

English Translations of

Collection of “Noor ala Al-Darb” Programs

By:

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This is file is volume # 04 of 14



(Part No. 4; Page No. 5)

Chapter on astrology

(Part No. 4; Page No. 6)

(Part No. 4; Page No. 7)

Chapter on astrology

1- Ruling on astrology

Q: I am a young married man. I am suffering from a disease that looks like madness. I am always worried and nervous. I am also greatly obsessed. My family believes in astrology and evil omens. They advised me to divorce my wife as she was the cause of all that inflicted me because she brought bad luck to me as they said. They told me that I would not recover if I did not divorce her. Keen to be recovered, I pronounced three utterances of divorce. No one was there when I pronounced divorce, even my wife. I did not tell anybody about that lest she should leave home. She stayed at my home till she gave birth to a child. I asked about that and I was told that she had to have an `Iddah (woman's prescribed waiting period after divorce or widowhood) after telling her, then I could take her back in marriage. This happened four years ago. I also asked another person about this and he told me that the divorce would not be counted and that there was no `Iddah. He also told me that I have only to repent to Allah (Exalted be He).

I wish you can inform me about the consequences of this divorce as my wife is still at my house.

(Part No. 4; Page No. 8)

Moreover, I have not recovered from such condition. This means that what I did had not had any effect. What is your advice to those who think that these things can bring benefit?

A: Astrology is an evil thing and one of the branches of sorcery. It was authentically reported that the Prophet (peace be upon him) said: [\("Whoever learns a branch of astrology gains a branch of sorcery according to the same amount he learns."\)](#) Astrology is also prohibited according to the consensus of scholars. It means that the stars have effects on events like causing diseases, cure, poverty, richness and the like. All these things are nothing but diviner's delusions. Allah (Exalted be He) created the stars as an ornament for the sky, missiles for driving away devils and signs that guide people on land and sea. They have no effect or relation with events such as disease, cure, richness, poverty, rain or

anything else. They are nothing but false, baseless delusions of diviners. Moreover, it is not permissible for a Muslim to visit or ask diviners, geomancers or soothsayers who claim to know Ghayb (the Unseen) through these acts. It is incumbent upon Muslims to avoid visiting them and rulers should punish and get rid of them lest they should bring harm to people or lead them astray.

(Part No. 4; Page No. 9)

It is not permissible neither to visit nor ask them. The Prophet (peace be upon him) said: [\("He who visits a diviner and asks him about anything, his Prayers extending to forty nights will not be accepted."\)](#) Diviners, soothsayers, geomancers, fortunetellers and their likes claim to know the Ghayb through devilish ways such as divination, beating pebbles, and other false ways. The Prophet (peace be upon him) said: [\("He who visits a diviner and believes him in what he says disbelieves what was revealed to Muhammad \(peace be upon him\)."\)](#) Actually what they say is false. Therefore, it is not permissible to ask or believe them. Whoever does any of these things should repent to Allah, regret his doing so and intend not to return to this sin again. As for the man who divorced his wife, if he was sane and realized what he did and said, his divorce would be valid but will be counted as one divorce. This is because the soundest opinion of scholars is that triple divorce that is announced in one session whether by writing or verbally is counted as one pronouncement of divorce. Ibn `Abbas narrated that the Prophet (peace be upon him) said that triple divorce (three simultaneous pronouncements of divorce) during the life time of the Prophet (peace be upon him) was considered to be a single divorce. The same case was also followed during the era of (Abu Bakr) Al-Siddiq and early years of `Umar (ibn Al-Khattab) reign. Then, `Umar (may Allah be pleased with him) considered triple divorce pronounced in one session as three divorces. He said: "People used to be hurry in a thing that was given to them in respite. Therefore, we will carry it out for them." However, triple divorce was deemed as one

(Part No. 4; Page No. 10)

during the lifetime of the Prophet (peace be upon him). But if his mind is affected with something that inflicts him and reliable proficient people know that this person is insane, his divorce will not be counted. Moreover, if he is a sane person and his mind is not affected with a disease, divorce will be counted and accepted. Her stay at his house without taking her back in marriage is a fault. But sexual intercourse with her is considered to be revoking the divorce if he intends to take her back in marriage. Having sexual intercourse with his wife after revocable divorce is regarded as taking her back in marriage according to the soundest opinion of scholars, provided that he intends to do this. Considering sexual intercourse as revoking a divorce if he does not intend to take her wife back into marriage is a bone of contention among scholars. But it might be true to consider sexual intercourse as revoking a divorce even if he does not intend to do so, because he was not aware of this ruling. Therefore, having sexual intercourse with her during her pregnancy revoked the divorce and it will be regarded as a one divorce. But if he neither revoke the divorce nor has sexual intercourse, her `Iddah will expire when she gives birth to her baby and it will be counted as an irrevocable divorce. He can marry her again with a new marriage contract and a new dowry as any other person who desires to marry her if she accepts his proposal. This is because her `Iddah expires when she gives birth if he does not have sexual intercourse with her after the divorce. But if he has sexual intercourse with her after the divorce, this will be regarded as revoking the divorce. In such a case, she will stay at his house as a wife that has been divorced once if he had not divorced her previously. May Allah grant us all guidance.



(Part No. 4; Page No. 11)

2- Ruling on discussing the time of a solar or lunar eclipse

Q: Sometimes scientists say that a solar or lunar eclipse will occur and define the day, month, place and time. And what they say turns out to be correct. Is this knowledge of the Unseen or not? May Allah make you successful.

A: The discussion of lunar and solar eclipse is not of the knowledge of the Unseen. Rather, it is out of the science of astronomy. Many astronomers know this by monitoring the progress of the sun and the moon in their orbits. If they find in the sun or moon a certain sign, they know through calculations that there will be an eclipse at that time if Allah wills. This is based on calculations not knowledge of the Unseen. These are very accurate calculations that astronomers can do by looking at the course of the sun and the moon. Their calculations are sometimes right, and sometimes they are wrong or mistaken. Abu Al-`Abbas ibn Taymiyyah (may Allah be Merciful to him) said: "Their information is similar to that of the Children of Israel; it should not be believed or disbelieved. That is because they claim that a solar eclipse will happen at a certain time, and it may happen or not. What happens is that their announcement may be wrong and therefore it should not be believed, but it should not be disbelieved, neither. Rather, it should be examined: if an eclipse occurs, people should perform Dhikr (remembrance of Allah), Istighfar (seeking forgiveness from Allah), Salah (Prayer), Sadaqah (voluntary charity), freeing slaves,

(Part No. 4; Page No. 12)

and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), because the Prophet (peace be upon him) ordered this, saying: [\(If you see this then do nothing other than Dhikr of Allah, supplicating to Him and seeking His Forgiveness.\)](#) And he said: [\(If you see this then pray and supplicate.\)](#) He ordered us to perform Takbir and free slaves. This is Sunnah (supererogatory act of worship following the example of the Prophet) based on the Shari`ah (Islamic law) and it has been reported that the Prophet (peace be upon him) did it. As for the calculations of astronomers, this is not knowledge of the Unseen, because they may be right or wrong.



(Part No. 4; Page No. 13)

Chapter on Tawakkul

(Part No. 4; Page No. 14)

(Part No. 4; Page No. 15)

Chapter on Tawakkul

3- Meaning of Tawakkul

Q: A questioner from Egypt, residing in the Eastern Province, asks: "I'd like to know the meaning of Tawakkul (putting one's trust in Allah)."

A: Tawakkul means putting one's trust in Allah (Glorified and Exalted be He) in everything while acknowledging that He is the only One Who predestines things and brings about their causes. One should also believe that everything is by Allah's virtue. Then, one should also observe causes, perform Salah (Prayer), Sawm (Fast) and practice causes while putting his trust in Allah for the sake of achieving his goals as admittance to Paradise, salvation from Hellfire, gaining harvest, reproduction of livestock or boom of business. One should follow legal causes ordained by Allah (Exalted be He) while putting his trust in Allah (Glorified and Exalted be He) for the sake of achieving one's goals as acceptance of one's deeds, development of farms and trade, and so on. One should work while realizing that everything is by Allah's Will and Desire and that He Alone is the One Who manages causes of everything.

(Part No. 4; Page No. 16)

You have to follow legal causes while putting your trust in Allah, hoping that He will support and grant you success through these causes.

Q: What is the reality of Tawakkul? Does Tawakkul mean persistence in supplicating to Allah along with exerting much effort in doing righteous deeds?

A: Tawakkul means putting trust in Allah (Exalted be He), relying upon Him, entrusting all your affairs to Him along with exerting your efforts while believing that Allah knows best your affairs and that everything is in Allah's Hands. You should believe that if Allah does not support you, your deeds will not benefit you and you will not be able to do anything. Therefore, you have to depend upon Him and put your trust in Him Alone. Allah (Exalted be He) says: **﴿and put your trust in Allāh if you are believers indeed.﴾** You have to depend upon Him to support you and accept your deeds. You also

have to ask Allah (Exalted be He) to grant you support and success and accept your deeds while observing causes and putting your trust in Him. One should do these things along with exerting his utmost efforts in his work. The Prophet (peace be upon him) said: [\("Cherish that which gives you benefit \(in the Hereafter\) and seek help from Allah and do not lose heart!"\)](#)



(Part No. 4; Page No. 17)

4- Observing causes does not contradict Tawakkul

Q: The questioner asks: "I recite many Ayahs (Qur'anic verses) that talk about Tawakkul (putting one's trust in Allah). How can we observe Tawakkul in our life? I hope you will give me examples of that."

A: Tawakkul is one of the duties of the believers. Allah (Glorified be He) says: **(and put your trust in Allâh if you are believers indeed.)** , **(And whosoever puts his trust in Allâh, then He will suffice him.)** and, **(and in Allâh (Alone) let those who trust, put their trust.)** Tawakkul is one of the acts of worships and obligations upon Muslims. It means entrusting all affairs with Allah (may he be Exalted) and depending upon Him in everything. It also means putting one's trust in Allah along with observing the causes. One should believe that Allah is the Causer of causes and the Disposer of all affairs and that everything rests in Allah's Hands (Glorified and Exalted be He). One should also believe that no one can hinder what Allah gives and no one can give what Allah hinders and that Allah is the benefit Giver and the harm Inflicting, and the Supreme Giver and the Preventer. But, at the same time, one should follow legal causes that can bring him benefit by eating when he is hungry, drinking when he is thirsty, marrying, earning lawful provision through selling and buying and other things. One should not neglect observing causes and put his trust in Allah along with believing that nothing happens to him except what is predestined by Allah (Exalted be He) and that he will not succeed without Allah's support and help. Therefore, one should observe causes and put his trust in Allah and rely upon Him alone.

(Part No. 4; Page No. 18)

One should treat the patient while putting his trust in Allah as He is the One Who brings cure. You should follow the causes by seeing a physician, carrying out his instructions, having medicine, cauterization, dietary or the like. You should sell and buy while putting trust in Allah and believing that nothing will occur except what Allah predestines for you. You can rent your estates in order to receive their due revenues, irrigate your farm, give your animals to drink and eat in order to gain their benefits while depending upon Allah in all these things. This means that one should observe the causes in everything while putting his trust in Allah and believing that He is the Causer of causes, Disposer of all affairs, benefit Giver, harm Inflicting, the Supreme Giver and the Preventer. One should only observe the causes that are ordained for him. You travel for performing Hajj (Pilgrimage), `Umrah (Lesser Pilgrimage) or for trading while observing causes and believing that Allah is the Causer of causes and He is the Only One Who can make you reach your destination, support you in performing rites of Hajj and help you to achieve your goals in trade, return from your journey, and so on.

Q: A questioner from Jordan asks: "Does Tawakkul mean abstaining from asking others

for support in doing worldly matters?"

A: Tawakkul means putting one's trust in Allah (Exalted be He) while observing legal causes for achieving your purposes. Tawakkul means entrusting all your affairs to Allah (Exalted be He), depending upon Him and believing in Him that He is the Doer and Disposer of all things.

(Part No. 4; Page No. 19)

But one should also observe causes. This means that Tawakkul contains two aspects; putting one's trust in Allah and observing the causes. One should put his trust in Allah (Exalted be He) and at the same time observe causes as eating, drinking, marrying, having sexual intercourse with his wife to have a baby, traveling for the sake of trade, and so on. There is nothing wrong in doing so. He puts his trust in Allah and asks his fellow Muslims to help him in mending his car, cultivating his farm or building his house.

Tawakkul combines the two aspects. The Prophet (peace be upon him) said: [\("Cherish that which gives you benefit \(in the Hereafter\) and seek help from Allah and do not lose heart!"\)](#) He ordered us to take care of what brings us benefit and also ordered us to seek help from Allah (Exalted be He). Tawakkul means seeking help from Allah (Exalted be He) and depending upon Him. It means also believing that Allah is the Doer and Disposer of all affairs and all that is predestined by Allah will come about. Moreover, you have to observe causes as a way of caring for that which brings you benefit. Therefore, you have to sell, buy, cultivate your farm, travel for trade and seek the help of your brothers in mending your car or cultivating your farm. There is nothing wrong in doing so, because they do not contradict Tawakkul.

