلى قومه خاصة، وبعثت إلى الناس عامة."

And he ﷺ said: "I have been given five things which were not given to anyone before me: I have been made victorious with awe (cast into the hearts of the enemy) 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 tayammum with, therefore anyone of my followers can pray wherever he is when the time of a prayer is due; the spoils of war have been made halal (lawful) for me yet they were not made so for anyone else before me; I have been given the right of intercession; and every Prophet used to be sent to his nation only, but I have been sent to all mankind."

وقال ﷺ: "والذي نفسي بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني ثم يموت ولم يؤمن بالذي أرسلت به إلا كان من أصحاب النار."

And he ﷺ said: "By Him in Whose Hand my soul is, there is none from this nation, Jew or Christian, who hears of me and then dies without believing in that with which I was sent, except that he will be from the people of the Fire."

وله ﷺ من الخصائص غير ما ذكرنا فتتبعها من النصوص.

And he ﷺ has many other distinctions besides those we mentioned, which can be traced through the textual evidences.

س: ما هي معجزات الأنبياء؟

Q101: What are the miracles of the Prophets?

ج: المعجزات هي أمر خارق للعادة مقرون بالتحدي سالم عن المعارضة.

A101: Miracles are extraordinary matters, breaking the norms, accompanied by a challenge, and free from opposition.

وهي إما حسية تشاهد بالبصر أو تسمع كخروج الناقة من الصخرة، وانقلاب العصا حية، وكلام الجمادات، ونحو ذلك.

They are either tangible, witnessed by sight or heard — such as the she-camel emerging from the rock, the staff turning into a serpent, inanimate objects speaking, and the like.

وإما معنوية تشاهد بالبصيرة كمعجزة القرآن.

Or they are intangible, perceived by insight, such as the miracle of the Qur'an.

وقد أوتي نبينا ﷺ من (كل ذلك)، فما من معجزة كانت لنبي إلا وله ﷺ أعظم منها في بابها،

And our Prophet ﷺ was given from all of that. There was no miracle granted to a Prophet except that our Prophet ﷺ was given a greater one of its kind.

فمن المحسوسات: انشقاق القمر، وحنين الجذع، ونبع الماء من بين أصابعه الشريفة، وكلام الذراع، وتسبيح الطعام، وغير ذلك مما تواترت به الأخبار الصحيحة،

Among the tangible ones: the splitting of the moon, the trunk's moaning, water flowing from between his blessed fingers, the arm (of the sheep) speaking, the food glorifying Allah, and many others authentically and repeatedly reported.

ولكنها كغيرها من معجزات الأنبياء التي انقرضت بانقراض أعصارهم ولم يبق إلا ذكرها، وإنما المعجزة الباقية الخالدة هي هذا القرآن الذي لا تنقضي عجائبه، ﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ﴾ [فصلت: ٤٢]

But these, like the other miracles of the Prophets, ended with the ending of their times, and nothing remains except their mention. Rather, the remaining everlasting miracle is this Qur'an, whose wonders never cease. **“Falsehood cannot come to it from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise.”** [Fussilat 41:42]

Q102: What is the evidence of the miraculous nature of the Qur'an?

ج: الدليل على ذلك نزوله في أكثر من عشرين سنة متحديا به أفصح الخلق وأقدرها على الكلام وأبلغها منطقا وأعلاها بيانا، قائلا: ﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾ [الطور: ٣٤]

A102: The evidence for that is its revelation over more than twenty years, challenging with it the most eloquent of creation, the most capable in speech, the most articulate, and the highest in expression. Saying: **“Let them then produce a recital like unto it if they are truthful.”** [At-Tur 52:34]

﴿قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرَيَاتٍ﴾ [هود: ١٣]

“Say: Bring you then ten forged surahs like unto it.” [Hud 11:13]

﴿قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ [يونس: ٣٨]

“Say: Bring you then one surah like unto it.” [Yunus 10:38]

فلم يفعلوا ولم يروموا ذلك مع شدة حرصهم على رده بكل ممكن،

But they did not do so, nor even attempt it, despite their intense eagerness to refute it by every possible means.

مع كون حروفه وكلماته من جنس كلامهم الذي به يتحاورون، وفي مجاله يتسابقون ويتفاخرون،

Even though its letters and words are of the same language they used to converse with, and in the same field wherein they competed and prided themselves.

ثم نادى عليهم ببيان عجزهم وظهور إعجازه: ﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ [الإسراء: ٨٨]

Then it proclaimed their incapacity and the manifestation of its miraculousness: **“Say: If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.”** [Al-Isra 17:88]

وقال ﷺ: "ما من الأنبياء من نبي إلا وقد أعطي من الآيات ما مثله آمن عليه البشر، وإنما كان الذي أوتيت وحيا أوحى الله إلي فأرجو أن أكون أكثرهم تابعا يوم القيامة."

And the Prophet ﷺ said: **"There was no Prophet among the Prophets but was given signs because of which the people had believed, but what I have been given is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber those of the other Prophets on the Day of Resurrection."**

وقد صنف الناس في وجوه إعجاز القرآن من جهة الألفاظ والمعاني والأخبار الماضية والآتية من المغيبات، وما بلغوا من ذلك إلا كما يأخذ العصفور بمنقاره من البحر.

And the scholars have authored works on the aspects of the Qur'an's miraculous nature — in its words, meanings, past news, future unseen matters — but whatever they have attained of that is no more than what a bird takes with its beak from the sea.

س: ما دليل الإيمان باليوم الآخر؟

Q103: What is the evidence for Belief in the Last Day?

ج: قال الله تعالى: ﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ - أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾ [يونس: ٧ - ٨]

A103: Allah the Exalted said: “**Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat. Those, their abode will be the Fire, because of what they used to earn.**” [Yunus 10:7-8]

وقال الله تعالى: ﴿إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥) وَإِنَّ الَّذِينَ لَوَاقِعٌ﴾ [الذاريات: ٥ - ٦]

And Allah the Exalted said: “**Verily, that which you are promised is true. (5) And verily, the Recompense is sure to happen.**” [Adh-Dhariyat 51:5-6]

وقال الله تعالى: ﴿وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا﴾ [الحج: ٧] إلى غير

And Allah the Exalted said: “**And surely, the Hour is coming, there is no doubt about it.**” [Al-Hajj 22:7] And many other (verses).

س: ما معنى الإيمان باليوم الآخر وما الذي يدخل فيه؟

Q104: What is the meaning of Belief in the Last Day, and what does it include?

ج: معناه التصديق الجازم بإتيانه لا محالة، والعمل بموجب ذلك.

A104: Its meaning is the firm Belief that it will certainly come, and acting in accordance with that Belief.

ويدخل في ذلك الإيمان بأشراط الساعة وأماراتها التي تكون قبلها لا محالة.

And included in that is Belief in the signs and portents of the Hour which will certainly occur before it.

وبالموت وما بعده من فتنة القبر وعذابه ونعيمه،

And in death, and what comes after it of the trial of the grave, its punishment, and its bliss.

وبالنفخ في الصور وخروج الخلائق من القبور.

And in the blowing of the Trumpet, and the emergence of creation from the graves.

وما في موقف القيامة من الأهوال والأفزع وتفاصيل المحشر: نشر الصحف، ووضع الموازين.

And in the terrors and fears of the standing on the Day of Resurrection, and the details of the Gathering: the spreading of the records, and the setting up of the scales.

وبالصراط والحوض، والشفاعة وغيرها.

And in the Sirat (bridge), the Hawd (cistern), intercession, and other such matters.

وبالجنة ونعيمها الذي أعلاه النظر إلى وجه الله عز وجل.

And in Paradise and its bliss, the highest of which is the vision of the Face of Allah, the Mighty and Majestic.

وبالنار وعذابها الذي أشده حجبهم عن ربهم عز وجل.

And in the Fire and its torment, the most severe of which is their being veiled from their Lord, the Mighty and Majestic.

س: هل يعلم أحد متى تكون الساعة؟

Q105: Does anyone know when the Hour will be?

ج: مجيء الساعة من مفاتيح الغيب التي استأثر الله تعالى بعلمها، كما قال تعالى: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ [لقمان: ٣٤]

A105: The coming of the Hour is from the keys of the unseen which Allah the Exalted has kept exclusively to His knowledge. As Allah said: **“Verily, Allah! With Him (alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die.”** [Luqman 31:34]

وقال تعالى: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً﴾ [الأعراف: ١٨٧] الآية،

And He said: **“They ask you about the Hour: When will be its appointed time? Say: The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.”** [Al-A‘raf 7:187]

وقال تعالى: ﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (٤٢) فِيْمَ أَنْتَ مِنْ ذِكْرَاهَا (٤٣) إِلَىٰ رَبِّكَ مُنْتَهَاهَا﴾ [النازعات: ٤٢ - ٤٤] الآيات.

And He said: **“They ask you (O Muhammad ﷺ) about the Hour, when will be its appointed time? (42) You have no knowledge to say anything about it. (43) To your Lord belongs (the knowledge of) the term thereof.”** [An-Nazi‘at 79:42-44]

ولما قال جبريل للنبي ﷺ: "فأخبرني عن الساعة." قال: "ما المسئول عنها بأعلم من السائل." وذكر أماراتها، وزاد في رواية: "في خمس لا يعلمهن إلا الله تعالى." وتلا الآية السابقة.

And when Jibreel said to the Prophet ﷺ: **“Inform me about the Hour.”** He (ﷺ) said: **“The one questioned about it knows no better than the questioner.”** And he mentioned its signs. And in another narration he added: **“It is among five things which none knows but Allah,”** then he recited the aforementioned verse.

Q106: What is an example of the signs of the Hour from the Qur'an?

ج: مثل قوله تعالى: ﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾ [الأنعام: ١٥٨] الآية،

A106: Such as His statement: **“Do they then wait for anything other than that the angels should come to them, or that your Lord (Himself) should come, or that some of the Ayat of your Lord should come? The day that some of the Ayat of your Lord do come, no good will it do to a person to believe then, if he believed not before nor earned good by performing deeds of righteousness through his faith.”** [Al-An'am 6:158]

وقوله تعالى: ﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ [النمل: ٨٢]

And His statement: **“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.”** [An-Naml 27:82]

وقوله تعالى: ﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ﴾ [الأنبياء: ٩٦ - ٩٧] الآيات،

And His statement: **“Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose, and they swoop down from every mound. And the true promise shall draw near (of fulfilment).”** [Al-Anbiya 21:96-97]

وقوله تعالى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: ١٠] الآيات،

And His statement: **“Then wait you for the Day when the sky will bring forth a visible smoke.”** [Ad-Dukhan 44:10]

وقوله تعالى: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾ [الحج: ١] الآيات وغيرها.

And His statement: **“O mankind! Fear your Lord! Verily, the earthquake of the Hour is a terrible thing.”** [Al-Hajj 22:1] and other verses.

س: ما مثال أمارات الساعة من السنة؟

Q107: What is an example of the signs of the Hour from the Sunnah?

ج: مثل أحاديث طلوع الشمس من مغربها،

A107: Such as the ahadith about the sun rising from the west,

وأحاديث الدابة،

And the ahadith about the Beast (of the earth),

وأحاديث الفتن كالدجال والملاحم،

And the ahadith about the trials, such as the Dajjal and the great battles,

وأحاديث نزول عيسى،

And the ahadith about the descent of 'Isa (Jesus),

وخرج يأجوج ومأجوج،

And the ahadith about the emergence of Ya'juj and Ma'juj (Gog and Magog),

وأحاديث الدخان،

And the ahadith about the smoke,

وأحاديث الريح التي تقبض كل نفس مؤمنة،

And the ahadith about the wind that will take the soul of every believer,

وأحاديث النار التي تظهر،

And the ahadith about the fire that will appear,

وأحاديث الخسوف وغيرها.

And the ahadith about the land-slides (swallowing), and others.

Q108: What is the evidence for Belief in death?

ج: قال الله تعالى: ﴿قُلْ يَتُوفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾ [السجدة: ١١]

A108: Allah the Exalted said: “**Say: The Angel of Death, who is set over you, will take your souls, then you shall be brought to your Lord.**” [As-Sajdah 32:11]

وقال تعالى: ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٨٥]

And He said: “**Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full.**” [Aal ‘Imran 3:185]

وقال تعالى لنبيه ﷺ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ [الزمر: ٣٠]

And He said to His Prophet ﷺ: “**Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die.**” [Az-Zumar 39:30]

وقال تعالى: ﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ﴾ [الأنبياء: ٣٤]

And He said: “**And We granted not to any human being immortality before you (O Muhammad ﷺ): then if you die, would they live forever?**” [Al-Anbiya 21:34]

وقال تعالى: ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ [الرحمن: ٢٦ - ٢٧]

And He said: “**Whatsoever is on it (the earth) will perish. (26) And the Face of your Lord full of Majesty and Honour will remain forever.**” [Ar-Rahman 55:26–27]

وقال تعالى: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

And He said: “**Everything will perish save His Face.**” [Al-Qasas 28:88]

قال تعالى: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ [الفرقان: ٥٨]

And He said: “**And put your trust in the Ever Living One Who dies not.**” [Al-Furqan 25:58]

وغير ذلك من الآيات، وفيه من الأحاديث ما لا يحصى، والأمر مشاهد لا يجهله أحد وليس فيه شك ولا تردد، ولكن عناد واستكبار ولا يعمل على موجب إيمانه به وبما بعده إلا عباد الله المخلصون.

And other than these from the verses. Regarding this, there are numerous ahadith. And the matter is witnessed — none is ignorant of it, and there is no doubt nor hesitation regarding it. However, the issue is one of arrogance and stubbornness. And none act in accordance with Belief in it and what follows it except the sincere servants of Allah.

ونؤمن أن كل من مات أو قتل أو بأي سبب كان إن ذلك بأجله لم ينقص منه شيئاً، قال الله تعالى: ﴿كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾ [الرعد: ٢]

And we believe that everyone who dies, whether by being killed or by any other cause, that is by his appointed term, and nothing is diminished from it. Allah the Exalted said: **“Each runs (its course) for an appointed term.”** [Ar-Ra’d 13:2]

وقال تعالى: ﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ [الأعراف: ٣٤]

And He said: **“When their term is reached, neither can they delay it nor can they advance it an hour (or a moment).”** [Al-A’raf 7:34]

س: ما دليل فتنه القبر ونعيمه أو عذابه من الكتاب؟

Q109: What is the evidence from the Qur'an for the trial of the grave and its bliss or punishment?

ج: قال الله تعالى: ﴿كَأَلَا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ﴾ [المؤمنون: ١٠٠]

A109: Allah the Exalted said: **“Nay, it is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.”** [Al-Mu'minun 23:100]

وقال تعالى: ﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥) النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ [غافر: ٤٥ - ٤٦]

And He said: **“While an evil torment encompassed Fir'aun's (Pharaoh) people. (45) The Fire; they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said): ‘Cause Pharaoh's people to enter the severest torment!’”** [Ghafir 40:45-46]

وقال تعالى: ﴿يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [إبراهيم: ٢٧] الآية،

And He said: **“Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.”** [Ibrahim 14:27]

وقال تعالى: ﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ﴾ [الأنعام: ٩٣]

And He said: **“If you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): ‘Deliver your souls! This day you shall be recompensed with the torment of degradation.’”** [Al-An'am 6:93]

وقال تعالى: ﴿سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ [التوبة: ١٠١] وغير ذلك من الآيات.

And He said: **“We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.”** [At-Tawbah 9:101] And other verses besides these.

Q110: What is the evidence for that from the Sunnah?

ج: الأحاديث الصحيحة في ذلك بلغت مبلغ التواتر.

A110: The authentic ahadith regarding this have reached the level of tawatur (mass-transmission).

فمنها حديث أنس رضي الله عنه أن رسول الله ﷺ قال: "إن العبد إذا وضع في قبره وتولى عنه أصحابه وإنه ليسمع قرع نعالهم، أتاه ملكان فيقعدانه فيقولان: ما كنت تقول في هذا الرجل محمد ﷺ؟ فأما المؤمن فيقول: أشهد أنه عبد الله ورسوله. فيقال له: انظر إلى مقعدك من النار قد أبدلك الله به مقعدا من الجنة. فيراهما جميعا."

Among them is the hadith of Anas (may Allah be pleased with him), that the Messenger of Allah ﷺ said: **"When the servant is placed in his grave and his companions depart from him, and he indeed hears their footsteps, two angels come to him and make him sit and say to him: 'What did you use to say about this man, Muhammad ﷺ?' As for the believer, he will say: 'I testify that he is the slave of Allah and His Messenger.' It will be said to him: 'Look at your place in the Fire; Allah has replaced it for you with a place in Paradise.' So he will see both of them."**

- قال قتادة: وذكر لنا أنه يفسح في قبره، ثم رجع إلى حديث أنس - قال: "وأما المنافق والكافر فيقال له: ما كنت تقول في هذا الرجل؟ فيقول: لا أدري، كنت أقول ما يقول الناس. فيقال: لا دريت ولا تليت. ويضرب بمطارق من حديد ضربة فيصيح صيحة يسمعها من يليه غير الثقلين."

Qatadah said, "It was mentioned to us that his grave is expanded for him." Then he returned to the hadith of Anas, saying: **"As for the hypocrite and disbeliever, it will be said to him: 'What did you use to say about this man?' He will say: 'I do not know; I used to say what the people used to say.' It will be said: 'You did not know, and you did not recite.' Then he will be struck with an iron hammer, a blow that he will cry out from, a cry which everything near him will hear except for mankind and jinn."**

وحديث عبد الله بن عمر رضي الله عنهما أن رسول الله ﷺ قال: "إن أحذكم إذا مات عرض عليه مقعده بالغداة والعشي إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار، فيقال: هذا مقعدك حتى يبعثك الله يوم القيامة."

And the hadith of 'Abdullah ibn 'Umar (may Allah be pleased with them both), that the Messenger of Allah ﷺ said: "When any one of you dies, his seat is shown to him morning and evening. If he is among the people of Paradise, then (he is shown) from among the people of Paradise, and if he is among the people of Hell, then (he is shown) from among the people of Hell. And it will be said to him: 'This is your seat until Allah resurrects you on the Day of Resurrection.'"

وحديث القبرين وفيه: "إنهما ليعذبان." وحديث أبي أيوب رضي الله عنه قال: خرج النبي ﷺ وقد وجبت الشمس، فسمع صوتا فقال: "يهود تعذب في قبورها."

And the hadith about the two graves, in which he ﷺ said: **"They are being punished."** And the hadith of Abu Ayyub (may Allah be pleased with him): "The Prophet ﷺ went out after the sun had set, and he heard a sound, so he said: **'The Jews are being punished in their graves.'**"

وحديث أسماء: قام رسول الله ﷺ خطيبا فذكر فتنة القبر التي يفتتن فيها المرء، فلما ذكر ذلك ضج المسلمون ضجة.

And the hadith of Asma' (may Allah be pleased with her): "The Messenger of Allah ﷺ stood up to deliver a sermon and mentioned the trial of the grave, wherein a person will be tested. When he mentioned that, the Muslims cried out loudly."

وقالت عائشة رضي الله عنها: "ما رأيت رسول الله ﷺ بعدُ صلى صلاة إلا تعوذ من عذاب القبر."

And 'A'ishah (may Allah be pleased with her) said: "I never saw the Messenger of Allah ﷺ pray any prayer after that except that he sought refuge from the punishment of the grave."

وفي قصة الكسوف وأمرهم ﷺ "أن يتعوذوا من عذاب القبر."

And in the story of the eclipse, he ﷺ commanded them **"to seek refuge from the punishment of the grave."**

وكل هذه الأحاديث في الصحيح، وقد سقنا منها نحو ستين حديثا من طرق ثابتة عن الجماعة من الصحابة يرفعونها في شرحنا على (السُّلَم) فليراجع.

And all of these ahadith are in the Sahih collections. We have cited about sixty of them, through authentic chains from groups of the Sahabah raising them to the Prophet ﷺ, in our explanation of As-Sullam — so refer to it.

س: ما دليل البعث من القبور؟

Q111: What is the evidence for resurrection from the graves?

ج: قول الله تعالى: ﴿يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى﴾ [الحج: ٥]

A111: The statement of Allah the Exalted: **“O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah (mixed drops of male and female sexual discharge), then from a clot, then from a little lump of flesh — some formed and some unformed — that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term...”** [Al-Hajj 22:5]

إلى قوله: ﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٦) وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ﴾ [الحج: ٦ - ٧]

Until His statement: **“That is because Allah — He is the Truth, Who gives life to the dead, and Who is Able to do all things. And verily, the Hour is coming, no doubt about it; and certainly Allah will resurrect those who are in the graves.”** [Al-Hajj 22:6-7]

وقوله تعالى: ﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾ [الروم: ٢٧]

And His statement: **“And He it is Who originates the creation, then will repeat it (after it has perished), and this is easier for Him.”** [Ar-Rum 30:27]

وقوله تعالى: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ [الأنبياء: ١٠٤]

And His statement: **“As We began the first creation, We shall repeat it.”** [Al-Anbiya 21:104]

وقوله تعالى: ﴿وَيَقُولُ الْإِنْسَانُ أَإِذَا مِتُّ لَسَوْفَ أَخْرَجُ حَيًّا (٦٦) أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا﴾ [مريم: ٦٦ - ٦٧] الآيات،

And His statement: **“And man says: ‘When I am dead, shall I then be raised up alive?’ Does not man remember that We created him before, while he was nothing?”** [Maryam 19:66-67]

وقوله: ﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ (٧٧) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (٧٨) قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ﴿[يس: ٧٧ - ٧٩] إلى آخر السورة،

And His statement: “**Does not man see that We have created him from Nutfah (mixed semen drops). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: ‘Who will give life to these bones when they have rotted away and become dust?’ Say: He will give life to them Who created them for the first time...**” [Ya-Sin 36:77–79 to the end of the Surah]

وقوله تعالى: ﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [الأحقاف: ٣٣] إلى آخر السورة.

And His statement: “**Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.**” [Al-Ahqaf 46:33 to the end of the Surah]

وقوله تعالى: ﴿وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ [فصلت: ٣٩]

And His statement: “**And among His Signs is this: that you see the earth barren, but when We send down water (rain) to it, it is stirred (to life) and swells. Verily, He Who gives it life, surely, He is Able to give life to the dead. Indeed! He is Able to do all things.**” [Fussilat 41:39]

وغيرها من الآيات، وكثيرا ما يضرب الله تعالى لذلك مثلا بإحيائه الأرض بالماء فتصبح تهتز مخضرة بالنبات بعد موتها بالجذب إذ كانت قبل هامدة.

And other than these verses. And Allah often gives the example of this by His reviving the earth with water, so it shakes and turns green with vegetation after its death and barrenness, when it was lifeless before.

بذلك ضرب النبي ﷺ المثل في حديث العقيلي الطويل حيث قال: "ولعمر إلهك ما يدع على ظهرها من مصرع قتيل ولا مدفن ميت إلا شقت القبر عنه حتى تجعله من عند رأسه فيستوى جالسا، فيقول: ربك (مهيم) ؟ لما كان فيه. يقول: رب، أمس اليوم. ولعهده بالحياة يحسبه حديثا بأهله."

The Prophet ﷺ gave this example in the long hadith of Al-'Uqayli, where he said: **"By your Lord! There will not remain upon its surface a place of the slain or a grave of the dead except that it will be split open, until it brings him forth from near his head, and he will sit upright. It will be said: 'Your Lord — what is He?' concerning what he was upon. He will say: 'My Lord, yesterday and today.' And his connection to life will make him think it recent with his family."**

فقلت: يا رسول الله كيف يجمعنا بعدما تمزقنا الرياح والبللى والسباع؟ قال: "أنبك بمثل ذلك في آلاء الله، الأرض أشرفت عليها وهي مدرة بالية فقلت: لا تحيا أبدا. ثم أرسل ربك عز وجل عليها السماء فلم تلبث عليك إلا أياما حتى أشرفت عليها وهي بشرية واحدة، ولعمر إلهك لهو أقدر على أن يجمعهم من الماء على أن يجمع نبات الأرض، فيخرجون من الأصواء من مصارعهم." الحديث، وغيره كثير.

So I said: 'O Messenger of Allah, how will He gather us after the winds, decay, and beasts have scattered us?' He said: **'Shall I not inform you of an example of that in the Signs of Allah? The earth — you look upon it when it is dry and barren, and you say: It will never live again. Then your Lord sends down rain upon it, and after a few days you look at it and it is fresh and green. By your Lord, indeed He is more able to gather them than He is to gather the vegetation of the earth from water. And so they will come forth from their places of death.'**" And many other ahadith.

Q112: What is the ruling on the one who denies the Resurrection?

ج: هو كافر بالله عز وجل وبكتبه ورسله، قال الله تعالى: ﴿وَقَالَ الَّذِينَ كَفَرُوا أَئِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَئِنَّا لَمُخْرَجُونَ﴾ [النمل: ٦٧]

A112: He is a disbeliever in Allah the Mighty and Majestic, and in His Books and His Messengers. Allah the Exalted said: **“And those who disbelieve say: ‘When we have become dust — we and our fathers — shall we really be brought forth (again)?’”**
[An-Naml 27:67]

وقال تعالى: ﴿وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَئِذَا كُنَّا تُرَابًا أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [الرعد: ٥]

And He said: **“And if you (O Muhammad ﷺ) wonder, then wondrous is their statement: ‘When we are dust, shall we indeed then be (raised) in a new creation?’ They are those who disbelieve in their Lord! They are those who will have iron chains in their necks. They will be dwellers of the Fire to dwell therein forever.”** [Ar-Ra’d 13:5]

وقال تعالى: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْعِنُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [التغابن: ٧] وغيرها من الآيات،

And He said: **“Those who disbelieve claim that they will never be resurrected. Say (O Muhammad ﷺ): Yes! By my Lord, you will certainly be resurrected, then you will certainly be informed of what you did; and that is easy for Allah.”**
[At-Taghabun 64:7] And other verses besides these.

وفي الصحيحين عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: قال الله تعالى: "كذبنى ابن آدم ولم يكن له ذلك، وشتمني ولم يكن له ذلك، فأما تكذيبه إياي فقولته: لن يعيدني كما بداني، وليس أول الخلق بأهون علي من إعادته، وأما شتمه إياي فقولته: اتخذ الله ولدا، وأنا الأحد الصمد لم ألد ولم أولد ولم يكن لي كفوا أحد."

And in the two Sahihs, from Abu Hurayrah (may Allah be pleased with him), from the Prophet ﷺ, who said: **“Allah said: The son of Adam denies Me, and he has no right to do so. And he reviles Me, and he has no right to do so. As for his denying Me: he says, ‘He will not recreate me as He created me the first time.’ But the first creation is not easier for Me than recreating him. And as for his reviling Me: he says, ‘Allah has taken a son.’ But I am Al-Ahad (the One), As-Samad (the Self-Sufficient Master, Whom all creatures need), I beget not, nor was I begotten, and there is none comparable to Me.”**

س: ما دليل النفخ في الصور وكم نفخات ينفخ فيه؟

Q113: What is the evidence for the blowing of the Trumpet, and how many times will it be blown?

ج: قال الله تعالى: ﴿وَنُفِّخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ [الزمر: ٦٨]

A113: Allah the Exalted said: **“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on.”** [Az-Zumar 39:68]

ففي هذه الآية ذكر نفختين الأولى للصعق والثانية للبعث، وقال تعالى: ﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ﴾ [النمل: ٨٧] الآية، فمن فسر الفزع في هذه الآية بالصعق فهي النفخة الأولى المذكورة في آية الزمر.

So in this verse, two blowings are mentioned: the first for swooning, and the second for resurrection. And Allah said: **“And (remember) the Day on which the Trumpet will be blown, and all who are in the heavens and all who are on the earth will be terrified except him whom Allah will (exempt).”** [An-Naml 27:87] So whoever interprets the terror in this verse as swooning, then it is the first blowing mentioned in Surah Az-Zumar.

ويؤيده حديث مسلم وفيه: "ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى لينا ورفع لبتا." - قال: "وأول من يسمعه رجل يلوط حوض إبله." قال: "فيصعق ويصعق الناس، ثم يرسل الله، أو قال: ينزل الله مطرا كأنه الطل." أو قال: "الظل"، شعبة الشاك. "فتنتبت منه أجساد الناس، ثم ينفخ فيه مرة أخرى فإذا هم قيام ينظرون." الحديث.

And this is supported by the hadith in Sahih Muslim, in which: **“Then the Trumpet will be blown, and no one will hear it except that he will bend his neck to one side and raise it to the other. The first to hear it will be a man who is setting right the trough of his camels. He will fall unconscious, and the people will also fall unconscious. Then Allah will send down — or he said: Allah will cause to descend — rain like dew, or he said: like shade (the narrator Shu‘bah was uncertain). Then the bodies of the people will grow from it. Then the Trumpet will be blown again, and behold, they will be standing, looking on.”** [Muslim]

ومن فسر الفزع بدون الصعق فهي نفخة الثالثة متقدمة على النفختين.

And whoever interprets the terror without swooning, then it is a third blowing, preceding the other two.

ويؤيده ما في حديث الصور الطويل، فإن فيه ذكر ثلاث نفحات: نفخة الفزع، ونفخة الصعق، ونفخة القيام لرب العالمين.

And this is supported by what is in the long hadith of the Trumpet, in which three blowings are mentioned: the blowing of terror, the blowing of swooning, and the blowing of standing before the Lord of the Worlds.

س: كيف صفة الحشر من الكتاب؟

Q114: What is the description of the gathering (on the Day of Resurrection) from the Qur'an?

ج: في صفته آيات كثيرة، منها قوله تعالى: ﴿وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾ [الأنعام: ٩٤] الآية.

A114: Its description is mentioned in many verses. Among them is His statement: “**And truly you have come unto Us alone (without wealth, companions, or servants) as We created you the first time.**” [Al-An‘am 6:94]

وقوله تعالى: ﴿وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾ [الكهف: ٤٧] الآيات.

And His statement: “**And We shall gather them together, so as to leave not one of them behind.**” [Al-Kahf 18:47]

وقوله تعالى: ﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا﴾ [مريم: ٨٥ - ٨٦] الآيات.

And His statement: “**On the Day that We shall gather the Muttaqun (the pious) unto the Most Beneficent, like a delegation (presented before a king). (85) And We shall drive the Mujrimun (criminals, disbelievers) to Hell, in a thirsty state.**” [Maryam 19:85–86]

وقوله تعالى: ﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨) وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) وَالسَّابِقُونَ السَّابِقُونَ﴾ [الواقعة: ٧ - ١٠] الآيات.

And His statement: “**And you (all) will be in three groups. So those on the Right Hand (7) how (fortunate) will be those on the Right Hand! And those on the Left Hand (8) how (miserable) will be those on the Left Hand! (9) And those foremost (in Islamic Faith and in performing righteous deeds) will be foremost (in Paradise).**” [Al-Waqi‘ah 56:7–10]

وقوله تعالى: ﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا﴾ [طه: ١٠٨] وهو نقل الأقدام إلى المحشر. كأخفاف الإبل.

And His statement: “**On that Day mankind will follow strictly (the voice of) Allah’s caller, no crookedness will they show him (Allah’s caller). And all voices will be humbled for the Most Beneficent, and nothing shall you hear but the low voice of their footsteps.**” [Ta-Ha 20:108] — meaning, the shuffling of feet to the place of gathering, like the sound of camel hooves.

وقوله تعالى: ﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ﴾ [الإسراء: ٩٧] وغير ذلك من الآيات كثير.

And His statement: “**And he whom Allah guides, he is led aright; but he whom He sends astray, for such you will find no helpers besides Him. And We shall gather them together on the Day of Resurrection on their faces...**” [Al-Isra 17:97] And many other verses besides these.

Q115: What is its description (the gathering on the Day of Resurrection) from the Sunnah?

ج: قال النبي ﷺ: "يحشر الناس على ثلاث طرائق راغبين راهبين، واثنان على بعير، وثلاثة على بعير، وأربعة على بعير، وعشرة على بعير، وتحشر بقيتهم النار تقيل معهم حيث قالوا، وتصبح معهم حيث أصبحوا، وتمسى معهم حيث أمسوا."

A115: The Prophet ﷺ said: **"The people will be gathered in three ways: those who will be riding, those who will be walking, and the rest will be gathered by the Fire. It will stay with them where they rest at midday, it will stay with them where they spend the night, and it will stay with them where they are in the morning and evening."**

وعن أنس بن مالك رضي الله عنه "أن رجلا قال: يا نبي الله كيف يحشر الكافر على وجهه؟" قال: "أليس الذي أمشاه على الرجلين في الدنيا قادرا على أن يمشيه على وجهه يوم القيامة."

And from Anas ibn Malik (may Allah be pleased with him): A man said: O Prophet of Allah, how will the disbeliever be gathered on his face? He said: **"Is not He Who made him walk on two legs in this world able to make him walk on his face on the Day of Resurrection?"**

وقال ﷺ: "إنكم محشورون حفاة عراة غرلا ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ [الأنبياء: ١٠٤] الآية، وإن أول الخلاق يكسى يوم القيامة إبراهيم." الحديث.

And the Prophet ﷺ said: **"You will be gathered barefoot, naked, and uncircumcised — (As We began the first creation, We shall repeat it [Al-Anbiya 21:104]) — and the first one to be clothed on the Day of Resurrection will be Ibrahim (Abraham)."**

وقالت عائشة رضي الله عنها في ذلك: يا رسول الله، الرجال والنساء ينظر بعضهم إلى بعض. فقال: "الأمر أشد من أن يهتم ذلك."

And ‘A’ishah (may Allah be pleased with her) said regarding this: O Messenger of Allah, will the men and women not look at each other? He said: **"The situation will be too severe for them to concern themselves with that."**

Q116: What is the description of the Standing (on the Day of Resurrection) from the Qur'an?

ج: قال الله تعالى: ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ - مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنِدْتُهُمْ هَوَاءً﴾ [إبراهيم: ٤٢ - ٤٣]

A116: Allah the Exalted said: **“Consider not that Allah is unaware of that which the wrongdoers do. He only gives them respite up to a Day when the eyes will stare in horror. They will be hastening forward with necks outstretched, their heads raised up, their gaze returning not towards them, and their hearts empty (from thinking because of extreme fear).”** [Ibrahim 14:42–43]

وقال الله تعالى: ﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾ [النبا: ٣٨]

And Allah the Exalted said: **“The Day that the Ruh (Jibreel) and the angels will stand forth in rows, they will not speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right.”** [An-Naba' 78:38]

وقال تعالى: ﴿وَأَنْذَرُهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ مَّا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨]

And He said: **“And warn them of the Day that is drawing near, when the hearts will be choking the throats, filled with grief. No friend will a wrongdoer have, nor any intercessor who could be given heed.”** [Ghafir 40:18]

وقال تعالى: ﴿فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾ [المعارج: ٤]

And He said: **“In a Day the measure whereof is fifty thousand years.”** [Al-Ma'arij 70:4]

وقال تعالى: ﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ﴾ [الرحمن: ٣١] وغير ذلك كثير.

And He said: **“We shall attend to you, O you two classes (jinn and men)!”** [Ar-Rahman 55:31] And many other (verses) besides these.

Q117: What is the description of the Standing (on the Day of Resurrection) from the Sunnah?

ج: فيها أحاديث كثيرة منها: عن ابن عمر رضي الله عنهما عن النبي ﷺ: ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [المطففين: ٦] قال: "يقوم أحدهم في رشحته إلى أنصاف أذنيه."

A117: There are many ahadith concerning this. Among them: from Ibn ‘Umar (may Allah be pleased with them both), from the Prophet ﷺ regarding the verse: **“The Day when (all) mankind will stand before the Lord of the ‘Alamin (mankind, jinn and all that exists)”** [Al-Mutaffifin 83:6] — he said: **“One of them will stand in his sweat up to half of his ears.”**

وحديث أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: "يعرق الناس يوم القيامة حتى يذهب عرقهم في الأرض سبعين ذراعا ويلجمهم حتى يبلغ آذانهم." وهذه في الصحيح، وغيرها كثير.

And the hadith of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah ﷺ said: **“The people will sweat on the Day of Resurrection, and their sweat will sink seventy cubits deep into the earth, and it will reach up to their ears.”** And these are in the Sahih collections, and there are many others.

س: كيف صفة العرض والحساب من الكتاب؟

Q118: What is the description of the presentation and reckoning from the Qur'an?

ج: قال تعالى: ﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ﴾ [الحاقة: ١٨] الآيات، وقال تعالى: ﴿وَعُرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ﴾ [الكهف: ٤٨] الآيات.

A118: Allah the Exalted said: **“That Day shall you be brought to Judgment, not a secret of you will be hidden.”** [Al-Haqqah 69:18] And He said: **“And they will be set before your Lord in rows, (and Allah will say): ‘Now indeed, you have come to Us as We created you the first time.’”** [Al-Kahf 18:48]

وقال تعالى: ﴿وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ (٨٣) حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عِلْمًا أَمْ إِذَا كُنْتُمْ تَعْمَلُونَ (٨٤) وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ﴾ [النمل: ٨٣ - ٨٥]

And He said: **“And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat, and they shall be set in arrays. (83) Till, when they come (before their Lord), He will say: ‘Did you deny My Ayat whereas you comprehended them not in knowledge, or what (else) was it that you used to do?’ (84) And the Word (of torment) will be fulfilled against them, because they have done wrong, and they shall say nothing.”** [An-Naml 27: 83–85]

وقال تعالى: ﴿يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّبُرْوَا أَعْمَالِهِمْ (٦) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٦ - ٨] وقال تعالى: ﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ (٩٢) عَمَّا كَانُوا يَعْمَلُونَ﴾ [الحجر: ٩٢ - ٩٣] وقال تعالى ﴿وَقَفَّوهُمْ إِنَّهُمْ مَسْئُولُونَ﴾ [الصافات: ٢٤] الآيات، وغيرها كثيرة.

And He said: **“That Day mankind will proceed in scattered groups that they may be shown their deeds. (6) So whosoever does good equal to the weight of an atom, shall see it. (7) And whosoever does evil equal to the weight of an atom, shall see it.”** [Az-Zalzalah 99:6–8] And He said: **“So, by your Lord, surely We shall question them all. (92) About what they used to do.”** [Al-Hijr 15:92–93] And He said: **“But stop them, verily they are to be questioned.”** [As-Saffat 37:24] And many others besides these.

س: كيف صفة ذلك من السنة؟

Q119: How is that described in the Sunnah?

ج: فيه أحاديث كثيرة، منها قوله ﷺ: "من نوقش الحساب عذب."

A119: There are many ahadith about this, among them his ﷺ saying: "Whoever is called to account will be punished."

قالت عائشة رضي الله عنها: "أليس يقول الله تعالى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]؟" قال: "ذلك العرض."

‘Aishah (may Allah be pleased with her) said: "Does not Allah say: **‘Then as for him who will be given his Record in his right hand, Soon will his account be taken by an easy reckoning’** [Al-Inshiqaq 84:8]?" He ﷺ said: **“That is only the presentation.”**

وقال ﷺ: "يجاء بالكافر يوم القيامة فيقال له: أرأيت لو كان لك ملء الأرض ذهباً أكنت تفتدي به؟ فيقول: نعم. فيقال: قد سنلت ما هو أيسر من ذلك."

And he ﷺ said: **“The disbeliever will be brought on the Day of Resurrection and it will be said to him: ‘Do you not see that if you had all that is in the earth in gold, would you ransom yourself with it?’ He will say: ‘Yes.’ It will be said: ‘You were asked for something much easier than that.’”**

وفي رواية: "فقد سألتك ما هو أهون من هذا وأنت في صلب آدم أن لا تشرك بي فأبيت إلا الشرك."

And in another narration: **“I had asked you for something much easier than this when you were in the loins of Adam: that you should not associate anything with Me, but you refused except shirk.”**

وقال ﷺ: "وما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان، فينظر أيمن منه فلا يرى إلا ما قدم من عمله، وينظر أشأم منه فلا يرى إلا ما قدم، وينظر بين يديه فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة ولو بكلمة طيبة."

And he ﷺ said: **“There is none among you but his Lord will speak to him, and there will be no interpreter between him and Allah. He will look to his right and will see nothing but what he has sent ahead; he will look to his left and will see nothing but what he has sent ahead; and he will look in front of him and will see nothing but the Fire facing him. So protect yourselves from the Fire, even with half a date, or with a kind word.”**

وقال ﷺ: "يدنو أحدكم - يعني المؤمنين - من ربه حتى يضع كنفه عليه فيقول: أعملت كذا وكذا؟ فيقول: نعم. ويقول: عملت كذا وكذا؟ فيقول: نعم، فيقرره، ثم يقول: إني سترت عليك في الدنيا وأنا أغفرها لك اليوم." وغير ذلك من الأحاديث.

And he ﷺ said: **“One of you – meaning the believers – will be brought close to his Lord until He places His screen over him. Then He will say: ‘Did you do such and such a deed?’ He will say: ‘Yes.’ He will say: ‘Did you do such and such a deed?’ He will say: ‘Yes.’ Then He will make him acknowledge his sins, then He will say: ‘I concealed them for you in the world, and today I forgive them for you.’”** And other ahadith besides these.

س: كيف صفة نشر الصحف من الكتاب؟

Q120: What is the description of how the records (scrolls) will be spread open from the Book?

ج: قال الله تعالى: ﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ (١٣) اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿ [الإسراء: ١٣ - ١٤]

A120: Allah the Most High said: **“And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (13) (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day.”** [Al-Isra 17:13–14]

وقال تعالى: ﴿وَإِذَا الصُّحُفُ نُشِرَتْ﴾ [التكوير: ١٠]

And the Most High said: **“And when the written pages of deeds (good and bad) of every person shall be laid open.”** [At-Takwir 81:10]

وقال تعالى: ﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ [الكهف: ٤٩]

And the Most High said: **“And the Book (one's Record) will be placed (in the right hand for the believers in Paradise and in the left hand for the disbelievers in Hell), and you will see the Mujrimûn (criminals, polytheists, sinners) fearful of that which is (recorded) therein; they will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.”** [Al-Kahf 18:49]

وقال تعالى: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيهِ﴾ [الحاقة: ١٩] إلى قوله: ﴿الْحَاطِطُونَ﴾ [الحاقة: ٣٧]

And the Most High said: **“Then as for him who will be given his Record in his right hand will say: "Here! Read my Record!" until His statement: “And the disbelievers, those who were astray.”** [Al-Haqqah 69:19–37]

وفي آية الانشقاق: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ﴾ [الانشقاق: ٧]

And in the verse of Al-Inshiqaq: “**Then as for him who will be given his Record in his right hand.**” [Al-Inshiqaq 84:7]

وقال: ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ﴾ [الانشقاق: ١٠]

And He said: “**But whosoever is given his Record behind his back.**” [Al-Inshiqaq 84:10]

فهذا يدل على أن من يؤتى كتابه يمينه يؤتاه من أمامه، ومن يؤتى كتابه بشماله يؤتاه من وراء ظهره، والعياذ بالله عز وجل.

This indicates that the one who will be given his Record in his right hand, he will receive it from the front; and the one who will be given his Record in his left hand, he will receive it from behind his back – and we seek refuge with Allah, the Mighty and Majestic.

Q122: What is the evidence for that from the Sunnah?

ج: فيه أحاديث كثيرة، منها: قوله ﷺ: "يدنى المؤمن من ربه حتى يضع عليه كنفه فيقرره بذنوبه، تعرف ذنب كذا؟ يقول: أعرف، يقول: رب أعرف مرتين، فيقول: سترتها في الدنيا وأغفرها لك اليوم، ثم تطوى صحيفة حسناته، وأما الآخرون أو الكفار فينادى عليهم على رؤوس الأشهاد: ﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ﴾" [هود: ١٨].

A122: There are many Ahadith regarding this, among them: The Prophet ﷺ said: "**The believer will be brought near his Lord until He will place His screen over him and He will make him confess his sins. He (Allah) will say: ‘Do you recognize such and such sin?’ He will reply: ‘Yes, my Lord, I recognize it’ – twice. Then He (Allah) will say: ‘I concealed it for you in the world, and today I forgive it for you.’ Then his record of good deeds will be handed to him. As for the others, or the disbelievers, it will be announced before all the witnesses: {These are the ones who lied against their Lord.}**" [Hud: 18].

وقالت عائشة رضي الله عنها: قلت يا رسول الله، هل يذكر الحبيب حبيبه يوم القيامة؟ قال: "يا عائشة أما عند ثلاث فلا، أما عند الميزان حتى يثقل أو يخف فلا، وأما عند تطاير الكتب إما يعطى بيمينه وإما يعطى بشماله فلا، وحين يخرج عنق من النار." الحديث بطوله رواه أحمد وأبو داود. وغير ذلك من الأحاديث.

‘Aishah (may Allah be pleased with her) said: I asked, “O Messenger of Allah, will a loved one remember his beloved on the Day of Resurrection?” He said: “**O ‘Aishah, on three occasions, no. At the balance, until it becomes heavy or light, no. At the time when the records are flying about, whether one is given in his right hand or in his left, no. And when a neck (from Hell) will appear (to seize people), no.**” The long narration of this Hadith was reported by Ahmad and Abu Dawud. And other Ahadith as well.

Q123: What is the evidence for the Scale (al-Mīzān) from the Book, and what is the description of the weighing?

ج: قال الله تعالى: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ [الأنبياء: ٤٧]

A123: Allah the Most High said: **“And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.”** [Al-Anbiyā’: 47]

﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ [الأعراف: ٨ - ٩]

“And the weighing on that Day (Day of Resurrection) will be the true (weighing). So as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose Scale will be light, those are they who will lose themselves for their wrongful behaviour with Our Ayāt.” [Al-A‘rāf: 8–9]

﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ [الكهف: ١٠٥] وغير ذلك من الآيات.

“So on the Day of Resurrection, We shall assign no weight for them.” [Al-Kahf: 105] And other similar verses.

س: ما دليل ذلك وصفته من السنة؟

Q124: What is the evidence for that and its description from the Sunnah?

ج: فيه أحاديث كثيرة، منها: حديث البطاقة: أن رجلاً يُؤتى به يوم القيامة فيُنشر له تسعة وتسعون سجلاً من السيئات، كل سجل منها مدّ البصر، ثم يُؤتى ببطاقة فيها: "أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله"، فتوضع السجلات في كفة والبطاقة في كفة، فترجح البطاقة ولا يثقل مع اسم الله شيء.

A124: There are many Ahadith regarding this, among them: The Hadith of the card (al-Bitāqah): A man will be brought on the Day of Resurrection, and ninety-nine scrolls will be spread for him, each scroll as far as the eye can see. Then a card will be brought upon which is written: "I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and Messenger." The scrolls will be placed in one pan (of the Scale) and the card in the other, and the card will outweigh the scrolls, for nothing is heavier than the Name of Allah.

ومنها قوله ﷺ في ابن مسعود رضي الله عنه: "أتعجبون من دقة ساقيه؟ والذي نفسي بيده، لهما في الميزان أثقل من أحد."

And among them, his ﷺ statement regarding Ibn Mas'ūd (may Allah be pleased with him): **"Are you amazed at the thinness of his legs? By Him in Whose Hand is my soul, they will be heavier in the Scale than Mount Uhud."**

وقال ﷺ: "إنه ليؤتى بالرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بعوضة، اقرءوا: ﴿فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾ [الكهف: ١٠٥]." وغير ذلك من الأحاديث.

And he ﷺ said: **"On the Day of Resurrection, a huge fat man will be brought, but he will not weigh with Allah the weight of a mosquito's wing. Read (if you wish): {So on the Day of Resurrection, We shall assign no weight for them.} [Al-Kahf: 105]."** And other Ahadith as well.

Q125: What is the evidence for the *Ṣirāt* (Bridge) from the Qur'an?

ج: قال الله عز وجل: ﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا - ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جَنَّتًا﴾ [مريم: ٧١ - ٧٢]

A125: Allah the Almighty said: “**There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the wrong-doers therein (humbled) to their knees.**” [Maryam: 71–72]

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ﴾ [الحديد: ١٢]

“**On the Day you shall see the believing men and the believing women—their light running forward before them and (with their Records—Book of deeds) in their right hands.**” [Al-Ḥadīd: 12]

س: ما دليل ذلك وصفته من السنة؟

Q126: What is the evidence for that and its description from the Sunnah?

ج: فيه أحاديث كثيرة منها: قال ﷺ في حديث الشفاعة: "يؤتى بالجسر فيجعل بين ظهري جهنم." قلنا: يا رسول الله وما الجسر؟

A126: There are many Ahadith, among them: The Prophet ﷺ said in the Hadith of intercession: “**The Bridge will be brought and placed across the Hellfire.**” We said: “O Messenger of Allah, what is the Bridge?”

قال: "مدحضة مزلة عليه خطاطيف وكلاليب وحسكة مفلطحة لها شوكة عُقِيَاء تكون بنجد، يقال لها السعدان، يمر المؤمن عليها كالبرق وكالريح وكأجاويد الخيل والركاب، فجاج مسلم، ونجاج مخدوش، ومكدوس في نار جهنم، حتى يمر آخرهم يسحب سحباً." الحديث في الصحيحين.

He said: “**It is a slippery bridge, on which there are hooks and clamps, and thorns like the thorn of As-Sa’dān (a thorny plant) in Najd. The believers will pass over it, some like the blinking of an eye, some like lightning, some like the wind, some like fine horses and camels. Some will be safe and sound, some will be scratched but released, and some will be thrown down into the Fire of Hell, until the last of them passes, dragged along.**” This Hadith is in the *Ṣaḥīḥayn*.

وقال أبو سعيد رضي الله عنه: "بلغني أن الجسر أدق من الشعرة وأحد من السيف."

Abu Sa‘īd (may Allah be pleased with him) said: “It has reached me that the Bridge is thinner than a hair and sharper than a sword.”

س: ما دليل القصاص من الكتاب؟

Q127: What is the evidence for retribution (al-qīṣāṣ) from the Qur'an?

ج: قال الله تعالى: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ [النساء: ٤٠]

A127: Allah the Exalted said: **“Indeed Allah does not wrong even the weight of an atom; and if there is a good deed, He multiplies it and gives from Himself a great reward.”** [al-Nisā': 40]

وقال تعالى: ﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ﴾ [غافر: ١٧]

And He said: **“This Day every soul will be recompensed for what it earned. No injustice today.”** [Ghāfir: 17]

﴿وَاللَّهُ يَقْضِي بِالْحَقِّ﴾ [غافر: ٢٠]

“And Allah judges in truth.” [Ghāfir: 20]

وقوله تعالى: ﴿وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾ [الزمر: ٦٩]

And His saying: **“And it will be judged between them in truth, and they will not be wronged.”** [al-Zumar: 69]

س: ما دليل القصاص وصفته من السنة؟

Q128: What is the evidence for retribution (al-Qiṣāṣ) and its description from the Sunnah?

ج: فيه أحاديث كثيرة منها قوله ﷺ: "أول ما يقضى بين الناس في الدماء."

A128: There are numerous narrations, among them his statement ﷺ: **"The first matter to be judged between people on the Day of Resurrection will be blood (i.e., murder)."**

وقوله ﷺ: "من كانت عنده مظلمة لأخيه فليتحلل منه اليوم فإنه ليس ثم دينار ولا درهم من قبل أن يؤخذ لأخيه من حسناته، فإن لم يكن له حسنات أخذ من سيئات أخيه فطرح عليه."

And his statement ﷺ: **"Whoever has wronged his brother, let him resolve it today before there will be no dinar nor dirham, and (the recompense) will be taken from his good deeds; and if he has no good deeds, then some of the sins of his brother will be cast upon him."**

وقوله ﷺ: "يخلص المؤمنون من النار فيحبسون على قنطرة بين الجنة والنار فيقص لبعضهم من بعض مظالم كانت بينهم في الدنيا، حتى إذا هذبوا ونقوا أذن لهم في دخول الجنة." كلها في الصحيح، وغيرها كثير.

And his statement ﷺ: **"When the believers are saved from the Fire, they will be held on a bridge between Paradise and Hell, and retribution will be taken among them for the injustices that were between them in the world, until they are purified and cleansed, then they will be permitted to enter Paradise."** All of these are in the Ṣaḥīḥ collections, and there are many others.

س: ما دليل الحوض من الكتاب؟

Q129: What is the evidence for the Hawḍ (the Prophet's cistern) from the Qur'an?

ج: قال الله عز وجل لنبيه محمد ﷺ: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ [الكوثر: ١] السورة.

A129: Allah the Mighty said to His Prophet ﷺ: **"Indeed, We have granted you al-Kawthar."** [al-Kawthar: 1]

س: ما دليل وصفته من السنة؟

Q130: What is the evidence and its description from the Sunnah?

ج: فيه أحاديث كثيرة بلغت مبلغ التواتر منها: قوله ﷺ: "أنا فرطكم على الحوض."

A130: There are numerous narrations, reaching the level of Tawātur (Mass Transmission), including his statement ﷺ: **"I will be at the Hawḍ ahead of you."**

وقوله ﷺ: "إني فرط لكم وإني شهيد عليكم، وإني والله لأنظر إلى حوضي الآن."

And his statement ﷺ: **"I will be at the Hawḍ before you, and I am a witness over you, and indeed by Allah I am looking at my Hawḍ now."**

وقوله ﷺ: "حوضي مسيرة شهر، مأؤه أبيض من اللبن، وريحه أطيب من المسك، وكيزانه كنجوم السماء، من شرب منه فلا يظمأ أبداً."

And his statement ﷺ: **"My Hawḍ is the distance of a month's journey; its water is whiter than milk, its fragrance is more pleasant than musk, and its vessels are like the stars of the sky. Whoever drinks from it will never thirst again."**

وقوله ﷺ: "أتيت على نهر حافتاه قباب اللؤلؤ المجوف، فقلت: ما هذا يا جبريل؟ قال: هذا الكوثر." وغير ذلك من الأحاديث فيه كثيرة.

And his statement ﷺ: **"I came upon a river, its banks were domes of hollow pearls. I said: 'What is this, O Jibrīl?' He said: 'This is al-Kawthar.'" There are many other narrations regarding this as well.**

Q131: What is the evidence for believing in Paradise and Hellfire?

ج: قال الله تعالى: ﴿فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤) وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [البقرة: ٢٤ - ٢٥] الآية، وغيرها ما لا يحصى.

A131: Allah the Exalted said: **“So fear the Fire whose fuel is men and stones, prepared for the disbelievers. (24) And give glad tidings to those who believe and do righteous deeds, that for them will be gardens beneath which rivers flow.”** [al-Baqarah: 24–25] This verse, and countless others.

وفي الصحيح من دعاء النبي ﷺ في صلاة الليل: "ولك الحمد، أنت الحق ووعدك الحق، ولقاؤك حق، وقولك حق، والجنة حق، والنار حق، النبيون حق، ومحمد ﷺ حق، والساعة حق." الحديث.

And in the Ṣaḥīḥ, from the supplication of the Prophet ﷺ in the night prayer: **“To You belongs all praise. You are the Truth, Your promise is true, meeting You is true, Your word is true, Paradise is true, Hellfire is true, the Prophets are true, Muḥammad ﷺ is true, and the Hour is true.”** (Ḥadīth)

وقوله ﷺ: "من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، وأن عيسى عبد الله ورسوله، وكلمته ألقاها إلى مريم وروح منه، والجنة حق والنار حق، أدخله الله الجنة على ما كان من العمل." أخرجاه.

And his statement ﷺ: **“Whoever testifies that none has the right to be worshipped except Allah alone without partner, and that Muḥammad is His slave and Messenger, and that ‘Isā is the slave of Allah 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 regardless of his deeds.”** (Agreed upon – Bukhārī and Muslim)

وفي رواية: "من أبواب الجنة الثمانية أيها شاء."

And in another narration: **“Through whichever of the eight gates of Paradise he wishes.”**

س: ما معنى الإيمان بالجنة والنار؟

Q132: What is the meaning of Belief in Paradise and Hellfire?

ج: معناه التصديق الجازم بوجودهما وأنهما مخلوقتان الآن، وأنهما باقيتان بإبقاء الله لهما لا تفنيان أبداً، ويدخل في ذلك كل ما احتوت عليه هذه من النعيم وتلك من العذاب.

A132: Its meaning is to have Certain Belief in their existence, that both are already created, and that they will remain by Allah's will and preservation, never to perish. This includes believing in all the delights contained in Paradise and all the punishments contained in Hellfire.

س: ما الدليل على وجودهما الآن؟

Q133: What is the evidence that Paradise and Hellfire exist now?

ج: أخبرنا الله عز وجل أنهما معدتان، فقال في الجنة: ﴿أُعِدَّتْ لِلْمُتَّقِينَ﴾ [آل عمران: ١٣٣] وقال في النار: ﴿أُعِدَّتْ لِلْكَافِرِينَ﴾ [البقرة: ٢٤].

A133: Allah Almighty informed us that both have already been prepared. He said about Paradise: “**prepared for the pious**” [Āl ‘Imrān: 133], and about Hellfire: “**prepared for the disbelievers**” [al-Baqarah: 24].

وأخبرنا أنه تعالى أسكن آدم وزوجه الجنة قبل أكلهما من الشجرة. وأخبرنا تعالى بأن الكفار يعرضون على النار غدوًا وعشيًا.

And He informed us that He settled Adam and his wife in Paradise before they ate from the tree. And He told us that the disbelievers are exposed to the Fire morning and evening.

وقال النبي ﷺ: "اطلعت في الجنة فرأيت أكثر أهلها الفقراء، واطلعت في النار فرأيت أكثر أهلها النساء." الحديث.

And the Prophet ﷺ said: “**I looked into Paradise and saw that most of its inhabitants were the poor. And I looked into Hellfire and saw that most of its inhabitants were women.**” (Ḥadīth)

وتقدم في فنة وعذاب القبر: "إذا مات أحدكم يعرض عليه مقعده." الحديث.

And it has already been mentioned regarding the trial and punishment of the grave:
"When one of you dies, his seat is shown to him." (Ḥadīth)

وقال ﷺ: "أبردوا بالصلاة، فإن شدة الحر من فيح جهنم."

And he ﷺ said: **"Cool off (by delaying) the prayer, for indeed the intense heat is from the breath of Hellfire."**

وقال ﷺ: "اشتكت النار إلى ربها عز وجل فقالت: ربي أكل بعضي بعضاً، فأذن لها بنفسين: نفس في الشتاء، ونفس في الصيف، فأشد ما تجدون من الحر، وأشد ما تجدون من الزمهرير."

And he ﷺ said: **"The Fire complained to its Lord saying: 'My parts have consumed one another.' So He gave it permission to have two breaths: one in the winter and one in the summer. The most severe heat you experience is from its heat, and the most severe cold you experience is from its cold."**

وقال ﷺ: "الحمى من فيح جهنم فأبردوها بالماء."

And he ﷺ said: **"Fever is from the heat of Hellfire, so cool it with water."**

وقال ﷺ: "لما خلق الله الجنة والنار أرسل جبريل إلى الجنة فقال: اذهب فانظر إليها." الحديث.

And he ﷺ said: **"When Allah created Paradise and Hellfire, He sent Jibrīl to Paradise and said: 'Go and look at it.'"** (Ḥadīth)

وقد عرضتا عليه ﷺ في مقامه يوم كسفت الشمس وعرضت عليه ليلة الإسراء. وفي ذلك من الأحاديث الصحيحة ما لا يُحصى.

And both were presented to him ﷺ during the eclipse prayer and during the Night Journey (al-Isrā'). And in this matter there are innumerable authentic Ḥadīths.

س: ما الدليل على بقائهما لا تفتيان أبدا؟

Q134: What is the evidence that Paradise and Hell will remain forever and never perish?

ج: قال الله تعالى في الجنة: ﴿خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [التوبة: ١٠٠]

A134: Allah the Most High said about the Jannah: “**To abide therein forever; that is the supreme success.**” [al-Tawbah: 100]

وقال تعالى: ﴿وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ﴾ [الحجر: ٤٨]

And He said, the Most High: “**Nor will they ever be removed from it.**” [al-Hijr: 48]

وقال تعالى فيها: ﴿عَطَاءٌ غَيْرٌ مَجْدُودٍ﴾ [هود: ١٠٨]

And He said, the Most High: “**A gift without an end.**” [Hūd: 108]

وقال تعالى: ﴿لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ﴾ [الواقعة: ٣٣]

And He said, the Most High: “**Never ending, nor forbidden.**” [al-Wāqī‘ah: 33]

وقال تعالى: ﴿إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ﴾ [ص: ٥٤]

And He said, the Most High: “**Indeed, this is Our provision which will never be exhausted.**” [Ṣād: 54]

وقال تعالى: ﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ﴾ [الدخان: ٥١] ... ﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى﴾ [الدخان: ٥٦]

And He said, the Most High: “**Indeed, the righteous will be in a secure place.**”
“**They will not taste death therein except the first death.**” [al-Dukhān: 51–56]

وغيرها من الآيات، فأخبر تعالى بأبديتها وأبدية حياة أهلها، وعدم انقطاعها عنهم وعدم خروجهم منها.

And other than these verses; Allah has informed of its eternity, and the eternity of the life of its people, and that it will not be cut off from them, nor will they be taken out of it.

وكذلك النار قال تعالى فيها: ﴿إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا﴾ [النساء: ١٦٩]

And likewise the Hellfire; Allah the Exalted said regarding it: “**Except the path to Hell, abiding therein forever.**” [al-Nisā': 169]

وقال تعالى: ﴿إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا (٦٤) خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾ [الأحزاب: ٦٤ - ٦٥]

And He said, the Most High: “**Indeed Allah has cursed the disbelievers and prepared for them a blazing Fire; abiding therein forever, they will not find any protector nor any helper.**” [al-Aḥzāb: 64–65]

وقال تعالى: ﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ [الجن: ٢٣]

And He said, the Most High: “**And whoever disobeys Allah and His Messenger, then indeed, for him is the Fire of Hell, abiding therein forever.**” [al-Jinn: 23]

وقال تعالى: ﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾ [البقرة: ١٦٧]

And He said, the Most High: “**And they will not get out of the Fire.**” [al-Baqarah: 167]

وقال تعالى: ﴿لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ﴾ [الزخرف: ٧٥]

And He said, the Most High: “**It will not be lightened from them, and they will be therein in despair.**” [al-Zukhruf: 75]

وقال تعالى: ﴿لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾ [فاطر: ٣٦]

And He said, the Most High: “**It will not be decreed for them that they should die, nor will its punishment be lightened from them.**” [Fāṭir: 36]

وقال تعالى: ﴿إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا﴾ [طه: ٧٤]

And He said, the Most High: “**Indeed, whoever comes to his Lord as a criminal, then indeed, for him is Hell; he will neither die therein, nor live.**” [Ṭā Hā: 74]

وغير ذلك من الآيات، فأخبرنا تعالى في هذه الآيات وأمثالها أن أهل النار الذين هم أهلها خلقت لهم وخلقوا لها، أنهم خالدون فيها أبداً.

And other than that of the verses, Allah the Exalted informed us in these verses and their likes, that the people of the Fire, who are its people — it was created for them and they were created for it — that they will abide therein forever.

فنفى تعالى خروجهم منها بقوله: ﴿وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾ [البقرة: ١٦٧]

So Allah the Exalted negated their exiting from it by His statement: “**And they will not get out of the Fire.**” [al-Baqarah: 167]

ونفى انقطاعها عنهم بقوله: ﴿لَا يُقْتَرُ عَنْهُمْ﴾ [الزخرف: ٧٥]

And He negated it being cut off from them by His statement: “**It will not be lightened from them.**” [al-Zukhruf: 75]

ونفى فناءهم فيها بقوله: ﴿ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا﴾ [الأعلى: ١٣]

And He negated their annihilation therein by His statement: “**Then he will not die therein, nor live.**” [al-A‘lā: 13]

وقال النبي ﷺ: "أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحيون." الحديث.

And the Prophet ﷺ said: “**The people of the Fire who are its people will neither die therein nor live.**”

وقال ﷺ: "إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح ثم ينادي مناد: يا أهل الجنة لا موت، يا أهل النار لا موت، فيزداد أهل الجنة فرحاً إلى فرحهم، ويزداد أهل النار حزناً إلى حزنهم."

And he ﷺ said: "When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, death will be brought until it is placed between Paradise and the Fire, then it will be slaughtered. Then a caller will call out: ‘O people of Paradise, no more death; O people of the Fire, no more death.’ So the people of Paradise will increase in joy upon their joy, and the people of the Fire will increase in sorrow upon their sorrow."

وفي لفظ: "كل خالد فيما هو فيه."

In one wording: **"Each one is abiding forever in what he is in."**

وفي رواية: ثم قرأ رسول الله ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾ [مريم: ٣٩] وهي في الصحيح، وفي ذلك أحاديث غير ما ذكرنا.

And in another narration: "Then the Messenger of Allah ﷺ recited: **'And warn them of the Day of Regret, when the matter will be decided, while they are in heedlessness and they do not believe.'**" [Maryam: 39] And it is in the Ṣaḥīḥ, and concerning that there are aḥādīth besides what we have mentioned.

س: ما الدليل على أن المؤمنين يرون ربهم تبارك وتعالى في الدار الآخرة؟

Q135: What is the evidence that the believers will see their Lord, Blessed and Exalted, in the Hereafter?

ج: قال الله تعالى: ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ [القيامة: ٢٢ - ٢٣]

A135: Allah the Exalted said: “**Faces that Day will be radiant, looking at their Lord.**” [al-Qiyāmah: 22–23]

وقال تعالى: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦]

And He said, the Most High: “**For those who do good is the best [reward] and more.**” [Yūnus: 26]

وقال تعالى في الكفار: ﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحُجُونَ﴾ [المطففين: ١٥] فإذا حجب أعداءه لم يحجب أوليائه.

And He said, the Most High about the disbelievers: “**Nay! Indeed, they will on that Day be veiled from their Lord.**” [al-Muṭaffifīn: 15] So if He veiled His enemies, He did not veil His allies.

وفي الصحيحين عن جرير بن عبد الله رضي الله عنه قال: كنا جلوسا مع رسول الله ﷺ فنظر إلى القمر ليلة أربع عشرة فقال: “إنكم سترون ربكم عيانا كما ترون هذا، لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل غروبها فافعلوا.”

And in al-Ṣaḥīḥayn from Jarīr ibn ‘Abdillāh (may Allah be pleased with him) who said: “**We were sitting with the Messenger of Allah ﷺ and he looked at the moon on the night it was full, and said: ‘Indeed you will see your Lord openly just as you see this (moon); you will not be harmed in seeing Him. So if you are able not to be overpowered regarding a prayer before the rising of the sun and a prayer before its setting, then do so.’**”

وقوله: “كما ترون هذا.” أي: كرؤيتكم هذا القمر، تشبيه للرؤية بالرؤية لا للمرئي بالمرئي.

And his statement: “**Just as you see this.**” — meaning, like your seeing of this moon — is a comparison of the seeing with the seeing, not of the seen with the seen.

كما أن قوله في حديث تكلم الله عز وجل بالوحي: “ضربت الملائكة بأجنحتها خضعانا لقوله: كأنه سلسلة على صفوان.”

Just as his statement in the Ḥadīth about Allah speaking by revelation: “**The angels strike their wings in humility to His saying, as if it were a chain upon a smooth stone.**”

وهذا تشبيهه للسمع بالسمع، لا للمسموع بالمسموع. تعالى الله أن يشبهه في ذاته أو صفاته شيء من خلقه. وتنزه النبي ﷺ أن يحمل شيء من كلامه على التشبيه، وهو أعلم الخلق بالله عز وجل.

And this is a comparison of hearing with hearing, not of the heard with the heard. Far exalted is Allah above being likened in His essence or His attributes to anything of His creation. And the Prophet ﷺ is free from having any of his speech carried upon anthropomorphism, and he is the most knowledgeable of creation about Allah, Mighty and Majestic.

وفي حديث صهيب عند مسلم: "فيكشف الحجاب فما أعطوا شيئا أحب إليهم من النظر إلى ربهم عز وجل." ثم تلا هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦]

And in the Ḥadīth of Ṣuhayb in Muslim: **"The veil will be lifted, and they will not be given anything more beloved to them than looking at their Lord, Mighty and Majestic."** Then he recited this verse: **"For those who do good is the best [reward] and more."** [Yūnus: 26]

وفي الباب أحاديث كثيرة صحيحة صريحة ذكرنا منها في شرح (سلم الوصول) خمسة وأربعين حديثا عن أكثر من ثلاثين صحابيا. ومن رد ذلك فقد كذب بالكتاب وبما أرسل الله به رسله.

And in this topic are many authentic, explicit aḥādīth. We mentioned among them in the commentary of Sullam al-Wuṣūl forty-five aḥādīth from more than thirty Companions. And whoever rejects that has denied the Book and what Allah has sent His Messengers with.

وكان من الذين قال الله تعالى فيهم: ﴿كَأَلَا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحْجُوبُونَ﴾ [المطففين: ١٥]

And he would be among those about whom Allah the Exalted said: **"Nay! Indeed, they will on that Day be veiled from their Lord."** [al-Muṭaffifīn: 15]

نسأل الله تعالى العفو والعافية، وأن يرزقنا لذة النظر إلى وجهه آمين.

We ask Allah the Exalted for pardon and well-being, and that He grants us the delight of looking at His Face. Āmīn.

س: ما دليل الإيمان بالشفاعة، وممن تكون، ولمن تكون، ومتى تكون؟

Q136: What is the evidence for belief in intercession, who will it be from, who will it be for, and when will it occur?