Q: I hope you will point out in detail some meanings that should be practiced in his life, such as Tawakkul.

A: Tawakkul means entrusting all your affairs to Allah (Glorified be He) and depending upon Him. One should go out of his house, perform Salah (Prayer), observe Sawm (Fast) while putting his trust in Allah.

(Part No. 4; Page No. 20)

One should put his trust in Allah (Exalted be He) in doing all matters without putting his trust in himself or anyone else. One performs Salah while putting his trust in Allah (Exalted be He) for the sake of helping him in performing it, observes Sawm while putting his trust in Allah to support him in observing Sawm, sells and buys while putting his trust in Allah to benefit him because of doing so, borrows money while putting his trust in Allah that He will support him in paying back his debts, goes out to perform Hajj while putting his trust in Allah that He will support him in performing the rites of Hajj, and so on. One should put his trust in Allah in all his affairs along with observing legal causes ordained by Allah (Exalted be He) for achieving one's purposes.

Q: A questioner from Al-Qasim says that she is a married woman and has three children. She is a teacher and she praises Allah for that blessing. The problem is that she suffers great awe upon entering the school. This awe and fear turns into a kind of obsession. She says: "I am not able to talk to my colleagues and if I talked to anyone of them, I

would feel shy and fear and I could not pronounce a word. I supplicate to Allah in the first place that He will guide me to what brings ease to me. I ask you also to supplicate sincerely to Allah to increase my faith. May Allah reward you well. What is the cause behind this feeling?"

A: The suffering you feel is from Shaytan (Satan). Therefore, you have to seek refuge in Allah (Exalted be He)

(Part No. 4; Page No. 21)

against the accursed Satan. You have also to entrust all your affairs in Allah, depend upon Him and ask Him to grant you success and support. It is incumbent upon you and those like you, to have vigor, absolute determination and Tawakkul. You have also to ask Allah to support you, guide your heart to the truth, support you in performing your obligations and what is legally ordained upon you and to give up all that is prohibited. If you are truthful in abiding by these matters, Allah will make all your affairs easy. They are women like you. Therefore, you have to pay no attention to these matters. You have to be active and vigorous in giving your lectures, offering Salam (Islamic greeting of peace), and talking to your colleagues. You also have to supplicate to Allah (Exalted be He) to support you to do this, keep your heart firm and keep your tongue on the truth, support you in performing all that is good and safeguard you against the insinuations of Satan. Therefore, you have to safeguard your self against these insinuations. Moreover, if you feel any of these things, you have to seek refuge in Allah (Exalted be He) against the accursed Satan twice or three times and all these insinuations will perish, Allah Willing. Therefore, you have to be truthful in resorting to Allah and asking Him for success, support and salvation from every evil. You also have to seek refuge in Allah against the accursed Satan, be diligent in doing so and do it many times. May Allah grant you well-being and safeguard you against all evil.

Q: Your Eminence Shaykh, many sisters complain from devilish insinuations during Salah and doubting Taharah (ritual purification). Some of them stay about half an hour in the bathroom. They perform Wudu' (ablution) many times. Our Shaykh, What is the remedy

(Part No. 4; Page No. 22)

for that?

A: All these things are from Satan. Therefore, you also have to guard yourself against these insinuations and be truthful in doing so. You also have to supplicate sincerely to Allah to safeguard you against these things. If you do this, the insinuations will disappear whether in performing Salah or Taharah. Moreover, it is incumbent upon worshipers, males and females, to ignore these insinuations and seek refuge with Allah (Exalted be He) against Satan even if during Salah. (Uthman ibn Abu Al-`As (may Allah be pleased with him) complained to Allah's Messenger (peace be upon him) and said: "Allah's Messenger, Satan intervenes between me and my Salah and my recitation of the Qur'an and he confounds me." Thereupon Allah's Messenger (peace be upon him) said: "That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left." I did that and Allah (may He be Exalted) dispelled that from me.)

My advice to all of you whether males or females is to seek refuge in Allah against Satan and devilish insinuations during Salah, Taharah, Tawaf (circumambulation around the Ka`bah) or any other act of worship. Men and women should have vigorous, powerful and absolute determination. They should also seek refuge in Allah against Satan and seek Allah's support and help. They should also ask Allah

(Exalted be He) to keep them firm in Al-Haqq (the Truth) and to rescue them from devilish insinuations. Then, they should spit three times to their left, saying: "We seek refuge in Allah from the accursed Satan" three times if they feel any of these devilish insinuations. If they are truthful with Allah (Exalted be He) in seeking refuge in Him against these things and ask Him to safeguard them against these things, Allah (Exalted be He) will safeguard and protect them against their enemies. Moreover, Adhkar (invocations and Remembrances said at certain times on a regular basis) performed in the morning and

(Part No. 4; Page No. 23)

evening have marvelous effects in this regard. They should repeatedly recite these Adhkar that contain invocations to Allah, asking Him to safeguard them against evils and devils and asking Him to grant them guidance and success. These Adhkar have great effects.



5- Accepting treatment is better than leaving it

Q: Part of the reality of putting trust in Allah is: taking appropriate means, however I heard some Shaykhs saying: If a person falls ill, and does not take the prescribed medicine, then his punishment will be greater than he who takes the medicine and is not patient with the pain. What is your opinion on this?

A: The correct view is that treatment is better. This is what the majority of scholars have agreed on. The Prophet (peace be upon him) was treated, the Sahabah (Companions of the Prophet) were also treated, and they are the best of people. If the sick person does not accept treatment, then he is not committing a sin, however if he is treated, it is better. Taking useful, Mubah (permissible) medicine is better. Of these treatments is reading on the sick, cure by cauterizing if it is suitable, cupping if suitable, drinking honey if it is suitable, in taking medicine if it is needed and other forms of treatment. Their use is legitimate, the Hadith says: [\(Servants of Allah; be treated\)](#) [\(When they said: "Oh Prophet of Allah, we have a Ruqya \(incantations\) to use,](#)

(Part No. 4; Page No. 24)

[and medicine for treatment, is that interfering with what Allah has destined for us?" he said: "It is what Allah has destined"](#) Taking precautions is part of what Allah has destined. When `Umar returned from Al-Sham (The Levant) after being afflicted with the plague, and some Muslims asked him to leave, he was determined to do so. He was told, "Are you escaping from Allah's Destiny?" He said, "I am escaping from Allah's Destiny to Allah's Destiny" which means, escaping from Allah's Destiny that includes danger to Allah's destiny that is safe. Then came `Abdul-Rahman ibn `Awf and told him about the Prophet's (peace be upon him) saying: [\(If you hear that a plague has afflicted a country, do not enter that country, and if it has been afflicted with the plague while you are in it, then do not leave it due to fear.\)](#) He praised Allah for Allah made him successful to make his opinion coincide with the Hadith, and he returned to Madinah. The point is that medication is lawful and required. It is better than not doing anything at all. Some treatments are obligatory, i.e. eating or drinking lest one should die or preventing something harmful, such as not to throw oneself in a well. This is all necessary to him. Taking appropriate treatments is lawful and desirable, and preventing causes of illness is obligatory. Allah created humans with this Fitrah (natural disposition), and the prophets (peace be upon them) all came with this, for it does not oppose putting trust in Allah. Putting trust in Allah is trusting Him,

(Part No. 4; Page No. 25)

depending on him, relying on him, having Iman (faith) that He causes everything to happen, that everything is Allah's decree and Predestination, however a person should take the appropriate means, he should eat so he does not become hungry, he should drink so he does not dehydrate, he should keep warm in the winter, and other such measures which Allah has made lawful for His servants.



6- Ruling on neglecting the means of doing things on the pretext of having strong Yaqin

Q: Is it permissible for a Muslim to neglect observing the means of doing things if he reaches a certain degree of Iman (faith) because of having strong Yaqin (certainty)?

A: It should not be so. A Muslim should observe the means regardless of the degree of his Iman. Allah's messengers (peace be upon them), who were the best of the creation and have had the loftiest degree of Iman, used to observe the means even though they had the most perfect Iman, the heaviest scales of goodness and the finest minds. The Prophet (peace be upon him), for example, observed the means and took up arms. He (peace be upon him) put a helmet upon his head to protect himself against arms and was equipped with two shields even though he was the master of mankind and the best creature, and had the perfect Iman and Tawakkul (putting one's trust in Allah). He (peace be upon him) used to eat, drink, and have sexual intercourse with his wives; meaning that he used to observe the means.

(Part No. 4; Page No. 26)

Therefore, it is not permissible for any person to neglect the means while he is able to observe them even if he reaches the highest degrees of Iman. Every one should observe the means. Allah's messengers (peace be upon them), who were the best of all people and have had the most perfect degrees of Iman and goodness, used to observe the means.



7- Ruling on saying: "I put my trust in Allah then you"

Q: Some people repeat the phrase: "Inni Mutawakkil `ala Allah thumma `alayk" (I put my trust in Allah then you) in achieving my affair. What is your opinion on this?

A: There is nothing wrong in saying "then you". As for saying: "and you" this is not permitted. However if someone says: "I put my trust in you", it is better than saying: "I put my Tawakkul in you", because scholars make unlawful to put Tawakkul in any creature whatsoever. Rather, people can say, instead: "I trust you to do such and such", and: "You are my trustworthy person", or: "I have depended on Allah, then on you", or "With Allah, and then with you". If the word "then" is present then it is permissible, however the word "Mutawakkil" (the person who makes Tawakkul) is better. To say "I'm Mutawakkil in you" means that I rely on you in carrying out something - that is, I put my trust in Allah, then you.



(Part No. 4; Page No. 27)

8- Difference between Tawakkul and Wakalah

Q: Is it permissible to give Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) from one person to another to manage one's work during the other's absence, although we know that Tawakkul (putting one's trust in Allah) is only permissible to Allah Alone?

A: Wakalah is different from Tawakkul, dear inquirer. Wakalah means to appointment of a legally accountable person to act on behalf of another for a specific permissible matter, such as building a house, fixing a car, etc. This is called Wakalah and there is nothing wrong with it. But Tawakkul means to put one's trust in someone else to act in matters with his ability. It is Allah (Exalted and Glorified be He) Whom we put trust in His Omnipotence. Tawakkul is for Allah; meaning that it is He Whom we trust, because He is able to do anything and He is the Causer of cases. Whatever Allah wills, will happen, and what He does not will, will not happen. A Muslim should not put his trust in someone else or even himself. Rather, he should put his trust in Allah Alone, but he should take the means of doing things, such as cultivating the land, planting, sowing seeds, building. A person can assign anybody else to do this for himself. There is nothing wrong in this. Tawakkul is something different. However believing that someone is capable of disposing affairs of the universe

(Part No. 4; Page No. 28)

and has control over things without the Will of Allah is unlawful. A Muslim should put trust in Allah, the Exalted alone.



(Part No. 4; Page No. 29)

Chapter on fear and hope

(Part No. 4; Page No. 30)

(Part No. 4; Page No. 31)

Chapter on fear and hope

9- Explanation of fearing Allah

Q: What is the meaning of fearing Allah (Exalted be He)?

A: A believer fears Allah (Exalted be He) in every aspect of his life, but he does not feel secure against the Plan of Allah (Glorified be He) Who says: [﴿Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.﴾](#) , [﴿so fear them not, but fear Me, if you are \(true\) believers.﴾](#) and: [﴿Therefore fear not men but fear Me \(O Jews\)﴾](#) Allah (Glorified be He) says about His Righteous Slaves: [﴿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.﴾](#) , [﴿Those whom they call upon \[like 'Isâ \(Jesus\) - son of Maryam \(Mary\), 'Uzair \(Ezra\), angel\] desire \(for themselves\) means of access to their Lord \(Allâh\), as to which of them should be the nearest; and they \['Isâ \(Jesus\), 'Uzair \(Ezra\), angels and others\] hope for His Mercy and fear His Torment.﴾](#) and: [﴿so fear them not, but fear Me, if you are \(true\) believers.﴾](#)

(Part No. 4; Page No. 32)

It is incumbent to fear Allah (Exalted be He) along with doing what is ordained by Him and leaving what is prohibited. Fear must make a person observe the means. True fear of Allah (Exalted be He) makes a person do what is obligatory upon him and avoid what is prohibited. It also makes a person hope to be admitted to the Jannah (Paradise) and rescued from Hell-fire. When one fears Allah (Exalted be He), he does all that He ordained upon him and avoids what He prohibited. He fears and hopes along with working, doing what is obligatory and avoiding what is prohibited. This is the truthful person who truly fears and hopes. He is the person who performs obligations, avoids prohibitions, abides by the limits prescribed by Allah, longs for Allah's Reward and fears His Punishment. This is desired behavior brought by Allah's Messengers and brought forth by the Glorious Qur'an.



10- Stating the doctrine of Ahl-ul-Sunnah wal-Jama`ah with regard to fear and hope

Q: A listener asks: "What is the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) with regard to fear and hope?"

A: Ahl-ul-Sunnah wal-Jama`ah believe that fear and hope are incumbent upon the Muslim and that the servant is on his way to Allah (Glorified be He) by fear and hope as the two wings of a bird. A person performs Salah (Prayer), observes Sawm (Fast), pays Zakah (obligatory charity), performs Hajj and strives in the Cause of Allah while fearing Him and desiring His reward. Allah (Glorified be He) says about the followers of His messengers:

(Part No. 4; Page No. 33)

(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.) And: (Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment.) The believer longs for Allah's Mercy, fears His Punishment and avoids His wrath. Therefore, a believer should not feel completely secure nor completely despairing. Allah (Exalted be He) says: **(Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve.)** And: **(Despair not of the Mercy of Allâh)** And: **(Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.)**

It is incumbent upon a Muslim to have both fear and hope; to feel neither complete security nor despair. He should hope for the reward of his Lord without having despair or hopelessness, fear or security. The Muslim should fear His Punishment, because of his sins and evil. This is the status of the Muslim and this is the Madh-hab of Ahl-ul-Sunnah wal-Jama`ah. A believer should live this life with fear and hope till his death. Some scholars said that one should exercise hope in case of sickness and fear in case of well-being so as to remain active for performing righteous deeds and should be cautious about prohibitions. However, the agreed-upon viewpoint is that one should exercise both fear and hope throughout his life.

(Part No. 4; Page No. 34)

Q: I read some advice in a book entitled "Hikam wa Irshadat". The author said: "Be hopeful for the Forgiveness and Mercy of your Lord and expect goodness from Him." I would like Your Eminence to explain this statement for me. May Allah reward you with the best.

A: The believer - whether male or female - should have fear, hope and think well of Allah's Mercy in all their deeds and works. This is because Allah (Glorified and Exalted be He) ordered His servants to think well of Him and fear Him and be hopeful of His Mercy. Allah (Glorified and Exalted be He) says:

﴿so fear them not, but fear Me, if you are (true) believers.﴾ And: ﴿So whoever hopes for the Meeting with his Lord, let him work righteousness﴾ And: ﴿and fear none but Me.﴾ The believer is ordered to be hopeful of the Mercy of his Lord and should fear Him. Therefore, he fears His Punishment and hopes for His Mercy. Allah (Exalted be He) says: ﴿Declare (O Muhammad صلى الله عليه وسلم) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.﴾ ﴿And that My Torment is indeed the most painful torment.﴾ And: ﴿The Forgiver of sin, the Acceptor of repentance, the Severe in punishment﴾

(Part No. 4; Page No. 35)

This means urging people to have both fear and hope. They should not feel complete despair nor complete security. But they should fear Allah, long for His Mercy and exert much effort in performing righteous deeds. Moreover, they have to avoid what is prohibited by Allah and be hopeful of the Mercy of their Lord and be sure that He (Glorified be He) fulfils His Promises as He is the Most Perfect, the Most Generous, and the Most Bountiful. Therefore, if the person does his duties, Allah (Exalted be He) will give him the goodness that He promises. But if one neglects his duties, he should blame none but himself. It was authentically reported that the Prophet (peace be upon him) said: ﴿Allah (Glorified and Exalted be He) says: 'I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me.'﴾ And: ﴿None of you should sleep but hoping only good from Allah.﴾ This can only happen if he does righteous deeds, fears his Lord, strives against himself and avoids prohibitions. This is the person who can hope for Allah's goodness.

But how could it be possible that a person who commits evil deeds and says evil words hope for his Lord's Goodness while he disobeys Him, transgresses the bounds He ordained, neglects His Commands and commits what He has prohibited? Hoping for goodness from Allah in such a state is a delusion and deception from the devil. Therefore, he whose deeds are bad his hope will also be bad. Therefore, it is incumbent upon every believing person- whether male or female- to be mindful of Allah, do his best in obeying Him and avoid His prohibitions while maintaining hope in His Goodness. This means that they have done what they were ordered and avoided what was prohibited.



(Part No. 4; Page No. 36)

11- Explaining the issue of giving preference to fear over hope

Q: The questioner says: "O Shaykh, my fear is more than my hope. Should they be equal?"

A: There is nothing wrong with doing so. Some scholars said that fear should be more than hope in case of well-being. This is because Allah (Glorified and Exalted be He) says: ﴿But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴾ And: ﴿This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.﴾ And: ﴿Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).﴾ And: ﴿Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم] including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.﴾ ﴿Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.﴾ According to scholars, giving preference to fear over hope in case of well-being is preferable. Moreover, if fear and hope are equal, there will be no harm. But in case of sickness and before death, preference should be given to hope over fear. Thinking well and hoping for Allah's Mercy and Forgiveness should be man's attitude in case of sickness and before his death. One should hope for the goodness of his Lord especially when he is ill. May Allah grant us and all Muslims well-being and salvation.



(Part No. 4; Page No. 37)

12- Explaining the meaning of despair

Q: What does despair of the Mercy of Allah mean with evidence from the Qur'an and Sunnah (whatever is reported from the Prophet)? May Allah Reward you with the best.

A: Despair of the Mercy of Allah means losing all hope, i.e., one does not have hope in Allah and has despair of Allah's Mercy. This is a major sin. Allah (Exalted be He) has forbidden us from doing so. Allah (Glorified and Exalted be He) says: **﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh﴾** And: **﴿Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve.﴾** It is unlawful for anyone to despair of the Mercy of Allah, that is, giving in to his Kufr (disbelief) or his disobedience. Rather, he is obliged to repent to Allah and return to Him. There are glad tidings for him that Allah will accept his repentance, maximize his rewards, and reward him for the good he has done. As for the state of hopelessness and despair due to bad deeds, this is the work of Satan and it is unlawful. Rather, a person should be warned of this, i.e. not to fall in despair of Allah's Mercy. A Muslim should have hope for Allah's Mercy and Forgiveness that He will accept his deeds and does not despair.



(Part No. 4; Page No. 38)

13- Explanation of Wa`d and Wa`id

Q: Could you please talk, even just briefly, about Wa`d (promise) and Wa`id (threat) in the Shari`ah (Islamic law) of Allah? Could you refer to this in the answer of the listeners.

A: Yes Wa`d and Wa`id are mentioned in the Glorious Qur'an and the purified Sunnah (whatever is reported from the Prophet). Wa`d is to have good conjecture in Allah. Wa`d for the believers is Allah's promise to them to forgive them and have mercy upon them, if they die believing in the Oneness of Allah. In this case, Allah promises them forgiveness, mercy and Jannah (paradise). However, he has promised the disobedient Hell-fire.

It is obligatory on a Muslim not to despair or lose hope, but to be in a state between hope and fear. This is because Allah condemns the innocent and condemns the despairing. Allah says: [\(Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.\)](#) and: [\(Despair not of the Mercy of Allâh\)](#) It is obligatory on every Mukallaf (person meeting the conditions to be held legally accountable for their actions), male or female should not despair and leave the deed, rather he should be between a state of hope and fear. A Muslim should fear Allah, be warned of sins and hasten to repent and ask for Allah's Forgiveness. He should not persist in doing sins and being lenient, rather he should be warned of the sins, fear Allah, not be in a state of complete security (from the Plan of Allah), rather be in a state between hope and fear, have good conjecture in Allah, but not

(Part No. 4; Page No. 39)

feel too safe, or despair or lose hope. For there is no despair, loss of hope or safety from Allah's Plans. Worship Allah in a state between fear and hope, have good conjecture in Allah, seek His mercy and fear His Punishment and His Anger, due to one's sins and bad deeds. It is obligatory that a Mu'min (believer) follows the path of Allah in a state between hope and fear. Some Salaf (righteous predecessors) believed that the aspect of fear should dominate in order to be warned and stay away from sins. Either way we are obliged to follow the path of Allah in a state between fear and hope, not in a state of safety or despair. May Allah grant us all success.



14- Explaining that honoring the sacred ordinances stated by Allah

and avoiding what He prohibited are signs of fearing Him

Q: There is a message that depicts the psychological state of a young man. He says: "I am a seventeen-year-old young man. I used to perform all that Allah (Glorified and Exalted be He) ordains upon His servants of both pillars and obligations. I fight against my desires to help myself be in the best status. But I feel that I commit a grievous sin that incurs upon me Allah's Wrath and Punishment. I feel that I committed this sin unknowingly. I also feel that I am similar to a slave who was with the Prophet (peace be upon him). He was attacked by an arrow from the disbelievers during

(Part No. 4; Page No. 40)

the Battle of Khaybar. The Muslims used to say: "Congratulations to him for his martyrdom." Allah's Messenger (peace be upon him) said: (No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaybar from the booty before distributing it, has become a flame of Fire burning him.) In brief, I feel that I commit a grievous sin that I do not know. I would like you to guide me with regard to that feeling. Is it a sign for righteousness and piety? I hope you may comment on this case. May Allah reward you with the best.

A: This is a sign of fearing your Lord (Glorified and Exalted be He) and honoring His sacred orders and deeming it grave to commit what He prohibited. Therefore, you are righteous, In sha'a-Allah (if Allah wills). So, you have to shun this fear that has no cause because it is an act of the devil to disturb and annoy you. This feeling is caused by the enemy of Allah when he saw your love for goodness, your jealousy for what is prohibited by Allah and your ardent desire to do righteous deeds. The devil wants to cause you hardship. Therefore, you have to disobey him and avoid what he desires from you. You also have to feel serenity with the Mercy of your Lord and know that Tawbah (repentance to Allah) is sufficient even if the sin is very grave as Allah's Forgiveness is above all that. There is no sin more grievous than Shirk (associating others with Allah in His Divinity or worship). Moreover, if a Mushrik (one who associates others with Allah in His Divinity or worship) repents to Allah, He will accept his repentance and forgive him.

(Part No. 4; Page No. 41)

Therefore, you have to repent to Allah (Exalted be He) from the sins you have committed. Then, after repenting, every sin will perish. But you should not pay attention to the whispers of the devil or obey him in these insinuations or this fear might cause you harm. Moreover, you have to know that you attain great success when you sincerely repent to Allah (Glorified be He) Who says: **(And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).)**

There are other Ayahs (Qur'anic verses) that bear great glad tidings for those who repent and follow their repentance with righteous deeds. Allah (Exalted be He) will change their sins into righteous deeds. Allah (Glorified be He) says: **(And those who invoke not any other ilâh (god) along with Allâh,**

nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.) (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;) (Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.) Allah (Glorified be He) tells that He will change the sins of those people into good deeds because of their sincere repentance, faith and righteous deeds. By mentioning your sin, repenting from it, following it with righteous deeds, faith, belief, and desire for Allah's reward, Allah will change these sins into righteous deeds. Similarly, all sins that the servant of Allah repents from and then follows them with righteous deeds, Allah (Exalted be He) will change them into good deeds out of His Bounty and Grace.



(Part No. 4; Page No. 42)

(Part No. 4; Page No. 43)

Chapter on Riya'

(Part No. 4; Page No. 44)

(Part No. 4; Page No. 45)

Chapter on Riya'

15- Explaining the meaning of Riya' and how to avoid it

Q: Please identify Riya' (showing-off) for us, and how to avoid it.

A: Riya' (showing-off) is infinitive of the word ra'a (did something to be seen by the people), yura'y (which is the form of the verb in the present tense), and the person is mura'y (a show-off). It means doing an act for others to see. In other words, the show-off offers Salah (Prayer) to be seen by others, pays Sadaqah (voluntary charity) to be seen by others; his aim is for people to praise and commend him; he wants people to know that he prays or pays charity or performs Hajj (pilgrimage) or `Umrah (lesser pilgrimage) or other similar acts of worship. Also if a person reads for others to praise him, and have his deeds widely publicized, or if a person commands Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect) and forbids Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) to be praised and commended not for the sake of Allah (Glorified and Exalted be He); all this is called Riya` in actions. The Prophet (peace be upon him) said: [\("If anyone wants to have his deeds widely publicized Allah will publicize \(his humiliation\). And if anyone makes a hypocritical display \(of his deeds, i.e. Riya'\) Allah will make a display of him."\)](#) and: [\(The most dreadful thing I fear for my Ummah \(nation\) is the minor Shirk. When he was asked about the minor Shirk, he \(peace be upon him\) said: Riya' \(dissimulation, showing-off\).\)](#)

(Part No. 4; Page No. 46)

Allah says to the show-offs on the Day of Judgment: [\(Go to those whom you showed-off too in the worldly life, and see, will you find a reward with them?\)](#) The Prophet (peace be upon him) said: [\("Allah \(Exalted be He\) says: 'I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'"\)](#)

A Mu'min (believer) should be aware of this; their deeds should be dedicated for Allah alone. Salah (Prayer), Sawm (Fast), paying charity, and any other act of worship should be dedicated for Allah alone, seeking His Reward and Forgiveness. A Muslim should command Ma`ruf and forbid Munkar, perform Hajj and `Umrah, and visit the sick, with the intention of seeking reward from Allah, not showing-off in front of people, or to have their deeds widely publicized. This is what a Mu'min should do. Allah (Exalted be He) says: [﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾](#) We ask for Allah's Guidance and Success for all Muslims.



(Part No. 4; Page No. 47)

16- Explaining what is meant by the 'Hidden Shirk'

Q: What is the hidden Shirk or minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam)?