ج: قد أثبت الله عز وجل الشفاعة في كتابه في مواضع كثيرة بقيود ثقيلة، وأخبرنا تعالى أنها ملك له ليس لأحد فيها شيء، فقال تعالى: ﴿قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا﴾ [الزمر: ٤٤]

A136: Allah the Mighty and Majestic has affirmed intercession in His Book in many places, with strict conditions. He has informed us that it belongs entirely to Him, and no one has any share in it. He said: “**Say: To Allah belongs all intercession.**” [al-Zumar: 44]

فأما متى تكون؟ فأخبرنا عز وجل أنها لا تكون إلا بإذنه كما قال تعالى: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥]

As for when it will occur: He, Mighty and Majestic, has informed us that it will only occur by His permission, as He said: “**Who is it that can intercede with Him except with His permission?**” [al-Baqarah: 255]

﴿مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ﴾ [يونس: ٣]

“**There is no intercessor except after His permission.**” [Yūnus: 3]

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ [النجم: ٢٦]

“**And how many angels there are in the heavens whose intercession will avail nothing, except after Allah gives permission to whomever He wills and is pleased with.**” [al-Najm: 26]

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ﴾ [سبا: ٢٣]

“**And intercession will not benefit with Him except for the one He permits.**” [Saba': 23]

وأما ممن تكون؟ فكما أخبرنا تعالى أنه لا تكون إلا من بعد إذنه، أخبرنا أيضا أنه لا يأذن إلا لأوليائه المرتضين الأخيار كما قال تعالى: ﴿لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾ [النبا: ٣٨]

As for who it will be from: Just as He informed us that it will only be by His permission, He also informed us that He will only permit it from His righteous chosen allies. He said: “**None will speak except he whom the Most Merciful has permitted, and he speaks what is right.**” [al-Naba': 38]

وقال: ﴿لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ [مريم: ٨٧]

And He said: “**They will not possess intercession except he who has taken a covenant with the Most Merciful.**” [Maryam: 87]

وأما لمن تكون؟ فأخبرنا أنه لا يأذن أن يشفع إلا لمن ارتضى كما قال تعالى: ﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى﴾ [الأنبياء: ٢٨]

As for who it will be for: He informed us that He will not permit intercession except for those He is pleased with. He said: “**And they do not intercede except for him with whom He is pleased.**” [al-Anbiyā': 28]

﴿يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا﴾ [طه: ١٠٩]

“**On that Day no intercession will benefit except the one whom the Most Merciful has permitted, and He has accepted for him a word.**” [Ṭā Hā: 109]

وهو سبحانه لا يرتضي إلا أهل التوحيد والإخلاص.

And He, Exalted is He, is not pleased except with the people of Tawḥīd and sincerity.

وأما غيرهم فقال تعالى: ﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾ [غافر: ١٨]

As for others, He said: “**The wrongdoers will have no devoted friend, nor any intercessor who is obeyed.**” [Ghāfir: 18]

﴿فَمَا لَنَا مِنْ شَافِعِينَ - وَلَا صَدِيقٍ حَمِيمٍ﴾ [الشعراء: ١٠٠ - ١٠١]

“**So now we have no intercessors, nor a devoted friend.**” [al-Shu‘arā': 100–101]

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ [المدثر: ٤٨]

“**So the intercession of intercessors will not benefit them.**” [al-Muddaththir: 48]

وقد أخبرنا النبي ﷺ أنه أوتي الشفاعة، ثم أخبر أنه يأتي فيسجد تحت العرش ويحمد ربه بمحامد يعلمه إياها، لا يبدأ بالشفاعة أولاً حتى يقال له: "ارفع رأسك وقل يسمع وسل تعط واشفع تشفع." الحديث.

The Prophet ﷺ informed us that he was granted intercession. Then he told us that he will come and prostrate beneath the Throne, praising his Lord with praises He will teach him. He will not begin interceding at first, until it is said to him: **“Raise your head, speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.”** (Ḥadīth)

ثم أخبر أنه لا يشفع في جميع العصاة من أهل التوحيد دفعة واحدة، بل قال: "فيحد لي حدا فأدخلهم الجنة." ثم يرجع فيسجد كذلك فيحد له حدا إلى آخر حديث الشفاعة.

Then he informed that he will not intercede for all the sinners among the people of Tawḥīd all at once. Rather, he said: **“A limit will be set for me, and I will admit them into Paradise.”** Then he will return and prostrate in the same way, and a limit will be set for him, until the end of the Ḥadīth of intercession.

وقال له أبو هريرة رضي الله عنه: من أسعد الناس بشفاعتك؟ قال: "من قال لا إله إلا الله خالصاً من قلبه."

And Abū Hurayrah (may Allah be pleased with him) said to him: “O Messenger of Allah, who will be the happiest of people with your intercession?” He said: **“Whoever says: Lā ilāha illa Allāh (None has the right to be worshipped but Allah), sincerely from his heart.”**

س: كم أنواع الشفاعة وما أعظمها؟

Q137: How many types of intercession are there, and which is the greatest?

ج: أعظمها الشفاعة العظمى في موقف القيامة في أن يأتي الله تعالى لفصل القضاء بين عباده، وهي خاصة لنبينا محمد ﷺ، وهي المقام المحمود الذي وعده الله عز وجل كما قال تعالى: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ [الإسراء: ٧٩].

A137: The greatest is the Grand Intercession on the Day of Resurrection, when Allah comes to judge between His servants. It is specific to our Prophet Muhammad ﷺ, and it is the Praised Station that Allah promised him, as He said: “**It may be that your Lord will raise you to a station of praise.**” [Al-Isrā’: 79].

وذلك أن الناس إذا ضاق بهم الموقف وطال المقام واشتد القلق وألجمهم العرق التمسوا الشفاعة في أن يفصل الله بينهم، فيأتون آدم ثم نوح ثم إبراهيم ثم موسى ثم عيسى بن مريم، وكلهم يقول: نفسي نفسي، إلى أن ينتهوا إلى نبينا محمد ﷺ فيقول: “أنا لها.” كما جاء مفصلاً في الصحيحين وغيرهما.

That is because when the people are overwhelmed by the standing, the station is prolonged, anxiety becomes severe, and they are bridled by sweat, they will seek intercession for Allah to judge between them. They will go to Adam, then Nūḥ, then Ibrāhīm, then Mūsā, then ‘Isā son of Maryam. Each of them will say: “Myself, myself,” until they reach our Prophet Muhammad ﷺ, who will say: “**I am for it,**” as detailed in al-Bukhārī, Muslim, and others.

الثانية: الشفاعة في استفتاح باب الجنة، وأول من يستفتح بابها نبينا محمد ﷺ، وأول من يدخلها من الأمم أمته.

The Second: intercession to open the gate of Paradise. The first to open its gate will be our Prophet Muhammad ﷺ, and the first of the nations to enter it will be his Ummah.

الثالثة: الشفاعة في أقوام قد أمر بهم إلى النار أن لا يدخلوها.

The Third: intercession for people who were ordered to Hellfire, that they not enter it.

الرابعة: في من دخلها من أهل التوحيد أن يخرجوا منها، فيخرجون قد امتحشوا وصاروا فحما، فيطرحون في نهر الحياة فينبتون كما تنبت الحبة في حميل السيل.

The Fourth: intercession for those among the people of Tawhīd who entered it, that they be taken out of it. They will come out scorched and turned to charcoal, then they will be cast into the River of Life, where they will grow as a seed grows in the soil carried by a flood.

الخامسة: الشفاعة في رفع درجات أقوام من أهل الجنة. وهذه الثلاث ليست خاصة بنبينا ﷺ، ولكنه هو المقدم فيها، ثم بعده الأنبياء والملائكة والأولياء والأفراط يشفعون، ثم يخرج الله تعالى برحمته من النار أقواما بدون شفاعة لا يحصيهم إلا الله فيدخلهم الجنة.

The Fifth: intercession to raise the ranks of certain people of Paradise. These three are not exclusive to our Prophet ﷺ, but he is given precedence in them, then after him the Prophets, the angels, the righteous allies of Allah, and the children who died young intercede. Then Allah, by His mercy, will take people out of Hell without intercession—so many that only He can count—and admit them into Paradise.

السادسة: الشفاعة في تخفيف عذاب بعض الكفار، وهذه خاصة لنبينا محمد ﷺ في عمه أبي طالب، كما في مسلم وغيره: "ولا تزد جهنم يلقي فيها وتقول: هل من مزيد؟ حتى يضع رب العزة فيها قدمه فينزوي بعضها إلى بعض وتقول: قط قط، وعزتك، ويبقى في الجنة.".

The Sixth: intercession to lessen the punishment of some disbelievers. This is specific to our Prophet Muhammad ﷺ for his uncle Abū Ṭālib, as is reported in Muslim and others: **"Hellfire will continue to be cast into, and it will say: 'Is there any more?' until the Lord of Glory places His Foot in it, and then it will draw together and say: 'Enough, enough, by Your might,' and Paradise will remain with extra space."**

فضل عمن دخلها، فينشئ الله تعالى أقواما فيدخلهم، وفي ذلك من النصوص ما لا يحصى، فمن شاءها وجدها من الكتاب والسنة.

With the surplus space left, Allah will create new people and admit them. Concerning this, there are countless texts; whoever desires them will find them in the Qur'an and the Sunnah.

س: هل يدخل الجنة أو ينجو من النار أحد بعمله؟

Q138: Does anyone enter Paradise or escape from Hellfire because of his deeds?

ج: قال رسول الله ﷺ: "قاربوا وسددوا واعلموا أنه لن ينجو أحد منكم بعمله." - قالوا: يا رسول الله ولا أنت؟ قال: "ولا أنا إلا أني يتغمدني الله برحمة منه وفضل."

A138: The Messenger of Allah ﷺ said: **"Try to do what is right and aim close to perfection, and know that none of you will be saved by his deeds."** They said: "O Messenger of Allah, not even you?" He said: **"Not even me, unless Allah envelopes me in mercy from Him and bounty."**

وفي رواية: "سددوا وقاربوا وأبشروا فإنه لن يدخل الجنة أحد عمله." قالوا: "ولا أنت يا رسول الله؟" قال: "ولا أنا إلا أن يتغمدني الله منه برحمة، واعلموا أن أحب العمل إلى الله أدومه وإن قل."

And in another narration: **"Aim right, come close, and receive glad tidings, for no one will enter Paradise by his deeds."** They said: "Not even you, O Messenger of Allah?" He said: **"Not even me, unless Allah covers me with mercy from Him. And know that the most beloved deed to Allah is that which is continuous, even if little."**

س: ما الجمع بين هذا الحديث وبين قوله تعالى: ﴿وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [الأعراف: ٤٣]؟

Q139: How is this Ḥadīth reconciled with the statement of Allah: **“This is the Paradise which you have been made to inherit because of what you used to do.”** [Al-Aʿrāf: 43]?

ج: لا منافاة بينهما بحمد الله، فإن الباء المثبتة في الآية هي باء السببية، لأن الأعمال الصالحة سبب في دخول الجنة، لا يحصل إلا بها، إذ المسبب وجوده بوجود سببه.

A139: There is no contradiction between them, all praise is for Allah. The “bā” (ب) in the verse indicates causation (سببية), because righteous deeds are a cause for entering Paradise—it does not occur without them, for the effect exists only with its cause.

والمنفي في الحديث هي باء الثمنية، فإن العبد لو عمر عمر الدنيا وهو يصوم النهار ويقوم الليل ويجتنب المعاصي كلها، لم يقابل كل عمله عشر معشار أصغر نعم الله عليه الظاهرة والباطنة، فكيف تكون ثمننا لدخول الجنة.

Whereas the “bā” (ب) negated in the Ḥadīth is the “bā’ of exchange” (الثمنية), meaning price or compensation. For even if a servant lived the lifetime of this world fasting the days, standing in prayer at night, and avoiding all sins, his deeds would not repay even a tenth of the smallest favor of Allah upon him—outward or inward. So how could they ever be the price for entering Paradise?

﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾ [المؤمنون: ١١٨].

“My Lord, forgive and have mercy, and You are the best of those who show mercy.” [Al-Muʾminūn: 118]

Q140: What is the evidence for belief in divine decree (al-Qadr) in general?

ج: قال الله تعالى: ﴿وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾ [الأحزاب: ٣٨] وقال تعالى: ﴿لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا﴾ [الأنفال: ٤٢] وقال تعالى: ﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا﴾ [النساء: ٤٧] وقال تعالى: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ﴾ [التغابن: ١١] الآية.

A140: Allah the Exalted said: **“And the Command of Allah is a decree determined.”** [Al-Ahzāb 38] and He said: **“That Allah might accomplish a matter already destined.”** [Al-Anfāl 42] and He said: **“And the Command of Allah is ever executed.”** [An-Nisā’ 47] and He said: **“No calamity befalls but by the Leave of Allah, and whosoever believes in Allah, He guides his heart.”** [At-Taghābun 11]

وقال تعالى: ﴿وَمَا أَصَابَكُمْ يَوْمَ التَّنْعِ الْجَمْعَانِ فَيَاذَنْ لِلَّهِ﴾ [آل عمران: ١٦٦] وقال تعالى: ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ﴾ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾ [البقرة: ١٥٦ - ١٥٧] وغير ذلك من الآيات.

And He said: **“What you suffered on the day the two armies met was by the Leave of Allah.”** [Āl ‘Imrān 166] and He said: **“Who, when afflicted with calamity, say: ‘Truly! to Allah we belong and truly, to Him we shall return.’ They are those on whom are the Salawāt (blessings) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.”** [Al-Baqarah 156-157] And many other verses.

وتقدم في حديث جبريل: "وتؤمن بالقدر خيره وشره." وقال ﷺ: "واعلم أن ما أصابك لم يكن ليخطئك وما أخطأك لم يكن ليصيبك." وقال ﷺ: "وإن أصابك شيء فلا تقل لو أني فعلت لكان كذا وكذا ولكن قل قدر الله وما شاء فعل." وقال ﷺ: "كل شيء بقدر حتى العجز والكيس." وغير ذلك من الأحاديث.

Also, in the ḥadīth of Jibrīl which has proceeded: **“...and to believe in al-Qadr, its good and its evil.”** And the Prophet ﷺ said: **“Know that what has reached you was never going to miss you, and what missed you was never going to reach you.”** He ﷺ also said: **“If something befalls you, do not say: ‘If only I had done such and such, then such and such would have happened,’ but rather say: ‘It is the Decree of Allah, and whatever He wills, He does.’”** And he ﷺ said: **“Everything is by decree — even incapacity and intelligence.”**

س: كم مراتب الإيمان بالقدر؟

Q141: How many levels are there to belief in al-Qadr (Divine Decree)?

ج: الإيمان بالقدر على أربع مراتب:

A141: Belief in al-Qadr consists of four levels:

المرتبة الأولى: الإيمان بعلم الله المحيط بكل شيء الذي لا يعزب عنه مثقال ذرة في السماوات ولا في الأرض، وأنه تعالى قد علم جميع خلقه قبل أن يخلقهم، وعلم أرزاقهم وآجالهم وأقوالهم وأعمالهم وجميع حركاتهم وسكناتهم وأسرارهم وعلاانيتهم ومن هو منهم من أهل الجنة ومن هو منهم من أهل النار.

The First Level: To believe in Allah's all-encompassing Knowledge — that nothing whatsoever escapes His knowledge, not even the weight of an atom in the heavens or the earth. He, the Most High, knew all of His creation before He created them: He knew their provisions, their lifespans, their statements, their deeds, all of their movements and stillness, their secrets and what they make apparent — and He knew who among them would be of the people of Paradise and who would be of the people of the Fire.

المرتبة الثانية: الإيمان بكتابة ذلك، وأنه تعالى قد كتب جميع ما سبق به علمه أنه كائن، وفي ضمن ذلك الإيمان باللوح والقلم.

The Second Level: To believe in Allah's Writing (al-Kitābah) — that He, the Exalted, has written everything which His Knowledge has encompassed and which He knew would come to pass. Included in this belief is faith in the Preserved Tablet (al-Lawḥ al-Maḥfūz) and the Pen (al-Qalam).

المرتبة الثالثة: الإيمان بمشيئة الله النافذة وقدرته الشاملة، وهما متلازمتان من جهة ما كان وما سيكون ولا ملازمة بينهما من جهة ما لم يكن ولا هو كائن؛ فما شاء الله تعالى فهو كائن بقدرته لا محالة وما لم يشأ الله تعالى لم يكن لعدم مشيئة الله إياه لا لعدم قدرة الله عليه، تعالى الله عن ذلك وعز وجل: ﴿وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾ [فاطر: ٤٤]

The Third Level: To believe in Allah's effective Will (al-Mashī'ah an-Nāfidhah) and His all-encompassing Power (al-Qudrah ash-Shāmilah). These two are inseparable with regard to what has been and what will be, but they are not necessarily connected regarding what has not been and will never be. Thus, whatever Allah wills must come into existence by His Power, and whatever He does not will does not occur, not because of His inability to do so — far exalted is He above that — but because He did not will it.

“And nothing whatsoever in the heavens or on the earth can render Allah incapable. Verily, He is All-Knowing, All-Powerful.” [Fāṭir 44]

المرتبة الرابعة: الإيمان بأن الله تعالى خالق كل شيء، وأنه ما من ذرة في السماوات ولا في الأرض ولا فيما بينهما إلا والله خالقها وخالق حركاتها وسكناتها سبحانه، لا خالق غيره ولا رب سواه.

The Fourth Level: To believe that Allah, the Exalted, is the Creator of all things — that there is not a single atom in the heavens, nor in the earth, nor anything between them, except that Allah is its Creator, and the Creator of its movements and stillness. Exalted is He; there is no creator besides Him and no lord other than Him.

س: ما دليل المرتبة الأولى وهي الإيمان بالعلم؟

Q142: What is the evidence for the first level — Belief in Allah’s Knowledge?

ج: قال الله تعالى: ﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ﴾ [الحشر: ٢٢] وقال تعالى: ﴿وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ [الطلاق: ١٢] وقال تعالى: ﴿عَالِمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ﴾ [سبأ: ٣] وقال تعالى: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [الأنعام: ٥٩] الآيات. وقال تعالى: ﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾ [الأنعام: ١٢٤] وقال تعالى: ﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [النحل: ١٢٥] وقال تعالى: ﴿أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾ [الأنعام: ٥٣] وقال تعالى: ﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ﴾ [العنكبوت: ١٠]

A142: Allah the Exalted said: “**He is Allah, other than Whom there is none worthy of worship, the All-Knower of the unseen and the seen.**” [Al-Ḥashr 22] and the Exalted said: “**And that Allah surrounds all things in His Knowledge.**” [At-Ṭalāq 12] and the Exalted said: “**(He is) the All-Knower of the unseen; not even the weight of an atom escapes Him in the heavens or the earth, nor what is less than that nor greater.**” [Saba’ 3] and the Exalted said: “**And with Him are the keys of the unseen; none knows them but He.**” [Al-An‘ām 59] and the Exalted said: “**Allah knows best where to place His Message.**” [Al-An‘ām 124] and the Exalted said: “**Indeed your Lord knows best who has gone astray from His path, and He knows best those who are guided.**” [An-Naḥl 125] and the Exalted said: “**Is not Allah best aware of those who are grateful?**” [Al-An‘ām 53] and the Exalted said: “**Is not Allah best aware of what is in the breasts of all creatures?**” [Al-‘Ankabūt 10]

وقال تعالى: ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ [البقرة: ٣٠] وقال تعالى: ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [البقرة: ٢١٦]

And the Exalted said: “**And (remember) when your Lord said to the angels: ‘Indeed, I will place upon the earth a successive generation.’ They said: ‘Will You place therein those who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?’ He said: ‘Indeed, I know that which you do not know.’**” [Al-Baqarah 30] and the Exalted said: “**And it may be that you dislike a thing which is good for you, and that you love a thing which is bad for you. Allah knows, and you know not.**” [Al-Baqarah 216]

وفي الصحيح قال رجل: "يا رسول الله أيعرف أهل الجنة من أهل النار؟" قال: "نعم." قال: "فلم يعمل العاملون؟"

In the Ṣaḥīḥ (Authentic Collections): A man said, “O Messenger of Allah, do the people of Paradise and the people of the Fire already have their places known?” He ﷺ said, “**Yes.**” He said, “Then why do people act (if it is already known)?”

قال: "كل يعمل لما خلق له أو لما يسر له."

He ﷺ said: “**Everyone will do the deeds for which he was created or which have been made easy for him.**”

وفيه: سئل النبي ﷺ عن أولاد المشركين؟ فقال: "الله أعلم بما كانوا عاملين."

And he ﷺ was asked about the children of the polytheists, and he said: “**Allah knows best what they would have done.**”

وفي مسلم قال رسول الله ﷺ: "إن الله خلق للجنة أهلا خلقهم لها وهم في أصلاب آبائهم، وخلق للنار أهلا خلقهم لها وهم في أصلاب آبائهم."

In Ṣaḥīḥ Muslim: The Messenger of Allah ﷺ said: “**Allah created for Paradise those who are fit for it while they were yet in the loins of their fathers, and created for Hell those who are fit for it while they were yet in the loins of their fathers.**”

وفيه: قال ﷺ: "إن الرجل ليعمل عمل أهل الجنة فيما يبدو للناس وهو من أهل النار، وإن الرجل ليعمل عمل أهل النار فيما يبدو للناس وهو من أهل الجنة."

And in it he ﷺ said: **"A man may do the deeds of the people of Paradise as it appears to the people, yet he is from the people of the Fire; and a man may do the deeds of the people of the Fire as it appears to the people, yet he is from the people of Paradise."**

وفيه: وقال ﷺ: "ما منكم من نفس إلا وقد علم الله منزلها من الجنة والنار." قالوا: "يا رسول الله، فلم نعمل أفلا نتكل." قال: "لا، اعملوا فكل ميسر لما خلق له." ثم قرأ: ﴿فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى﴾ [الليل: ٥ - ٦] إلى قوله: ﴿فَسَنِّيئَتُهُ لِلْعُسْرَى﴾ [الليل: ١٠] وغير ذلك من الأحاديث.

And in it he ﷺ said: **"There is not one among you except that Allah has already known his place in Paradise or Hell."** They said, "O Messenger of Allah, should we not then rely (upon that) and not act?" He ﷺ said: **"No — act, for everyone is facilitated for that for which he was created."** Then he recited: **"As for him who gives and fears Allah, and believes in al-Ḥusnā (the best reward)"** until His statement: **"We shall make smooth for him the path of hardship."** [Al-Layl 5–10]

Q143: What is the evidence for the second level, which is belief in the Divine Writing (Kitābat al-Maqādir)?

ج: قال الله تعالى: ﴿وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾ [يس: ١٢] وقال تعالى: ﴿إِنَّ ذَلِكَ فِي كِتَابٍ﴾ [الحج: ٧٠] وقال تعالى في محاجة موسى وفرعون: ﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾ (٥١) قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ [طه: ٥١ - ٥٢] وقال تعالى: ﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ [فاطر: ١١] وغير ذلك من الآيات.

A143: Allah the Exalted said: **“And all things We have recorded in a clear Book.”** [Yā-Sīn 12] and the Exalted said: **“Verily, that is (already) in a Record.”** [Al-Ḥajj 70] And in the discussion between Mūsā (Moses) and Fir‘awn (Pharaoh): **“[Pharaoh] said: ‘Then what about the generations of old?’ [Moses] said: ‘The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets.’”** [Ṭā-Hā 51–52] and the Exalted said: **“And no female conceives or gives birth except with His knowledge. And no aged person is granted a length of life, nor is his life shortened, except that it is (recorded) in a Book. Surely that is easy for Allah.”** [Fāṭir 11] And other verses besides these.

وقال ﷺ: "ما من نفس منفوسة إلا وقد كتب الله مكانها من الجنة والنار وإلا وقد كتبت شقية أو سعيدة." رواه مسلم. وفيه قال سراقه بن مالك بن جعشم: "يا رسول الله، بين لنا ديننا كأننا خلقنا الآن، فيم العمل اليوم؟ أفيما جفت به الأقلام وجرت به المقادير أم فيما نستقبل؟"

The Messenger of Allah ﷺ said: **“There is none among you but that his place has been written by Allah — in Paradise or in Hell; and he is (already) written as wretched or blessed.”** Narrated by Muslim. And in it: Suraqah ibn Mālik ibn Ju‘shum said: **“O Messenger of Allah, clarify for us our religion as if we were created just now. Is what we do today based on what the pens have dried upon and the decrees have been issued, or on something that will occur later?”**

قال: "لا، بل فيما جفت به الأقلام وجرت به المقادير." قال: "ففيم العمل؟" فقال: "اعملوا فكل ميسر." - وفي رواية - "كل عامل ميسر لعمله." وغير ذلك من الأحاديث.

He ﷺ said: **“No, rather (our actions are) in that which the pens have dried upon and the decrees have already flowed.”** He (Suraqah) said: **“Then what is the point of acting?”** The Prophet ﷺ replied: **“Act, for everyone is facilitated (for that for which he was created).”** — and in another narration — **“Every doer is facilitated for his deed.”** And there are other similar narrations.

س: كم يدخل في هذه المرتبة من التقادير؟

Q144: How many types of Divine Decree (Taqdīr) are included in this level?

ج: يدخل في ذلك خمسة من التقادير كلها ترجع إلى العلم.

A144: Included in this level are five types of Divine Decree (Taqāḍīr) — all of which are based upon Allah’s eternal Knowledge:

التقدير الأول: كتابة ذلك قبل خلق السماوات والأرض بخمسين ألف سنة، عندما خلق الله القلم وهو التقدير الأزلي.

The First: The Eternal Decree (التقدير الأزلي). It is the writing of all things fifty thousand years before the creation of the heavens and the earth, when Allah created the Pen. This is the pre-eternal decree that encompasses everything that will occur until the Day of Resurrection.

الثاني: التقدير العمري، حين أخذ الميثاق يوم قال: ﴿أَلَسْتُ بِرَبِّكُمْ﴾ [الأعراف: ١٧٢]

The Second: The Pre-Creational Decree (التقدير العمري). It is the decree written when Allah took the covenant from the offspring of Ādam, saying: “**Am I not your Lord?**” [Al-Aʿrāf 172]

الثالث: التقدير العمري أيضا عند تخليق النطفة في الرحم.

The Third: The Lifespan Decree also (التقدير العمري). It occurs when the soul is breathed into the fetus in the womb. The angel is commanded to write four matters: his provision, his lifespan, his deeds, and whether he will be wretched or blessed.

الرابع: التقدير الحولي في ليلة القدر.

4. The Annual Decree (التقدير الحولي). It is written each year on Laylat al-Qadr (the Night of Decree).

الخامس: التقدير اليومي، وهو تنفيذ كل ذلك إلى مواضعه.

5. The Daily Decree (التقدير اليومي). It refers to the continuous execution of those decrees in their due times and proper places.

س: ما دليل التقدير الأزلي؟

Q145: What is the evidence for the Eternal Decree (at-Taqdīr al-Azalī)?

ج: قال الله تعالى: ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾ [الحديد: ٢٢] الآيات.

A145: Allah the Exalted said: **“No calamity befalls on the earth or in yourselves but it is inscribed in the Book before We bring it into existence. Verily, that is easy for Allah.”** [Al-Ḥadīd 22]

وفي الصحيح: قال النبي ﷺ: "كتب الله مقادير الخلائق قبل أن يخلق السماوات والأرض بخمسين ألف سنة، قال وعرشه على الماء."

The Prophet ﷺ said: **“Allah wrote down the decrees of all creation fifty thousand years before He created the heavens and the earth, and His Throne was upon the water.”**

وقال ﷺ: "إن أول ما خلق الله القلم فقال له: اكتب فقال: رب وماذا أكتب؟ قال: اكتب مقادير كل شيء حتى تقوم الساعة." الحديث في السنن.

And he ﷺ said: **“The first thing that Allah created was the Pen. He said to it, ‘Write.’ It said, ‘My Lord, what shall I write?’ He said, ‘Write the decree of everything until the Hour is established.’”** This narration is in the Sunan.

وقال ﷺ: "يا أبا هريرة جف القلم بما هو كائن." الحديث في البخاري، وغير ذلك كثير.

And he ﷺ said: **“O Abū Hurayrah, the Pen has dried upon what is to be.”** This narration is in Bukhari, And there are many other authentic reports with similar meaning.

Q146: What is the evidence for the Lifespan Decree (at-Taqdīr al-‘Umī) that occurred on the Day of the Covenant (Yawm al-Mīthāq)?

ج: قال الله تعالى: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا﴾ [الأعراف: ١٧٢].

A146: Allah the Exalted said: “**And (remember) when your Lord brought forth from the Children of Ādam, from their loins, their descendants, and made them testify concerning themselves (saying): ‘Am I not your Lord?’ They said: ‘Yes, we testify,’ lest you should say on the Day of Resurrection: ‘Truly, we were unaware of this.’**” [Al-A‘rāf 172]

وروى إسحاق بن راهويه أن رجلاً قال: "يا رسول الله، أتبتدأ الأعمال أم قد مضى القضاء؟" فقال: "إن الله تعالى لما أخرج ذرية آدم من ظهره أشهدهم على أنفسهم ثم أفاض بهم في كفيه فقال: هؤلاء للجنة وهؤلاء للنار، فأهل الجنة ميسرون لعمل أهل الجنة، وأهل النار ميسرون لعمل أهل النار."

Narration of Ishāq ibn Rāhwayh: A man said: “O Messenger of Allah, are the deeds begun anew or has the decree already passed?” The Prophet ﷺ replied: “**When Allah brought forth the offspring of Ādam from his loins, He made them bear witness against themselves. Then He spread them between His two Hands and said: ‘These are for Paradise, and these are for the Fire.’ So the people of Paradise are facilitated for the deeds of the people of Paradise, and the people of the Fire are facilitated for the deeds of the people of the Fire.**”

وفي الموطأ أن عمر بن الخطاب رضي الله عنه سئل عن هذه الآية ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾ [الأعراف: ١٧٢]

And in al-Muwatta’: ‘Umar was asked about the verse: “**And (remember) when your Lord brought forth from the Children of Adam, from their loins, their descendants, and made them testify concerning themselves, (saying): ‘Am I not your Lord?’ They said: ‘Yes, we testify,’ lest you should say on the Day of Resurrection: ‘Truly, we were unaware of this.’**” [Al-A‘rāf 172]

فقال عمر بن الخطاب: سمعت رسول الله ﷺ يسأل عنها فقال رسول الله ﷺ: "إن الله تبارك وتعالى خلق آدم ثم مسح ظهره بيمينه حتى استخرج منه ذريته فقال: خلقت هؤلاء للجنة ويعمل أهل الجنة يعملون، ثم مسح ظهره فاستخرج منه ذرية فقال: خلقت هؤلاء للنار ويعمل أهل النار يعملون." الحديث بطوله.

So ‘Umar said: “I heard the Messenger of Allah ﷺ being asked about it, and he said: ‘Allah, Blessed and Exalted, created Ādam, then He wiped over his back with His right Hand and brought forth from him offspring, saying: “I created these for Paradise, and they will do the deeds of the people of Paradise.” Then He wiped over his back again and brought forth offspring, saying: “I created these for the Fire, and they will do the deeds of the people of the Fire.”’”

وفي الترمذي من حديث عبد الله بن عمرو رضي الله عنهما قال: خرج علينا رسول الله ﷺ وفي يده كتابان فقال: "أتدرون ما هذان الكتابان؟" فقلنا، لا يا رسول الله، إلا أن تخبرنا. فقال للذي في يده اليمنى: "هذا كتاب من رب العالمين فيه أسماء أهل الجنة وأسماء آبائهم وقبائلهم ثم أجمل على آخرهم فلا يزداد فيه ولا ينقص منهم أبداً."

And in Jāmi‘ at-Tirmidhī from the hadith of ‘Abdullāh ibn ‘Amr رضي الله عنهما: The Messenger of Allah ﷺ came out to us with two books in his hands and said: “**Do you know what these two books are?**” They said, “No, O Messenger of Allah, unless you inform us.” He said, pointing to the one in his right hand: “**This is a Book from the Lord of the worlds, containing the names of the people of Paradise, their fathers, and their tribes; it concludes with the last of them — there will be no addition to it and no subtraction from it ever.**”

فقال أصحابه: فقيم العمل يا رسول الله إن كان أمر قد فرغ منه؟! فقال: "سددوا وقاربوا فإن صاحب الجنة يختم له بعمل أهل الجنة وإن عمل أي عمل، وإن صاحب النار يختم له بعمل أهل النار وإن عمل أي عمل."

The Companions said, “O Messenger of Allah, if the matter has already been decided, then what is the point of action?” He ﷺ said: “**Act rightly and draw near, for the one destined for Paradise will end with the deeds of the people of Paradise, whatever he may have done before; and the one destined for the Fire will end with the deeds of the people of the Fire, whatever he may have done before.**”

ثم قال رسول الله ﷺ بيده فنبذهما ثم قال: "فرغ ربكم من العباد فريق في الجنة وفريق في السعير." قال الترمذي: هذا حديث حسن صحيح غريب.

Then the Messenger of Allah ﷺ cast the two books aside with his hands and said: “**Your Lord has finished with the servants: a group in Paradise and a group in the blazing Fire.**” at-Tirmidhī said this Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb.

س: ما دليل التقدير العمري الذي عند أول تخليق النطفة؟

Q147: What is the evidence for the Lifespan Decree (at-Taqdīr al-‘Umīr) that occurs at the time of the creation of the fetus?

ج: قال الله تعالى: ﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾ [النجم: ٣٢].

A147: Allah the Exalted said: **“He (Allah) knows you well when He created you from the earth, and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He knows best him who fears Allah.”** [An-Najm 32]

وفي الصحيحين قال النبي ﷺ: "إن أحدكم ليجمع خلقه في بطن أمه أربعين يوما نطفة ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل إليه الملك فينفخ فيه الروح، ويؤمر بأربع كلمات: بكتب رزقه، وأجله، وعمله، وشقي أو سعيد.

In Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim, the Prophet ﷺ said: **“Verily, the creation of each one of you is brought together in his mother’s womb for forty days in the form of a drop (nutfah), then he becomes a clot for a similar period, then a lump of flesh for a similar period. Then the angel is sent to him and breathes the soul into him, and is commanded with four matters: to write down his provision, his lifespan, his deeds, and whether he will be wretched or blessed.**

فوالذي لا إله غيره إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل النار فيدخلها، وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها." وفيه روايات غير هذه، عن جماعة من الصحابة بألفاظ آخر والمعنى واحد.

By Him besides Whom there is no god, indeed one of you may do the deeds of the people of Paradise until there is only an arm’s length between him and it, but what has been written overtakes him, and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is only an arm’s length between him and it, but what has been written overtakes him, and he does the deeds of the people of Paradise and enters it.” And there are several other narrations with different wordings reported from a number of Companions conveying the same meaning.