A: What exists in the hearts of Riya' (showing-off) is called hidden Shirk. This is because the show-off prays, reads, makes Tasbih (saying: "Subhan Allah [Glory be to Allah]" or Tahlil (saying, "La ilaha illa Allah [There is no God except Allah]") just to gain the praise of people or with the intention of showing off. This is called 'hidden Shirk', and is also called minor Shirk. Also swearing by anything other than Allah, such as saying: I swear by the Prophet, I swear by my father, I swear by your chastity, is called minor Shirk. It is also called hidden Shirk, because it is not clear to some people. Also swearing by the trust is also hidden Shirk, because such a person swears by the trust or with the life of a person, or by the Prophets; it is all minor Shirk. It is also Haram (prohibited) and unlawful.



17- When Riya' accompanies a deed it renders it fruitless

Q: I fear Riya' (doing good deeds for show) a lot, the question is: Will a show-off dwell eternally in Hellfire? If I pay Sadaqah (voluntary charity) or pray I always fear falling into Riya', what do you recommend me to do to solve this problem? May Allah reward you well.

(Part No. 4; Page No. 48)

A: You must be cautious against Riya', and struggle against yourself and show Taqwa (fear/wary of offending Allah). Dedicate all your deeds solely to Allah, and avoid any showing off when doing good, whether while giving Sadaqah, praying or doing any other deed. Jihad (striving) against the desire to show off is very important. Allah (Glorified be He) says: [\(So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.\)](#)

Shirk (associating others with Allah in His Divinity or worship) nullifies deeds, and when Riya' accompanies a good deed, it nullifies it. Anyone who prays to show off, their Salah (Prayer) is worthless, anyone who recites the Qur'an to show off, their recitation is worthless, anyone who enjoins good or forbids evil out of Riya' will have no reward in return, and so on. Such a person will be committing a sin, yet it does not count as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Rather, it is ranked as minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), which may cause the person to enter Hell and be punished for it in proportion to the wrong committed, then will be removed from Hell. Also, such a person may have good deeds that outweigh them and so will be saved. What is meant is that if a person shows off yet remains a believer in Allah and the Last Day, and is not a hypocrite but sometimes may fall into Riya' while praying or reciting Qur'an, this is minor Shirk. This does not take the doer out of Islam; rather, the person continues to be a Muslim, but must struggle hard against themselves to get rid of Riya', so that all deeds are sincerely and purely done for Allah Alone.

(Part No. 4; Page No. 49)

Q: I suffer a lot from Riya', although I pray, fast, pay Zakah (obligatory charity), and do good deeds. Am I sinful in this? Am I committing minor Shirk?

A: You must be on guard against Riya'. Riya' is to do good deeds only to be seen by people, such as reciting Qur'an, praying, giving Sadaqah or any other deeds. You must shun this and perform your deeds sincerely to Allah, and not think of any creature. Your deeds should be for Allah Alone. Do not do intend by it any person, neither your reciting, praying, enjoining good, forbidding evil, or any other of your deeds. Perform them for the Sake of Allah Alone, to get closer to Allah, even if your mother, father or other relatives are involved, consecrate to Him (Glorified and Exalted be He) all your actions with the hope of pleasing Him. All your deeds should be done for Allah Alone, seeking His Good Pleasure even if the act involves your mother, father or other people.



(Part No. 4; Page No. 50)

18- Ruling on abstaining from performing righteous deeds under the pretext of fearing Riya'

Q: The questioner says that he used to lead people in Salah (Prayer) and he has a lovely voice. He also used to improve his voice willingly. Out of fear of Riya' (showing-off), he abstained from leading people in Salah and made other illiterate people do this. What should he do? May Allah reward you with the best.

A: We advise him to lead people in Salah, improve his voice in recitation and fight against his tempting self by avoiding Riya'. The Prophet (peace be upon him) said: [\(He is not from us who does not improve his voice in reciting Qur'an.\)](#) Once during night, the Prophet (peace be upon him) passed by Abu Musa Al-Ash`ary while he was reciting the Qur'an. The Prophet (peace be upon him) listened to his recitation. In the morning, Abu Musa visited the Prophet (peace be upon him) who told him that he (peace be upon him) listened to his recitation. The Prophet said to Abu Musa: [\(O Abu Musa, you have been endowed with a beautiful voice like the beautiful voices of the family of Dawud \(David\).\)](#) It means a voice similar to their voices. Abu Musa (may Allah be pleased with him) said: "If I knew that you were listening, I would have improved my voice more than that."

(Part No. 4; Page No. 51)

Improving one's voice in useful things that bring benefit to Muslims to help them to listen and understand is desirable. It is not a kind of Riya', rather, it is one of the aspects of Ihsan (the perfection of Faith). The Messenger (peace be upon him) said: [\("Beautify the Qur'an with your voices."\)](#) Improving voices with recitation is useful to the Ummah (nation based on one creed) as well as those who listen. You do this to benefit them; not for the sake of praising you. You should avoid Riya', but you should also improve your voice in reciting Qur'an so that they may gain benefit.

Q: The questioner asks: "How can one feel Riya' in himself? How can one avoid this feeling? May Allah reward you with the best."

A: Riya' means to perform Salah or recite the Qur'an to be praised by people and to pay charity in order to be described with generosity. This is Riya'. It means that the motive for doing righteous deeds is gaining people's praise. Such a person does not do these deeds for the sake of Allah (Exalted be He). He pays charity so that it would be said that he is a generous person, performs Salah so that it would be said that he is a worshiper and recites the Qur'an to gain people's praise.

(Part No. 4; Page No. 52)

This is a form of Riya' and a kind of Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) said: [\(The thing I most fear for you is minor Shirk \(associating other partners with Allah that is not tantamount to taking the Muslim out of Islam\). He was asked about it and he said: 'It is Riya'.\)](#)

One should guard himself against these things. Moreover, all acts of worship like Salah, reciting Qur'an, paying charity, Tasbih (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and other acts should be done for the sake of Allah alone. All these acts should be for Allah alone without Riya' or desiring fame.



19- Ruling on dying without repenting of Riya'

Q: Does minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), which is Riya' (doing good deeds for showing-off), cause the doer to dwell eternally in Hell?

A: Minor Shirk does not cause the doer to dwell eternally in Hell. It is similar to major sins, which do not entail eternal punishment in Hell, such as saying for example: "Had it not been for Allah and you" or "What Allah will and you will" or committing minor Riya', or swearing by other than Allah. All of these fall under minor Shirk, which neither incurs eternal punishment in Hellfire nor nullifies one's deeds. However, it is Haram (prohibited) and is as grave as major sins, or even graver, but it does not deserve eternal punishment in Hellfire, and one should not be in despair of forgiveness.



(Part No. 4; Page No. 53)

20- Necessity of staying on guard against falling into Riya'

Q: What is the ruling on someone who commits Riya' (showing-off) in some small deeds? Please keep in mind that this causes him great suffering, and he is constantly anxious. What is your advice? May Allah reward you well.

A: We advise every Muslim to stay on guard against Riya' in all deeds, minor or major, few or many. We also advise people to be cautious. Riya' is doing a good deed for the sake of people, so that they hear or see him and praise him for it. A person prays so that people see him, or he speaks and advises so that people would commend him, or he recites Qur'an so that people commend him and similar actions. This means that a person does his deeds to show off in front of people, so that they would praise him. This behavior must be avoided as it renders deeds void and rewardless, and its doer sinful, for it constitutes an act of Shirk (associating others with Allah in His Divinity or worship). The Prophet (peace be upon him) enjoined his Sahabah (Companions of the Prophet), saying: [\('The thing I fear most for you is minor Shirk \(associating other partners with Allah that is not tantamount to taking the Muslim out of Islam\).'](#) When asked about it, he (peace be upon him) replied, 'Riya.') He (peace be upon him) feared it for his Sahabah, although they are the best of people after the prophets. He (peace be upon him) referred to it as minor Shirk.

We are obliged to be cautious of such behavior. Any person who recites Qur'an to show off in front of people has committed minor Shirk, and the same applies to a person who fasts so that people learn that he is fasting, or pays Sadaqah (voluntary charity) or performs Hajj to show off, or similar other actions. We are obliged to be sincere to Allah and perform any deeds for the Sake of Allah, not to be seen by people.



(Part No. 4; Page No. 54)

21- Clarifying that Riya' is Shirk and an act of hypocrisy

Q: I am a young adult at the age of twenty-five and I am adhering to the straight path. I perform my religious duties, all praise be to Allah. However, I feel that I sometimes incline towards Riya' (showing-off) while praying or performing other acts, which happens in spite of me. I always ask Allah to save me from this evil, but to no avail. My question is: Am I considered a Mushrik (one who associates others with Allah in His Divinity or worship)? Am I considered the same as a person who does good deeds for showing off deliberately? Or will Allah (Exalted be He) not punish me as it happens against my will? I am pleading for an answer to my question and please guide me to what will deliver me from this distress.

A: There is no doubt that Riya' is Munkar (unacceptable or disapproved of by Shari`ah and Muslims of sound intellect), and constitutes Shirk (associating others with Allah in His Divinity or worship). It is an act characteristic of hypocrites. You are obliged to be cautious against it and struggle against yourself in order for you to get rid of this, along with supplicating and begging Allah to help you succeed in this, and guide you. Keep striving against yourself and be patient with this matter until Allah saves you from this behavior, which is characteristic of hypocrites. Allah (Exalted be He) says: [﴿Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt \(the prayer\), they stand with laziness and to be seen of men, and they do not remember Allāh but little.﴾](#)

(Part No. 4; Page No. 55)

The Prophet (peace be upon him) said: [﴿"Allah \(Exalted be He\) says: 'I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'"﴾](#) He (peace be upon him) also said: [﴿Should I inform you of what I fear for you more than Al-Masih-ul-Dajjal \(the Antichrist\). They said, 'Yes, O Messenger of Allah.' He \(peace be upon him\) said, 'Hidden Shirk; a man rises to pray and perfects it when he sees that a person is watching him.﴾](#) You need to fight against yourself, and be optimistic; anyone who strives and exerts himself, Allah will help him. Allah (Glorified be He) says: [﴿As for those who strive hard in Us \(Our Cause\), We will surely guide them to Our Paths \(i.e. Allāh's religion - Islāmīc Monotheism\). And verily, Allāh is with the Muhsinūn \(good doers\).﴾](#) If you strive against yourself to free yourself from this evil, then be optimistic and expect the best, Allah will help you and He will guide you to the right way. Do not despair and do not lose hope, be patient and ask Allah to help you, and look forward to the good that Allah has promised to those who are patient and truthful. Riya' is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), and not major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). The Prophet, when addressing the Sahabah (Companions of the Prophet), said: [﴿The thing I fear most for you is minor Shirk.﴾](#) It has affected others in the same way that it is affecting you; you are required to be patient and ask Allah

to grant you well-being. It is not major Shirk that nullifies your deeds; rather, it is minor Shirk that only nullifies the deed you did to show off with. If you were to pray to show off, then this prayer which you performed for the sake of showing off has become Batil (null and void), if you give charity to show off, then the reward for the charity is nullified, if you glorify or mention Allah or recite the Qur'an to show off,

(Part No. 4; Page No. 56)

then you will not be rewarded. Rather, you have committed a sin. If you strive hard to free yourself from this and stay on guard against it, Allah will help you and make it easy for you: [﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out \(from every difficulty\).﴾](#)
[﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾](#)
Therefore, be optimistic, be patient and Allah will help you.



22- Necessity of struggling to rid oneself of pride and Riya'

Q: First I would like you to know that I love you for the Sake of Allah, and I ask Allah then I ask of you to beg Allah that He grants me devotion and sincerity in all my religious and worldly deeds, as I always feel that my deeds are mixed with a sort of Riya' (showing-off). If I recite the Qur'an and people become silent and listen to me, I feel pride. Please advise me Shaykh so that I can be devoted and sincere to Allah (Exalted be He). Does this feeling affect my deeds? May Allah reward you well.

A: May Allah, for Whose Sake you love us, love you. We ask Allah that He grants you devotion, sincerity, success and guidance. We ask Allah to grant us and you success and guidance, and that you show sincerity in all your deeds. We advise you to be cautious against Riya'. You should strive against yourself. Once you earnestly strive against yourself, expect good In sha'a-Allah (if Allah wills). When you recite Qur'an or pray or do any good deed, be sure that you are doing it for the Sake of Allah Alone, free from any Riya' or fame.

(Part No. 4; Page No. 57)

If you feel any insinuation, drive it away by seeking refuge in Allah from Satan, and be careful. Anyone who struggles will be supported. Allah (Exalted be He) says: [«As for those who strive hard in Us \(Our Cause\), We will surely guide them to Our Paths \(i.e. Allâh's religion - Islâmic Monotheism\). And verily, Allâh is with the Muhsinûn \(good doers\).»](#) Whenever you fear vulnerable to Riya', you should strive hard and expel it by seeking refuge in Allah from Satan, and remain sincere to Allah (Exalted be He) in your reciting, praying and in all your acts of worship.