س: ما دليل التقدير الحولي في ليلة القدر؟

Q148: What is the evidence for the Annual Decree (at-Taqdīr al-Ḥawlī) on Laylat al-Qadr (the Night of Decree)?

ج: قال الله تعالى: ﴿فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (٤) أَمْرًا مِنْ عِنْدِنَا﴾ [الدخان: ٤ - ٥] الآيات.

A148: Allah the Exalted said: “**Therein (on that night) is decreed every matter of ordainment — by Our command.**” [Ad-Dukhān 4–5]

وقال ابن عباس رضي الله عنهما: "يكتب من أم الكتاب في ليلة القدر ما يكون في السنة من موت أو حياة ورزق ومطر، حتى الحجاج يقال: يحج فلان، ويحج فلان." وكذا قال الحسن وسعيد بن جبير ومقاتل وأبو عبد الرحمن السلمي وغيرهم.

Ibn ‘Abbās رضي الله عنهما said: “From the Mother of the Book (al-Lawḥ al-Maḥfūz) there is written on Laylat al-Qadr what will occur during that year — of death, life, provision, and rainfall — even the names of those who will perform Ḥajj are written: it will be said, ‘So-and-so will perform ḥajj, and so-and-so will perform Ḥajj.’” The same explanation was given by Al-Ḥasan al-Baṣrī, Sa‘īd ibn Jubayr, Muqātil, and Abū ‘Abd ar-Raḥmān as-Sulamī, and many others among the early generations.

Q149: What is the evidence for the Daily Decree (at-Taqdīr al-Yawmī)?

ج: قال الله تعالى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩] وفي صحيح الحاكم: قال ابن عباس رضي الله عنهما: إن مما خلق الله تعالى لوحا محفوظا من درة بيضاء، دفتاه من ياقوتة حمراء قلمه نور وكتابه نور ينظر فيه كل يوم ثلاثمائة وستين نظرة أو مرة، ففي كل نظرة منها يخلق ويرزق ويحيي ويميت ويعز ويزل، ويفعل ما يشاء، فذلك قوله تعالى: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمن: ٢٩].

A149: Allah the Exalted said: “**Every day He is (engaged) in some affair.**” [Ar-Raḥmān 29] In the Ṣaḥīḥ of al-Ḥākim, Ibn ‘Abbās رضي الله عنهما said: “Among the things Allah created is a Preserved Tablet made of a white pearl, its covers are of red ruby, its Pen is of light, and its writing is of light. He looks into it three hundred and sixty times each day. In each glance, He creates, provides, gives life and causes death, honors and disgraces, and does whatever He wills. That is the meaning of His statement: ‘**Every day He is (engaged) in some affair.**’ [Ar-Raḥmān 29]”

وكل هذه التقادير كالتفصيل من القدر السابق، وهو الأزلي الذي أمر الله تعالى القلم عندما خلقه أن يكتبه في اللوح المحفوظ، وبذلك فسر ابن عمر وابن عباس رضي الله عنهما قوله تعالى: ﴿إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ﴾ [الجاثية: ٢٩]. وكل ذلك صادر عن علم الله، الذي هو صفته تبارك وتعالى.

And all of these daily decrees are a detailed unfolding of the earlier eternal decree — the pre-existent, all-encompassing decree which Allah commanded the Pen to write in the Preserved Tablet (al-Lawḥ al-Maḥfūẓ). Ibn ‘Umar and Ibn ‘Abbās رضي الله عنهما interpreted the verse: “**Indeed, We were recording what you used to do.**” [Al-Jāthiyah 29] as referring to this continuous transcription of deeds by the angels — all in accordance with Allah’s eternal knowledge.

Q150: What does the precedence of Divine Decree regarding wretchedness and happiness (Shaqāwah and Sa'ādah) entail?

ج: اتفقت جميع الكتب السماوية والسنن النبوية على أن القدر السابق لا يمنع العمل ولا يوجب الاتكال عليه، بل يوجب الجهد والاجتهاد والحرص على العمل الصالح.

A150: All the revealed Scriptures and prophetic teachings agree that the prior decree (al-Qadr as-Sābiq) does not prevent work, nor does it justify relying on it with idleness. Rather, it necessitates diligence, striving, and eagerness in performing righteous deeds.

ولهذا لما أخبر النبي ﷺ أصحابه بسبق المقادير وجريانها وجفوف القلم بها قال بعضهم: "أفلا نتكل على كتابنا وندع العمل؟"

Thus, when the Prophet ﷺ informed his Companions about the precedence of the decrees, the drying of the Pen, and the completion of what has been written, some of them said: "Should we not then rely upon what has been written for us and abandon work?"

قال: "لا، اعملوا فكل ميسر." ثم قرأ: ﴿فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى﴾ [الليل: ٥] الآية.

He ﷺ replied: "**No — act, for everyone is facilitated (for that for which he was created).**" Then he recited: "**As for him who gives and fears Allah...**" [Al-Layl 5]

فالله سبحانه وتعالى قدر المقادير وهياً لها أسباباً، وهو الحكيم بما نصبه من الأسباب في المعاش والمعاد، وقد يسر كلا من خلقه لما خلقه له في الدنيا والآخرة، فهو مهياً له ميسر له.

Allah, Glorified and Exalted, has decreed all matters and appointed means that lead to their outcomes. He is All-Wise in establishing causes for both worldly and spiritual affairs. Each of His creatures is facilitated for what he was created for, in this life and the next.

فإذا علم العبد أن مصالح آخرته مرتبطة بالأسباب الموصلة إليها كان أشدَّ اجتهاداً في فعلها والقيام بها وأعظم منه في أسباب معاشه ومصالح دنياه.

Therefore, when a servant knows that his success in the Hereafter is connected to the causes that lead to it — such as faith, obedience, and righteous action — he will be even more eager and persistent in fulfilling them than he is in seeking the causes of his worldly livelihood.

وقد فقه هذا كل الفقه من قال من الصحابة لما سمع أحاديث القدر: ما كنت أشدّ اجتهادا مني الآن. وقال النبي ﷺ: "احرص على ما ينفعك واستعن بالله ولا تعجز."

This was fully understood by those Companions who, when they heard the ḥadīths of Qadr, said: "After hearing this, I have never striven more diligently than I do now." The Prophet ﷺ also said: **"Be eager for what benefits you, seek the help of Allah, and do not be helpless."**

وقال ﷺ لما قيل له: "أرأيت دواء نتداوى به ورقى نسترقئها، هل ترد من قدر الله شيئا؟ قال: "هي من قدر الله." يعني أن الله تعالى قدر الخير والشر وأسباب كل منهما.

And when he was asked: "What do you think about medicines we use, and the incantations (ruqā) we recite — do they repel anything from the decree of Allah?" He ﷺ said: **"They are (themselves) from the decree of Allah."** Meaning: Allah has decreed both good and evil and also the means and causes that lead to each of them.

Q151: What is the evidence for the third level, which is belief in Allah's Will (al-Mashī'ah) and His universal Will (al-Irādah al-Kawniyyah)?

ج: قال الله تعالى: ﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الإنسان: ٣٠] وقال تعالى: ﴿وَلَا تَقُولَنَّ لشيءٍ إني فاعِلٌ ذَلِكَ غَدًا (٢٣) إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الكهف: ٢٣ - ٢٤]

A151: Allah the Exalted said: “**And you will not, unless Allah wills.**” [Al-Insān 30] and He said the Exalted: “**And never say of anything, ‘I shall do such and such tomorrow,’ except (with the statement): ‘If Allah wills.’**” [Al-Kahf 23–24]

وقال تعالى: ﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأْ يُصْهِرْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [الأنعام: ٣٩] ﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً﴾ [المائدة: ٤٨] ﴿وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا﴾ [البقرة: ٢٥٣] ﴿وَلَوْ يَشَاءُ اللَّهُ لَأَنْتَصَرَ مِنْهُمْ﴾ [محمد: ٤]

And He said the Exalted: “**Whomsoever Allah wills, He sends astray, and whomsoever He wills, He places on a straight path.**” [Al-An‘ām 39] “**And if Allah had willed, He could have made you one nation.**” [Al-Mā'idah 48] “**And if Allah had willed, they would not have fought each other.**” [Al-Baqarah 253] “**And if Allah willed, He could have taken vengeance upon them.**” [Muḥammad 4]

وقال تعالى: ﴿فَعَالٌ لِمَا يُرِيدُ﴾ [هود: ١٠٧] وقال تعالى: ﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ [يس: ٨٢] ﴿إِنَّمَا قَوْلُنَا لِشيءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾ [النحل: ٤٠] ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾ [الأنعام: ١٢٥] وغير ذلك من الآيات ما لا يحصى.

And He said the Exalted: “**He is the Doer of whatever He wills.**” [Hūd 107] and He said the Exalted: “**Verily, His command, when He intends a thing, is only that He says to it, ‘Be!’ — and it is.**” [Yā-Sīn 82] “**Verily, Our Word to a thing when We intend it, is only that We say to it, ‘Be!’ — and it is.**” [An-Naḥl 40] “**So whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast tight and constricted.**” [Al-An‘ām 125] And there are countless other verses with similar meaning.

وقال ﷺ: "قلوب العباد بين إصبعين من أصابع الرحمن كقلب واحد يصرفها كيف يشاء."

The Prophet ﷺ said: **"The hearts of the servants are between two fingers of the Most Merciful; He turns them as He wills."**

وقال ﷺ في نومهم في الوادي: "إن الله تعالى قبض أرواحكم حين شاء وردّها حين شاء."

And he ﷺ said regarding their sleep in the valley: **"Allah seized your souls when He willed, and returned them when He willed."**

وقال: "اشفعوا تؤجروا ويقضي الله على لسان رسوله ما شاء."، "لا تقولوا ما شاء الله وشاء فلان ولكن قولوا ما شاء الله وحده."

And he ﷺ said: **"Intercede and you will be rewarded, and Allah will decide on the tongue of His Messenger whatever He wills."** And he ﷺ said: **"Do not say: 'What Allah wills and so-and-so wills,' but rather say: 'What Allah wills alone.'"**

وقال ﷺ: "من يرد الله تعالى به خيرا يفقهه في الدين." "وإذا أراد الله تعالى رحمة أمة قبض نبيها قبلها، وإذا أراد الله هلكة أمة عذبها ونبيها حي." وغير ذلك من الأحاديث في ذكر المشيئة والإرادة ما لا يحصى.

And he ﷺ said: **"Whomever Allah wills good for, He gives him understanding in the religion."** And he ﷺ said: **"When Allah intends mercy for a nation, He takes its Prophet before it; and when He intends destruction for a nation, He punishes it while its Prophet is still among them."** And there are many other authentic narrations mentioning Allah's Will and Intention that cannot be counted.

س: قد أخبرنا الله تعالى في كتابه وعلى لسان رسوله وبما علمنا من صفات أنه يحب المحسنين والمتقين والصابرين، ويرضى عن الذين آمنوا وعملوا الصالحات ولا يحب الكافرين ولا الظالمين ولا يرضى لعباده الكفر ولا يحب الفساد. مع كون كل ذلك بمشيئة الله وإرادته وأنه لو شاء لم يكن ذلك فإنه لا يكون في ملكه ما لا يريد.

Q152: Allah the Exalted has informed us in His Book, on the tongue of His Messenger ﷺ, and through what we know of His Attributes, that He loves the doers of good (al-Muḥsinīn), the pious (al-Muttaqīn), and the patient (al-Ṣābirīn); that He is pleased with those who believe and do righteous deeds; and that He does not love the disbelievers nor the wrongdoers, nor does He approve of disbelief for His servants, nor does He love corruption. At the same time, all of this — belief and disbelief, obedience and disobedience — happens by Allah’s Will and Decree, and if He had willed, it would not have happened, for nothing occurs in His dominion except by His Will.

فما الجواب لمن قال: كيف يشاء ويريد ما لا يرضى به ولا يحبه؟

So what is the answer to one who says: “How can Allah will and decree something that He does not love or approve of?”

ج: اعلم أن الإرادة في النصوص جاءت على معنيين:

A152: Know that “Will” (al-Irādah) in the Qur’an and Sunnah comes with two distinct meanings:

إرادة كونية قدرية وهي المشيئة ولا ملازمة بينها وبين المحبة والرضا بل يدخل فيها الكفر والإيمان والطاعات والعصيان والمرضي والمحبوب والمكروه وضده، وهذه الإرادة ليس لأحد خروج منها ولا محيص عنها كقوله تعالى: ﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾ [الأنعام: ١٢٥] وقوله تعالى: ﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ﴾ [المائدة: ٤١] الآيات، وغيرها.

The Universal (Decreed) Will — al-Irādah al-Kawniyyah al-Qadariyyah. This is the same as al-Mashī’ah (Allah’s Will of Decree). There is no necessary connection between this Will and Allah’s love or approval. It encompasses both belief and disbelief, obedience and disobedience, what is pleasing and beloved to Allah as well as what is disliked and detested. No one can escape or avoid this type of Will; everything in existence happens by it. Allah the Exalted said: **“So whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast tight and constricted.”** [Al-An‘ām 125] And He said: **“Whomever Allah wills (to put to trial), you can do nothing for him against Allah. They are those whose hearts Allah did not intend to purify.”** [Al-Mā’idah 41] And there are many other verses of similar meaning.

وإرادة دينية شرعية مختصة بمراضى الله ومحابه، وعلى مقتضاها أمر عباده ونهاهم كقوله تعالى: ﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾ [البقرة: ١٨٥] وقوله تعالى: ﴿يُرِيدُ اللَّهُ لِيُبينَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء: ٢٦] وغيرها من الآيات.

The Religious (Legislative) Will — al-Irādah ad-Dīniyyah ash-Shar‘iyyah. This type of Will is specific to what Allah loves and is pleased with — the deeds, qualities, and states that are beloved to Him. It is according to this Will that Allah commands and forbids, promises and warns, and legislates for His servants what leads to their guidance and success. Allah the Exalted said: “**Allah intends for you ease, and He does not intend for you hardship.**” [Al-Baqarah 185] And He said: “**Allah intends to make clear to you and to guide you to the ways of those before you and to accept your repentance; and Allah is All-Knowing, All-Wise.**” [An-Nisā’ 26] And there are many other verses of similar meaning.

وهذه الإرادة لا يحصل اتباعها إلا لمن سبقت له بذلك الإرادة الكونية، فتجتمع الإرادة الكونية والشرعية في حق المؤمن الطائع وتنفرد الكونية في حق الفاجر العاصي، فالله سبحانه دعا عباده عامة إلى مرضاته، وهدى لإجابته من شاء منهم كما قال تعالى: ﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [يونس: ٢٥]

This (Religious) Will is only followed by those whom Allah’s universal Will has preceded for. Thus, both the universal and religious Wills unite in the case of the believing, obedient servant, while the universal Will alone applies to the disobedient sinner. Allah the Exalted has called all of His servants all generally to His pleasure, but He guides to that call whomever He wills among them. “**And Allah calls to the Home of Peace and guides whom He wills to a straight path.**” [Yūnus 25]

فعمم سبحانه الدعوة وخص الهداية بمن شاء ﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى﴾ [النجم: ٣٠]

So He generalized the call for all, yet restricted the guidance to those whom He wills. “**Indeed, your Lord knows best who has strayed from His path, and He knows best those who are guided.**” [An-Najm 30]

Q153: What is the evidence for the Fourth Level of Belief in the Divine Decree — the level of Creation (al-Khalq)?

ج: قال الله تعالى: ﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ [الزمر: ٦٢] وقال تعالى: ﴿هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ﴾ [فاطر: ٣] وقال تعالى: ﴿هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ﴾ [لقمان: ١١] وقال تعالى: ﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَمْ مِنْ شَيْءٍ﴾ [الروم: ٤٠] وقال تعالى: ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصافات: ٩٦] وقال تعالى: ﴿وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ [الشمس: ٧ - ٨].

A153: Allah the Exalted said: “Allah is the Creator of all things, and He is the Disposer of affairs over all things.” [Az-Zumar 62] and the Exalted said: “Is there any creator other than Allah who provides for you from the heaven and the earth?” [Fāṭir 3] and the Exalted said: “This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created.” [Luqmān 11] and the Exalted said: “Allah is He Who created you, then provided for you, then will cause you to die, then will give you life (again). Is there any of your partners that can do any of that?” [Ar-Rūm 40] and the Exalted said: “While Allah created you and that which you do.” [As-Ṣāffāt 96]

وقال تعالى: ﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾ [الأعراف: ١٧٨] وقال تعالى: ﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ﴾ [الحجرات: ٧] وغير ذلك من الآيات.

And the Exalted said: “And by the soul and Him Who proportioned it (7) and inspired it with its wickedness and its righteousness.” [Ash-Shams 7–8] and the Exalted said: “Whomsoever Allah guides, he is the (rightly) guided; and whomsoever He sends astray — they are the losers.” [Al-A‘rāf 178] and the Exalted said: “But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness, and disobedience hateful to you.” [Al-Hujurat 7] And there are many other verses with the same meaning.

وللبخاري في خلق أفعال العباد عن حذيفة مرفوعاً: "أن الله يصنع كل صانع وصنعه." وقال النبي ﷺ: "اللهم آت نفسي تقواها وزكها أنت خير من زكاها إنك وليها ومولاها." وغير ذلك من الأحاديث.

Al-Bukhārī reported in “Kitāb Khalq Af‘āl al-‘Ibād.” (The Creation of the Deeds of the Servants) from Ḥudhayfah رضى الله عنه, raised to the Prophet ﷺ: “Allah is the One Who makes every maker and what he makes.” And the Prophet ﷺ said: “O Allah, grant my soul its piety, and purify it, for You are the best to purify it. You are its Guardian and its Master.” And there are other ḥadīths with similar meaning.

س: ما معنى قول النبي ﷺ: "والخير كله في يديك والشر ليس إليك." مع أن الله سبحانه خالق كل شيء؟

Q154: What is the meaning of the Prophet's ﷺ statement: **"All good is in Your Hands, and evil is not to be attributed to You,"** even though Allah, the Exalted, is the Creator of everything?

ج: معنى ذلك أن أفعال الله عز وجل كلها خير محض من حيث اتصافه بها وصدورها عنه ليس فيها شر بوجه، فإنه تعالى حكم عدل وجميع أفعاله حكمة وعدل يضع الأشياء مواضعها اللائقة بها كما هي معلومة عنده سبحانه وتعالى.

A154: The meaning is that all of Allah's actions are purely good — from the standpoint of His attributes and the fact that they originate from Him. There is no evil whatsoever in His actions themselves, for He is al-Ḥakīm (The All-Wise) and al-'Adl (The Just). All that Allah does is based upon perfect wisdom, justice, and mercy. He places everything in its proper place according to His perfect knowledge and justice.

وما كان في نفس المقدور من شر فمن جهة إضافته إلى العبد لما يلحقه من المهلك، وذلك بما كسبت يده جزاء وفاقا، كما قال تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾ [الشورى: ٣٠]، وقال تعالى: ﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ﴾ [الزخرف: ٧٦]، وقال تعالى: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ﴾ [يونس: ٤٤]

As for the evil found within some decreed things (al-Maqdūrāt), it is relative, not absolute. It becomes evil in relation to the servant, because of what befalls him of harm or punishment — and that, in truth, is the consequence of his own deeds. Allah the Exalted said: **"And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much."** [Ash-Shūrā 30] And He said: **"We wronged them not, but they were the wrongdoers."** [Az-Zukhruf 76] And He said: **"Indeed, Allah wrongs not the people in anything, but it is the people who wrong themselves."** [Yūnus 44]

س: هل للعباد قدرة ومشئئة على أفعالهم المضافة إليهم؟

Q155: Do the servants ('ibād) have power (Qudrah) and will (Mashī'ah) over the actions that are attributed to them?

ج: نعم للعباد قدرة على أعمالهم، ولهم مشئئة وإرادة، وأفعالهم تضاف إليهم حقيقة وبحسبها كلفوا وعليها يثابون ويعاقبون، ولم يكلفهم الله إلا وسعهم، وقد أثبت لهم ذلك في الكتاب والسنة ووصفهم به.

A155: Yes — the servants do possess ability (Qudrah) over their actions, and they have will (mashī'ah) and choice (Irādah). Their actions are truly attributed to them, and based on these actions, they are held responsible, rewarded, or punished. Allah has not burdened them beyond their capacity, and He has affirmed for them ability and will in the Qur'an and Sunnah, describing them with it.

ولكنهم لا يقدرون إلا على ما أقدرهم الله عليه، ولا يشاءون إلا أن يشاء الله، ولا يفعلون إلا بجعله إياهم فاعلين، كما تقدم في نصوص المشئئة والإرادة والخلق.

However, they do not have power except by what Allah empowers them with, nor do they will except by what Allah wills, nor do they act except by Allah's making them doers as has been established in the previous texts regarding Allah's Will (al-Mashī'ah), Intention (al-Irādah), and Creation (al-Khalq).

فكما لم يوجدوا أنفسهم لم يوجدوا أفعالهم، فقدرتهم ومشئتهم وإرادتهم وأفعالهم تابعة لقدرته ومشئته وإرادته وفعله، إذ هو خالقهم وخالق قدرتهم وإرادتهم ومشئتهم وأفعالهم، وليس مشئتهم وإرادتهم وقدرتهم وأفعالهم هي عين مشئته الله وإرادته وقدرته وأفعاله، كما ليس هم إياه، تعالى الله عن ذلك.

Just as they did not bring themselves into existence, they likewise did not bring their actions into existence. Their ability, will, and actions are all dependent upon Allah's Power, Will, and Action, since He is their Creator — the Creator of their ability, their will, and their deeds. Yet, their will and power are not identical to Allah's Will and Power, just as their existence is not identical to His. Glorified and Exalted is He far above that.

بل أفعالهم المخلوقة لله قائمة بهم لائقة بهم مضافة إليهم حقيقة، وهي من آثار أفعال الله القائمة به اللائقة المضافة إليه حقيقة.

Their actions — though created by Allah — are established in them, befitting their nature, and are truly attributed to them. These actions are among the effects of Allah's own acts, which are established in Him and befitting to His perfection, and are truly attributed to Him as their Creator.

فالله فاعل حقيقة، والعبد منفعل حقيقة، والله هاد حقيقة، والعبد مهتد حقيقة، ولهذا أضاف كلا من الفعلين إلى من قام به، فقال تعالى: ﴿مَنْ يَهْدِ اللَّهُ﴾ [الأعراف: ١٧٨] فإضافة الهداية إلى الله حقيقة وإضافة الاهتداء إلى العبد حقيقة.

Thus, Allah is truly the Doer (Fā'il), and the servant is truly the one acted upon (maf'ul bihi). Allah is truly the Guide, and the servant is truly the one guided. For this reason, Allah attributed each act to the one to whom it belongs. Allah said: **“Whomsoever Allah guides — he is the (rightly) guided.”** [Al-A'rāf 178] Hence, guidance (hidāyah) is truly attributed to Allah, and being guided (ihtidā') is truly attributed to the servant.

فكما ليس الهادي هو عين المهتدي، فكذلك ليس الهداية هي عين الاهتداء، وكذلك يضل الله من يشاء حقيقة وذلك العبد يكون ضالا حقيقة، وهكذا جميع تصرف الله في عباده.

Just as the One who guides (al-Hādī) is not the same as the one who is guided (al-Muhtadī), likewise guidance (al-Hidāyah) itself is not the same as being guided (al-Ihtidā'). And likewise, Allah truly leads astray whom He wills (in accordance with His justice), and the servant is then truly misguided, (according to his choice and what he has earned). Such is the case with all of Allah's actions and dealings with His servants.

فمن أضاف الفعل والانفعال إلى العبد كفر، ومن أضافه إلى الله كفر، ومن أضاف الفعل إلى الخالق والانفعال إلى المخلوق كلاهما حقيقة، فهو المؤمن حقيقة.

Therefore, whoever attributes both the act and its effect (the action and the response) solely to the servant — has disbelieved, for he has denied Allah's creation and decree. Whoever attributes both the act and its effect solely to Allah — has disbelieved, for he has denied human responsibility and accountability. But whoever attributes the act (al-fi'l) to the Creator and the response (al-Infi'āl) to the created, both in truth, then he is the true believer (al-Mu'min Ḥaqīqatan).

س: ما جواب من قال: أليس ممكنا في قدرة الله أن يجعل كل عباده مؤمنين مهتدين طائعين مع محبته ذلك منهم شرعا؟

Q156: What is the answer to one who says: “Is it not possible, within Allah’s Power, that He make all His servants believers, rightly guided, and obedient — since He loves that from them according to His religious Will (Shar‘an)?”

ج: بلى هو قادر على ذلك كما قال تعالى: ﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً﴾ [المائدة: ٤٨] الآية. وقال: ﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا﴾ [يونس: ٩٩] وغيرها من الآيات.

A156: Yes, He is fully able to do that — as Allah the Exalted said: “**And if Allah had willed, He could have made you one nation.**” [Al-Mā’idah 48]cAnd He said: “**And if your Lord had willed, all those on earth would have believed — all of them together.**” [Yūnus 99] and similar verses.

ولكن هذا الذي فعله بهم هو مقتضى حكمته وموجب ربوبيته وإلهيته وأسمائه وصفاته؛ فقول القائل: لم كان من عباده الطائع والعاصي كقول من قال: لم كان من أسمائه الضار النافع، والمعطي والمانع، والخافض الرافع، والمنعم والمنتقم. ونحو ذلك.

However, what Allah has actually decreed and done regarding His creation is according to the necessity of His perfect Wisdom, and the requirements of His Lordship (Rubūbiyyah), and the effects of His Names and Attributes. Thus, when someone asks: “Why has Allah made some of His servants obedient and others disobedient?” it is like one asking: “Why does He have Names such as The Harm-Giver and The Benefactor, The Giver and The Withholder, The Abaser and The Exalter, The Bestower of blessings and The Avenger?”

إذ أفعاله تعالى هي مقتضى أسمائه وآثار صفاته، فالاعتراض عليه في أفعاله اعتراض عليه في أسمائه وصفاته، بل وعلى إلهيته وربوبيته: ﴿فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ﴾ (٢٢) لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿[الأنبياء: ٢٢ - ٢٣]

For indeed, His actions are the necessary effects of His Names and the manifestations of His Attributes. To object to His actions is to object to His Names and Attributes themselves — and in truth, to object to His Lordship and Divinity. Allah the Exalted said: “**So glorified be Allah, the Lord of the Throne, from what they ascribe to Him. (22) He cannot be questioned as to what He does, but they will be questioned.**” [Al-Anbiyā’ 22-23]

Q157: What is the status of belief in Divine Decree (al-Qadr) within the Religion?

ج: الإيمان بالقدر نظام التوحيد كما أن الإيمان بالأسباب التي توصل إلى خيره وتحجز عن شره هي نظام الشرع، ولا ينتظم أمر الدين ويستقيم إلا لمن آمن بالقدر وامثل الشرع، كما قرر النبي ﷺ الإيمان بالقدر ثم قال لمن قال له: "أفلا نتكل على كتابنا وندع العمل؟" قال: "اعملوا فكل ميسر لما خلق له."

A157: Belief in Divine Decree is the framework and foundation of Tawḥīd, just as belief in the means (Asbāb) that lead to good and protect from evil is the framework of Sharīʿah. The affairs of Religion cannot be complete or properly established except for one who believes in the Qadr and abides by the Sharīʿah. The Prophet ﷺ explained faith in the Qadr, and when a man asked him, "Should we not rely upon what has been written for us and give up action?" He ﷺ replied: **"Act, for everyone is facilitated for what he was created for."**

فمن نفى القدر زاعما منافاته للشرع فقد عطل الله تعالى عن علمه وقدرته وجعل العبد مستقلا بأفعاله خالقا لها، فأثبت مع الله تعالى خالقا، بل أثبت أن (جميع المخلوقين خالقون).

Whoever denies Divine Decree, claiming it contradicts the Sharīʿah, has denied Allah's knowledge and power, making the servant independent in his actions — a creator of his own deeds. Such a person has set up with Allah other creators, indeed claiming that all creation are creators. (These are the Qadariyyah, the "Magians" of this Ummah.)

ومن أثبتته محتجا به على الشرع محاربا له به نافيا عن العبد قدرته واختياره التي منحه الله تعالى إياها وكلفه بحسبها زاعما أن الله كلف عباده ما لا يطاق، كتكليف الأعمى بنقط المصحف، فقد نسب الله تعالى إلى الظلم وكان إمامه في ذلك إبليس لعنه الله تعالى إذ يقول: ﴿قَالَ فِيمَا أُغْوِيْتِي لَأَفْعِدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ﴾ [الأعراف: ١٦]

And whoever affirms the Qadr but uses it as a pretext to reject the Sharīʿah, denying man's ability and choice that Allah granted him, claiming that Allah has burdened His servants with what they cannot bear — like commanding a blind man to read the Qur'an — has attributed injustice to Allah. His leader and predecessor is Iblīs, may Allah curse him, who said: **"Because You have sent me astray, I will sit in wait against them on Your straight path."** [Al-A'rāf 16]

وأما المؤمنون حقاً فيؤمنون بالقدر خيره وشره وأن الله خالق ذلك كله، ويتقادون للشرع أمره ونهيه ويحكمونه في أنفسهم سرا وجهراً، والهداية والإضلال بيد الله يهدي من يشاء بفضله، ويضل من يشاء بعدله، وهو أعلم بمواقع فضله وعدله ﴿هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى﴾ [النجم: ٣٠] وله في ذلك الحكمة البالغة والحجة الدامغة.

As for the true believers, they believe in Qadr — its good and its evil — and that Allah is the Creator of all things. They submit to the Sharīʿah — to its commands and prohibitions — and they judge themselves by it, in secret and in public. They know that guidance and misguidance are in the Hand of Allah: He guides whom He wills by His grace, and misguides whom He wills by His justice. He is the Most Knowing of where to place His grace and His justice, as Allah said: **“He knows best who has strayed from His path, and He knows best those who are guided.”** [An-Najm 30] He possesses perfect wisdom and irrefutable proof in all of that.

وأن الثواب والعقاب مترتب على الشرع فعلاً وتركاً، لا على القدر، وإنما يعزون أنفسهم بالقدر عند المصائب، فإذا وفقوا لحسنه عرفوا الحق لأهله فقالوا: ﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾ [الأعراف: ٤٣] ولم يقولوا كما قال الفاجر: ﴿إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي﴾ [القصص: ٧٨]

And that reward and punishment are based upon the Sharīʿah — for obedience or for neglect — but not upon the Qadr. They only find comfort in Qadr when calamities strike, and when they are granted success in good deeds they say: **“All praise is due to Allah, Who guided us to this, and never could we have found guidance if Allah had not guided us.”** [Al-Aʿrāf 43] They do not say as the wicked man said: **“This has been given to me only because of knowledge I possess.”** [Al-Qaṣaṣ 78]

وإذا اقترفوا سيئة قالوا كما قال الأبوان: ﴿رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الأعراف: ٢٣] ولم يقولوا كقول الشيطان الرجيم: ﴿رَبِّ بِمَا أَغْوَيْتَنِي﴾ [الحجر: ٣٩]

When they commit sins, they say as their parents (Ādam and Ḥawwā) said: **“Our Lord! We have wronged ourselves, and if You do not forgive us and have mercy on us, we shall certainly be among the losers.”** [Al-Aʿrāf 23] They do not say as the cursed devil said: **“My Lord! Because You have sent me astray...”** [Al-Ḥijr 39]

وإذا أصابهم مصيبة قالوا: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ [البقرة: ١٥٦] ولم يقولوا كما قال الذين كفروا: ﴿وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ [آل عمران: ١٥٦]

And when calamity befalls them, they say: **“Indeed, to Allah we belong and indeed, to Him we shall return.”** [Al-Baqarah 156] They do not say as the disbelievers said: **“Those who said of their brothers while they stayed behind: ‘If they had been with us, they would not have died or been killed’ — so that Allah may make it a cause of regret in their hearts. And Allah gives life and causes death, and Allah is All-Seeing of what you do.”** [Āl ‘Imrān 156]

س: كم شعب الإيمان؟

Q158: How many branches of Faith (Shu‘ab al-Īmān) are there?

ج: قال الله تعالى: ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ١٧٧]

A158: Allah the Exalted said: **“It is not righteousness that you turn your faces toward the east or the west, but righteousness is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, and the Prophets; and gives wealth, in spite of love for it, to relatives, orphans, the poor, the traveler, those who ask, and for freeing slaves; and establishes the prayer and gives the zakāh; and those who fulfill their promise when they make a promise; and those who are patient in poverty and hardship and during battle. Such are the truthful, and such are the pious.”** [Al-Baqarah 177]

وقال النبي ﷺ: "الإيمان بضع وستون." وفي رواية: "بضع وسبعون شعبة، فأعلاها قول لا إله إلا الله وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان."

And the Prophet ﷺ said: **“Faith has over sixty branches.”** And in another narration: **“Faith has over seventy branches. The highest of them is the statement: ‘None has the right to be worshipped except Allah’ (lā ilāha illā Allāh), and the lowest of them is removing something harmful from the road; and modesty (ḥayā) is a branch of faith.”**

Q159: How did the scholars explain these branches of faith (Shu‘ab al-Īmān)?

ج: قد عدّها جماعة من شراح الحديث وصنفوا فيها التصانيف فأجادوا وأفادوا، ولكن ليس معرفة تعدادها شرطاً في الإيمان بل يكفي الإيمان بها جملة، وهي لا تخرج عن الكتاب والسنة.

A159: A number of the scholars among the commentators of Ḥadīth have enumerated these branches and even authored dedicated works about them — they did so with excellence and benefit. However, knowing the exact number and enumeration of these branches is not a condition for one’s faith. Rather, it is sufficient for the believer to have general faith in them all, as they are all derived from the Qur’an and Sunnah.

فعلى العبد امتثال أوامرهما واجتناب زواجرهما وتصديق أخبارهما، وقد استكمل شعب الإيمان والذي عدّوه حق كله من (أُمُور الإيمان)، ولكن القطع بأنه هو مراد النبي ﷺ بهذا الحديث يحتاج إلى توقيف.

Therefore, the servant’s duty is to obey Allah’s commands, avoid His prohibitions, and believe in His reports. Whoever fulfills that has in reality, perfected the branches of faith, for everything the scholars have listed as branches truly belongs to the matters of faith. Yet, to affirm with certainty that their enumeration is exactly what the Prophet ﷺ intended in his statement — “**Faith has over seventy branches**” — requires explicit proof (Tawqīf) from revelation, and hence cannot be asserted with certainty.

Q160: Summarize what the scholars have listed as the branches of faith (Shu'ab al-Īmān).