23- Obligation of expecting good from Allah and fighting Waswasah

Q: There is a person who is always pre-occupying himself with the Day of Judgment, with death and questioning on that day, and is afraid of being of the dwellers of Hell. He is afraid that his deeds will not be accepted and worries that they may contain Shirk (associating others with Allah in His Divinity or worship). He has that fear of unknowingly falling into Shirk. He always repeats the following supplication: (O Allah, I seek refuge in You from associating anything with you while I know, and I seek refuge in You from associating anything with you while I do not know.) **What should he do? Is he sinful? May Allah reward you well.**

A: This person has to strive to fight these doubts. He is, In sha'a-Allah (if Allah wills), on the right path, because his feelings are due to his fear of Allah and being cautious of Shirk. He is required to examine his deeds, and ask Allah to help him and make him successful. He should stay on guard against the traps of

(Part No. 4; Page No. 58)

Satan who harms people through his Waswasah (insinuating thoughts from Satan), so he should be very careful of his snares. Also, he should expect good from his Lord, and exert himself in doing good deeds. He should ignore these whispers. If he feels their effect, he should seek refuge in Allah from Satan, and strive to make his deeds for Allah Alone, without any Riya' or fame for piety. Satan is an open enemy that he should protect himself against by seeking refuge in Allah, whenever he tries to distract him with this Waswasah.



24- Expiating for Riya'

Q: What is the expiation of Riya' (doing good deeds for show)? How should I reply to a person who praises me by saying: "Such and such a person prays and performs Dhikr (Remembrance of Allah)", so that my deeds are free from Riya'? May Allah save us and you from the evils of this disease.

A: The expiation of Riya' is Tawbah (repentance to Allah), the same as every sin and act of Shirk (associating others with Allah in His Divinity or worship) is expiated for by Tawbah. Also, the cure of it is sincere Tawbah which arises from regretting past behavior and refraining from Riya' and other sins, along with a firm resolve not to return to such a sin. If anyone praises you, you should say: Brother, fear Allah, praise is not allowed, the Prophet (peace be upon him) said: [\(If you see those who praise others, throw dust in their faces.\)](#) This is because praise could

(Part No. 4; Page No. 59)

lead to self-conceit and arrogance. Therefore, if it is necessary to do so, one should not prolong his praise; he should praise using very few words if it is necessary.

Q: We are a group of females who follow the right path by the Help of Allah. We are trying our best to perform every good deed that pleases Allah. However, we sometimes get distracted and our thoughts stray away during worship and become unfocused, especially when reading the Qur'an or praying, which gives us a feeling of instability, and non-acceptance of our deeds. We fear Riya' (showing-off) in some deeds which we perform. We seek the Help of Allah. Could you please guide us, make Du`a (supplication) for us and advise us. May Allah reward you well.

A: We ask Allah to grant you success, good judgment and guide you to the most righteous path. I advise you to have Taqwa (fear/wary of offending Allah) and continue to perform good deeds along with staying on guard against Waswasah (insinuating thoughts from Satan) and the snares of Satan. Indeed, Satan is an open enemy who wants to discourage you from doing good, so be warned of his evil whispers and follow the straight path. Strive to keep your hearts focused and attentive during Salah (Prayer) with all your thoughts devoted to praying. You should exhort one another to the truth, patience and caution against any whispers of Satan.

(Part No. 4; Page No. 60)

Continue to perform good deeds whose benefit - you hope - will extend to others, whether it is charity or other deeds like teaching or other charitable areas. It is necessary to be cautious against Satan and his plots in all our affairs. I ask Allah to grant you success and help you to perform good deeds and mend your hearts and deeds.



25- Meaning of sincerity

Q: What is the meaning of sincerity? How can a servant attain sincerity? O Shaykh, I find myself fearing Riya' (doing good deeds for show). I feel that something hinders me from sincerity and draws me to Riya'. Therefore, I have given up performing some righteous deeds. I continuously think about these matters. What should I do? May Allah reward you well.

A: May Allah guide us and you to every good act and safeguard us all from the incitement of Satan. Sincerity is doing everything devoutly for the Sake of Allah. That is sincerity. A Muslim should perform deeds only for the Sake of Allah and salvation in the Hereafter. This is the truly sincere person. Allah (Glorified and Exalted be He) says: *«And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)»* And: *«So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).»* A sincere person is one who does all deeds devoutly for the Sake of Allah Alone.

(Part No. 4; Page No. 61)

Salah (Prayer), Sawm (Fast), Sadaqah (voluntary charity), Hajj and other acts of worship are dedicated for the Sake of Allah Alone. A Muslim offers all these acts to draw closer to Allah, not for other beings; free of any desire for Riya', fame or worldly gain; always seeking Allah's Reward and Mercy. This is true sincerity.

Riya' is doing acts for the sake of people in order to be seen and praised by them. This is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitutes Shirk (associating others with Allah in His Divinity or worship). Allah (Exalted be He) says: *«Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.»* Riya' is an evil act and is considered Shirk that must be avoided. Performing Salah, giving Sadaqah or reciting Qur'an for the sake of being praised by people is Riya' that is religiously impermissible. Riya' should be avoided and you must also guard against Waswasah (insinuating thoughts from Satan). You have also to do everything sincerely for the Sake of Allah Alone. You have to perform Salah, recite the Qur'an, and observe Sawm and other acts of worship sincerely for the Sake of Allah. You must struggle against your tempting self and seek refuge with Allah against the devil. If you feel any Waswasah or Riya', you must supplicate saying: "I seek refuge with Allah against the accursed Satan." If you say and do this sincerely, Allah will protect you against the evil of devils and grant you support.



(Part No. 4; Page No. 62)

(Part No. 4; Page No. 63)

Chapter on swearing by other than Allah

(Part No. 4; Page No. 64)

(Part No. 4; Page No. 65)

Chapter on swearing by other than Allah

26- Permissibility of swearing by Allah's Attributes

Q: What is your opinion, may Allah protect you, on swearing by Mus-haf (copy of the Qur'an)? Is it considered an oath? Is the one who swears by it a sinner even if one is truthful? What is the ruling if one is a liar? May Allah reward you with the best.

A: Anyone who swears by the Mus-haf meaning the Qur'an, i.e., the Word of Allah, there is no blame. This is because the Qur'an is the Word of Allah. Therefore, if one swears by Allah's Glory, Word or by the Qur'an meaning the Speech of Allah (Glorified and Exalted be He), there is no harm in this oath. All praise be to Allah Alone.

If one swears, for example, by Allah's Glory, Knowledge or Words, there is nothing wrong with this as they are Allah's Attributes. It is the same as swearing by the Compassionate, the Most Merciful, the Omniscient, the Almighty or the All-Wise. Similarly, if one swears by Allah's Glory, Mercy, Knowledge or Word, there is nothing wrong with this.



(Part No. 4; Page No. 66)

27- Ruling on swearing by the Qur'an

Q: What is the ruling on swearing by the Qur'an?

A: The Qur'an is Allah's Word and there is no blame on one who swears by Allah's Word. One can swear by Allah's Word or by the Qur'an to emphasize not having done so and so. It is similar to saying "by Allah" or by "Allah's Knowledge, Mercy or Words." This is mentioning Allah by one of His Names or His Word. Accordingly, there is nothing wrong with any of this, whether the oath is sworn by Allah's Names, Attributes or Words.

Q: A questioner from Arab Republic of Egypt asks: Some people say that it is not permissible to swear by Allah's Attributes, especially the Attribute of being the Living. I told them that swearing by Allah's Life is permissible according to what I have read. Is this correct?

A: Swearing by Allah's Names and Attributes is permissible as they are mentioned in the Hadith: [\(I seek refuge in Allah's Glory and Might against the evil of what I face and fear.\)](#)

(Part No. 4; Page No. 67)

[\(O Allah, I seek refuge in Your Good Pleasure from Your Wrath.\)](#) And: [\(I seek refuge in the Most Perfect Words of Allah.\)](#)

Seeking refuge in and swearing by Allah's Attributes and Words is permissible. One is permitted to swear by Allah, His Attributes, Glory, Might, Knowledge or Life. It is permissible to say by Allah, by the Most Merciful, by the Compassionate, by the Almighty, by the All-Wise. It is permissible to swear by all this. Similarly, if one swears by Allah's Glory, Knowledge or the like.

Q: Before the Khatib (preacher) ascends the pulpit, I performed two Rak`ahs (units of Prayer), then I held a Mus-haf (copy of the Qur'an) and said by the right of this Qur'an, I will never smoke cigarettes or tobacco again. If I smoke a water pipe, have I reneged on my oath? Must I pay Kaffarah (expiation)?

A: It is not permissible for you to swear by the right of the Qur'an because the right of Qur'an is glorifying it, which is part of your deeds. But you are permitted to swear by Allah, His Word, Attributes and the like.

(Part No. 4; Page No. 68)

It is permissible to swear by them; however, you are not permitted to swear by the right of the Qur'an. This is because the right of Qur'an is glorifying it and working accordingly. This is part of your deeds. Moreover, your deeds are created and you are not permitted to swear by creatures. It is permissible to swear by the Qur'an itself or by Allah's Word, Knowledge or Might. There is nothing wrong with swearing by Allah or by His Attributes.

Furthermore, you must avoid smoking cigarettes and all prohibited substances. You have to avoid smoking tobacco and water pipe, drinking wine and all intoxicants and drugs even if you did not swear to give them up. You must avoid these things because they are evil and Haram (prohibited) even if you did not swear to do so.

Q: Is it permissible to swear by Allah's Book?

A: Yes. It is permissible to swear by the Qur'an because it is Allah's Word. There is nothing wrong with swearing by the Qur'an meaning Allah's Word or by Allah's Might, because it is permissible to swear by Allah and His Attributes. The Prophet (peace be upon him) said: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) Therefore, it is permissible to swear by Allah or one of His Attributes, such as His Might, Knowledge, Word or Book.



(Part No. 4; Page No. 69)

28-Ruling on swearing by other than Allah

Q: I read in a book by Shaykh Abdul-Aziz Al-Muhammad Al-Salman that swearing by other than Allah is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam). Some scholars even held that it is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Kindly reply. May Allah reward you well.

A: Shirk (associating others with Allah in His Divinity or worship) is of two types; one major and the other minor according to the consensus of scholars. Allah (Glorified and Exalted be He) states in regard to major Shirk: ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ And: ﴿And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ And: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ These and similar Ayahs (Qur'anic verses) address major Shirk.

One form of Shirk is supplicating to the dead, idols, trees, stones, stars, Jinn, angels and the like. Also, seeking their help, vowing to them, slaughtering for their sake, etc are acts of major Shirk. Similarly, believing that these things deserve to be worshipped even if one does not invoke them is major Shirk. If one believes that these things or persons can be invoked beside Allah or sought for help, one commits major Shirk even without doing it. Moreover, believing that a certain living being brings benefit or causes harm

(Part No. 4; Page No. 70)

and can be worshipped beside Allah is major Shirk as is done by deviant Sufis with their masters.

These things and their like are considered major Shirk. Some people offer acts of worship to the Jinn. They invoke them, vow to them and slaughter sacrificial animals for them out of fear of their evil. Doing so is major Shirk. Similarly, some people offer these acts to the prophets and angels. They invoke, seek help and vow to them. Committing such acts is major Shirk. Allah (Glorified and Exalted be He) states: ﴿And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).﴾ Meaning you shall certainly be one of the Mushriks (those who associate others with Allah in His Divinity or worship).

Allah (Glorified and Exalted be He) states: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ And: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your

worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).) Invoking other beings beside Allah is called Shirk. Allah states: (And whoever invokes (or worships), besides Allāh, any other ilāh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.) Also, those who invoke others beside Allah are called Kafirs (disbelievers).

Minor Shirk was clarified and emphasized by the Prophet (peace be upon him) in many Hadiths as the Hadith reported by Mahmud ibn Labid that the Prophet (peace be upon him) stated: ('The thing I most fear for you is minor Shirk.' He (peace be upon him) was asked about it and he replied, 'It is Riya' (showing-off). Allah will say on the Day of Judgment to those

(Part No. 4; Page No. 71)

who show off, 'Go to those for whom you offered deeds to be seen and praised by them and see if you can find reward with them!') This is an authentic Hadith that was reported by a group of scholars through authentic Isnad (chain of narrators). It denotes that Shirk is two types: major and minor.

Riya' is a type of minor Shirk. They are those who recite Qur'an, perform Salah (Prayer), offer Tasbeeh (saying: "Subhan Allah [Glory be to Allah]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), propagate virtue and prevent vice for the sake of being seen and praised by people. The Prophet (peace be upon him) stated: (Anyone who wants to have his deeds publicized, Allah will publicize (his humiliation). And anyone who makes a hypocritical display (of his deeds) Allah will make a display of him.) A group of scholars commented that Allah's Statement: (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.) means those who show off by their deeds. If Riya' is committed by a Muslim in some acts, it is minor Shirk. Similarly, if one visits the sick or offers any act of worship that should be done to draw closer to Allah for the sake of Riya' or fame, it is minor Shirk.

But if one is of unsound faith, such as being a hypocrite who belies Allah's Messenger (peace be upon him) and denies or doubts the guidance with which he (peace be upon him) was sent, then performs Salah and observes Sawm along with people for the sake of showing off, doing so will be major Shirk and major Riya' because their `Aqidah (creed) is corrupt. They do these things only for the sake of Riya' while concealing their real beliefs. Therefore, they have committed major Kufr (disbelief that takes the Muslim out of Islam) because of their corrupted `Aqidah.