ج: قد لخص الحافظ في الفتح ما أورده ابن حبان بقوله: إن هذه الشعب تنفر من أعمال القلب وأعمال اللسان وأعمال البدن، فأعمال القلب المعتقدات والنيات على أربع وعشرين خصلة، الإيمان بالله، ويدخل فيها الإيمان بذاته وصفاته وتوحيده بأنه ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]

A160: Al-Ḥāfiẓ Ibn Ḥajar (may Allah have mercy on him) summarized in Fatḥ al-Bārī what was recorded by Ibn Ḥibbān, saying: “These branches of faith are divided into three categories: the actions of the heart, the actions of the tongue, and the actions of the limbs. The actions of the heart include beliefs and intentions, and they are twenty-four branches, among them: Faith in Allah, which includes: Belief in His Essence (Dhāt), Belief in His Names and Attributes (Ṣifāt), and belief in His Oneness (Tawḥīd) — that He alone deserves worship and that: **“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”** [Ash-Shūrā 11]

واعتقاد حدوث ما دونه والإيمان بملائكته وكتبه ورسله والقدر خيره وشره، والإيمان باليوم الآخر، ويدخل فيه المسألة في القبر والبعث والنشور والحساب والميزان والصراف والجنة والنار، ومحبة الله والحب والبغض فيه ومحبة النبي ﷺ واعتقاد تعظيمه، ويدخل فيه الصلاة عليه ﷺ واتباع سنته والإخلاص، ويدخل فيه ترك الرياء والنفاق والتوبة والخوف والرجاء والشكر والوفاء والصبر والرضا بالقضاء والتوكل والرحمة والتواضع، ويدخل فيه توقير الكبير ورحمة الصغير وترك التكبر والعجب وترك الحسد وترك الحقد وترك الغضب.

Belief in the occurrence and creation of all things other than Him. Faith in the angels, the Books, the Messengers, Divine Decree — both its good and evil, and the Last Day. Which includes belief in the questioning in the grave, resurrection, gathering, reckoning, the Scale, the Bridge (Ṣirāṭ), Paradise, and Hellfire. Love for Allah, loving and hating for His sake, love for the Prophet ﷺ, and believing in his greatness. This includes sending Ṣalāh (Blessings) upon him, following his Sunnah, and sincerity (Ikhlāṣ), which involves avoiding hypocrisy and showing off. Repentance, fear, hope, gratitude, fulfilling promises, patience, contentment with decree, trust in Allah (Tawakkul), mercy, and humility. Showing respect for elders, mercy to the young, abandoning arrogance and conceit, and avoiding envy, rancor, and anger.

وأعمال اللسان، وتشتمل على سبع خصال: التلطف بالتوحيد وتلاوة القرآن وتعلم العلم وتعليمه، والدعاء والذكر ويدخل فيه الاستغفار واجتناب اللغو.

And the actions of the tongue include seven branches: Uttering the testimony of Tawḥīd — declaring “Lā ilāha illā Allāh” (None has the right to be worshipped except Allah). Recitation of the Qur’ān. Learning knowledge and teaching it. Supplication (Du‘ā’). Remembrance of Allah (Dhikr) — which includes seeking forgiveness (Istighfār). Avoiding vain or idle speech (Laghw).

وأعمال البدن، وتشتمل على ثمان وثلاثين خصلة منها ما يتعلق بالأعيان وهي خمس عشرة خصلة: التطهر حسا وحكما ويدخل فيه إطعام الطعام وإكرام الضيف، والصيام فرضا ونفلا والاعتكاف والتماس ليلة القدر والحج والعمرة والطواف كذلك، والفرار بالدين ويدخل فيه الهجرة من دار الشرك والوفاء بالنذر والتحري في الإيمان وأداء الكفارات.

And the actions of the body comprise thirty-eight branches, among which are those related to individual acts of worship, numbering fifteen branches: Purification, both physical and spiritual. This includes cleansing oneself from physical impurities and purifying the heart from sins and defects. Feeding others and honoring the guest. Fasting, both obligatory and voluntary. Seclusion in the masjid (I’tikāf). Seeking Laylat al-Qadr (the Night of Decree). Ḥajj (Pilgrimage) and ‘Umrah (Minor Pilgrimage). Circumambulating (Ṭawāf) the Sacred House. Fleeing with one’s religion, which includes migration (Hijrah) from the land of disbelief. Fulfilling vows (Nadhr). Being careful and truthful in oaths. Paying expiations (Kaffārāt) when required.

ومنها ما يتعلق بالاتباع وهي ست خصال: التعفف بالنكاح والقيام بحقوق العيال، وبر الوالدين ويدخل فيه اجتناب العقوق وتربية الأولاد وصلة الرحم وطاعة السادة والرفق بالعبيد.

Among them are those related to following and fulfilling social and family duties, and they are six branches: Chastity through marriage (at-Ta’affuf bin-Nikāḥ). Fulfilling the rights of one’s family and dependents. Kindness and dutifulness to parents (Birr al-Wālidayn) — which includes avoiding disobedience (‘Uqūq) toward them. Raising and nurturing one’s children properly. Maintaining family ties (Ṣilat ar-Raḥim). Obedience to one’s masters or leaders and kindness toward one’s servants and subordinates.

ومنها ما يتعلق بالعامّة، وهي سبع عشرة خصلة: القيام بالإمارة مع العدل ومتابعة الجماعة وطاعة أولي الأمر والإصلاح بين الناس، ويدخل فيه قتال الخوارج والبغاة والمعاونة على البر.

And among the branches related to the public and communal sphere (al-‘Āmmah) — there are seventeen branches, which include: Leadership with justice (al-Qiyām bil-Imārah ma‘ al-‘Adl). Adherence to the Muslim community (Mutāba‘at al-Jamā‘ah). Obedience to those in authority (Ṭā‘at ulī al-Amr). Reconciliation between people (al-Iṣlāḥ bayn an-Nās). This includes fighting against the Khawārij (extremists) and rebellious groups (al-Bughāh), and cooperation upon righteousness and piety (Ta‘āwun ‘alā al-Birr wa al-Taqwā).

ويدخل فيه الأمر بالمعروف والنهي عن المنكر وإقامة الحدود والجهاد، ومنه المراقبة وأداء الأمانة، ومنه أداء الخمس والقرض مع وفائه وإكرام الجار وحسن المعاملة، ويدخل فيه جمع المال من حله وإنفاقه في حقه، ويدخل فيه ترك التبذير والإسراف، ورد السلام وتشميت العاطس وكف الضرر عن الناس واجتناب اللهو وإمالة الأذى عن الطريق، فهذه تسع وستون خصلة، ويمكن عدها سبعا وسبعين خصلة باعتبار أفراد ما ضم بعضها إلى بعض مما ذكر، والله أعلم.

And included is: Commanding good and forbidding evil (al-Amr bil-Ma‘rūf wa an-Nahy ‘an al-Munkar). Establishing the prescribed punishments (Iqāmat al-Ḥudūd). Striving in the path of Allah (al-Jihād fī Sabīl Allāh) — including guarding the frontiers (ar-Ribāṭ). Fulfilling trusts (Adā‘ al-Amānah). Paying the one-fifth (al-Khums) and repaying debts and loans faithfully. Honoring the neighbor (Ikrām al-Jār). Good conduct in dealings and transactions (Ḥusn al-Mu‘āmalah). Earning wealth lawfully and spending it rightfully. Avoiding wastefulness and extravagance. Greeting others with Salām and responding to the sneezer (Tashmīt al-‘Āṭis). Refraining from harming people. Avoiding vain entertainment and frivolity (al-Lahw). Removing harmful objects from the path. These make up sixty-nine branches, though they may be counted as seventy-seven when some that were combined are separated, and Allah knows best.

Q161: What is the evidence for Iḥsān (Excellence in Worship and Conduct) from the Qur'an and the Sunnah?

ج: أدلته كثيرة منها قوله تعالى: ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ [البقرة: ١٩٥] ﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ [النحل: ١٢٨] ﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ [لقمان: ٢٢] ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [يونس: ٢٦] ﴿هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾ [الرحمن: ٦٠]

A161: Its evidences are many. Among them are the sayings of Allah, the Exalted: **“And do good; indeed, Allah loves the doers of good.”** [Al-Baqarah 195] **“Indeed, Allah is with those who fear Him and those who are doers of good.”** [An-Naḥl 128] **“And whoever submits his face (himself) to Allah while he is a doer of good — he has grasped the most trustworthy handhold.”** [Luqmān 22] **“For those who have done good is the best (reward) and even more.”** [Yūnus 26] **“Is there any reward for good other than good?”** [Ar-Raḥmān 60]

وقال النبي ﷺ: "إن الله كتب الإحسان على كل شيء." وقال ﷺ: "نعم للعبد أن يتوفى بحسن عبادة الله وصحابة سيده نعماً له."

And the Prophet ﷺ said: **“Verily, Allah has prescribed excellence (iḥsān) in all things.”** And he ﷺ said: **“Excellent is the slave who dies while perfecting his worship of Allah and his service to his master — excellent indeed is he.”**

Q162: What is Iḥsān in worship?

ج: فسرہ النبي ﷺ في حديث سؤال جبريل لما قال له: "فأخبرني عن الإحسان؟ قال: "أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك." فبين ﷺ أن الإحسان على مرتبتين متفاوتتين:

A162: The Prophet ﷺ explained it in the Ḥadīth of Jibrīl when he said: "Tell me about Iḥsān." He ﷺ replied: **"That you worship Allah as though you see Him; and if you cannot see Him, then indeed He sees you."** The Prophet ﷺ thus clarified that Iḥsān consists of two levels, both of which differ in degree:

أعلاهما عبادة الله كأنك تراه، وهذا مقام المشاهدة، وهو أن يعمل العبد على مقتضى مشاهدته لله تعالى بقلبه وهو أن يتنور القلب بالإيمان وتنفذ البصيرة في العرفان حتى يصير الغيب كالعيان، وهذا هو حقيقة مقام الإحسان.

The higher of the two levels is to worship Allah as though you see Him — this is the station of witnessing (Maqām al-Mushāhadah). It means that the servant acts in accordance with his heart's vision of Allah, such that his heart is illuminated with faith, and his inner sight (Baṣīrah) penetrates deeply into the realities of divine knowledge — until the unseen becomes as though it were seen. This is the true essence of the station of Iḥsān.

الثاني: مقام المراقبة وهو أن يعمل العبد على استحضار مشاهدة الله إياه وإطلاعه عليه وقربه منه فإذا استحضر العبد هذا في عمله وعمل عليه فهو مخلص لله تعالى؛ لأن استحضاره ذلك في عمله يمنعه من الالتفات إلى غير الله تعالى وإرادته بالعمل.

The second level is the station of watchfulness (Maqām al-Murāqabah) — that the servant acts while constantly aware that Allah is watching him, observing him, and is ever near to him. When the servant brings this awareness into his actions and lives upon it, he becomes sincere (Mukhlis) to Allah, for this realization prevents him from turning his attention to anything besides Allah or seeking anyone's pleasure in his deeds.

ويتفاوت أهل هذين المقامين بحسب نفوذ البصائر.

The people of these two stations vary in their rank according to the depth of their inner vision and the strength of their insight.

Q163: What is the opposite of Īmān (Faith)?

ج: ضد الإيمان الكفر، وهو أصل له شعب، كما أن الإيمان أصل له شعب، وقد عرفت مما تقدم أن أصل الإيمان هو التصديق الإذعاني المستلزم للانقياد بالطاعة، فالكفر أصله الجحود والعناد المستلزم للاستكبار والعصيان.

A163: The opposite of Īmān (faith) is Kufr (disbelief). And it is a fundamental that has branches, just as Īmān is a fundamental that has branches. And you have already come to know from what has preceded that the foundation of Īmān is affirmative, submissive belief, which necessitates compliance through obedience. So the foundation of Kufr is denial and rejection, which necessitates arrogance and disobedience.

فالتطاعات كلها من شعب الإيمان وقد سمي في النصوص كثير منها إيماناً كما قدمنا، والمعاصي كلها من شعب الكفر وقد سمي في النصوص كثير منها كفراً كما سيأتي.

All acts of obedience are among the branches of Faith, and many of them have been called Faith in the revealed texts, as mentioned earlier. Similarly, all sins are among the branches of disbelief, and many of them have been called disbelief in the revealed texts, as will be discussed later.

فإذا عرفت هذا عرفت أن الكفر كفران، كفر أكبر يخرج من الإيمان بالكلية وهو الكفر الاعتقادي المنافي لقول القلب وعمله أو لأحدهما.

Once you understand this, you will know that disbelief is of two types: Major Disbelief (Kufr Akbar): which completely removes a person from Faith. This is the disbelief of Creed — that which contradicts the statement of the heart or its action, or both.

وكفر أصغر ينافي كمال الإيمان ولا ينافي مطلقه وهو الكفر العملي، الذي لا يناقض قول القلب ولا عمله ولا يستلزم ذلك.

And Minor Disbelief (Kufr Aṣghar): which negates the perfection of Faith but not its foundation. This is the practical disbelief that does not contradict the statement of the heart nor its action, nor does it necessarily entail such contradiction.

س: بين كيفية منافية الكفر الاعتقادي للإيمان بالكلية وفصل لي ما أجملته في إزالته إياه؟

Q164: Explain how disbelief in Creed (Kufr I'tiqādī) completely negates Faith, and clarify what was briefly mentioned about how it removes it.

ج: قد قدمنا لك أن الإيمان قول وعمل: قول القلب واللسان، وعمل القلب واللسان والجوارح.

A164: We have already mentioned that Īmān consists of both statement and action — the statement of the heart and tongue, and the action of the heart, tongue, and limbs.

فقول القلب هو: التصديق.

The statement of the heart is its belief and affirmation.

وقول اللسان هو: التكلم بكلمة الإسلام.

The statement of the tongue is uttering the Testimony of Islam (the Shahādah).

وعمل القلب هو: النية والإخلاص.

The action of the heart is intention and sincerity.

وعمل الجوارح هو الانقياد بجميع الطاعات.

The action of the limbs is compliance with all acts of obedience.

فإذا زالت جميع هذه الأربعة قول القلب وعمله وقول اللسان وعمل الجوارح زال الإيمان بالكلية، وإذا زال تصديق القلب لم تنفع البقية، فإن تصديق القلب شرط في اعتقادها وكونها نافعة. وذلك كمن كذب بأسماء الله وصفاته أو بأي شيء مما أرسل الله به رسله وأنزل به كتبه.

When all four are removed — the statement and action of the heart, and the statement and action of the tongue and limbs — faith is completely removed. And if the heart's Belief (Taṣdīq) is gone, the rest becomes worthless, because the belief of the heart is a condition for the validity and benefit of all the others. This applies to one who denies any of Allah's Names or Attributes, or rejects anything Allah sent His messengers with or revealed in His Books.

وإن زال عمل القلب مع اعتقاد الصدق، فأهل السنة مجمعون على زوال الإيمان كله بزواله وأنه لا ينفع التصديق مع انتفاء عمل القلب، وهو محبته وانقياده كما لم ينفع إبليس وفرعون وقومه واليهود والمشركين الذين كانوا يعتقدون صدق الرسول بل ويقرون به سرا وجهرا ويقولون: ليس بكاذب ولكن لا نتبعه ولا نؤمن به.

As for the loss of the heart's action while still believing in truth, Ahl al-Sunnah are unanimously agreed that the entire faith vanishes by its loss, and that mere belief without the heart's action of love and submission does not benefit—just as it did not benefit Iblīs, Pharaoh and his people, the Jews, and the polytheists who acknowledged the truthfulness of the Messenger ﷺ, openly and privately, and said: “He is not a liar, but we will not follow him nor believe in him.”

س: كم أقسام الكفر الأكبر المخرج من الملة؟

Q165: How many categories are there for Major Disbelief (al-Kufr al-Akbar) that expels one from the Religion?

ج: علم مما قدمناه أنه أربعة أقسام:

A: From what has preceded, it is known that there are four categories of major disbelief:

Disbelief of Ignorance and Denial (Kufr al-Jahl wa al-Takdhīb) كفر الجهل والتكذيب.

Disbelief of Rejection (Kufr al-Juhūd) وكفر جحود.

Disbelief of Obstinacy and Arrogance (Kufr al-'Inād wa al-Istikbār) وكفر عناد واستكبار.

Disbelief of Hypocrisy (Kufr al-Nifāq) وكفر نفاق.

س: ما هو كفر الجهل والتكذيب؟

Q166: What is the Disbelief of Ignorance and Denial (Kufr al-Jahl wa al-Takdhīb)?

ج: هو ما كان ظاهرا وباطنا كغالب الكفار من قريش ومن قبلهم من الأمم الذين قال الله تعالى فيهم: ﴿الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ﴾ [غافر: ٧٠]

A166: It is the type of disbelief that exists both outwardly and inwardly — as was the case with most of the disbelievers of Quraysh and the nations before them — about whom Allah said: “**Those who deny the Book, and that with which We sent Our Messengers — but they will come to know.**” (Sūrah Ghāfir, 40:70)

وقال تعالى: ﴿وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ [الأعراف: ١٩٩] وقال تعالى: ﴿وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ - حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمْ إِذَا كُنْتُمْ تَعْمَلُونَ﴾ [النمل: ٨٣ - ٨٤] الآيات.

And He said: “**And turn away from the ignorant.**” (Sūrah al-A'rāf, 7:199) And He said: “**And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), and they shall be set in rows (in front of their Lord). Until, when they come, He will say: ‘Did you deny My Ayāt, whereas you comprehended them not in knowledge, or what was it that you used to do?’**” (Sūrah al-Naml, 27:83–84)

وقال تعالى: ﴿بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ﴾ [يونس: ٣٩] الآيات، وغيرها.

And He said: “**Nay, they denied that, the knowledge whereof they could not encompass, and whereof the interpretation has not yet come unto them.**” (Sūrah Yūnus, 10:39) and other verses of similar meaning.

Q167: What is the Disbelief of Rejection (Kufr al-Juhūd)?

ج: هو ما كان بكتمان الحق وعدم الانقياد له ظاهرا مع العلم به ومعرفته باطنا ككفر فرعون وقومه بموسى، وكفر اليهود بمحمد ﷺ. قال الله تعالى في كفر فرعون وقومه: ﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾ [النمل: ١٤]

A167: It is to conceal the truth and refrain from submitting to it outwardly, despite knowing and acknowledging it inwardly—just as Pharaoh and his people disbelieved in Mūsā, and the Jews disbelieved in Muḥammad ﷺ. Allah said regarding the disbelief of Pharaoh and his people: “**And they belied them (Our signs) wrongfully and arrogantly, though their own selves were convinced thereof.**” (Sūrah al-Naml, 27:14)

وقال تعالى في اليهود: ﴿فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾ [البقرة: ٨٩] وقال تعالى: ﴿وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ١٤٦]

And regarding the Jews: “**Then when there came to them that which they recognized, they disbelieved in it.**” (Sūrah al-Baqarah, 2:89) And He said: “**And verily, a party of them conceal the truth while they know it.**” (Sūrah al-Baqarah, 2:146)

Q168: What is Disbelief of Obstinacy and Arrogance (Kufr al-‘Inād wa al-Istkibār)

A168: It is to refuse to submit to the truth while acknowledging it—like the disbelief of Iblīs.

ج: هو ما كان بعدم الانقياد للحق مع الإقرار به ككفر إبليس؛ إذ يقول الله تعالى فيه: ﴿إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾ [ص: ٧٤] وهو لم يمكنه جحود أمر الله بالسجود ولا إنكاره، وإنما اعترض عليه وطعن في حكمه الأمر به وعدله وقال: ﴿أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا﴾ [الإسراء: ٦١]

Allah said: “**Except Iblīs, he was proud and was one of the disbelievers.**” (Sūrah Ṣād, 38:74) He was unable to deny or reject Allah’s command to prostrate; rather, he objected to it, questioned Allah’s wisdom and justice in His command, saying: “**Shall I prostrate myself to one whom You created from clay?**” (Sūrah al-Isrā’, 17:61)

وقال: ﴿لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ﴾ [الحجر: ٣٣] وقال: ﴿أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ﴾ [الأعراف: ١٢]

and: “**I am not the one to prostrate myself to a human, whom You created from dried clay of altered mud.**” (Sūrah al-Hijr, 15:33) and: “**I am better than him: You created me from fire, and him You created from clay.**” (Sūrah al-A‘raf, 7:12)

Q169: What is the Disbelief of Hypocrisy (Kufr al-Nifāq)?

ج: هو ما كان بعدم تصديق القلب وعمله مع الانقياد ظاهرا رثاء الناس، ككفر ابن سلول وحزبه الذين قال الله تعالى فيهم: ﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (٨) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٩) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ﴾ [البقرة: ٨ - ١٠] إلى قوله تعالى: ﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [البقرة: ٢٠] وغيرها من الآيات.

A169: It is the absence of belief and the actions of the heart, while outwardly showing submission in order to deceive and be seen by people—like the disbelief of Ibn Ubayy ibn Salūl and his followers. Allah said about them: “**And of mankind, there are some who say: ‘We believe in Allah and the Last Day,’ while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not. In their hearts is a disease, and Allah has increased their disease. A painful torment is theirs because they used to tell lies.**” (Sūrah al-Baqarah, 2:8–10) until His statement: “**Truly, Allah is Able to do all things.**” (Sūrah al-Baqarah, 2:20) and other verses of similar meaning.

س: ما هو الكفر العملي الذي لا يخرج من الملة؟

Q170: What is the Practical Disbelief (Kufr ‘Amalī) that does not expel one from the Religion?

ج: هو كل معصية أطلق عليها الشارع اسم الكفر مع بقاء اسم الإيمان على عامله، كقول النبي ﷺ: "لا ترجعوا بعدي كفارا، يضرب بعضكم رقاب بعض."

A170: It is every sin upon which the Legislator (the Prophet ﷺ) has applied the term kufr (disbelief), while still maintaining the title of īmān (faith) for its doer. For example, the Prophet ﷺ said: **“Do not revert after me as disbelievers, striking the necks of one another.”**

وقوله ﷺ: "سباب المسلم فسوق وقتاله كفر." فأطلق ﷺ على قتال المسلمين بعضهم بعضا أنه كفر، وسمى من يفعل ذلك كفارا، مع قول الله تعالى: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا﴾ [الحجرات: ٩] إلى قوله: ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ﴾ [الحجرات: ١٠] فأثبت الله تعالى لهم الإيمان وأخوة الإيمان ولم ينف عنهم شيئا من ذلك.

And he ﷺ said: **“Abusing a Muslim is fusūq (sinful disobedience), and fighting him is kufr (disbelief).”** So the Prophet ﷺ called fighting between Muslims kufr and called those who do it kuffār (disbelievers) — yet Allah said: **“And if two parties among the believers fall to fighting, then make peace between them...”** until His statement: **“The believers are but brothers, so make reconciliation between your brothers.”** (Sūrah al-Ḥujurāt, 49:9–10) Thus, Allah affirmed faith and the brotherhood of faith for them and did not negate it.

وقال تعالى في آية القصاص: ﴿فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ﴾ [البقرة: ١٧٨] فأثبت تعالى له أخوة الإسلام ولم ينفها عنه.

Likewise, He said in the verse of retribution: **“But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood–money, then adhering to it with fairness and payment of the blood–money to the heir should be made in fairness.”** (Sūrah al-Baqarah, 2:178) Here too, Allah affirmed for the killer the brotherhood of Islam and did not negate it from him.

قال النبي ﷺ: "لا يزني الزاني حين يزني وهو مؤمن، ولا يسرق حين يسرق وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن، والتوبة معروضة بعد." زاد في رواية: "ولا يقتل وهو مؤمن" - وفي رواية - "ولا ينتهب نهبة ذات شرف يرفع الناس إليه فيها أبصارهم." الحديث في الصحيحين مع حديث أبي ذر فيهما أيضا، قال ﷺ: "ما من عبد قال لا إله إلا الله، ثم مات على ذلك إلا دخل الجنة." قلت: وإن زنى وإن سرق؟ قال: "وإن زنى وإن سرق ثلاثا." ثم قال في الرابعة: "على رغم أنف أبي ذر."

The Prophet ﷺ said: **"The adulterer does not commit adultery while he is a believer; the thief does not steal while he is a believer; the one who drinks alcohol does not drink it while he is a believer — but repentance is offered thereafter."** And added in another narration: **"And he does not kill while he is a believer,"** and in another narration: **"Nor does he snatch something of value that draws people's attention to him."** This ḥadīth is in the Two Ṣaḥīḥs along with the ḥadīth of Abū Dharr (may Allah be pleased with him), the Prophet ﷺ said: **"There is no servant who says: 'Lā ilāha illallāh' (None has the right to be worshipped except Allah) and dies upon that, except that he will enter Paradise."** Abū Dharr said: "Even if he committed adultery and stole?" The Prophet ﷺ replied: **"Even if he committed adultery and stole."** He repeated it three times, and in the fourth said: **"Even if Abū Dharr's nose is rubbed in dust."**

فهذا يدل على أنه لم ينف عن الزاني والسارق والشارب والقاتل مطلق الإيمان بالكلية مع التوحيد فإنه لو أراد ذلك لم يخبر بأن من مات على لا إله إلا الله دخل الجنة وإن فعل تلك المعاصي، فلن يدخل الجنة إلا نفس مؤمنة.

This indicates that the Prophet ﷺ did not negate īmān absolutely from the adulterer, thief, drinker, or killer as long as the Tawḥīd remains. Had he intended total negation of faith, he would not have informed that whoever dies upon Lā ilāha illallāh will enter Paradise, for none enters Paradise except a believing soul.

وإنما أراد بذلك نقص الإيمان ونفي كماله، وإنما يكفر العبد بتلك المعاصي مع استحلاله إياها المستلزم لتكذيب الكتاب والرسول في تحريمها بل يكفر باعتقاد حلها وإن لم يفعلها، والله سبحانه وتعالى أعلم.

Therefore, his intent was the deficiency of faith and the negation of its perfection, not its complete absence. However, a person becomes a disbeliever by these sins only if he deems them lawful, as that necessarily entails denying the Qur'an and the Messenger ﷺ who prohibited them. Indeed, even believing them to be permissible — without actually committing them — is disbelief. And Allah, the Most High, knows best.

س: إذا قيل لنا: هل السجود للصنم والاستهانة بالكتاب وسب الرسول والهزل بالدين ونحو ذلك هذا كله من الكفر العملي فيما يظهر، فلم كان مخرجاً من الدين وقد عرفتم الكفر الأصغر بالعملي؟

Q171: If it is said to us: “Prostration to an idol, disrespecting the Qur’an, insulting the Messenger ﷺ, mocking the Religion, and similar acts — these are all outwardly actions of the limbs (Practical Kufr). So why are they considered disbelief that expels one from the religion, when you have already defined minor kufr as practical?”

ج: اعلم أن هذه الأربعة وما شاكلها ليس هي من الكفر العملي إلا من جهة كونها واقعة بعمل الجوارح فيما يظهر للناس ولكنها لا تقع إلا مع ذهاب عمل القلب من نيته وإخلاصه ومحبته وانقياده، لا يبقى معها شيء من ذلك.

A171: Know that these four acts — and whatever is similar to them — are not considered Practical Kufr (Kufr ‘Amālī) except in the outward sense, as they appear to people as actions of the limbs. However, they never occur except when the action of the heart has departed — meaning, when there is no longer any intention, sincerity, love, or submission remaining in the heart.

فهي وإن كانت عملية في الظاهر فإنها مستلزمة للكفر الاعتقادي ولا بد، ولم تكن هذه لتقع إلا من منافق مارق أو معاند مارد.

Thus, even though they are acts outwardly, they necessarily imply Creedal Kufr (Kufr I’tiqādī). Such acts cannot occur except from: a hypocrite who has no real faith in his heart, or a rebellious rejecter (‘ānin mārid) whose heart has turned away from belief.

وهل حمل المنافقين في غزوة تبوك على أن ﴿قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يَوْمًا لَمْ يَنَالُوا﴾ [التوبة: ٧٤] إلا ذلك مع قولهم لما سئلوا: ﴿إِنَّمَا كُنَّا نَحْوُكُمْ وَنَلْعَبُ﴾ [التوبة: ٦٥]

Was it not this very thing that led the hypocrites at the Battle of Tabūk to commit kufr, about whom Allah said: “**They uttered a word of disbelief, and they disbelieved after their (apparent) Islam, and they planned what they could not carry out.**” (Sūrah al-Tawbah, 9:74) When they were questioned, they said: “**We were only talking idly and joking.**” (Sūrah al-Tawbah, 9:65)

قال الله تعالى: ﴿قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (٦٥) لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾ [التوبة: ٦٥ - ٦٦] ونحن لم نعرف الكفر الأصغر بالعملي مطلقاً، بل بالعملي المحض الذي لم يستلزم الاعتقاد ولم يناقض قول القلب ولا عمله.

So Allah replied: “**Say: Was it Allah, and His verses, and His Messenger that you were mocking? Make no excuse (65) you have disbelieved after your belief.**” (Sūrah al-Tawbah, 9:65-66) Therefore, we do not define Minor Kufr as all outward acts, but rather as purely practical acts that do not entail internal disbelief — i.e., acts that do not contradict the statement or action of the heart.

س: إلى كم ينقسم كل من الظلم والفسوق والنفاق؟

Q172: Into how many types are Oppression (Zulm), Immorality (Fisq), and Hypocrisy (Nifāq) divided?

ج: ينقسم كل منهما إلى قسمين: أكبر هو الكفر، وأصغر دون ذلك.

A172: Each of them is divided into two types: Major (Akbar): which is Disbelief (Kufr), and Minor (Aṣghar): which is less than that (does not expel from the Religion).

س: ما مثال كل من الظلم الأكبر والأصغر؟

Q173: What is an example of both Major and Minor Oppression (Zulm)?

ج: مثال الظلم الأكبر ما ذكره الله تعالى في قوله: ﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ﴾ [يونس: ١٠٦] وقوله تعالى: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] وقوله تعالى: ﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ [المائدة: ٧٢]

A173: Example of Major Oppression is what Allah, the Exalted, mentioned in His statement: “**And do not invoke besides Allah that which neither benefits you nor harms you. For if you do so, then verily you will be one of the *ẓālimīn* (wrongdoers).**” (Sūrah Yūnus, 10:106) and His statement: “**Verily, shirk (association of partners with Allah) is a great oppression.**” (Sūrah Luqmān, 31:13) and His statement: “**Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the *ẓālimīn* (wrongdoers) there are no helpers.**” (Sūrah al-Mā'idah, 5:72)

ومثال الظلم الذي دون ذلك ما ذكر الله تعالى بقوله في الطلاق: ﴿وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ﴾ [الطلاق: ١] وقوله تعالى: ﴿وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ﴾ [البقرة: ٢٣١]

And an example of Lesser Oppression is what Allah mentioned regarding divorce: “**And fear Allah your Lord. Do not turn them out of their (husbands') houses, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. These are the limits set by Allah, and whosoever transgresses the limits of Allah has wronged himself.**” (Sūrah al-Ṭalāq, 65:1) and His statement: “**And do not retain them (your wives) to harm them, so that you transgress (against them); and whoever does that has wronged himself.**” (Sūrah al-Baqarah, 2:231)

س: ما مثال كل من الفسوق الأكبر والأصغر؟

Q174: What is an example of both Major and Minor Immorality (Fisq)?

ج: مثال الفسوق ما ذكره الله تعالى بقوله: ﴿إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ﴾ [التوبة: ٦٧] وقوله تعالى: ﴿إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ﴾ [الكهف: ٥٠] وقوله تعالى: ﴿وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ﴾ [الأنبياء: ٧٤]

A174: Example of Major Fisq (the Greater Immorality) is what Allah, the Exalted, mentioned in His statement: “**Verily, the hypocrites are the fāsiqūn (disobedient, defiantly rebellious).**” (Sūrah al-Tawbah, 9:67) and His statement: “**Except Iblīs (Satan); he was one of the jinn, and he disobeyed the command of his Lord.**” (Sūrah al-Kahf, 18:50) and His statement: “**And We delivered him (Lūṭ) from the town which practiced wicked deeds; truly, they were a people given to evil, fāsiqīn (rebellious).**” (Sūrah al-Anbiyā’, 21:74)

ومثال الفسوق الذي دون ذلك قوله تعالى في القذفة: ﴿وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [النور: ٤] وقوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾ [الحجرات: ٦] روي أنها نزلت في الوليد بن عقبة.

Example of Minor Fisq (the Lesser Immorality) is what Allah mentioned regarding those who slander chaste women: “**And never accept their testimony thereafter, for they indeed are the fāsiqūn (disobedient).**” (Sūrah al-Nūr, 24:4) and His statement: “**O you who believe! If a fāsiq (disobedient person) comes to you with news, verify it, lest you harm people in ignorance and afterward become regretful for what you have done.**” (Sūrah al-Hujurāt, 49:6) It is narrated that this verse was revealed concerning al-Walīd ibn ‘Uqbah.

س: ما مثال كل من النفاق الأكبر والأصغر؟

Q175: What is an example of both Major and Minor Hypocrisy (Nifāq)?

ج: مثال النفاق الأكبر ما قدمنا ذكره في الآيات من صدر البقرة، وقوله تعالى: ﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾ [النساء: ١٤٢] إلى قوله: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ [النساء: ١٤٥] الآيات.

A175: Example of Major hypocrisy (Nifāq Akbar) is what has already been mentioned in the verses at the beginning of Sūrah al-Baqarah, and the statement of Allah, the Exalted: **“Verily, the hypocrites seek to deceive Allah, but it is He who deceives them.”** until His saying: **“Verily, the hypocrites will be in the lowest depths of the Fire.”** (Sūrah al-Nisā’, 4:142–145)

وقوله تعالى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾ [المنافقون: ١] وغير ذلك من الآيات.

And His statement: **“When the hypocrites come to you (O Muḥammad), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are surely liars.”** (Sūrah al-Munāfiqūn, 63:1) and other similar verses.

ومثال النفاق الذي دون ذلك ما ذكره النبي ﷺ بقوله: "آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا ائتمن خان." وحديث: "أربع من كن فيه كان منافقا." الحديث.

Example of Minor Hypocrisy (Nifāq Aṣghar) is what the Prophet ﷺ mentioned when he said: **“The signs of a hypocrite are three: when he speaks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays the trust.”** And his statement: **“There are four characteristics; whoever possesses them all is a pure hypocrite, and whoever has one of them has a trait of hypocrisy until he gives it up: when he is entrusted, he betrays; when he speaks, he lies; when he makes a covenant, he betrays; and when he disputes, he transgresses.”**

س: ما حكم السحر والساحر؟

Q176: What is the ruling on magic and the magician?

ج: السحر متحقق وجوده وتأثيره مع مصادفة القدر الكوني، كما قال تعالى: ﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنٍ﴾ [البقرة: ١٠٢] وتأثيره ثابت في الأحاديث الصحيحة، وأما الساحر فإن كان سحره مما يتلقى عن الشياطين، كما نصت عليه آية البقرة فهو كافر، لقوله تعالى: ﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة: ١٠٢] إلى قوله: ﴿وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾ [البقرة: ١٠٢] الآيات.

A176: Magic (siḥr) is real in its existence and has an effect when it coincides with the Divine decree, as Allah said: **“They learned from them that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah’s Leave.”** [Al-Baqarah 2:102] Its effect is established in authentic ḥadīth. As for the magician, if his magic involves learning from the devils—as stated in the verse in al-Baqarah—then he is a disbeliever, for Allah said: **“But neither of these two (angels) taught anyone till they had said: ‘We are only for trial, so disbelieve not (by learning this magic from us).’”** ...and He said: **“And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter.”** [Al-Baqarah 2:102]

س: ما حد الساحر؟

Q177: What is the prescribed punishment (ḥadd) for the magician?

ج: روى الترمذي عن جندب قال: قال رسول الله ﷺ: **“حد الساحر ضربه بالسيف.”** وصحح وقفه وقال العمل على هذا عند بعض أهل العلم من أصحاب النبي ﷺ وغيرهم، وهو قول مالك بن أنس، وقال الشافعي رحمه الله تعالى: إنما يقتل الساحر إذا كان يعمل من سحره ما يبلغ الكفر فأما إذا عمل دون الكفر فلم ير عليه قتلا، وقد ثبت قتل الساحر عن عمر وابنه عبد الله وابنته حفصة، وعثمان بن عفان، وجندب بن عبد الله، وجندب بن كعب، وقيس بن سعد، وعمر بن عبد العزيز، وأحمد، وأبي حنيفة وغيرهم رحمهم الله.

A177: Al-Tirmidhī narrated from Jundub (may Allah be pleased with him) that the Messenger of Allah ﷺ said: **“The punishment for the magician is striking him with the sword.”** He said that the statement is authentically reported as a saying of Jundub (mawqūf), and that this was the practice of some of the scholars among the Companions and others. It is the saying of Mālik ibn Anas. Al-Shāfi‘ī (may Allah have mercy on him) said: “The magician is to be killed only if his magic reaches the level of disbelief; but if it does not reach that, then he is not to be executed.” It has been authentically reported that the magician was executed by ‘Umar ibn al-Khaṭṭāb, his son ‘Abdullah, his daughter Ḥaṣṣah, ‘Uthmān ibn ‘Affān, Jundub ibn ‘Abdillah, Jundub ibn Ka‘b, Qays ibn Sa‘d, ‘Umar ibn ‘Abd al-‘Azīz, and also Imām Aḥmad, Abū Ḥanīfah, and others (may Allah have mercy on them).

س: ما هي النشرة وما حكمها؟

Q178: What is al-Nushrah (the act of undoing magic), and what is its ruling?

ج: النشرة هي حل السحر عن المسحور فإن كان ذلك بسحر مثله فهي من عمل الشيطان، وإن كانت بالرقى والتعاويذ المشروعة فلا بأس بذلك.

A178: Al-Nushrah means removing magic from the one afflicted by it. If this is done by using another type of magic, then it is from the works of Shayṭān. But if it is done through legitimate Qur'ānic recitations and lawful supplications, then there is no harm in it.

س: ما هي الرقى المشروعة؟

Q179: What are the permissible (legitimate) Ruqyahs (Incantations)?

ج: هي ما كانت من الكتاب والسنة خالصة وكانت باللسان العربي، واعتقد كل من الراقي والمرتقي أن تأثيرها لا يكون إلا بإذن الله عز وجل، "فإنَّ النبي ﷺ قد رقاہ جبریل علیہ السلام." ورقى هو كثيرا من الصحابة وأقرهم على فعلها بل وأمرهم بها وأحل لهم أخذ الأجرة عليها، كل ذلك في الصحيحين وغيرهما.

A179: The legitimate ruqyah is that which is derived purely from the Qur'an and the Sunnah, recited in the Arabic language, and both the reciter (rāqī) and the one being treated (marqī) firmly believe that its effect only occurs by the permission of Allah, the Mighty and Majestic. The Prophet ﷺ himself was treated with ruqyah by Jibrīl (Gabriel) عليه السلام, and he ﷺ performed ruqyah for many of his Companions, approved their doing so, and even permitted them to take payment for it — all of this is authentically reported in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

س: ما هي الرقى الممنوعة؟

Q180: What are the prohibited Ruqyahs?

ج: هي ما لم تكن من الكتاب ولا السنة، ولا كانت بالعربية، بل هي من عمل الشيطان واستخدامه والتقرب إليه بما يحبه، كما يفعله كثير من الدجاجلة والمشعوذين والمخرفين وكثير ممن ينظر في كتب الهياكل والطلاسم كشمس المعارف، وشموس الأنوار وغيرهما مما أدخله أعداء الإسلام عليه وليست منه في شيء، ولا من علومه في ظل ولا فيء، كما بيناه في شرح السلم وغيره.

A180: The forbidden ruqyah is that which is not from the Qur'an or Sunnah, not in Arabic, but instead involves the works of Shayṭān, invoking him or seeking nearness to him through acts he loves. This is practiced by many impostors, charlatans, and soothsayers, as well as those who study books of occult symbols and talismans such as Shams al-Ma'ārif and Shumūs al-Anwār, and other similar works introduced by the enemies of Islam — they have nothing to do with the religion of Islam or its sciences in any way, as clarified in Sharḥ al-Sullam and other works.

س: ما حكم التعاليق من التمام والأوتار والحلق والخيوط والودع ونحوها؟

Q181: What is the ruling on charms such as amulets (Tamā'im), strings, rings, shells, or similar items worn for protection or healing?

ج: قال النبي ﷺ: "من علق شيئا وكل إليه." وأرسل ﷺ في بعض أسفاره رسولا أن لا يبقين في رقبة بغير قلادة من وتر أو قلادة إلا قطعت. وقال ﷺ: "إن الرقي والتمام والتولة شرك."

A181: The Prophet ﷺ said: **"Whoever hangs something (for protection), Allah will leave him to it."** He ﷺ also sent a messenger during one of his journeys to proclaim: **"Let not there remain any necklace of string or any necklace on the neck of a camel but that it be cut off."** And he ﷺ said: **"Incantations (ruqā), amulets (tamā'im), and love-charms (tiwalah) are acts of shirk."**

وقال ﷺ: "من علق تميمة فلا أتم الله له، ومن علق ودعة فلا ودع الله له." وفي رواية: "من تعلق تميمة فقد أشرك."

He ﷺ also said: **"Whoever hangs an amulet (tamīmah), may Allah not fulfill his need; and whoever hangs a shell (wada'ah), may Allah not grant him peace."** In another narration: **"Whoever hangs an amulet has committed shirk."**

وقال ﷺ للذي رأى في يده حلقة من صفر: "ما هذا؟" فقال: من الواهنة. قال: "انزعها فإنها لا تزيدك إلا وهنا، فإنك لو مت وهي عليك ما أفلحت أبدا."

He ﷺ said to the man who wore a brass ring: **"What is this?"** The man said, "It is for protection from weakness." The Prophet ﷺ replied, **"Remove it, for it will only increase your weakness. If you die while it is on you, you will never succeed."**

وقطع حذيفة رضي الله عنه خيطا من يد رجل، ثم تلا قوله تعالى: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف: ١٠٦]

Hudhayfah رضي الله عنه cut a string from a man's hand and recited: **"And most of them believe not in Allah except that they attribute partners unto Him."** [Yūsuf 12:106]

وقال سعيد بن جبير رحمه الله تعالى: "من قطع تميمة من إنسان كان كعدل رقبة." وهذا في حكم المرفوع.

Sa'īd ibn Jubayr رحمه الله said: "Whoever cuts an amulet from a person, it is as if he freed a slave." This statement is considered to have the ruling of a marfū' ḥadīth (attributed to the Prophet ﷺ).

Q182: What is the ruling on hanging (amulets) if they contain Qur'anic verses?

ج: يروى جوازه عن بعض السلف، وأكثرهم على منعه كعبد الله بن عكيم، وعبد الله بن عمرو، وعبد الله بن مسعود وأصحابه رضي الله عنهم وهو الأولى، لعموم النهي عن التعليق، ولعدم شيء من المرفوع يخصص ذلك، ولصون القرآن عن إهانتة إذ قد يحملونه غالبا على غير طهارة، ولئلا يتوصل بذلك إلى تعليق غيره، ولسد الذريعة عن اعتقاد المحذور والتفات القلوب إلى غير الله عز وجل، لا سيما في هذا الزمان.

A182: It is narrated that some of the early generations (Salaf) permitted it, but the majority prohibited it — among them ‘Abdullāh ibn ‘Ukaym, ‘Abdullāh ibn ‘Amr, ‘Abdullāh ibn Mas‘ūd, and his companions (may Allah be pleased with them all). The view of prohibition is the stronger and more precautionary opinion, because: The general prohibition against hanging anything applies to all cases. There is no authentic Prophetic text that specifies an exception for the Qur'an. To protect the Qur'an from being disrespected, as it is often carried without ritual purity. To prevent people from using this as a means to hang other prohibited charms. To block the path that leads to forbidden beliefs and turning the hearts toward other than Allah — especially in our times.

Q183: What is the ruling on Soothsayers (al-Kuhhān)?

ج: الكهان من الطواغيت وهم أولياء الشياطين الذين يوحون إليهم كما قال تعالى: ﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ﴾ [الأنعام: ١٢١] الآية.

A183: The Kuhhān (Soothsayers and Fortune-Tellers) are among the Ṭawāghīt — false gods and tyrants — and they are allies of the devils who inspire them, as Allah said: **“Verily, the devils inspire their allies (among mankind).”** [Al-An‘ām 6:121]

ويتنزلون عليهم ويلقون إليهم الكلمة من السمع فيكذبون معها مائة كذبة كما قال تعالى: ﴿هَلْ أَنْتُمْ عَلَىٰ مَا تَنْزَلُ الشَّيَاطِينُ (٢٢١) تَنْزَلُ عَلَىٰ كُلِّ آفَاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثُهُمْ كَاذِبُونَ﴾ [الشعراء: ٢٢١ - ٢٢٣]

The devils descend upon them and cast into their hearts bits of what they overhear from the heavens, then they mix it with lies, as Allah said: **“Shall I inform you (O people) upon whom the devils descend? (221) They descend upon every lying, sinful person. (222) They pass on what is heard, but most of them are liars.”** [Ash-Shu‘arā’ 26:221–223]

وقال ﷺ في حديث الوحي: "فيسمعها مسترق السمع، ومسترق السمع هكذا بعضه فوق بعض، فيسمع الكلمة فيلقيها إلى من تحته، ثم يلقيها الآخر إلى من تحته حتى يلقيها على لسان الساحر أو الكاهن، وربما أدرك الشهاب قبل أن يلقيها وربما ألقاها قبل أن يدركه فيكذب معها مائة كذبة." الحديث في الصحيح بكماله، ومن ذلك الخط بالأرض الذي يسمونه ضرب الرمل، وكذا الطرق بالحصى ونحوه.

The Prophet ﷺ explained in the authentic ḥadīth about revelation: **“The eavesdropper among the jinn listens, stacking themselves one above another. He hears a word and passes it down to the one below him, who passes it to the one below, until it reaches the tongue of the sorcerer or soothsayer. Sometimes the flaming fire (meteor) catches him before he conveys it, and sometimes he delivers it before being struck. Then they add to that one word a hundred lies.”** Among such practices are drawing lines on the ground (called “ḍarb ar-raml”) and tapping stones or pebbles — all of which fall under the acts of soothsaying and are forbidden.

Q184: What is the ruling on the one who believes a Soothsayer (Kāhin)?

ج: قال الله تعالى: ﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ [النمل: ٦٥] وقال تعالى: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾ [الأنعام: ٥٩] الآية، وقال تعالى: ﴿أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ﴾ [الطور: ٤١] وقال تعالى: ﴿أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى﴾ [النجم: ٣٥] وقال تعالى: ﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ [البقرة: ٢١٦]

A184: Allah the Exalted said: “**Say: None in the heavens and the earth knows the unseen except Allah.**” [An-Naml 27:65] And He said: “**And with Him are the keys of the unseen; none knows them but He.**” [Al-An‘ām 6:59] And He said: “**Or do they have the knowledge of the unseen so that they write it down?**” [At-Ṭūr 52:41] And He said: “**Does he have the knowledge of the unseen so that he sees?**” [An-Najm 53:35] And He said: “**And Allah knows while you do not know.**” [Al-Baqarah 2:216]

وقال النبي ﷺ: "من أتى عرافا أو كاهنا فصدقه بما يقول فقد كفر بما أنزل على محمد ﷺ." وقال ﷺ: "من أتى عرافا فسأله عن شيء فصدقه لم تقبل له صلاة أربعين يوما."

The Prophet ﷺ said: “**Whoever goes to a fortune-teller (‘arrāf) or a soothsayer (kāhin) and believes what he says has disbelieved in what was revealed to Muhammad ﷺ.**” He ﷺ also said: “**Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty days.**”

Q185: What is the ruling on Astrology (Tanjīm)?

ج: قال الله تعالى: ﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ﴾ [الأنعام: ٩٧] وقال تعالى: ﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ﴾ [الملك: ٥] وقال تعالى: ﴿وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ﴾ [الأعراف: ٥٤]

A185: Allah the Most High said: **“It is He Who made the stars for you that you may guide yourselves with them through the darkness of the land and the sea.”** [Al-An‘ām 6:97] And He said: **“And indeed, We have adorned the nearest heaven with lamps, and We have made them missiles to drive away the devils.”** [Al-Mulk 67:5] And He said: **“And the stars are subjected by His Command.”** [Al-A‘raf 7:54]

وقال النبي ﷺ: "من اقتبس شعبة من النجوم فقد اقتبس شعبة من السحر زاد ما زاد." وقال النبي ﷺ: "إنما أخاف على أمتي التصديق بالنجوم والتكذيب بالقدر وحيف الأئمة."

The Prophet ﷺ said: **“Whoever acquires a branch of the knowledge of the stars has acquired a branch of magic; the more he increases in that, the more he increases in magic.”** He ﷺ also said: **“The things I fear most for my Ummah are belief in the stars, denial of Qadar (Divine Decree), and oppression of rulers.”**

وقال ابن عباس رضي الله عنهما في قوم يكتبون أبا جاد وينظرون في النجوم: "ما أرى من فعل ذلك له عند الله من خلاق."

Ibn ‘Abbās رضي الله عنهما said about people who use the letters of Abjad and study the stars: **“I see that whoever does this has no share (of reward) with Allah.”**

وقال قتادة رحمه الله تعالى: خلق الله هذه النجوم لثلاث زينة للسماء، ورجوما للشياطين، وعلامات يهتدى بها، فمن تأول فيها غير ذلك فقد أخطأ حظه وأضاع نصيبه وتكلف ما لا علم له به."

And Qatādah رحمه الله said: **“Allah created these stars for three purposes: to adorn the sky, to strike the devils, and to guide by them. Whoever interprets them otherwise is mistaken, has lost his share, and burdened himself with what he has no knowledge of.”**

س: ما حكم الاستسقاء بالأنواء؟

Q186: What is the ruling on seeking rain through the stars (al-istisqā' bil-anwā')?

ج: قال الله تعالى: ﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ﴾ [الواقعة: ٨٢]

A186: Allah the Exalted said: **“And instead (of thanking Allāh) for the provision He gives you, you deny (Him by disbelief)!”** [Al-Wāqī'ah 56:82]

وقال النبي ﷺ: "أربع في أمتي من أمر الجاهلية لا يتركونهن: الفخر بالأحساب والطعن في الأنساب، والاستسقاء بالأنواء، والنياحة."

The Prophet ﷺ said: **“Four things in my Ummah are from the affairs of Jāhiliyyah (pre-Islamic ignorance) which they will not abandon: boasting about one's lineage, reviling others' ancestry, seeking rain through the stars (istisqā' bil-anwā'), and wailing over the dead.”**

وقال ﷺ: "وقال الله تعالى: أصبح من عبادي مؤمن بي وكافر، فأما من قال مطرنا بفضل الله ورحمته فذلك مؤمن بي كافر بالكواكب، وأما من قال: مطرنا بنوء كذا وكذا فذلك كافر بي مؤمن بالكواكب."

He ﷺ also said: **“Allah said: This morning some of My servants have become believers in Me and others disbelievers. As for the one who said, ‘We have been given rain by the Grace and Mercy of Allah,’ he is a believer in Me and a disbeliever in the stars; but the one who said, ‘We have been given rain due to such-and-such star,’ he is a disbeliever in Me and a believer in the stars.”**

Q187: What is the ruling on Ṭiyarah (superstitious omens), and what removes its effect?

ج: قال الله تعالى: ﴿أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ﴾ [الأعراف: ١٣١]

A187: Allah the Exalted said: “**Indeed, their omens are with Allah (i.e., whatever befalls them is by His decree).**” [Al-Aʿrāf 7:131]

وقال النبي ﷺ: "لا عدوى ولا طيرة ولا هامة ولا صفر." وقال ﷺ: "الطيرة شرك، الطيرة شرك." قال ابن مسعود وما منا إلا، ولكن الله يذهب بالتوكل.

The Prophet ﷺ said: “**There is no contagion (without Allah’s permission), nor evil omen (ṭiyarah), nor hāmāh, nor ṣafar.**” And he ﷺ said: “**At-ṭiyarah is shirk, at-ṭiyarah is shirk.**” ‘Abdullāh ibn Mas’ūd رضي الله عنه said: “There is none among us except that something (of it) may occur in his heart, but Allah removes it through reliance (on Him).”

وقال ﷺ: "إنما الطيرة ما أمضاك أو ردك." ولأحمد من حديث عبد الله بن عمرو: "من ردته الطيرة عن حاجته فقد أشرك." قالوا: فما كفارة ذلك؟ قال: "أن تقول: اللهم لا خير إلا خيرك ولا طير إلا طيرك ولا إله غيرك."

The Prophet ﷺ also said: “**At-Ṭiyarah is that which makes you proceed or hold back.**” And collected by Aḥmad in another narration from ‘Abdullāh ibn ‘Amr رضي الله عنه: “**Whoever is turned away from his need by an evil omen has committed shirk.**” They asked: “What is the expiation for that?” He ﷺ said: “**To say: ‘O Allah, none brings good except You, and none averts evil except You, and there is no god but You.’**”

وقال النبي ﷺ: "أصدقها الفأل ولا ترد مسلماً، فإذا رأى أحدكم ما يكره فليقل: اللهم لا يأتي بالحسنات إلا أنت، ولا يدفع السيئات إلا أنت، ولا حول ولا قوة إلا بك."

He ﷺ also said: “**The best form of ṭiyarah (omen) is good expectation (Fa’l), and it does not prevent a Muslim (from acting). If any of you sees something he dislikes, let him say: ‘O Allah, none brings good except You, none repels evil except You, and there is no power nor might except with You.’**”

س: ما حكم العين؟

Q188: What is the ruling concerning the evil eye (al-‘Ayn)?

ج: قال النبي ﷺ: "العين حق." ورأى ﷺ جارية في وجهها سفعة فقال: "استرقوا لها فإن بها النظرة." وقالت عائشة رضي الله عنها: "أمرني النبي ﷺ أو أمر النبي ﷺ أن يسترقى من العين." وقال ﷺ: "لا رقية إلا من عين أو حمة." وكلها في الصحيح، وفيها أحاديث غير ما ذكرنا كثيرة، ولا تأثير لها إلا بإذن الله، وقد فسر بها قوله عز وجل: ﴿وَإِنْ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ﴾ [القلم: ٥١] عن كثير من السلف رضي الله عنهم.

A188: The Prophet ﷺ said: **"The evil eye is real."** He ﷺ saw a young girl whose face had changed color and said: **"Seek ruqyah (recitation) for her, for she has been afflicted by the evil eye."** ‘Ā’ishah رضي الله عنها said: "The Prophet ﷺ ordered me—or he himself ordered—that ruqyah be performed for protection from the evil eye." He ﷺ also said: **"There is no ruqyah except for the evil eye or for a sting (poisonous bite)."** All these authentic narrations — and many others — establish that the evil eye is real, but it has no effect except by the permission of Allah. Many of the early scholars explained the verse: **"And verily, those who disbelieve would almost make you slip with their eyes when they hear the Reminder."** [Al-Qalam 68:51] — as a reference to the evil eye.

س: إلى كم قسم تنقسم المعاصي؟

Q189: Into how many categories are sins divided?

ج: تنقسم إلى صغائر هي السيئات، وكبائر هي الموبقات.

A189: Sins are divided into two categories:

1. Minor sins (ṣaghā’ir), which are referred to as-sayyi’āt (evil deeds), and
2. Major sins (kabā’ir), which are the mubiqāt (destructive, grave sins).

Q190: By what means are sins expiated (forgiven)?

ج: قال الله تعالى: ﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلًا كَرِيمًا﴾ [النساء: ٣١] وقال تعالى: ﴿إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾ [هود: ١١٤] فأخبرنا الله تعالى أن السيئات تكفر باجتنباب الكبائر وبفعل الحسنات.

A190: Allah the Exalted said: **“If you avoid the major sins which you are forbidden to do, We shall expiate from you your (minor) sins, and admit you to a noble entrance (i.e., Paradise).”** [An-Nisā’ 4:31] And He said: **“Verily, the good deeds remove the evil deeds.”** [Hūd 11:114] Thus Allah informed us that sins are expiated by avoiding the major sins and by performing good deeds.

وكذلك جاء في الحديث: "وأَتبع السيئة الحسنة تمحها." وكذلك جاء في الأحاديث الصحيحة أن إسباغ الوضوء على المكاره، ونقل الخطأ إلى المساجد والصلوات الخمس والجمعة إلى الجمعة ورمضان إلى رمضان وقيام ليلة القدر وصيام عاشوراء وغيرها من الطاعات أنها كفارات للسيئات والخطايا.

Likewise it has come in the narration: **“Follow up a bad deed with a good one — it will erase it.”** Furthermore, authentic ḥadīths mention that acts such as perfecting ablution despite hardship, walking to the māsīd, the five daily prayers, one Friday prayer to the next, Ramadan to the next Ramadan, standing in prayer on Laylat al-Qadr, and fasting on the Day of ‘Āshūrā’ — all of these are expiations for sins and mistakes.

وأكثر تلك الأحاديث فيها تقييد ذلك باجتنباب الكبائر، وعليه يحمل المطلق منها فيكون اجتنباب الكبائر شرطاً في تكفير الصغائر بالحسنات ويدونها.

However, most of these ḥadīths include the condition “so long as the major sins are avoided.” Therefore, unrestricted texts should be understood in light of this — meaning that avoiding major sins is a condition for good deeds to expiate minor sins.

Q191: What are the Major Sins (al-Kabā'ir)?

ج: في ضابطها أقوال للصحابة والتابعين وغيرهم فقليل:

A191: The scholars from among the Companions, the Tābi'īn, and others have mentioned different definitions for major sins:

هي كل ذنب ترتب عليه حد، وقيل: هي كل ذنب أتبع بلعنة أو غضب أو نار أو أي عقوبة، وقيل: هي كل ذنب يشعر فعله بعدم اكتراث فاعله بالدين وعدم مبالاته به وقلة خشيته من الله، وقيل غير ذلك.

It has been said: Every sin for which a prescribed legal punishment (ḥadd) is set is a major sin. And it has been said: Every sin that incurs Allah's curse, anger, punishment, or threat of Hellfire is a major sin. And it has also been said: Every sin whose perpetration indicates carelessness toward religion, lack of fear of Allah, and indifference to His commands is a major sin. Other definitions have also been mentioned.

وقد ثبت في الأحاديث الصحيحة تسمية كثير من الذنوب كبائر على تفاوت درجاتها فمنها كفر أكبر كالشرك بالله والسحر، ومنها عظيم من كبائر الإثم والفواحش وهو دون ذلك كقتل النفس التي حرم الله إلا بالحق والتولي يوم الزحف وأكل الربا وأكل مال اليتيم وقول الزور، ومنه قذف المحصنات الغافلات المؤمنات وشرب الخمر وعقوق الوالدين وغير ذلك.

Many authentic ḥadīths explicitly name various sins as kabā'ir (major sins), though they differ in degree. Among them are: The greatest of all — major disbelief (kufr) and polytheism (shirk) with Allah, and sorcery (siḥr). Grave sins less than that, such as murder, fleeing from battle, consuming usury (ribā), devouring the wealth of orphans, and bearing false witness. Also: slandering chaste believing women, drinking intoxicants, disobeying one's parents, and others.

وقال ابن عباس رضي الله عنهما: "هي إلى السبعين أقرب منها إلى السبع." اهـ. ومن تتبع الذنوب التي أطلق عليها أنها كبائر وجددها أكثر من السبعين، فكيف إذا تتبع جميع ما جاء عليه الوعيد الشديد في الكتاب والسنة من إتباعه بلعنة أو غضب أو عذاب أو محاربة أو غير ذلك من ألفاظ الوعيد، فإنه يجدها كثيرة جدا.

Ibn 'Abbās رضي الله عنهما said: "They (the Major Sins) are closer to seventy than to seven." Indeed, whoever examines the sins explicitly labeled as Kabā'ir in the Qur'an and Sunnah will find them more than seventy, and whoever further studies every sin that carries a severe warning — such as a curse, anger, punishment, war from Allah, or threat of Hell — will find them to be very numerous indeed.

س: بماذا تكفر جميع الصغائر والكبائر؟

Q192: By what are all sins — both minor and major — expiated?

ج: تكفر جميعها بالتوبة النصوح، قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [التحریم: ٨] وعسى من الله محققة.

A192: All sins are expiated by sincere repentance (at-tawbah an-naṣūḥ). Allah the Exalted said: **“O you who believe! Turn to Allah with sincere repentance; it may be that your Lord will expiate from you your sins and admit you into Gardens under which rivers flow.”** [At-Taḥrīm 66:8] — And when Allah says “Asā (it may be)” it is a promise that is certain.

وقال تعالى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾ [الفرقان: ٧٠] الآيات.

And He said: **“Except those who repent, believe, and do righteous deeds; for those, Allah will replace their evil deeds with good ones.”** [Al-Furqān 25:70]

وقال تعالى: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ [آل عمران: ١٣٥ - ١٣٦] الآيات وغيرها.

And He said: **“And those who, when they commit an immoral act or wrong themselves, remember Allah and seek forgiveness for their sins — and none forgives sins except Allah — and do not persist in what they did while they know. (135) Those, their reward is forgiveness from their Lord and Gardens beneath which rivers flow.”** [Āl ‘Imrān 3:135–136]

وقال النبي ﷺ: "التوبة تجب ما قبلها." وقال ﷺ: "لله أفرح بتوبة عبده من رجل نزل منزلا وبه مهلكة ومعه راحلته عليها طعامه وشرابه فوضع رأسه فنام نومة فاستيقظ وقد ذهبت راحلته حتى اشتد عليه الحر والعطش أو ما شاء الله قال: أرجع إلى مكاني فنام نومة ثم رفع رأسه، فإذا راحلته عنده."

The Prophet ﷺ said: **“Repentance wipes out whatever came before it.”** And he ﷺ said: **“Allah is more pleased with the repentance of His servant than a man who camps in a barren desert, with his riding animal carrying his food and drink, then it escapes. He despairs of it, lies down in the shade, and then suddenly finds it standing before him.”**

Q193: What is Sincere Repentance (at-Tawbah an-Naṣūḥ)?

ج: هي الصادقة التي اجتمع فيها ثلاثة أشياء: الإقلاع عن الذنب والندم على ارتكابه، والعزم على أن لا يعود أبدا.

A193: It is the true and genuine repentance that consists of three essential components: Ceasing the sin immediately, feeling remorse for having committed it, and resolving never to return to it again.

وإن كان فيه مظلمة لمسلم تحللها منه إن أمكن، فإنه سيطلب بها يوم القيامة، إن لم يتحللها من اليوم ويقتص منه لا محالة، وهو من الظلم الذي لا يترك الله منه شيئا.

And if the sin involves a wrong committed against a Muslim, then one must seek his forgiveness and make amends if possible, for otherwise he will be held accountable for it on the Day of Judgment. If he does not seek reconciliation in this world, retribution will surely be taken from him in the Hereafter, as it is a type of injustice which Allah does not overlook.

قال ﷺ: "من كان عنده لأخيه مظلمة فليتحلل منه اليوم قبل أن لا يكون دينار ولا درهم إن كان له حسنات أخذ من حسناته وإلا أخذ سيئات أخيه فطرحته عليه."

The Prophet ﷺ said: **"Whoever has wronged his brother in anything, let him seek his pardon today before there will be neither dinar nor dirham; for if he has good deeds, they will be taken from him according to the wrong he did, and if he has no good deeds, the sins of his brother will be taken and loaded upon him."**

س: متى تنقطع التوبة في حق كل فرد من أفراد الناس؟

Q194: When does Repentance (Tawbah) cease to be accepted for each individual?

ج: قال الله تعالى: ﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: ١٧] أجمع أصحاب رسول الله ﷺ أن كل شيء عصي الله به فهو جهالة سواء كان عمدا أو غيره وأن كل ما كان قبل الموت فهو قريب.

A194: Allah the Exalted said: “**Allah accepts only the repentance of those who do evil in ignorance and repent soon afterwards; it is they to whom Allah will forgive, and Allah is All-Knowing, All-Wise.**” [An-Nisā’ 4:17] The Companions of the Messenger of Allah ﷺ unanimously agreed that every act of disobedience to Allah is done out of ignorance, whether it was intentional or unintentional — and that everything done before death is still considered “soon” (min qarīb), meaning the door of repentance remains open until the approach of death.

وقال النبي ﷺ: "إن الله يقبل توبة العبد ما لم يغرغر." ثبت ذلك في أحاديث كثيرة، فأما إذا عاين الملك، وحشرجت الروح في الصدر وبلغت الحلقوم وغرغرت النفس صاعدة في الغلاصم فلا توبة مقبولة حينئذ ولا فكاك ولا خلاص ﴿وَلَا تَحِينَ مَنَاصٍ﴾ [ص: ٣] وذلك قوله عز وجل عقب هذه الآية: ﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ﴾ [النساء: ١٨] الآية.

The Prophet ﷺ said: “**Indeed, Allah accepts the repentance of the servant so long as his soul has not reached the throat.**” This has been confirmed in many authentic ḥadīths. But when a person witnesses the angel of death, when the soul rattles in the chest and reaches the throat (ḥalqūm), and he begins to gasp as it ascends — then no repentance is accepted, no release, and no escape. Allah the Exalted said: “**But it was not a time for escape.**” [Ṣād 38:3] And He said: “**But repentance is not for those who continue to do evil deeds until death comes to one of them and he says: ‘Now I repent.’**” [An-Nisā’ 4:18]

س: متى تنقطع التوبة من عمر الدنيا؟

Q195: When will Repentance (Tawbah) cease to be accepted in the lifetime of this world?

ج: قال الله تعالى: ﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾ [الأنعام: ١٥٨] الآية. وفي صحيح البخاري: قال رسول الله ﷺ: "لا تقوم الساعة حتى تطلع الشمس من مغربها، فإذا طلعت ورآها الناس آمنوا أجمعين، وذلك من حين ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا﴾ [الأنعام: ١٥٨]". ثم قرأ الآية.

A195: Allah the Exalted said: **“On the Day when some of the signs of your Lord shall come, no good will it do to a person to believe then if he believed not before, nor earned good through his faith.”** [Al-An‘ām 6:158] And in Ṣaḥīḥ al-Bukhārī the Messenger of Allah ﷺ said: **“The Hour will not be established until the sun rises from the west. When it rises and people see it, they will all believe; but that will be the time when ‘no soul will benefit from its faith if it had not believed before.’”** Then he ﷺ recited the verse.

وقد وردت في معناها أحاديث كثيرة عن جماعة من الصحابة عن النبي ﷺ في الأمهات وغيرها، وقال صفوان بن عسال: سمعت رسول الله ﷺ يقول: "إن الله فتح بابا قبل المغرب عرضه سبعون عاما للتوبة، لا يغلق حتى تطلع الشمس منه." رواه الترمذي، وصححه النسائي، وابن ماجه في حديث طويل.

Many ḥadīths have been reported with this meaning from a number of Companions from the Prophet ﷺ, found in the major collections and others. Ṣafwān ibn ‘Assāl رضي الله عنه said: **“I heard the Messenger of Allah ﷺ say: ‘Indeed Allah has opened a gate toward the west, its width being seventy years of travel, for repentance; it will not be closed until the sun rises from there.’”**

س: ما حكم من مات من الموحدين مصرا على كبيرة؟

Q196: What is the ruling concerning one who dies upon Tawḥīd (Islamic monotheism) while persisting in a major sin?

ج: قال الله عز وجل: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ [الأنبياء: ٤٧] وقال تعالى: ﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلُمُونَ﴾ [الأعراف: ٨ - ٩]. وقال تعالى: ﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ﴾ [آل عمران: ٣٠] الآية.

A196: Allah the Exalted said: **“And We shall set up the balances of justice on the Day of Resurrection, so that no soul will be dealt with unjustly in anything; even if it be the weight of a mustard seed, We will bring it forth. And sufficient are We as Reckoners.”** [Al-Anbiyā’ 21:47] And He said: **“The weighing on that Day will be the truth. So those whose scales are heavy, it is they who will be the successful. (8) And those whose scales are light, it is they who will lose their own selves for they wronged Our signs.”** [Al-A‘rāf 7:8–9] And He said: **“On the Day when every soul will find itself confronted with all the good it has done and all the evil it has done.”** [Āl ‘Imrān 3:30]

وقال تعالى: ﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [النحل: ١١١] وقال تعالى: ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ [البقرة: ٢٨١] وقال تعالى: ﴿يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالُهُمْ - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ [الزلزلة: ٦ - ٨] وغير ذلك من الآيات.

And He said: **“(Remember) the Day when every soul will come disputing for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.”** [An-Naḥl 16:111] And He said: **“And fear a Day when you shall be brought back to Allah. Then every soul will be paid in full what it earned, and they will not be wronged.”** [Al-Baqarah 2:281] And He said: **“That Day mankind will proceed in scattered groups to be shown 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.”** [Az-Zalzalah 99:6–8]

وقال النبي ﷺ: "من نوقش الحساب عذب." فقالت له عائشة رضي الله عنها: أليس يقول الله: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨].

The Prophet ﷺ said: **"Whoever is called to account thoroughly will be punished."** 'Ā'ishah رضي الله عنها asked: "But does not Allah say: **'He will be given an easy reckoning'** [Al-Inshiqāq 84:8]?"

قال: "بلى وإنما ذلك العرض ولكن من نوقش الحساب عذب."

He ﷺ replied: **"That refers to the simple presentation (of deeds), but whoever is examined in detail will be punished."**

وقد قدمنا من النصوص في الحشر وأحوال الموقف والميزان ونشر الصحف والعرض والحساب والصراط والشفاعات وغيرها ما يعلم به تفاوت مراتب الناس وتباين أحوالهم في الآخرة بحسب تفاوتهم في الدار الدنيا في طاعة ربهم وضدها من سابق ومقتصد وظالم لنفسه.