(Part No. 4; Page No. 72)

Allah (Glorified and Exalted be He) states: (Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them. And when they stand up for As-Salāt (the prayer), they stand with laziness and to be seen of men, and they do not remember Allāh but little.) ((They are) swaying between this and that, belonging neither to these nor to those) They have doubt and hesitation in their belief. Consequently, they commit major Kufr. Allah states concerning their fate in the Hereafter: (Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.) This is because of their major Kufr and corrupted `Aqidah.

Swearing by other than Allah is minor Shirk. The Prophet (peace be upon him) stated: (Anyone who swears by any other than Allah commits Shirk.) This Hadith was reported by Ahmad based on the narration of Ibn `Umar (may Allah be pleased with him) through authentic Isnad. It was reported also by Abu Dawud and At-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (Anyone who swears by other than Allah commits Shirk

or Kufr (disbelief).) There is doubt on the part of the narrator concerning the exact wording, whether it is "Shirk" or "Kufr." Therefore, "or" may mean "and", that is, commits both Shirk and Kufr.

This is considered, according to scholars, to be minor Shirk because the Prophet (peace be upon him) did not prohibit them from swearing by other than Allah during the early days of Islam. Then later, he prohibited them from doing so. If it were major Kufr, he would have prohibited them from doing so. This is because the Prophet (peace be upon him) was sent to abolish these practices from the early days of Islam

(Part No. 4; Page No. 73)

in Makkah. He (peace be upon him) permitted them to do this for a period of time, then he prohibited them from doing so in Madinah. This denotes that this is minor Shirk. Had it been major Shirk, he would not have permitted it and would have prohibited them at the first instance. One is also not permitted to say, "What Allah and so-and-so will" or "This is by Allah and so-and-so". Such expressions are minor Shirk. The Prophet (peace be upon him) stated: [\(Do not say what Allah and so-and-so will, but say what Allah wills and then what so-and-so wills.\)](#)

It was stated in the Hadith on the authority of Qutaylah reported by Al-Nasa'y: [\(The Jews used to say to Muslims, 'You are Mushriks.' \(It was mentioned in another wording: 'You make associates with Allah.'\) You say, 'What Allah wills and what Muhammad wills.' You swear also by Ka`bah. The Prophet \(peace be upon him\) ordered them to say, 'By the Lord of the Ka`bah and what Allah wills and then what Muhammad wills.' In another wording, 'What Allah wills and then what you will.' In another wording, 'What Allah Alone wills.\)](#)

All this denotes that these acts are types of minor Shirk. The perfect form is that one should say, "What Allah Alone wills". However, if one says, "What Allah wills and then what so-and-so wills", or "Had it not been for Allah and then so-and-so", there will be nothing wrong in this form. It was mentioned in the Hadith reported about the leper, bald and blind persons in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the angel came to them after their recovery from leprosy,

(Part No. 4; Page No. 74)

baldness and blindness and said: [\(I cannot reach my destination except with Allah's Support and then your support.\)](#) This denotes the permissibility of this expression.

But if the one who swears by other than Allah believes that the one by whom he swears can manage the affairs of the universe, bring benefit, cause harm or is as great as Allah, one has committed major Shirk. Scholars who held that it is major Shirk meant glorifying the things sworn by as Allah is glorified, believing that they deserve to be worshiped as Allah or that they can bring benefit, remove harm or similar false beliefs.

Therefore, whoever swears by other than Allah while holding such beliefs commits major Shirk. But if one swears by other than Allah as a habit practiced by one's family and people without intending to glorify those by whom one swears, or believing that they can manage the affairs of the universe or that they can be worshipped beside Allah, it is minor Shirk.

There are many who behave in this wrong way even though they are deemed as scholars. They habitually swear by these things, such as the Prophet and honesty - though they are students and people of knowledge. Because of the habit of saying this, they forget and swear by these things. All these things are evil and false statements, and are also minor Shirk. It is incumbent to warn people against these things, so they will not be taken lightly.

Therefore, those who held that doing so is major Shirk has a point of view and those who held that it

is minor Shirk

(Part No. 4; Page No. 75)

agree with the basic rule. This is because the basic rule is that swearing by other than Allah is minor Shirk as it was deemed by Shaykh `Abdul-`Aziz Al-Salman. The scholars who held that it is major Shirk, as was mentioned by the questioner, meant that they swear by them deeming them glorified as Allah, believing that they deserve to be worshipped beside Allah, bring benefit, remove harm and other false beliefs. And Allah knows best.



29- Ruling on swearing by success

Q: Our Shaykh, we notice that some people, especially students, swear by success. They say: "By my success", or "By my prosperity." Is doing so Shirk (associating others with Allah in His Divinity or worship)? Guide us to what is correct. May Allah reward you well.

A: Swearing by other than Allah is an evil prohibited act that is tantamount to Shirk. The Prophet (peace be upon him) pointed out this matter for us. People would, in the early days of Islam, swear by their fathers and mothers because Arabs used to do so before Islam. The Prophet (peace be upon him) prohibited this practice. He heard some of his Sahabah (Companions of the Prophet) swearing by their fathers and he forbade them from doing so. He (peace be upon him) said: [\(Allah has forbidden you from swearing by your fathers.\)](#) And: [\(Anyone who has to swear an oath should swear by Allah](#)

(Part No. 4; Page No. 76)

[or else remain silent.\)](#) And: [\(Do not swear by your fathers, mothers or rivals \(i.e. false gods\). You should not swear by Allah except when you are truthful.\)](#)

The Prophet (peace be upon him) stated: [\(Anyone who swears by other than Allah commits Kufir \(disbelief\) or Shirk.\)](#) And: [\(Anyone who swears by honesty is not from us.\)](#) When Sa`d said: [\('O Messenger of Allah, I have sworn saying, 'By Al-Lat and Al-`Uza \(names of idols\).'](#) He (peace be upon him) said, ['Say: La ilaha illa Allah \(there is no god but Allah\).'](#) It was mentioned in another narration, ['Seek refuge in Allah from Satan.'](#)

This means that swearing by other than Allah is prohibited and is tantamount to Shirk. Therefore, it is not permissible to swear by success, fathers, mothers, one's life, one's head, the Prophet, the Ka`bah, one's honor, etc. All these evils are prohibited and considered Shirk. No one is permitted to make such oaths at all. Moreover, whoever uses any of these oaths must repent to Allah quickly because doing so is

(Part No. 4; Page No. 77)

minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam). It may also be major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) if one intends to glorify the person or thing by which one swears in the same manner one glorifies Allah or believes that this person or thing deserves being worshipped. Holding such beliefs is major Shirk. May Allah protect us.

However, if one is used to utter these oaths unintentionally as a matter of habit, it is minor Shirk. Therefore, one should refrain from making such statements. One must also not swear by one's father, mother, success, prosperity, etc. If one means that he will succeed by Allah's support for him, this is permissible because it does not constitute an oath. But swearing by success is prohibited and is tantamount to Shirk. Therefore, it is incumbent upon a Muslim to avoid these slips of the tongue.



30- Ruling on swearing by honesty or conscience

Q: What is the ruling on swearing by honesty or conscience? Some people say: "I ask you by your honesty to tell me, or I ask you by your conscience, is it so and so?" What is the ruling on this? May Allah reward you well.

A: It is not permissible to swear by honesty, conscience or any other created thing. The Prophet (peace be upon him) said: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) And: [\(Anyone who swears by other than Allah](#)

(Part No. 4; Page No. 78)

[commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#) (Related by Imam Ahmad through authentic Isnad [chain of narrators] from the Hadith of `Umar)

It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) stated: [\(Do not swear by your fathers! Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) And: [\(Do not swear by your fathers, mothers or rivals \(i.e. false gods\). You should not swear by Allah except when you are truthful.\)](#) And: [\(Anyone who swears by honesty is not from us.\)](#)

Therefore, it is not permissible for a Muslim to swear by any other than Allah. One should not swear by honesty, one's conscience, one's life, one's honor, the Prophet or the Ka`bah that one has not done so and so. All this is prohibited and is tantamount to Shirk.

Moreover, if one says that a certain thing is held in his trust and he will not betray it, saying so will not be regarded as an oath. But if one says by my trust, my head, my conscience, etc., it is an oath and it is not permissible. The letters that denote swearing or oath-taking are: (ب) Ba': بالله (Billahi) - (و) Waw: والله (Wallahi) - (ت) Ta': بالله (Tallahi).

Swearing by trust, the Ka`bah, one's life and honor, or the life of one's father and the like are considered swearing by other than Allah which is impermissible.

(Part No. 4; Page No. 79)



31- Ruling on swearing by honor or conscience

Q: The questioner, B.S., asks: Lately, we have gotten in the new habit of swearing by conscience and youthfulness, rather than swearing by Allah. Is it permissible to do this?

A: It is not permissible to swear by any other than Allah because of the saying of the Prophet (peace be upon him): [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) The Prophet (peace be upon him) also stated: [\(Anyone who has to swear an oath should swear only by Allah or else remain silent.\)](#) And: [\(Anyone who swears by any other than Allah commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#) It was reported by Imam Ahmad (may Allah be merciful to him) in his Musnad through authentic Isnad (chain of narrators) on the authority of `Umar (may Allah be pleased with him). It was reported also by Abu Dawud and Al-Tirmidhy (may Allah be merciful to them) through authentic Isnad on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated: [\(Anyone who swears by any other than Allah commits Kufir \(disbelief\) or Shirk.\)](#) The narrator doubted as to whether the Prophet (peace be upon him) said Kufir or Shirk. Thus, it may mean that he commits both of them, where the Arabic conjunction "و" (Aw: or) in this case means "و" (Waw: and).

(Part No. 4; Page No. 80)

This means that swearing by other than Allah is not permissible at all. One is not permitted to swear by prophets, angels, the Ka`bah, trust, conscience, one's head, honor, life, etc. If one swears by one's conscience, head, honor, life or any other matters such as the Prophet or the Ka`bah, all of this is prohibited.

It was mentioned in the Sahih (authentic) Hadith that the Prophet (peace be upon him) stated: [\(Anyone who swears by honesty is not from us.\)](#) Therefore, it becomes clear that a Muslim must refrain from these void oaths. One must become accustomed to swear by Allah (Glorified and Exalted be He) Alone and avoid swearing by anyone or anything other Him.

One should also not say, "What Allah and so-and-so will", or "Had it not been for Allah and so-and-so", "This is from Allah and so-and-so". But one can say, "What Allah wills and then what so-and-so wills", if this person helped to benefit you or ward off harm from you. One can say also, "What Allah wills and then what so-and-so wills" or "Had it not been for Allah and then so-and-so" or "This is from Allah and then from so-and-so".

However, it is not permissible to say, "Had it not been for Allah and so-and-so" - "This is from Allah and so-and-so" - "What Allah and so-and-so will". These expressions are prohibited and are tantamount to Shirk. Therefore, one should guard against these

(Part No. 4; Page No. 81)

words and from swearing by other than Allah (Glorified and Exalted be He) out of glorification to Allah, obeying His Commands and the commands of His Messenger (peace be upon him) and abiding by the limits ordained by Him.



32- Ruling on taking an oath by honesty

Q: A brother from Al-Zulfa, the Kingdom of Saudi Arabia is asking: Is asking someone to swear by their honesty, conscience, Salah (Prayer), etc. permitted? Such oaths are very common among women and children in my country. Please advise concerning this matter, may Allah reward you well.

A: It is not permissible to swear by Salah, honesty, conscience, or any other created thing. One should swear by Allah Alone. Therefore, one must refrain from saying: "I swear by my conscience I did not do such and such a thing, or by the conscience of such a person, or by my life or my prayers." Also, one should not ask another to make such an oath, saying: "Swear by your conscience or your Salah or your Zakah (obligatory charity)" - all of this has no basis in Shari`ah (Islamic law) and is not permitted. This is because Salah and Zakah are acts of worship, and acts of people should not be sworn by, swearing should only be by Allah Alone (Glorified and Exalted be He).

The Prophet (peace be upon him) said: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) He (peace be upon him) also said: [\(Anyone who swears by any other than Allah commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#)

(Part No. 4; Page No. 82)

Related by Imam Ahmad through authentic Isnad (chain of narrators) on the authority of `Umar (may Allah be pleased with him). It is also related by Abu Dawud and Al-Tirmidhy through authentic Isnad on the authority of Ibn `Umar (may Allah be pleased with him and his father) who narrated that the Prophet (peace be upon him) said: [\(Anyone who swears by any other than Allah commits Kufir \(disbelief\) or Shirk.\)](#) He (peace be upon him) said: [\(Anyone who swears by honesty is not from us.\)](#)

It is obligatory upon every believer, female or male, to be warned of this. One should not swear by anything except Allah Alone (Glorified and Exalted be He). If it is necessary to swear, one may say: "I swear by Allah that I did not do that, or I swear by Allah that I did not do that." We are required by Shari`ah to avoid making oaths, one should not swear except when necessary, Allah (Exalted be He) says: [\(And protect your oaths \(i.e. do not swear much\).\)](#)

If it becomes necessary for a person to swear, then he should say: "I swear by Allah that I did not do such a thing", if he is truthful, or "I swear by Allah that I did not go to so and so, I swear by Allah that I did not do such a thing." If he is truthful then he should swear by Allah (Glorified and Exalted be He). As for swearing by anything else: honesty, trust, conscience, the Ka`bah, or the life or honor of someone, or by one's Salah or honesty or trust - all this is not permitted.