We have already presented the texts regarding resurrection, the scenes of standing before Allah, the scales, the books of deeds, the reckoning, the bridge (ṣirāṭ), and intercession (shafā'ah) — all show the different levels of people in the Hereafter, corresponding to their obedience or disobedience in this world: the foremost in good deeds, the moderate, and the one who wronged himself.

إذا عرفت هذا فاعلم أن الذي أثبتته الآيات القرآنية والسنن النبوية ودرج عليه السلف الصالح والصدر الأول من الصحابة والتابعين لهم بإحسان من أئمة التفسير والحديث والسنة أن العصاة من أهل التوحيد على ثلاث طبقات:

If you have understood this, then know that what has been established by the Qur'anic verses and the Prophetic Sunnah, and what the righteous Salaf and the earliest generations—from the Companions and those who followed them with excellence, among the imams of tafsīr, ḥadīth, and Sunnah—were upon, is that the sinners among the people of tawḥīd are of three categories:

الأولى: قوم رجحت حسناتهم بسيئاتهم، فأولئك يدخلون الجنة ولا تمسهم النار أبدا.

The First Group: Those whose good deeds outweigh their evil deeds — these will enter Paradise directly and the Fire will never touch them.

الثانية: قوم تساوت حسناتهم وسيئاتهم فقصرت بهم سيئاتهم عن الجنة وتجاوزت بهم حسناتهم عن النار، وهؤلاء هم أصحاب الأعراف الذين ذكر الله تعالى أنهم يقفون بين الجنة والنار ما شاء الله أن يقفوا ثم يؤذن لهم في دخول الجنة كما قال الله تعالى بعد أن أخبر بدخول أهل الجنة الجنة، وأهل النار النار، وتناديهم فيها، قال: ﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ﴾ [الأعراف: ٤٦] إلى قوله: ﴿ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ [الأعراف: ٤٩]

The Second Group: Those whose good and bad deeds are equal — their sins fell short of deserving Hell, but their good deeds were not enough for immediate entry into Paradise. These are the people of al-A'rāf (the Heights), whom Allah mentioned in the Qur'an. They will stand between Paradise and Hell for as long as Allah wills, then they will be permitted to enter Paradise. Allah the Exalted said: **“And between them will be a barrier, and on the Heights will be men who recognize all by their marks; and they will call out to the dwellers of Paradise, ‘Peace be upon you.’ They have not (yet) entered it, but they hope to (enter).”** [Al-A'rāf 7:46] Until His statement regarding them: **“Enter Paradise; no fear shall be upon you, nor shall you grieve.”** [Al-A'rāf 7:49]

الطبقة الثالثة: قوم لقوا الله تعالى مصرين على كبائر الإثم والفواحش ومعهم أصل التوحيد والإيمان، فرجحت سيئاتهم بحسناتهم، فهؤلاء هم الذين يدخلون النار بقدر ذنوبهم، ومنهم من تأخذه إلى كعبه ومنهم من تأخذه إلى أنصاف ساقيه، ومنهم من تأخذه إلى ركبته، حتى أن منهم من لم يحرم الله منه على النار إلا أثر السجود.

The Third Group: They are those who meet Allah while persisting in major sins and immoral deeds, yet still possessing the foundation of Tawḥīd and faith. Their evil deeds outweigh their good ones. These are the ones who will enter the Fire according to the measure of their sins. Some will be taken by the Fire up to their ankles, some up to their shins, and others up to their knees — until among them are those upon whom the Fire will consume everything except the trace of prostration, which Allah has forbidden the Fire to burn.

وهذه الطبقة هم الذين يأذن الله تعالى في الشفاعة فيهم لنبينا محمد ﷺ ولغيره من بعده من الأنبياء والأولياء والملائكة ومن شاء الله أن يكرمه، فيجد لهم حداً فيخرجونهم.

This group is the one for whom Allah will permit intercession — first to our Prophet Muḥammad ﷺ, then to other prophets, the righteous, the angels, and whomever Allah wills to honor with that privilege.

ثم يحد لهم حدا فيخرجونهم وهكذا فيخرجون من كان في قلبه وزن دينار من خير، ثم من كان في قلبه وزن نصف دينار من خير، ثم من كان في قلبه وزن برة من خير، إلى أن يخرجوا منها من في قلبه وزن ذرة من خير، إلى أدنى من مثقال ذرة إلى أن يقول الشفعاء: ربنا لم نذر فيها خيرا.

Each intercessor will be assigned a limit: They will remove from the Fire those who have in their hearts faith equal to the weight of a dinar, then those who have faith equal to half a dinar, then those with faith equal to a grain of barley, until finally, those with faith equal to an atom's weight or even less. Then the intercessors will say: "Our Lord, there is no good left therein."

ولن يخلد في النار أحد ممن مات على التوحيد ولو عمل أي عمل، ولكن كل من كان منهم أعظم إيمانا وأخف ذنبا كان أخف عذابا في النار وأقل مكثا فيها وأسرع خروجا منها، وكل من كان أعظم ذنبا وأضعف إيمانا كان بضد ذلك، والأحاديث في هذا الباب لا تحصى كثرة.

No one who dies upon Tawḥīd will remain in the Fire forever, no matter what deeds he committed. However, the degree of their punishment varies: those with stronger faith and fewer sins will receive lighter punishment, a shorter stay, and quicker release. Whoever had weaker faith and greater sins will suffer longer and more intensely. The ḥadīths concerning this are too numerous to count.

وإلى ذلك أشار النبي ﷺ بقوله: "من قال: لا إله إلا الله نفعته يوما من الدهر يصيبه قبل ذلك ما أصابه." وهذا مقام ضلت فيه الأفهام وزلت فيه الأقدام واختلفوا فيه اختلافا كثيرا: ﴿فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ [البقرة: ٢١٣]

The Prophet ﷺ indicated this meaning when he said: **"Whoever says: 'Lā ilāha illā Allāh' — it will benefit him one day, no matter what befalls him before that."** This is a matter in which many minds have erred and feet have slipped, and people have differed greatly concerning it. Allah said: **"So Allah guided those who believed to the truth concerning that over which they differed, by His permission; and Allah guides whom He wills to a straight path."** [Al-Baqarah 2:213]

Q197: Are the prescribed punishments (ḥudūd) expiations for those upon whom they are carried out?

ج: قال النبي ﷺ وحوله عصابة من أصحابه: "بايعوني على أن لا تشركوا بالله شيئا ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم ولا تعصوا في معروف، فمن وفى منكم فأجره على الله ومن أصاب من ذلك شيئا فعوقب به في الدنيا فهو كفارة له، ومن أصاب من ذلك شيئا ثم ستره الله فهو إلى الله إن شاء عفا عنه وإن شاء عاقبه." يعني غير الشرك، قال عبادة: "فبايعناه على ذلك."

A197: The Prophet ﷺ, while surrounded by a group of his Companions, said: **"Give me your pledge that you will not associate anything with Allah, that you will not steal, that you will not commit adultery, that you will not kill your children, that you will not bring a false charge that you invent between your hands and feet, and that you will not disobey in what is right. Whoever among you fulfills his pledge, his reward is with Allah; but whoever commits any of these sins and is punished for it in this world, that punishment will be an expiation for him. And whoever commits any of these sins and Allah conceals him, then his case is with Allah — if He wills, He will forgive him, and if He wills, He will punish him."** 'Ubādah ibn aṣ-Ṣāmit رضي الله عنه said: "So we pledged allegiance to him upon that."

س: ما الجمع بين قوله ﷺ في هذا الحديث: "فهو إلى الله إن شاء عفا عنه وإن شاء عاقبه." وبين ما تقدم من أن من رجحت سيئاته بحسناته دخل النار؟

Q198: How can we reconcile the Prophet's ﷺ statement in this Ḥadīth — “He is under the Will of Allah: if He wills, He forgives him, and if He wills, He punishes him” — with the previous statement that those whose bad deeds outweigh their good deeds will enter the Fire?

ج: لا منافاة بينهما، فإن يشاء الله أن يعفو عنه يحاسبه الحساب اليسير الذي فسرّه النبي ﷺ بالعرض، وقال في صفته: "يدنو أحدكم من ربه عز وجل حتى يضع عليه كنفه فيقول: عملت كذا وكذا، فيقول: نعم، ويقول: عملت كذا وكذا، فيقول: نعم. فيقرره ثم يقول: إني سترت عليك في الدنيا، وأنا أغفرها لك اليوم." وأما الذين يدخلون النار بذنوبهم فهم ممن يناقش الحساب، وقد قال ﷺ: "من نوقش الحساب عذب."

A198: There is no contradiction between the two. For those whom Allah wills to pardon, He will call them to account with the easy reckoning (al-Ḥisāb al-Yasīr), which the Prophet ﷺ explained as the presentation (al-ʿArḍ), not a detailed examination. The Prophet ﷺ described it, saying: “**Allah will bring the believer close, place His veil upon him, and say: ‘Do you remember such-and-such sin?’ The servant will say: ‘Yes, O Lord.’ Allah will say: ‘I concealed it for you in the world, and today I forgive it for you.’**” As for those who will enter the Fire because of their sins, they are the ones who will be subjected to the detailed and disputative reckoning (Munāqashat al-Ḥisāb), about which the Prophet ﷺ said: “**Whoever is called to account thoroughly will be punished.**”

س: ما هو الصراط المستقيم الذي أمرنا الله تعالى بسلوكه، ونهانا عن اتباع غيره؟

Q199: What is the Straight Path (as-*Ṣirāṭ al-Mustaqīm*) which Allah has commanded us to follow and forbidden us from following other paths?

ج: هو دين الإسلام الذي أرسل به رسله، وأنزل به كتبه ولم يقبل من أحد سواه ولا ينجو إلا من سلكه، ومن سلك غيره تشعبت عليه الطرق وتفرقت به السبل، قال الله تعالى: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام: ١٥٣].

A199: It is the religion of Islam — the religion with which Allah sent His Messengers and revealed His Books. Allah accepts no religion from anyone other than it, and none will be saved except those who follow it. Whoever follows a path other than it will find the ways branching out and leading him astray. Allah the Exalted said: **“And verily, this is My Straight Path, so follow it, and do not follow other paths, lest they divert you from His way.”** [Al-An‘ām 6:153]

وخط النبي ﷺ خطا ثم قال: "هذا سبيل الله مستقيما." وخط خطوطا عن يمينه وشماله، ثم قال: "هذه سبل ليس منها سبيل إلا عليه الشيطان يدعو إليه." ثم قرأ: ﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾ [الأنعام: ١٥٣]

The Prophet ﷺ drew a line and said: **“This is the path of Allah, straight.”** Then he drew lines to its right and left and said: **“These are other paths; there is not one among them except that a devil is upon it, calling to it.”** Then he recited: **“And verily, this is My Straight Path, so follow it, and do not follow other paths...”** [Al-An‘ām 6:153]

وقال ﷺ: "ضرب الله مثلا صراطا مستقيما، وعلى جنبتَي الصراط سوران فيهما أبواب مفتحة، وعلى الأبواب ستور مرخاة، وعلى باب الصراط داع يقول: يا أيها الناس ادخلوا الصراط المستقيم جميعا ولا تفرقوا، وداع يدعو من فوق الصراط، فإذا أراد الإنسان أن يفتح شيئا من تلك الأبواب قال: ويحك لا تفتحه فإنك إن تفتحه تلجه، فالصراط الإسلام والسوران حدود الله، والأبواب المفتحة محارم الله، وذلك الداعي على رأس الصراط كتاب الله، والداعي من فوق الصراط واعظ الله في قلب كل مسلم."

He ﷺ also said: **“Allah has set forth a parable of a straight path. On both sides of the path are walls with open doors covered by curtains. At the gate of the path is a caller saying: ‘O people! Enter the straight path all together and do not deviate.’ There is another caller above the path. Whenever a person wants to open one of those doors, the caller above says: ‘Woe to you! Do not open it, for if you open it, you will enter through it.’”** Then he ﷺ explained: **“The straight path is Islam; the walls are the limits set by Allah; the open doors are the prohibitions of Allah; the caller at the gate of the path is the Book of Allah; and the caller above the path is the admonition from Allah in the heart of every Muslim.”**

س: بماذا يتأني سلوكه والسلامة من الانحراف عنه؟

Q200: How can one follow the Straight Path and be safe from deviating from it?

ج: لا يحصل ذلك إلا بالتمسك بالكتاب والسنة والسير بسيرهما والوقوف عند حدودهما وبذلك يحصل تجريد التوحيد لله، وتجريد المتابعة للرسول ﷺ ﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء: ٦٩].

A200: This can only be achieved by holding fast to the Book of Allah and the Sunnah of His Messenger ﷺ, walking according to their guidance, and stopping at their boundaries. By doing so, a person achieves: Pure Tawḥīd — worshipping Allah alone with sincerity. Pure adherence — following the Messenger ﷺ in every matter. Allah the Exalted said: **“And whoever obeys Allah and the Messenger — they will be with those whom Allah has bestowed favor upon: of the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions!”** [An-Nisā’ 4:69]

وهؤلاء المنعم عليهم المذكورون هاهنا تفصيلا هم الذين أضاف الصراط إليهم في فاتحة الكتاب بقوله تعالى: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿[الفاتحة: ٦ - ٧]

These blessed ones mentioned here in detail are the same as those referred to in Sūrah al-Fātiḥah when Allah says: **“Guide us to the Straight Path (6) the path of those upon whom You have bestowed favor, not of those who have incurred (Your) anger nor of those who have gone astray.”** [Al-Fātiḥah 1:6–7]

ولا أعظم نعمة على العبد من هدايته إلى هذا الصراط المستقيم، وتجنبيه السبل المضلة، وقد ترك النبي ﷺ أمته على ذلك كما قال النبي ﷺ: "تركتم على المحجة البيضاء ليلها كنهارها لا يزيغ عنها بعدي إلا هالك."

There is no greater blessing upon a servant than being guided to this Straight Path and being protected from the misleading paths. The Prophet ﷺ said: **“I have left you upon clear guidance — its night is like its day; none deviates from it after me except one who is destroyed.”**

Q201: What is the opposite of the Sunnah?

ج: ضدها البدع المحدثه وهي شرع ما لم يأذن به الله، وهي: التي عناها النبي ﷺ بقوله: "من أحدث في أمرنا هذا ما ليس منه فهو رد." وقوله ﷺ: "عليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي، تمسكوا بها وعضوا عليها بالنواجذ، وإياكم ومحدثات الأمور؛ فإن كل محدثة ضلالة." وأشار ﷺ إلى وقوعها بقوله: "وستفتق أمتي على ثلاث وسبعين فرقة كلها في النار إلا واحدة." وعينها بقوله ﷺ: "هم من كان على مثل ما أنا عليه وأصحابي."

A201: Its opposite is innovation (bid'ah), which refers to introducing into the religion that which Allah has not legislated. These are the innovations the Prophet ﷺ referred to when he said: **"Whoever introduces into this matter of ours that which is not from it — it will be rejected."** And he ﷺ said: **"You must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold fast to it and bite onto it with your molar teeth. Beware of newly-invented matters, for every innovation is misguidance."** He ﷺ also foretold their appearance, saying: **"My Ummah will split into seventy-three sects, all of them in the Fire except one."** He identified them with his statement ﷺ: **"Those who are upon what me and my Companions are upon today."**

وقد برأه الله تعالى من أهل البدع بقوله: ﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ﴾ [الأنعام: ١٥٩] الآية.

Allah, the Most High, declared the Prophet ﷺ free from those who split the religion and introduced innovations, saying: **"Verily, those who have divided their religion and become sects — you have nothing to do with them; their affair is only with Allah."** [Al-An'ām 6:159]

س: إلى كم قسم تنقسم البدعة باعتبار إخلالها بالدين؟

Q202: Into how many categories is innovation (bid'ah) divided, in terms of how it harms the Religion?

ج: تنقسم إلى قسمين: بدعة مكفرة وبدعة دون ذلك.

A202: It is divided into two categories:

- Innovation that expels from Islam (Bid'ah Mukaffirah).
- Innovation that does not expel from Islam (Bid'ah Ghayr Mukaffirah).

Q203: What are the innovations that constitute disbelief (al-Bida' al-Mukaffirah)?

ج: هي كثيرة وضابطها من أنكر أمرا مجمعا عليه متواترا من الشرع معلوما من الدين بالضرورة؛ لأن ذلك تكذيب بالكتاب، وبما أرسل الله به رسوله

A203: They are many, and their general rule is: Whoever denies a matter that is known in the religion by necessity, established by clear and unanimous evidence from the Sharī'ah, has committed a disbelief-constituting innovation. This entails denying the Book of Allah and what His Messengers were sent with.

كبدعة الجهمية في إنكار صفات الله عز وجل، والقول بخلق القرآن أو خلق أي صفة من صفات الله عز وجل، وإنكار أن يكون الله اتخذ إبراهيم خليلا، وكلم موسى تكليما وغير ذلك، وكبدعة القدرية في إنكار علم الله وأفعاله وقضائه وقدره، وكبدعة المجسمة الذين يشبهون الله تعالى بخلقه وغير ذلك من الأهواء.

Examples include: The Jahmiyyah, who deny Allah's Attributes, or claim that the Qur'an is created, or that any of Allah's Attributes are created, or who deny that Allah took Ibrāhīm as a Khalīl (intimate friend), or that He spoke directly to Mūsā. The Qadariyyah, who deny Allah's knowledge, actions, decree, and predestination. The Mujassimah, who liken Allah to His creation and attribute to Him the qualities of created beings, and other than that, among the desires.

ولكن هؤلاء منهم من علم أن عين قصده هدم قواعد الدين وتشكيك أهله فيه فهذا مقطوع بكفره بل هو أجنبي عن الدين من أعدى عدو له، وآخرون مغرورون ملبس عليهم هؤلاء إنما يحكم بكفرهم بعد إقامة الحجة عليهم، وإلزامهم بها.

These and their likes are forms of disbelief and deviation. However, they differ in degree: Some of them intentionally seek to destroy the foundations of the religion and cast doubt in the hearts of its followers — such a person's disbelief is certain, for he is an enemy of the faith. Others are misguided, deceived, and confused by false interpretation — such are not judged as disbelievers until the evidence is established upon them and they are shown the truth clearly.

س: ما هي البدعة التي هي غير مكفرة؟

Q204: What are the innovations that do not constitute disbelief (al-Bida' Ghayr al-Mukaffirah)?

ج: هي ما لم تكن كذلك مما لم يلزم منه تكذيب بالكتاب ولا بشيء بما أرسل الله به رسله، كبدعة المروانية التي أنكرها عليهم فضلاء الصحابة ولم يقروهم عليها، ولم يكفروهم بشيء منها ولم ينزعوا يدا من بيعتهم لأجلها.

A204: They are those that do not entail denial of the Qur'an, the Sunnah, or any matter necessarily known from the religion. Examples include: The innovations of the Marwānī rulers, which the virtuous Companions objected to but did not declare them disbelievers nor withdraw their allegiance from them.

كتأخيرهم بعض الصلوات إلى أواخر أوقاتها، وتقديمهم الخطبة قبل صلاة العيد، والجلوس في نفس الخطبة في الجمعة وغيرها، وسبهم بعض كبار الصحابة على المنابر، ونحو ذلك مما لم يكن منهم عن اعتقاد شرعية بل بنوع تأويل وشهوات نفسانية وأغراض دنيوية.

Such as: Delaying some prayers from their proper times, delivering the sermon before the Eid prayer, sitting during the Friday sermon, reviling some senior Companions from the pulpits, and similar matters. These acts did not stem from a belief that they were lawful parts of religion, but from worldly motives, personal desires, or misguided interpretation.

س: كم أقسام البدع بحسب ما تقع فيه؟

Q205: How many categories of innovation (bid'ah) are there according to the field in which they occur?

ج: تنقسم إلى: بدع في العبادات، وبدع في المعاملات.

A205: They are divided into two main categories:

1. Innovations in acts of Worship (Ibādāt).
2. Innovations in dealings and Worldly Matters (Mu'āmalāt).

س: إلى كم قسم تنقسم البدع في العبادات؟

Q206: How many types of innovations exist within acts of worship?

ج: إلى قسمين:

الأول: التعبد بما لم يأذن الله أن يعبد به البتة، كتعبد جهلة المتصوفة بآلات اللهو والرقص والصفق والغناء وأنواع المعازف وغيرها مما هم فيه مضاهون فعل الذين قال الله تعالى فيهم: ﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً﴾ [الأنفال: ٣٥]

A206: They are divided into two types:

The First: Innovations in worship that have no basis in the Sharī'ah at all: This includes worshipping Allah through means He never legislated, such as the ignorant practices of some Sufis who seek closeness to Allah through musical instruments, dancing, clapping, singing, and various forms of entertainment. They imitate the disbelievers of old about whom Allah said: **“Their prayer at the House (the Ka’bah) was nothing but whistling and clapping of hands.”** [Al-Anfāl 8:35]

الثاني: التعبد بما أصله مشروع، ولكن وضع في غير موضعه ككشف الرأس مثلاً هو في الإحرام عبادة مشروعة، فإذا فعله غير المحرم في الصوم أو في الصلاة أو غيرها بنية التعبد كان بدعة محرمة.

The Second Type:

It is to worship Allah through something that is originally legislated, but performed in a context where it was not legislated.

For example:

- Uncovering the head during iḥrām (pilgrimage) is a prescribed act of devotion, but if a person were to do it in fasting, prayer, or other acts of worship intending it as an act of devotion, it becomes a forbidden innovation.

وكذلك فعل سائر العبادات المشروعة في غير ما تشرع فيه كالصلوات النفل في أوقات النهي، وكصيام يوم الشك، وصيام العيدين، ونحو ذلك.

Likewise, this applies to any act of worship that is legitimate in its origin but done in the wrong time or place, such as:

- Performing voluntary prayers at times when prayer is prohibited,
- Fasting on the day of doubt (the 30th of Sha‘bān, uncertain if it’s Ramadan),
- Fasting on the two ‘Eid days,
- and other similar practices.

All of these are examples of placing a valid act of worship in an invalid context, making them prohibited innovations despite their legitimate origin.

س: كم حالة للبدعة مع العبادة التي تقع فيها؟

Q207: How many possible cases are there for an Innovation (Bid'ah) in relation to the act of worship in which it occurs?

ج: لها حالتان:

الأولى: أن تبطلها جميعا كمن زاد في صلاة الفجر ركعة ثالثة، أو في المغرب رابعة، أو في الرباعية خامسة متعمدا، وكذلك إن نقص مثل ذلك.

A207: There are two cases:

The First: The innovation invalidates the entire act of worship. For example: One who adds a third rak'ah to the Fajr prayer, or a fourth to Maghrib, or a fifth to any of the four-unit prayers, deliberately. Likewise, if he deliberately omits such a pillar or obligatory part, the entire act becomes invalid.

الحالة الثانية: أن تبطل البدعة وحدها كما هي باطلة ويسلم العمل الذي وقعت فيه كمن زاد في الوضوء على ثلاث غسلات فإن النبي ﷺ لم يقل ببطلانه بل قال: "فمن زاد على هذا، فقد أساء وتعدى وظلم." ونحو ذلك.

The Second: The innovation itself is invalid, but the original act remains valid. For example: One who washes more than three times in wuḍū' (ablution). The Prophet ﷺ did not declare such wuḍū' invalid but said: "Whoever exceeds this has done wrong, transgressed the limits, and acted unjustly." Thus, the added innovation is invalid, while the base act (wuḍū') remains valid.

Q208: What are the Innovations in Transactions (Mu‘āmalāt)?

ج: هي اشتراط ما ليس في كتاب الله ولا سنة رسوله، كاشتراط الولاء لغير المعتق كما في قصة بريدة لما اشترط أهلها الولاء.

A208: They include stipulating conditions not found in the Book of Allah or the Sunnah of His Messenger ﷺ. For example, as in the story of Barīrah, when her masters made it a condition that her loyalty (walā‘) would remain with them after her emancipation, even though the Prophet ﷺ said otherwise.

قام النبي فحمد الله وأثنى عليه ثم قال: "أما بعد فما بال رجال يشترطون شروطا ليست في كتاب الله، فأیما شرط ليس في كتاب الله فهو باطل وإن كان مائة شرط، فقضاء الله أحق وشرط الله أوثق ما بال رجال منكم يقول أحدهم: اعنق يا فلان ولي الولاء إنما الولاء لمن أعتق." وكذلك كل شرط أحل حراما، أو حرم حلالا.

The Prophet ﷺ stood, praised Allah, and said: **“Why do some men stipulate conditions that are not in the Book of Allah? Any condition that is not in the Book of Allah is invalid, even if there are one hundred such conditions. The decree of Allah is truer, and the condition of Allah is stronger. Why do men among you say, ‘Free her, but the loyalty will be mine’? Indeed, loyalty belongs only to the one who emancipates.”** Likewise, every condition that makes something unlawful lawful, or makes something lawful unlawful, is a false and invalid condition, and is among the innovations in worldly dealings.

س: ما الواجب التزامه في أصحاب رسول الله ﷺ وأهل بيته؟

Q209: What is obligatory upon us regarding the Companions of the Messenger of Allah ﷺ and his Household (Ahl al-Bayt)?

ج: الواجب لهم علينا سلامة قلوبنا وألسنتنا لهم، ونشر فضائلهم والكف عن مساوئهم وما شجر بينهم، والتنويه بشأنهم كما نوه تعالى بذكرهم في التوراة والإنجيل والقرآن، وثبتت الأحاديث الصحيحة في الكتب المشهورة من الأمهات، وغيرها في فضائلهم، قال الله عز وجل: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ شَطَؤُهُ فَأَزْرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ [الفتح: ٢٩]

A209: What is obligatory upon us toward them is: To keep our hearts and tongues pure toward them, to spread their virtues and refrain from mentioning their faults or what occurred among them, to honor their status, as Allah honored them in the Torah, the Gospel, and the Qur'an, and to recognize their excellence as established in many authentic ḥadīths recorded in the major collections. Allah the Exalted said: **“Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His pleasure. The mark of them is on their faces from the trace of prostration. This is their description in the Torah. And their description in the Gospel is like a seed which sends forth its shoot, then strengthens it, so it becomes thick and stands firm upon its stem, delighting the sowers — that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward.”** [Al-Fatḥ 48:29]

وقال تعالى: ﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [الأنفال: ٧٤]

Allah the Exalted said: **“And those who believed, and emigrated, and strove hard and fought in Allah’s cause, and those who gave them shelter and helped them — it is they who are the true believers; for them is forgiveness and a generous provision.”** [Al-Anfāl 8:74]

وقال تعالى: ﴿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﴾ [التوبة: ١٠٠]

And He said: “**And the foremost to embrace Islam of the Muhājirīn and the Anṣār, and those who followed them exactly (in faith), Allah is well-pleased with them, and they are well-pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever; that is the supreme success.**” [At-Tawbah 9:100]

وقال تعالى: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾ [التوبة: ١١٧] الآية. وقال تعالى: ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر: ٨ - ٩] الآية، وغيرها كثير.

And He said: “**Indeed, Allah has turned in mercy to the Prophet, the Muhājirīn, and the Anṣār who followed him in the time of hardship.**” [At-Tawbah 9:117]

And He said: “(And there is also a share) for the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and (His) pleasure, and aiding Allah and His Messenger — it is they who are the truthful. And those who, before them, had settled in the city and (embraced) the faith, love those who emigrated to them and find no jealousy in their hearts for what they (the emigrants) have been given, but give them preference over themselves, even though they are in need.” [Al-Ḥashr 59:8–9] And there are many other verses like these.

ونعلم ونعتقد أن الله تعالى اطلع على أهل بدر فقال: "اعملوا ما شئتم فقد غفرت لكم." وكانوا ثلاثمائة وبضعة عشر، وبأنه "لا يدخل النار ممن بايع تحت الشجرة." بل قد رضي الله عنهم ورضوا عنه، وكانوا ألفاً وأربعمائة وقيل: خمسمائة، قال الله تعالى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ﴾ [الفتح: ١٨] الآية.

We know and firmly believe that Allah the Exalted looked upon the people of Badr and said: “**Do as you wish, for I have forgiven you.**” They were three hundred and some odd men. And that none of those who gave the pledge under the tree (Bay‘at ar-Riḍwān) will enter the Fire, for Allah has declared His pleasure with them. They were about 1,400 men, and it was said 1,500. Allah the Exalted said: “**Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree; He knew what was in their hearts.**” [Al-Fatḥ 48:18]

ونشهد بأنهم أفضل القرون من هذه الأمة التي هي أفضل الأمم، وأن من أنفق مثل أحد ذهباً ممن بعدهم لم يبلغ مد أحدهم ولا نصيفه، مع الاعتقاد أنهم لم يكونوا معصومين، بل يجوز عليهم الخطأ، ولكنهم مجتهدون للمصيب منهم أجران ولمن أخطأ أجر واحد على اجتتهاده، وخطؤه مغفور.

We also bear witness that they were the best generation of this Ummah — and this Ummah is the best of all nations. And that whoever spends in charity gold equal to Mount Uhud from those who came after them will never reach the measure of a handful or even half a handful given by one of them. At the same time, we believe that they were not infallible — they could err — yet they were mujtahidūn (striving in judgment): Whoever among them was correct has two rewards, and whoever erred has one reward for his effort, and his error is forgiven.

ولهم من الفضائل والصالحات والسوابق ما يذهب سيئ ما وقع منهم إن وقع، وهل يغير يسير النجاسة البحر إذا وقعت فيه، رضي الله عنهم وأرضاهم. وكذلك القول في زوجات النبي ﷺ وأهل بيته الذين أذهب الله عنهم الرجس وطهرهم تطهيرا.

They possess so many virtues, good deeds, and early merits that any slip they made is washed away by their righteousness — for can a small impurity pollute an entire ocean? May Allah be pleased with them and make them pleased. The same applies to the wives of the Prophet ﷺ and his noble household (Ahl al-Bayt), of whom Allah removed all impurity and purified them thoroughly.

ونبراً من كل من وقع في صدره أو لسانه سوء على أصحاب رسول الله ﷺ وأهل بيته، أو على أحد منهم، ونشهد الله تعالى على حبهم وموالاتهم والذب عنهم ما استطعنا حفظاً لرسول الله ﷺ في وصيته إذ يقول: "لا تسبوا أصحابي". وقال: "الله الله في أصحابي". وقال: "إني تارك فيكم ثقلين أولهما كتاب الله فخذوا بكتاب الله وتمسكوا به". ثم قال: "وأهل بيتي، أذكركم الله في أهل بيتي". الحديث في الصحيحين وغيرهما.

We disavow every person whose heart or tongue harbors evil or disrespect toward the Companions of the Messenger of Allah ﷺ or his family — any of them without exception. We testify before Allah that we love them, are loyal to them, and defend them as much as we can, preserving the Prophet's ﷺ final counsel, wherein he said: “**Do not revile my Companions.**” and he said: “**Fear Allah, fear Allah concerning my Companions.**” and he said: “**I leave among you two weighty things: the first is the Book of Allah, so hold fast to the Book of Allah and adhere to it.**” Then he said: “And my household — I remind you by Allah, I remind you by Allah, concerning my household.”

Q210: Who are the best of the Companions (Ṣaḥābah) in general?

ج: أفضلهم السابقون الأولون من المهاجرين، ثم من الأنصار، ثم أهل بدر، فأحد، فبيعة الرضوان، فمن بعدهم، ثم ﴿مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى﴾ [الحديد: ١٠].

A210: The best of them are, in order: The foremost early ones among the Muhājirīn (emigrants), then the foremost among the Anṣār (helpers), then the participants of Badr, then those of Uḥud, then those who pledged allegiance under the tree at al-Ḥudaybiyyah (Bay‘at ar-Riḍwān), then those who came after them. Allah the Exalted said: **“Those among you who spent (in Allah’s cause) and fought before the victory are greater in rank than those who spent and fought afterwards. But to all Allah has promised the best reward.”** [Al-Ḥadīd 57:10]

Q211: Who are the best of the Companions (Ṣaḥābah) in detail?

ج: قال عبد الله بن عمر رضي الله عنهما: "كنا في زمن النبي ﷺ لا نعدل بأبي بكر أحداً، ثم عمر، ثم عثمان، ثم نترك أصحاب النبي ﷺ لا نفاضل بينهم." وقال النبي ﷺ لأبي بكر في الغار: "ما ظنك باثنين الله ثالثهما." وقال ﷺ: "لو كنت متخذاً من أمتي خليلاً لاتخذت أبا بكر خليلاً، ولكن أخي وصاحبي." وقال ﷺ: "إن الله بعثني إليكم فقلتم: كذبت وقال أبو بكر: صدقت، وواساني بنفسه وماله فهل أنتم تاركوا لي صاحبي." مرتين.

A211: ‘Abdullāh ibn ‘Umar رضي الله عنهما said: “We used to, during the time of the Prophet ﷺ, not consider anyone equal to Abū Bakr, then ‘Umar, then ‘Uthmān, then we left the rest of the Companions of the Prophet ﷺ without giving preference among them.” The Prophet ﷺ said to Abū Bakr in the cave: **“What do you think of two, when Allah is their third?”** And he ﷺ said: **“If I were to take a close friend (khalīl) from my nation, I would have taken Abū Bakr as a close friend, but he is my brother and companion.”** And he ﷺ said: **“Allah sent me to you, and you said, ‘You lie,’ but Abū Bakr said, ‘You have spoken the truth,’ and he supported me with himself and his wealth. Will you not then leave for me my companion?”** (He repeated it twice).

وقال النبي ﷺ: "إيها يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا قط إلا سلك فجا غير فجك." وقال ﷺ: "لقد كان فيما قبلكم محدثون فإن يكن في أمتي أحد فإنه عمر." وقال ﷺ في تكلم الذئب والبقرة: "فإني أومن به وأبو بكر وعمر." وما هما ثم.

The Prophet ﷺ said to ‘Umar: **“Beware, O son of al-Khaṭṭāb! By Him in Whose Hand is my soul, whenever the devil meets you on a path, he takes a different one from yours.”** And he ﷺ said: **“Indeed, among the nations before you were inspired people (muḥaddathūn); and if there is any among my nation, it is ‘Umar.”** And he ﷺ said regarding the speaking of the wolf and the cow: **“I believe in it, as do Abū Bakr and ‘Umar.”** Though they were not present.

ولما ذهب عثمان إلى مكة في بيعة الرضوان قال رسول الله ﷺ بيده اليمنى: "هذه يد عثمان." فضرب بها على يده فقال: "هذه لعثمان." وقال ﷺ: "من يحفر بئر رومة فله الجنة." فحفرها عثمان، وقال ﷺ: "من جهز جيش العسرة فله الجنة." فجهره عثمان، وقال ﷺ فيه: "ألا أستحي ممن استحيت منه الملائكة."