However, if a person says: "In my trust" - this is not swearing; rather, it means, that this thing is held in my trust; I will not break the trust, etc. This is not considered an oath. As for a person who says: "I swear by my trust, Salah, Zakah, my life, my father's life", this is not permitted. This is swearing by other than Allah (Glorified be He). We ask Allah to guide us all.



(Part No. 4; Page No. 83)

33- Ruling on using the words "Bil `awn" and "Bilhail"

Q: We use the word "Bil `awn" a lot to emphasize something. It is said that Bil `awn is the name of an idol that used to be worshipped by the Mushriks (those who associate others with Allah in His Divinity or worship) in an area called "Bisha". Do we commit Shirk (associating others with Allah in His Divinity or worship) if we repeat this word?

A: This word is commonly used by Bedouins and others. I do not know its origin, whether its origin is from the name of an idol or not. Anyway, this word should not be used. Swearing should be by Allah Alone, one should say: I swear by Allah, or I swear by the Most Merciful, or I swear by my lord, or I swear by our lord, or similar sayings.

It is needless to use the word "Bil `awn", because its meaning is unknown to the one swearing by it. It is an infinitive of the verb "`Aan" (to help). It is better or rather incumbent not to use this word, because swearing by this help is not permitted and is included in the Hadith: [\(Anyone who swears by any other than Allah commits Shirk.\)](#) According to another Hadith: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#)

It is similar to the saying of some: I swear by "Al-hail", this should not be used, it is not permitted. This is a sort of an oath, because people say it to emphasize something and it is obligatory to abandon the use of such words.



(Part No. 4; Page No. 84)

34- Ruling on swearing by the Prophet

Q: There are some people who swear by the Prophet (peace be upon him). Does swearing by the Prophet (peace be upon him) constitute Shirk (associating others with Allah in His Divinity or worship)? If it is not Shirk, is it a sin or a good deed? Kindly clarify this matter for me. Is it permissible to swear by other things as one's life, honor or the like?

Some are in the habit of saying to those who ask a favor from them: "It will occur by Allah's Grace and the grace of so-and-so." Guide me to the truth in these things.

A: There is no doubt that swearing by the Prophet (peace be upon him), Awliya' (pious people), angels, Jinn, the stars, one's honor or life and the like is Shirk. The Prophet (peace be upon him) said: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) And: [\(Anyone who has to swear an oath should only swear by Allah or else remain silent.\)](#) And: [\(Anyone who swears by any other than Allah commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#) And: [\(Anyone who swears by any other than Allah commits Kufr \(disbelief\) or Shirk.\)](#)

He (peace be upon him) also said: [\(Anyone who swears by honesty is not from us.\)](#) And: [\(Anyone who swears by Al-Lat and Al-`Uza \(names of idols\) should say: 'La ilaha illa Allah \(there is no god but Allah\).'\)](#)

(Part No. 4; Page No. 85)

This means that it is not permissible to swear by any other than Allah as doing so is among the prohibited things that are tantamount to Shirk, yet doing so is not major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam).

Therefore, it is incumbent upon Muslims to guard themselves against these matters. One should swear by Allah Alone or by one of His Attributes. One should not swear by any other than Allah whoever they are, whether prophets or others. Those who do this should repent to Allah, feel regret for their sins and intend sincerely never to commit these sins again.

Allah (Glorified and Exalted be He) sent messengers (peace be upon them all) to show the truth for people and ended the line of His Messengers by Muhammad (peace be upon him). People during the early days of Islam and Hijrah (migration to Madinah) used to swear by their fathers. Then, the Prophet (peace be upon him) forbade them from doing so. He stated: [\(Do not swear by your fathers, mothers or rivals \(i.e. false gods\). You should not swear by Allah except when you are truthful.\)](#)

If the one who swears by other than Allah means that the one by whom he swears can manage the affairs of the universe or deserves to be worshiped beside Allah, this is major Shirk. May Allah protect us! But if one does so unintentionally out of love or respect for the people by whom one swears without believing that they deserve to be worshipped beside Allah or that they can manage the affairs of the universe, doing so is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) that should be avoided. Moreover, one should repent

to Allah of this sin.



(Part No. 4; Page No. 86)

35- Ruling on swearing by the life of the Prophet

Q: Are we permitted to swear, saying: I swear by the Lord of the Ka`bah or the life of the Prophet (peace be upon him)?

A: Swearing by the life of the Prophet (peace be upon him) is not permitted; however, swearing by the Lord of Ka`bah, or the Lord of Al-Bayt (the House: another name for the Ka`bah) is permitted. As for the life of the Prophet, a human, a creature, it is not permitted. The Messenger (peace be upon him) said: [\(Anyone who has to swear an oath should swear by Allah or else remain silent.\)](#) He (peace be upon him) also said: [\(Anyone who swears by any other than Allah commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#) Swearing should only be by Allah or by His Names or Attributes, as for swearing by the life of the Prophet or by honesty, or by the dignity of so and so, all of this is not permitted.



36- Ruling on declaring something to be Haram by words of oath

Q: Some people say: "May Allah deprive me of my wife if I am lying" and "I declare that such and such thing is Haram (prohibited) for me if you do such and such thing!" What is your opinion on these expressions?

A: This is a form of Du`a' (supplication) and not Zhihar (a man likening his wife to an unmarriageable relative) as the person is supplicating to Allah to deprive him of his wife by death or by other means. Thus, it is a form of du`a' against himself and his wife. We ask Allah to save us!

(Part No. 4; Page No. 87)

As for his saying: I declare that such and such thing is Haram (prohibited) for me if you do so and so, this is an oath which requires an expiation if the other person does not fulfill what is asked from them. If a person says: "I declare that such and such thing is Haram for me if you do not get up", and the person does not get up, then the one who swears must expiate for their oath. Likewise, if a person says "I declare that such and such thing is Haram, if you do not eat," and the person does not eat, then the one who swears must expiate for their oath. Allah says: [﴿O Prophet! Why do you forbid \(for yourself\) that which Allāh has allowed to you, seeking to please your wives?﴾](#) [﴿Allāh has already ordained for you \(O men\) the absolution from your oaths.﴾](#)

A group of Mufassirs (exegete of the Qur'an) said that the circumstances associated with the revelation of this Ayah (Qur'anic verse) was concerning the incident when the Prophet (peace be upon him) declared that it is Haram for him to drink honey while other Mufassirs believe that it was revealed when he (peace be upon him) declared that his female slave is Haram for him, so, Allah ordered him to expiate for his oath. Declaring something that is Halal (lawful) to be Haram for oneself is considered an oath. Thus, saying: "I declare that it is Haram for me to ride this animal", "I declare that it is Haram for me to eat with you this food", or "I declare that it is Haram for me to sit" falls under the same ruling on an oath.



37- Ruling on swearing by the Prophet

Q: What advice can you give to people who say: I bear witness that Muhammad O Messenger of Allah? Is the phrase "O Messenger of Allah" correct or not? Does it lead to Shirk (associating others with Allah in His Divinity or worship)? Some people also say: "In the name of the Prophet." Is this considered swearing by the Prophet (peace be upon him)?

A: This issue needs to be detailed. If the Muslim says: "Peace be upon you, O Prophet of Allah" or

(Part No. 4; Page No. 88)

"May Allah's Peace be upon you, O Messenger of Allah" or "May Allah reward you with the best, O our Prophet, for the Message you have conveyed and your advising and teaching." This is not invoking the Prophet (peace be upon him); rather, it is a way of sending peace and blessings upon him and supplicating for him (peace be upon him), as we say in Tashahhud (testification recited in the sitting position in the second/last unit of Prayer): "Peace, Mercy and Blessing of Allah be upon you, O Prophet."

One invokes Allah's Peace, Mercy and Blessings upon the Prophet, sincerely intending him, one says: Peace be upon you, that is, I supplicate Allah that He may bestow on you peace, mercy and blessings. Likewise, when a Muslim visits the graves, whether it is grave of the Prophet (peace be upon him) or any other grave, he says: "Peace be upon you, O dwellers of the grave" which is supplicating for them with peace, mercy and blessings. This is not Shirk; it is permitted and not prohibited.

However, if a person says: "O Prophet of Allah, make me victorious over my enemies. O Prophet of Allah, I am in your protection, help me, give me strength", or if he says: "Seek the Prophet", that is, call upon him instead of Allah or ask him for help, this is considered Shirk. If he says: "I swear by the Prophet that I will not do such and such, or I swear by the Messenger that I will not visit you, or I swear by the Prophet that I will not talk to you", this is considered swearing by other than Allah, and is categorized as minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam). It is the same as saying: "I swear by honesty that I will not do such and such, or I swear by the status or the sanctity of the Prophet, or the integrity of your father that I will not do such and such a thing", and similar words.

This is all referred to as swearing by other than Allah. The Prophet (peace be upon him) said: [\(Do not swear by your fathers, or by your mothers, or by rivals \(i.e. false gods\).\)](#) He (peace be upon him) said: [\(Anyone who](#)

(Part No. 4; Page No. 89)

[has to swear an oath should swear by Allah or else remain silent.\)](#) He (peace be upon him) also said: [\(Anyone who swears by other than Allah commits Shirk.\)](#) According to a different wording he said: [\(...commits Shirk or Kufr \(disbelief\).\)](#)

All these Hadiths are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It is obligatory on every Muslim male and female to guard their tongue against saying things Allah has forbidden, such as swearing by other than Allah no matter what, swearing should be by Allah (Glorified be He) Alone. It is also obligatory to guard one's tongue against calling upon other than Allah, whether the dead, idols, planets, trees or Jinn (creatures created from fire). One is not permitted to say: O master, O Prophet of Allah, save me, give me strength, or O angels of Allah, or O Jinn save me or make me victorious. Or O master Al-Badawy or O `Aly or Al-Husayn, or such and such a person, or O master `Abdul-Qadir save us and make us victorious.

All this is consensually considered as Shirk, because these deeds are tantamount to Shirk. Allah (Glorified be He) says: [﴿And the mosques are for Allâh \(Alone\): so invoke not anyone along with Allâh.﴾](#) And: [﴿Invoke your Lord with humility and in secret. He likes not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope.﴾](#) And: [﴿Invoke Me, \[i.e. believe in My Oneness \(Islâmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).﴾](#)

And: [﴿And when My slaves ask you \(O Muhammad صلى الله عليه وسلم\) concerning Me, then \(answer them\), I am indeed near \(to them by My Knowledge\). I respond to the invocations of the supplicant when he calls on Me \(without any mediator or intercessor\).﴾](#) And: [﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if \(in case\) you did so, you shall certainly be one of the Zâlimûn \(polytheists and wrong-doers\).﴾](#)

(Part No. 4; Page No. 90)

Allah (Glorified be He) also says: [﴿And whoever invokes \(or worships\), besides Allâh, any other ilâh \(god\), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn \(the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters\) will not be successful.﴾](#) Accordingly, those who invoke other than Allah are called Kafirs (disbelievers).

Allah (Glorified be He) says: [﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr \(the thin membrane over the date-stone\).﴾](#) [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you \(O Muhammad صلى الله عليه وسلم\) like Him Who is the All-Knower \(of everything\).﴾](#) - referring to Himself (Glorified and Exalted be He).

Allah (Exalted be He) has informed us that whoever is invoked other than Allah, whether the dead or others, will not hear the call of the one invoking them. [﴿If you invoke \(or call upon\) them, they hear not your call﴾](#) Whether they are dead or an object, or busy with the tasks which Allah has assigned to them, for example the angels and Jinn, or busy with their own needs for example some Jinn, or absent people, and therefore do not hear the one calling upon them.

Then Allah (Exalted be He) informs that if they do hear, and if they are present, they will not respond, in addition, they are not capable of fulfilling the call of an invoker. All of them are created beings under the Command of Allah and their affairs are in the Hands of Allah (Exalted be He). [﴿If you invoke \(or call upon\) them, they hear not your call; and if \(in case\) they were to hear, they could not grant it \(your request\) to you.﴾](#) Allah (Exalted be He) also says: [﴿And on the Day of Resurrection, they will disown your worshipping them.﴾](#) Those who are invoked besides Allah, such as the dead, objects, idols, trees, stones, angels or Jinn, all of them on the Day of Judgment will reject being set as partners with Allah, and they will declare themselves innocent of those who worshipped them.