As for ‘Uthmān رضي الله عنه: When he went to Makkah at the time of the pledge of al-Riḍwān, the Prophet ﷺ said: **“This is ‘Uthmān’s hand,”** and struck his right hand upon his left, saying: **“This is for ‘Uthmān.”** He ﷺ said: **“Whoever digs the well of Rūmah will have Paradise,”** so ‘Uthmān dug it. And he ﷺ said: **“Whoever equips the army of hardship (Tabūk) will have Paradise,”** so ‘Uthmān equipped it. And he ﷺ said: **“Should I not feel shy of one before whom the angels feel shy?”**

وقال ﷺ لعلي رضي الله عنه: "أنت مني وأنا منك." وأخبر ﷺ عنه "أنه يحب الله ورسوله، ويحبه الله ورسوله." وقال ﷺ: "من كنت مولاه فعلي مولاه." وقال ﷺ: "ألا ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي."

As for ‘Alī رضي الله عنه, the Prophet ﷺ said: **“You are from me, and I am from you.”** And he ﷺ said about him: **“He loves Allah and His Messenger, and Allah and His Messenger love him.”** And he ﷺ said: **“Whoever I am his Mawlā, ‘Alī is his Mawlā.”** And he ﷺ said: **“Are you not pleased that you are to me as Hārūn was to Mūsā, except that there is no prophet after me?”**

وقال ﷺ: "عشرة في الجنة: النبي في الجنة، وأبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، وطلحة في الجنة، والزبير بن العوام في الجنة، وسعد بن مالك في الجنة، وعبد الرحمن بن عوف في الجنة." قال سعيد بن زيد: "ولو شئت لسميت العاشر يعني نفسه." رضي الله عنهم أجمعين.

He ﷺ said: **“Ten are in Paradise: the Prophet in Paradise, Abū Bakr in Paradise, ‘Umar in Paradise, ‘Uthmān in Paradise, ‘Alī in Paradise, Ṭalḥah in Paradise, az-Zubayr ibn al-‘Awwām in Paradise, Sa’d ibn Mālīk (ibn Abī Waqqāṣ) in Paradise, ‘Abd al-Raḥmān ibn ‘Awf in Paradise,”** and Sa’īd ibn Zayd said, **“If I wished, I would have named the tenth,”** meaning himself. May Allah be pleased with all of them.

وقال ﷺ: "أرحم أمتي بأمتي أبو بكر، وأشدّها في دين الله عمر، وأصدقها حياء عثمان، وأعلمها بالحلّال والحرام معاذ بن جبل، وأقرؤها لكتاب الله عز وجل أبيّ، وأعلمها بالفرائض زيد بن ثابت ولكل أمة أمين وأمين هذه الأمة أبو عبيدة بن الجراح."

The Prophet ﷺ also said: **"The most merciful of my Ummah toward my Ummah is Abū Bakr; the firmest in the religion of Allah is 'Umar; the most modest is 'Uthmān; the most knowledgeable of ḥalāl and ḥarām is Mu'ādh ibn Jabal; the most proficient in reciting the Book of Allah is Ubayy ibn Ka'b; the most knowledgeable in the laws of inheritance is Zayd ibn Thābit; and every nation has a trustworthy person, and the trustworthy one of this Ummah is Abū 'Ubaydah ibn al-Jarrāḥ."**

وقال ﷺ في الحسن والحسين: "إنهما سيّدا شباب أهل الجنة." "وأنهما ريحانتاه." وقال ﷺ: "اللهم إني أحبهما فأحبهما." وقال في الحسن: "إن ابني هذا سيّد وسيصلح الله به بين فئتين عظيمتين من المسلمين." فكان الأمر كما قال.

He ﷺ said concerning al-Ḥasan and al-Ḥusayn: **"They are the leaders of the youth of Paradise,"** and **"They are my two fragrant flowers in this world."** He ﷺ said: **"O Allah, I love them, so love them."** And concerning al-Ḥasan: **"This son of mine is a leader, and Allah will bring peace through him between two great groups of Muslims."** And so it occurred as the Prophet ﷺ foretold.

وقال في أمهما: "إنها سيّدة نساء أهل الجنة."

He ﷺ also said about Fāṭimah عنها رضي الله عنها: **"She is the leader of the women of Paradise."**

وقد ثبت لكثير من الصحابة فضائل على العموم والافراد كثيرة لا تحصى، ولا يلزم من إثبات فضيلة لأحدهم في شيء أن يكون أفضل من الآخرين من كل وجه إلا الخلفاء الأربعة، أما الثلاثة فلحديث ابن عمر السابق، وأما علي فبإجماع أهل السنة أنه كان بعدهم أفضل من على وجه الأرض.

And many other authentic narrations establish the virtues of numerous Companions, both in general and individually — so many that they cannot be counted. However, affirming a virtue for one Companion in a certain aspect does not mean that he is superior to others in every aspect — except for the four Rightly Guided Caliphs (al-Khulafā' ar-Rāshidūn). As for the first three (Abū Bakr, 'Umar, and 'Uthmān), their order of superiority is proven by clear text and consensus. As for 'Alī رضي الله عنه, the people of Sunnah unanimously agree that after them he was the best of all people on earth.

Q212: How long did the Caliphate last after the Messenger of Allah ﷺ?

ج: روى أبو داود وغيره عن سعيد بن جُمهان عن سفينة قال: قال رسول الله ﷺ: "خلافة النبوة ثلاثون سنة، ثم يؤتي الله الملك من يشاء." الحديث.

A212: Abū Dāwūd and others narrated from Saʿīd ibn Jumhān, from Saʿīnah (the freed slave of the Messenger of Allah ﷺ), who said: The Messenger of Allah ﷺ said: “The Caliphate following the prophetic way (Khilāfah ‘alā Minhāj an-Nubuwwah) will last for thirty years, then Allah will give the dominion to whomever He wills.”

فكان ذلك مدة خلافة أبي بكر وعمر وعثمان وعلي رضي الله عنهم، فأبو بكر سنتان وثلاثة أشهر، وعمر عشر سنين وستة أشهر، وعثمان اثنتا عشرة سنة، وعلي أربع سنين وتسعة أشهر ويكملهما ثلاثين بيعة الحسن بن علي ستة أشهر.

That thirty-year duration corresponds exactly to the rule of the four Rightly Guided Caliphs (al-Khulafā’ ar-Rāshidūn): Abū Bakr – two years and three months, ‘Umar – ten years and six months, ‘Uthmān – twelve years, ‘Alī – four years and nine months, and the remaining months are completed by the six-month caliphate of al-Ḥasan ibn ‘Alī, may Allah be pleased with them all.

وأول ملوك الإسلام معاوية رضي الله عنه، وهو خيرهم وأفضلهم ثم كان بعده ملكا عضوضا إلى أن جاء عمر بن عبد العزيز رضي الله عنه، فعده أهل السنة خليفة خامسا لسيره بسيرة الخلفاء الراشدين.

After that, the first king of Islam was Mu‘āwiyah رضي الله عنه, who was the best and most virtuous of the kings. Then came the kingship that was ‘aḍūḍ, until ‘Umar ibn ‘Abd al-‘Azīz appeared — and Ahl as-Sunnah consider him the fifth Rightly Guided Caliph because of his justice and his adherence to the way of the four Caliphs.

Q213: What is the evidence for the Caliphate of these four (Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī) collectively?

ج: الأدلة عليها كثيرة لا تحصى، فمنها حصر مدتها في ثلاثين سنة فكانت مدة ولايتهم، ومنها ما تقدم من تفضيلهم على غيرهم وتفاضلهم على ترتيب خلافتهم، ومنها ما روى أبو داود وغيره عن سمرة بن جندب أن رجلاً قال: "يا رسول الله إني رأيت كأن دلواً أدلي من السماء فجاء أبو بكر فأخذ بعراقيها فشرب شرباً ضعيفاً، ثم جاء عمر فأخذ بعراقيها فشرب حتى تضرع، ثم جاء عثمان فأخذ بعراقيها فشرب حتى تضرع ثم جاء علي فأخذ بعراقيها فانتشط وانتضح عليه منها شيء." ومنها وهو أقواها إجماعاً من يعتد بإجماعهم على خلافة هؤلاء الأربعة، ولا يطعن في خلافة أحد منهم إلا ضال مبتدع.

A213: The evidences are numerous and beyond counting, among them: The limitation of the Caliphate to thirty years, as mentioned by the Prophet ﷺ, and indeed that period was precisely the duration of their rule. And among them, what was previously mentioned of their superiority over others, and the clear order of their excellence, matching the order of their Caliphate. And among them, what Abū Dāwūd and others narrated from Samurah ibn Jundub رضي الله عنه that: A man said: "O Messenger of Allah, I saw in a dream as if a bucket was lowered from the sky. Abū Bakr came and took hold of its handles and drank a little, then ‘Umar came and drank until he was satisfied, then ‘Uthmān came and drank until he was satisfied, then ‘Alī came and took hold of it, and it spilled and splashed upon him." And among them, the strongest consensus (ijmā‘) of all those whose consensus is authoritative — the Companions of the Prophet ﷺ and those who followed them — on the legitimacy of the Caliphate of these four. No one disputes it except a deviant innovator (dāll muṭtadī‘).

س: ما الدليل على خلافة الثلاثة إجمالاً؟

Q214: What is the evidence for the Caliphate of the first three (Abū Bakr, ‘Umar, and ‘Uthmān) collectively?

ج: الأدلة على ذلك كثيرة منها ما تقدم، ومنها حديث أبي بكر رضي الله عنه أن النبي ﷺ قال ذات يوم: "من رأى منكم رؤيا؟" فقال رجل: "أنا رأيت كأن ميزانا نزل من السماء، فوزنت أنت وأبو بكر فرجحت أنت بأبي بكر، ووزن عمر وأبو بكر فرجح أبو بكر، ووزن عمر وعثمان فرجح عمر ثم رفع الميزان." وقال ﷺ: "أرى الليلة رجل صالح أن أبا بكر نيظ برسول الله ﷺ ونيظ عمر بأبي بكر ونيظ عثمان بعمر." وكلا الحديثين في السنن.

A214: There are numerous evidences, including what has already been mentioned, and among them are the following: The ḥadīth of Abū Bakrah رضي الله عنه, that the Prophet ﷺ said one day: **“Who among you has seen a dream?”** A man said, “I saw as if a scale descended from the sky. You and Abū Bakr were weighed, and you outweighed Abū Bakr. Then ‘Umar and Abū Bakr were weighed, and Abū Bakr outweighed ‘Umar. Then ‘Umar and ‘Uthmān were weighed, and ‘Umar outweighed ‘Uthmān. Then the scale was lifted.” And the Prophet ﷺ said: **“I saw tonight in a dream that a righteous man saw Abū Bakr attached to the Messenger of Allah ﷺ, ‘Umar attached to Abū Bakr, and ‘Uthmān attached to ‘Umar.”** In the Sunan collections as well.

س: ما الدليل على خلافة أبي بكر وعمر رضي الله عنهما إجمالاً؟

Q215: What is the evidence for the Caliphate of Abū Bakr and ‘Umar رضي الله عنهما in general?

ج: على ذلك أدلة كثيرة، منها ما في الصحيح قال ﷺ: "بينما أنا نائم رأيتني على قليب عليها دلو، فنزعت منها ما شاء الله ثم، أخذه ابن أبي قحافة فنزع منها ذنوباً أو ذنوبين وفي نزعها ضعف، والله يغفر له ضعفه، ثم استحالت غرباً، فأخذها ابن الخطاب فلم أر عبقرياً من الناس ينزع نزع عمر حتى ضرب الناس بعطن."

A215: There are many evidences for that, among them is what is authentically reported in the Ṣaḥīḥ, that the Prophet ﷺ said: **“While I was asleep, I saw myself drawing water from a well with a bucket. I drew as much as Allah willed for me to draw. Then Ibn Abī Quḥāfah (Abū Bakr) took it, and he drew one or two buckets, and there was some weakness in his drawing — may Allah forgive him his weakness. Then the bucket turned into a large one, and Ibn al-Khaṭṭāb (‘Umar) took it, and I have never seen such a strong man among people drawing as ‘Umar, until the people drank to their fill and the watering place overflowed.”**

س: ما الدليل على خلافة أبي بكر وتقديمه فيها؟

Q216: What is the evidence for the Caliphate of Abū Bakr and his precedence in it?

ج: الأدلة على ذلك لا تحصى، منها ما تقدم، ومنها ما في صحيح البخاري ومسلم "أن امرأة أتت النبي ﷺ فأمرها أن ترجع قالت: أرأيت إن جئت ولم أجدك - كأنها تقول الموت - قال ﷺ: "إن لم تجدني فأتي أبا بكر."

A216: The evidences are countless — some have already been mentioned — and among them are: In Ṣaḥīḥ al-Bukhārī and Muslim: A woman came to the Prophet ﷺ asking him about something, and he told her to return later. She said: "O Messenger of Allah, what if I come back and do not find you?"— as if she were referring to his death. He ﷺ said: **"If you do not find me, then go to Abū Bakr."**

ومنها ما في صحيح مسلم عن عائشة رضي الله عنها قالت: قال لي رسول الله ﷺ: "ادعي لي أباك وأخاك حتى أكتب كتابا فإني أخاف أن يتمنى متمن ويقول قائل: أنا أولى وبأبي الله والمؤمنون إلا أبا بكر." وهكذا قال ﷺ في تقديمه في الصلاة في مرض موته ﷺ، وأجمع على بيعته جميع أصحاب رسول الله ﷺ من المهاجرين والأنصار فمن بعدهم.

In Ṣaḥīḥ Muslim from 'Ā'ishah رضي الله عنها: The Messenger of Allah ﷺ said to me: **"Call for me your father and your brother, so that I may write a letter, for I fear that someone will desire (the leadership) or claim, 'I am more deserving.' But Allah and the believers will not accept anyone except Abū Bakr."** Likewise, during his final illness, the Prophet ﷺ appointed Abū Bakr to lead the people in prayer, saying: "Order Abū Bakr to lead the people in prayer." All of the Companions — both the Muhājirīn and the Anṣār — unanimously agreed upon his pledge of allegiance (Bay'ah) after the Prophet's death, and likewise those who came after them.

س: ما الدليل على تقديم عمر في الخلافة بعد أبي بكر؟

Q217: What is the evidence for the appointment of ‘Umar as Caliph after Abū Bakr?

ج: أدلته كثيرة منها ما تقدم، ومنها قوله ﷺ: "إني لا أدري ما قدر بقائي فيكم فاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي." وأشار إلى أبي بكر وعمر رضي الله عنهما، ومنها ما في حديث الفتنة التي تموج كموج البحر، قال حذيفة رضي الله عنه لعمر: "إن بينك وبينها بابا مغلقا، قال أيفتح أم يكسر؟ قال: بل يكسر، قال عمر: إذا لا يغلق، فكان الباب عمر وكسره قتله، فلم يرفع بعده سيف بين الأمة." وقد أجمعت الأمة على تقديمه في الخلافة بعد أبي بكر رضي الله عنهما.

A217: The evidences are many — among them those already mentioned — and: The Prophet ﷺ said: **"I do not know how long I will remain among you, so follow those who come after me,"** and he pointed to Abū Bakr and ‘Umar رضي الله عنهما. And in the ḥadīth of the great tribulation that would rage like the waves of the sea, Ḥudhayfah رضي الله عنه said to ‘Umar: "Indeed, there is between you and it (the tribulation) a closed door." ‘Umar said: "Will it be opened or broken?" He said: "Rather, it will be broken." ‘Umar said: "Then it will never be closed again." The door was ‘Umar, and his being broken was his martyrdom. After his death, the swords were raised among the Ummah and turmoil began, as the Prophet ﷺ had foretold. And the Ummah unanimously agreed upon his appointment after Abū Bakr رضي الله عنهما, as Abū Bakr himself had nominated him before his death, and none among the Companions opposed it.

Q218: What is the evidence for the precedence and legitimacy of ‘Uthmān’s Caliphate after Abū Bakr and ‘Umar رضي الله عنهم؟

ج: الأدلة على ذلك كثيرة منها ما تقدم، ومنها حديث كعب بن عجرة قال: ذكر رسول الله ﷺ فتنة فقربها فمر رجل مقنّع رأسه، فقال رسول الله ﷺ: "هذا يومئذ على الهدى". فوثبت فأخذت بضبعي عثمان ثم استقبلت رسول الله، فقلت: "هذا". قال: "هذا". رواه ابن ماجه، ورواه الترمذي عن مرة بن كعب وقال: هذا حديث حسن صحيح.

A218: The evidences are numerous — among them those already mentioned — and others include: The ḥadīth of Ka’b ibn ‘Ujrah رضي الله عنه: He said: The Messenger of Allah ﷺ mentioned a forthcoming tribulation and brought it near while speaking. Then a man passed by with his head covered, and the Messenger of Allah ﷺ said: **“This man will be upon guidance that day.”** Ka’b said: I sprang up, took hold of ‘Uthmān’s arms, faced the Prophet ﷺ, and asked: “This one, O Messenger of Allah?” He ﷺ said: “Yes, this one.” Narrated by Ibn Mājah; also at-Tirmidhī, who said: ḥasan ṣaḥīḥ.

وعن عائشة رضي الله عنها قالت: قال رسول الله ﷺ: "يا عثمان إن ولاك الله هذا الأمر يوماً فأرادك المنافقون أن تخلع قميصك الذي قمصك الله فلا تخلعه." يقول ذلك ثلاث مرات. رواه ابن ماجه بإسناد صحيح، والترمذي وحسنه، وابن حبان في صحيحه، وأجمع على بيعته أهل الشورى ثم سائر الصحابة، وأول من بايعه علي رضي الله عنه بعد عبد الرحمن بن عوف ثم الناس بعده.

The ḥadīth of ‘Ā’ishah رضي الله عنها: She said: The Messenger of Allah ﷺ said: **“O ‘Uthmān! If Allah places this matter (leadership) upon you one day, and the hypocrites seek to make you remove the shirt which Allah has clothed you with, do not remove it.”** He repeated this three times. Narrated by Ibn Mājah with a sound chain; at-Tirmidhī — ḥasan; Ibn Ḥibbān — authentic. All members of the Shūrā (consultative council) — appointed by ‘Umar رضي الله عنه before his death — unanimously agreed on choosing ‘Uthmān. The first to pledge allegiance to him after ‘Abd al-Raḥmān ibn ‘Awf was ‘Alī ibn Abī Ṭālib رضي الله عنه, followed by the rest of the Companions and the entire Ummah.

س: ما الدليل على خلافة علي وأولويته بالحق بعدهم؟

Q219: What is the evidence for the Caliphate of ‘Alī and his being the most entitled to the truth after them (the three Caliphs)?

ج: أدلة ذلك كثيرة، منها ما تقدم، ومنها قول النبي ﷺ: "ويح عمار تقتله الفئة الباغية، يدعوهم إلى الجنة، ويدعوهم إلى النار." فكان مع علي رضي الله عنه فقتله أهل الشام، وهو يدعوهم إلى السنة والجماعة وطاعة الإمام الحق علي بن أبي طالب رضي الله عنه، والحديث في الصحيح، وفيه قال ﷺ: "تمرق مارقة على حين فرقة من الناس يقتلهم أولى الطائفتين بالحق." فمرقت الخوارج فقتلهم علي رضي الله عنه يوم النهروان، وهو الأولى بالحق بإجماع أهل السنة قاطبة، رحمهم الله تعالى.

A219: The evidences for that are many, including those already mentioned, and among them is the saying of the Prophet ﷺ: **“Woe to ‘Ammār! He will be killed by the transgressing group; he calls them to Paradise, and they call him to the Fire.”** ‘Ammār was with ‘Alī رضي الله عنه، and he was killed by the people of Shām while he was calling them to the Sunnah, to unity, and to obedience to the rightful Imām — ‘Alī ibn Abī Ṭālib رضي الله عنه. This ḥadīth is in the authentic collections. And in it, the Prophet ﷺ also said: **“A sect will rebel at a time of division among the people; the group that is closer to the truth will kill them.”** The Khawārij were that rebellious sect, and ‘Alī رضي الله عنه killed them at the battle of Nahrawān, and he was the one closest to the truth by the consensus of all Ahl as-Sunnah, may Allah have mercy on them.

س: ما الواجب لولاة الأمور؟

Q220: What is obligatory toward the rulers (those in authority)?

ج: الواجب لهم النصيحة بموالاتهم على الحق وطاعتهم فيه، وأمرهم به وتذكيرهم برفق، والصلاة خلفهم والجهاد معهم، وأداء الصدقات إليهم، والصبر عليهم وإن جاروا، وترك الخروج بالسيف عليهم، ما لم يظهروا كفرا بواحا، وأن لا يغروا بالثناء الكاذب عليهم، وأن يدعى لهم بالصلاح والتوفيق.

A220: What is obligatory toward them is to advise them sincerely, to support them upon the truth, and to obey them in that which is right, to command them with the truth and remind them gently, to pray behind them, fight (in jihād) alongside them, give them the prescribed charity (zakāh), to show patience with them even if they commit injustice, and not to revolt against them with the sword so long as they do not manifest clear, open disbelief (kufr bawāḥ), for which there is proof from Allah. It is also required not to deceive them with false praise, and to supplicate for their righteousness and success.

Q221: What is the evidence for that?

ج: الأدلة على ذلك كثيرة، منها قوله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] الآية، وقول النبي ﷺ: "اسمعوا وأطيعوا وإن تأمر عليكم عبد." وقال ﷺ: "من رأى من أميره شيئا يكرهه فليصبر عليه فإنه من فارق الجماعة شبرا فمات إلا مات ميتة جاهلية."

A221: The evidences are many, including: Allah's statement: **"O you who believe! Obey Allah, and obey the Messenger, and those in authority among you."** [An-Nisā' 4:59] The statement of the Prophet ﷺ: **"Listen and obey, even if an Abyssinian slave is appointed over you."** And he ﷺ said: **"Whoever sees from his ruler something he dislikes, let him be patient, for whoever separates from the community even a hand's span and dies, dies a death of Jāhiliyyah (ignorance)."**

وقال عبادة بن الصامت رضي الله عنه: "دعانا النبي ﷺ فبايعناه، فكان فيما أخذ علينا أن بايعنا على السمع والطاعة في منشطنا ومكرهنا وعسرنا ويسرنا وأثرة علينا، وأن لا ننازع الأمر أهله إلا أن تروا كفرا بواحا، عندكم من الله فيه برهان." وقال ﷺ: "إن أمر عليكم عبد مجدع أسود يقودكم بكتاب الله فاسمعوا له وأطيعوا." وقال ﷺ: "على المرء المسلم السمع والطاعة فيما أحب وكره إلا أن يؤمر بمعصية، فإن أمر بمعصية فلا سمع ولا طاعة." وقال: "إنما الطاعة في المعروف." وقال ﷺ: "وإن ضرب ظهرك وأخذ مالك فاسمع وأطع."

‘Ubādah ibn aṣ-Ṣāmit رضي الله عنه said: "The Prophet ﷺ called us, and we pledged allegiance to him. Among the pledges he took from us was to listen and obey in times of ease and hardship, in what we like and dislike, and even when others are given preference over us — and not to dispute the authority of its people, unless you see clear disbelief for which you have proof from Allah." And he ﷺ said: **"Even if a mutilated black slave is appointed over you who leads you by the Book of Allah, then listen to him and obey."** And he ﷺ said: **"It is obligatory upon a Muslim to listen and obey, whether he likes it or dislikes it — unless he is commanded to disobey Allah; if he is commanded to disobey Allah, then there is no listening or obedience."** And he ﷺ said: **"Obedience is only in righteousness (what is good and lawful)."** And he ﷺ said: **"Even if he strikes your back and takes your wealth, listen and obey."**

وقال ﷺ: "من خلع يدا من طاعة لقي الله يوم القيامة لا حجة له، ومن مات وليس في عنقه بيعة، مات ميتة جاهلية." وقال ﷺ: "من أراد أن يفرق أمر هذه الأمة وهو جميع فاضربوه بالسيف كائنا من كان." وقال ﷺ: "ستكون أمراء فتعرفون وتنكرون فمن عرف برئ، ومن أنكر سلم، ولكن من رضي وتابع." قالوا: أفلا نقاتلهم؟ قال: "لا، ما صلوا." وغير ذلك من الأحاديث، وهذه كلها في الصحيح.

And he ﷺ said: **"Whoever withdraws his hand from obedience will meet Allah on the Day of Resurrection with no proof (in his favor). And whoever dies without having a pledge of allegiance upon his neck dies a death of Jāhiliyyah."** And he ﷺ said: **"Whoever seeks to divide the unity of this Ummah while it is united, strike him with the sword, whoever he may be."** And he ﷺ said: **"There will be rulers among you; you will approve some of their actions and disapprove of others. Whoever disapproves is free (of blame), and whoever hates (their wrongdoing) is safe, but the one who is pleased with and follows them (in their evil) — he is blameworthy."** They said: **"Shall we not fight them?"** He ﷺ said: **"No, not as long as they establish the prayer."** And other similar narrations — all of these are authentic and found in the Ṣaḥīḥ collections.

س: على من يجب الأمر بالمعروف والنهي عن المنكر وما مراتبه؟

Q223: Upon whom is enjoining good and forbidding evil obligatory, and what are its levels?

ج: قال الله عز وجل: ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [آل عمران: ١٠٤] وقال النبي ﷺ: "من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان." رواه مسلم. وفي هذا الباب من الآيات القرآنية، والأحاديث النبوية ما لا يحصى، وكلها تدل على وجوب الأمر بالمعروف والنهي عن المنكر على كل من رآه لا يسقط عنه إلا أن يقوم به غيره كل بحسبه.

A223: Allah the Exalted said: **“Let there arise from among you a group inviting to all that is good, enjoining what is right and forbidding what is wrong; and they are the successful ones.”** [Āl ‘Imrān 3:104] And the Prophet ﷺ said: **“Whoever among you sees an evil, let him change it with his hand; if he is unable, then with his tongue; and if he is unable, then with his heart — and that is the weakest of faith.”** Narrated by Muslim. There are many verses of the Qur’an and authentic ḥadīths on this subject that are beyond counting. All of them indicate that enjoining good and forbidding evil is obligatory upon everyone who sees it, and that this duty is not lifted from him unless someone else fulfills it, each person according to his ability and position.

وكل ما كان العبد على ذلك أقدر وبه أعلم كان عليه أوجب وله ألزم، ولم ينج عند نزول العذاب بأهل المعاصي إلا الناهون عنها، وقد أفردنا هذه المسألة برسالة بها وافية ولطالبي الحق كافية، ولله الحمد والمنة.

The more capable and knowledgeable a person is, the greater the obligation upon him and the heavier his responsibility. And when punishment descends upon the people of sin, none are saved except those who used to forbid the evil. The author adds: We have devoted a separate treatise to this topic, which sufficiently and completely explains it for those seeking the truth. And all praise and thanks are due to Allah alone.

Q224: What is the ruling on the miracles (Karāmāt) of the Awliyā' (Pious Allies of Allah)?

ج: كرامات الأولياء حق، وهو ظهور الأمر الخارق على أيديهم الذي لا صنع لهم فيه، ولم يكن بطريق التحدي، بل يجريه الله على أيديهم، وإن لم يعلموا به كقصة أصحاب الكهف، وأصحاب الصخرة وجريج الراهب وكلها معجزات لأنبيائهم، ولهذا كانت في هذه الأمة أكثر وأعظم لعظم معجزات نبيها، وكرامته على الله عز وجل.

A224: The Karāmāt of the Awliyā' are true and real. They are extraordinary occurrences that appear at their hands without their own doing or intention, and not as a challenge (as in the case of prophets' miracles), but rather Allah causes them to occur through them, even if they themselves are unaware of it. Examples include the stories of the People of the Cave, the Companions of the Rock, and Jurayj the monk — all of which were miracles related to their prophets. For this reason, such occurrences are even more numerous and greater in this Ummah, because the miracles of its Prophet ﷺ were the greatest of all, and because of his high status before Allah, the Exalted.

كما وقع لأبي بكر في أيام الردة وكنداء عمر لسارية وهو على المنبر فأبلغه وهو بالشام وككتابتته إلى نيل مصر فجرى وكخيل العلاء بن الحضرمي إذ خاض بها البحر في غزو الروم، وكصلاة أبي مسلم الخولاني في النار التي أوقدها له الأسود العنسي، وغير ذلك مما وقع لكثير منهم في زمن النبي ﷺ وبعده في عصر الصحابة والتابعين لهم بإحسان ومن بعدهم إلى الآن، وإلى يوم القيامة.

This is as occurred to Abū Bakr رضي الله عنه during the days of the apostasy (ridda), and 'Umar رضي الله عنه calling out to Sāriyah while he was on the minbar (in Madīnah), and his voice reaching him while he was in Shām, and his letter to the Nile of Egypt, after which the river flowed, and how al-'Alā' ibn al-Ḥaḍramī crossed the sea with his cavalry during the campaign against the Romans, and how Abū Muslim al-Khawlānī was thrown into the fire prepared by al-Aswad al-'Ansī, yet he prayed inside it unharmed,— and other similar events that occurred to many of them during the time of the Prophet ﷺ, among the Companions, the Tābi'īn, and those who followed them with excellence, continuing to occur until today and until the Day of Resurrection.

وكلها في الحقيقة معجزات لنبينا ﷺ لأنهم إنما نالوا ذلك بمتابعته، فإن اتفق شيء من الخوارق لغير متبع النبي فهي فتنة وشعوذة لا كرامة، وليس من اتفقت له من أولياء الرحمن بل من أولياء الشيطان، والعياذ بالله.

All of these are, in reality, miracles of our Prophet ﷺ, for they only attained them by following him. However, if any extraordinary act occurs to someone who does not follow the Prophet ﷺ, it is a deception and sorcery, not a karāmah, and that person is not among the awliyā' of the Most Merciful, but rather among the allies of Shayṭān — and Allah's refuge is sought.

Q225: Who are the Awliyā' (Friends or Allies) of Allah?

ج: هم كل من آمن بالله واتبع رسوله ﷺ، وقال الله تعالى: ﴿لَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [يونس: ٦٢] ثم بينهم فقال: ﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾ [يونس: ٦٣] الآيات.

A225: They are all those who believe in Allah, fear Him, and follow His Messenger ﷺ. Allah the Exalted said: **“Indeed, the Awliyā' of Allah — there will be no fear upon them, nor will they grieve.”** [Yūnus 10:62] Then He clarified who they are, saying: **“Those who believed and were pious (fearful of Allah).”** [Yūnus 10:63]

وقال تعالى: ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ﴾ [البقرة: ٢٥٧] الآية، وقال تعالى: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥) وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ [المائدة: ٥٥ - ٥٦].

And He said: **“Allah is the Protector (Walī) of those who believe; He brings them out from darkness into light. But those who disbelieve, their protectors are the ṭāghūt (false gods); they bring them out from light into darkness.”** [Al-Baqarah 2:257] And He said: **“Indeed, your Protector (Walī) is Allah, His Messenger, and those who believe — those who establish prayer and give zakāh while bowing (in humility). And whoever takes Allah, His Messenger, and those who believe as allies — then indeed, the party of Allah will be the victorious.”** [Al-Mā'idah 5:55–56]

وقال النبي ﷺ: "إن آل أبي فلان ليسوا لي بأولياء إنما أوليائي المتقون." وقال الحسن رحمه الله تعالى: ادعى قوم محبة الله، فامتنعهم الله بهذه الآية: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ [آل عمران: ٣١] الآية. وقال الشافعي رحمه الله تعالى: "إذا رأيتم الرجل يمشي على الماء أو يطير في الهواء فلا تصدقوه ولا تغتروا به حتى تعلموا متابعتة للرسول ﷺ."

The Prophet ﷺ said: **“Indeed, the family of so-and-so are not my allies. My allies are only the righteous (those who have taqwā).”** Al-Ḥasan al-Baṣrī رحمه الله said: “A people claimed that they loved Allah, so Allah tested them with this verse: **‘Say: If you truly love Allah, then follow me; Allah will love you.’**” [Āl ‘Imrān 3:31] Imām ash-Shāfi‘ī رحمه الله said: “If you see a man walking on water or flying in the air, do not believe him nor be deceived by him until you know that he follows the Messenger ﷺ.”

س: من هي الطائفة التي عنها النبي ﷺ بقوله: "لا تزال طائفة من أمتي على الحق ظاهرة لا يضرهم من خالفهم حتى يأتي أمر الله تبارك وتعالى؟"

Q226: Who is the group that the Prophet ﷺ referred to in his saying: "There will never cease to be a group from my Ummah manifest upon the truth; those who oppose them will not harm them until the command of Allah comes" ?

ج: هذه الطائفة هي الفرقة الناجية من الثلاث وسبعين فرقة، كما استثناه النبي علي من تلك الفرق بقوله: "كلها في النار إلا واحدة وهي الجماعة." وفي رواية قال: "هم من كان على مثل ما أنا عليه اليوم وأصحابي."

A226: This group is the saved sect (al-firqah an-nājiyah) from among the seventy-three sects, as the Prophet ﷺ excluded them from the rest when he said: "**All of them will be in the Fire except one, and that is the Jamā'ah (the united group).**" and in another narration: "**They are those who are upon what I and my Companions are upon today.**"

نسأل الله تعالى أن يجعلنا منهم، وألا يزيغ قلوبنا بعد إذ هدانا، وأن يهب لنا من لدنه رحمة، إنه هو الوهاب! ﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾ (٨) وَسَلَامٌ عَلَى الْمُرْسَلِينَ (٧) وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿[الصفات: ١٨٢ - ١٨٠].

We ask Allah the Exalted to make us among them, not to let our hearts deviate after He has guided us, and to grant us mercy from Himself — indeed, He is al-Wahhāb (the Bestower). "**Glorified be your Lord, the Lord of honor and power, above what they attribute to Him; and peace be upon the Messengers; and all praise is due to Allah, the Lord of all the worlds.**" [As-Ṣaffāt 37:180–182]

يقول جامعه غفر الله تعالى له ولو الديه: فرغت من تسويده نهار الاثنين، أول يوم من شهر شعبان، عام خمسة وستين بعد الثلاثمائة والألف من هجرة خاتم النبيين محمد ﷺ وعلى آله وصحبه والتابعين وتابعيهم بإحسان إلى يوم الدين، وفرغت من تبيضه نهار الأحد، رابع عشر من الشهر المذكور، جمل الله سعينا خالصا لوجهه، آمين!

Its compiler — may Allah forgive him and his parents — says: I completed drafting it on Monday, the first day of the month of Sha'bān, in the year 1365 AH, from the Hijrah of the Seal of the Prophets, Muḥammad ﷺ, and upon his family, his Companions, and those who follow them in goodness until the Day of Judgment. And I completed its fair copy on Sunday, the fourteenth of the same month. May Allah make our efforts purely for His sake. Āmīn!