(Part No. 4; Page No. 91)

It is obligatory on all Muslims; rather, on all Mukallafs (people meeting the conditions to be held legally accountable for their actions) anywhere on earth, to worship Allah Alone, and call upon Him Alone, and follow His Messenger, Muhammad (peace be upon him), because mankind were created for this purpose. Allah (Exalted be He) says: [\(And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).\)](#) And they were ordered to do so, Allah (Exalted be He) says: [\(O mankind! Worship your Lord \(Allâh\), Who created you\)](#)

And: [\(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)\)](#) It is not permitted to invoke anything or anyone other than Allah, whether jinn, angels, the dead, idols, planets or any such things; rather, all acts of worshipping and supplicating should be dedicated to Allah Alone. Allah (Exalted be He) says: [\(So worship Allâh \(Alone\) by doing religious deeds sincerely for Allâh's sake only.\)](#) And: [\(Worship Allâh and join none with Him \(in worship\)\)](#)

However, we are permitted to ask the living to do for us something that lies within their ability, whether this is done verbally, through writing, through faxes, over the phone, or through any other modern means of communication, which allows a person to call on the other to help them in a certain matter. One may ask for help saying: "O brother, lend me such and such, help me reconstruct my house, or fix my car," this is permitted.

There is no prohibition on this, as Allah (Exalted be He) relates:

(Part No. 4; Page No. 92)

[\(The man of his \(own\) party asked him for help against his foe\)](#) in the story of Prophet Musa (Moses, peace be upon him), where Musa was present and able to help this Israeli. Also, Allah says: [\(So he escaped from there, looking about in a state of fear.\)](#) which means that he escaped from Egypt in a state of fear, looking about, scared of the evil of Pharaoh.

The same applies to fear of humans from thieves, so they close the door and take adequate precautions to protect themselves from their evil, or from highway robbers, and so they carry a weapon. This is acceptable, it is not forbidden, because it is a justified fear against getting harmed and the possibilities of its occurrence; for example, the harm of a transgressor, a thief, or an abuser. We should protect ourselves from dangerous people so that they do not hurt us, and we should also protect ourselves from the harm of wild animals or evil snakes and other similar creatures.

Allah has made it lawful for us to protect ourselves from such things; it is both Islamically and logically permissible. As well as seeking the help of one who can hear you, saying: help me, lend me some money, and then you give back what you have borrowed. This is permitted between Muslims. There is no prohibition on this. It is similar to the Saying of Allah (Glorified be He): [\(The man of his \(own\) party asked him for help against his foe\)](#) This is permitted among Muslims, whether you ask face to face or through ways of communication, for example, telephones, letters etc.

Shirk is calling upon the dead or someone who is not present without using the common means of communication, while having the belief that they possess secret powers that enable them to hear your words

(Part No. 4; Page No. 93)

and they can help you while they are away, despite absence of any means of communication between you whether by telephones, letters, faxes etc. Rather, you believe that they have secret

powers as believed by the worshippers of graves and idols, which constitutes major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). This is what is forbidden by Allah and His Messenger. As for normal forms of help and cooperation among people, Allah (Glorified be He) says: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)﴾](#)

The Prophet (peace be upon him) said: [﴿Allah helps His servant as long as His servant is helping his brother.﴾](#) He (peace be upon him) said: [﴿Anyone who provides for the needs of his brother, Allah will provide for his needs.﴾](#) The Prophet (peace be upon him) made it clear that helping one another is needed and a good deed, as Allah (Glorified be He) stressed this in His Saying: [﴿Help you one another in Al-Birr and At-Taqwâ \(virtue, righteousness and piety\)﴾](#)

The Hadith previously mentioned emphasizes the necessity of cooperation: [﴿Allah helps His servant as long as His servant is helping his brother. Anyone who provides for the needs of his brother, Allah will provide for his needs.﴾](#) Cooperation between Muslims is permitted provided that the person is present and can hear the request, or by using the familiar forms of communication whether it is through writing letters,

(Part No. 4; Page No. 94)

faxes, or through the telephone or other such forms of communication.

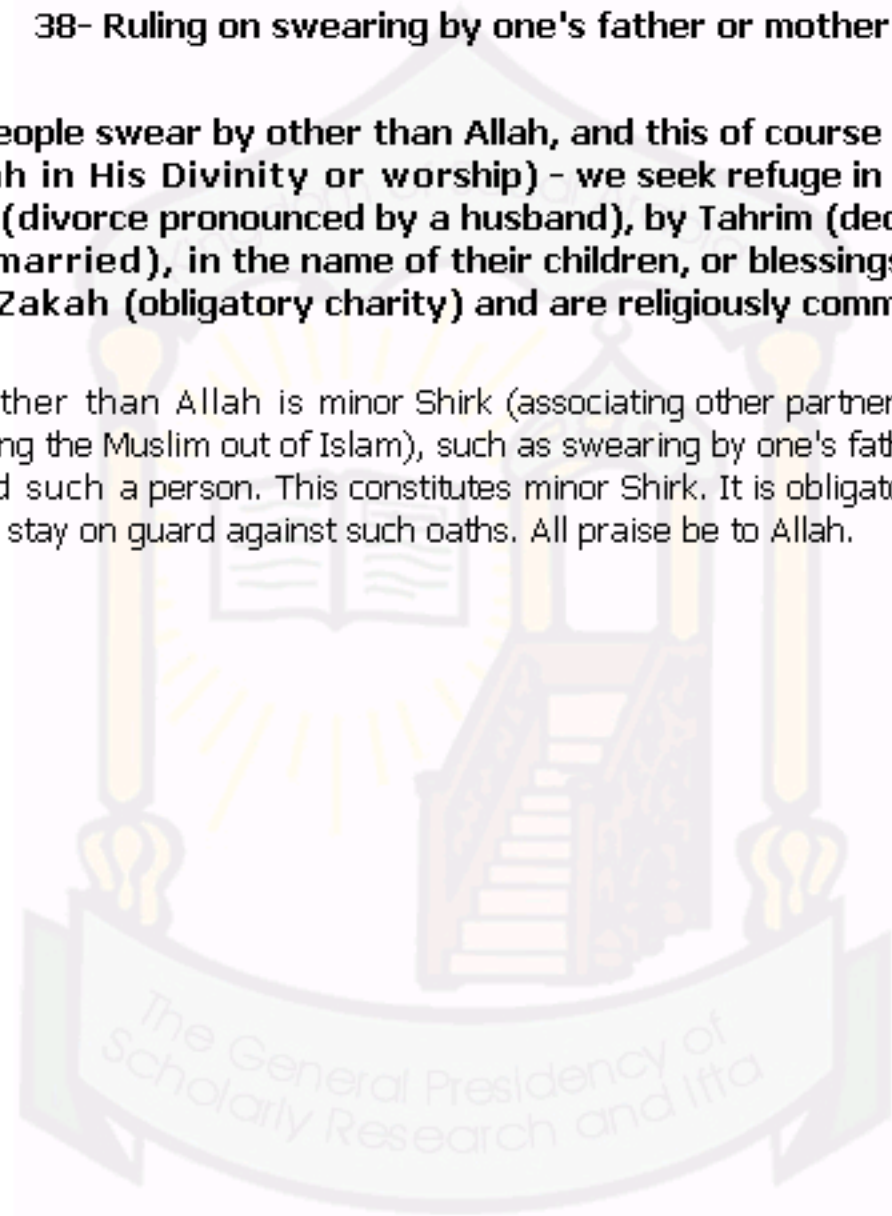
As for invoking the dead, idols, absent beings, thinking they have special powers; for example, invoking the angels or the Jinn, this is what the scholars referred to as Shirk and misguidance, as indicated by the Book of Allah, and the Sunnah of the Prophet (peace be upon him). Allah is the One sought for help.



38- Ruling on swearing by one's father or mother

Q: I hear some people swear by other than Allah, and this of course is Shirk (associating others with Allah in His Divinity or worship) - we seek refuge in Allah. Some of them swear by Talaq (divorce pronounced by a husband), by Tahrim (declaring one's wife no longer lawfully married), in the name of their children, or blessings, even though they pray, fast, pay Zakah (obligatory charity) and are religiously committed, how are they combined?

A: Swearing by other than Allah is minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam), such as swearing by one's father, mother, the honor or life of such and such a person. This constitutes minor Shirk. It is obligatory that one repents to Allah of this sin, and stay on guard against such oaths. All praise be to Allah.





(Part No. 4; Page No. 95)

39- Ruling on saying: In the name of the Prophet give me such and such

Q: We have a habit, if a person asks someone for something, they say: "In the name of the Prophet give me this thing, or for the sake of the Prophet lift this thing for me", appealing to others' sympathy by mentioning the Prophet (peace be upon him), is such a statement permitted or not?

A: It is not permitted. In fact, it is considered swearing by other than Allah. The Prophet (peace be upon him) said: [\(Anyone who swears by any other than Allah commits Shirk \(associating others with Allah in His Divinity or worship\).\)](#) He (peace be upon him) also said: [\(Anyone who has to take an oath should swear by Allah or else remain silent.\)](#)

It is not permitted for anyone to swear by the Prophet (peace be upon him) or by honesty, or by the angels, their father, the life of their father, the chastity of their father, the kings or anything else. Swearing should be by Allah Alone (Glorified be He). Any person who swears such an oath must repent to Allah of this sin and be warned of returning to taking such oaths.

It is forbidden to say: "In the name of the Prophet give me such and such a thing, or by the Prophet do such a thing, or by honesty, or for honesty." All of this is not permitted. Swearing should be by Allah Alone (Glorified and Exalted be He). The Prophet (peace be upon him) said: [\(Anyone who swears by any other than Allah commits Shirk\)](#) He (peace be upon him) also said: [\(Anyone who swears by honesty is not from us.\)](#)

(Part No. 4; Page No. 96)

It is obligatory on every Muslim male and female to be warned of swearing by anything other than Allah no matter what it is.

Q: Is it permitted to take an oath or swear by the Prophet (peace be upon him)?

A: It is not permitted to swear by other than Allah, neither by the Prophet (peace be upon him) nor any other creature. This is a characteristic of Allah Alone; only He, the Most Exalted, swears by whatever He wants, as He swore [in the Noble Qur'an] by the Tur (mount), by the heaven holding the planets, by the night as it envelopes, and others.

As for Allah's creatures, they are not permitted to swear by anything other than Him Alone (Glorified be He), because this glorification is only appropriate to Allah (Exalted be He). It is He who knows the secrets of mankind, their truthfulness or untruthfulness and it is He who rewards for untruthfulness or punishes for lying (Glorified and Exalted be He). For this reason, the Prophet (peace be upon him) said: [\(Anyone who has to take an oath should swear by Allah or else remain silent.\)](#) (Agreed upon its authenticity)

According to another wording, the Prophet (peace be upon him) said: [\(Anyone who has to take an oath should only swear by Allah or else remain silent.\)](#) It is reported in Musnad Ahmad through authentic Isnad (chain of narrators) on the authority of `Umar ibn Al-Khattab (may Allah be pleased

with him) that the Prophet (peace be upon him) said: [\(Anyone who swears by any other than Allah commits Shirk\)](#) Its Isnad is authentic.

This rule generally applies to all including the prophets and other than the prophets. It is reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Al-Tirmidhy through authentic Isnad on the authority of `Abdullah ibn `Umar ibn Al-Khattab (may Allah be pleased with them)

(Part No. 4; Page No. 97)

that the Prophet (peace be upon him) said: [\(Anyone who swears by any other than Allah commits Kufr \(disbelief\) or Shirk.\)](#) The narrator was in doubt whether the Prophet (peace be upon him) said: Kufr (disbelief) or said: Shirk, which is evidence of the strict prohibition of swearing by other than Allah and that it is tantamount to Kufr. According to the scholars it constitutes minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam), and minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) unless the person swearing such an oath aims to glorify the thing sworn by as Allah is glorified, or he believes that it is worthy to be worshipped besides Allah, in which case it is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). May Allah protect us.



(Part No. 4; Page No. 98)

(Part No. 4; Page No. 99)

Chapter on the nullifiers of Islam

(Part No. 4; Page No. 100)

(Part No. 4; Page No. 101)

Chapter on the nullifiers of Islam

40- Explaining matters which nullify one's Islam

Q: Can you mention to the listeners the things which take out a person from the Din (religion) of Islam, make him a Kafir (disbeliever) after being a Muslim?

A: There are certain matters that nullify Islam. A Muslim is obliged to be cautious about these things. Scholars have mentioned them in the chapter of the ruling on the Murtad (apostate). They defined them as the Muslim who becomes a Kafir after his Islam. They mentioned many things which nullify one's Islam, for example, invoking the dead, seeking help from them, cursing the Din of Islam, the Prophet (peace be upon him), or the Qur'an, mocking the Qur'an, or the Din of Islam, neglecting Salahs (Prayers), denying its obligation, denying the obligation of Zakah (obligatory charity), denying the obligation of Sawm (Fast) in Ramadan, denying the obligation of Hajj for he who has the ability to perform it. Those who deny these obligations are Kafirs. Also, those who deem as lawful Zina (illegal sexual intercourse outside marriage), homosexuality are Kafirs. If one says that Khamr (intoxicant) is Halal (lawful), then he becomes a Kafir. If he says that Riba (usury) is Halal, he is a Kafir. There are also many other examples mentioned by scholars in this regard. They referred to them as nullifiers

(Part No. 4; Page No. 102)

of Islam, which cause Riddah (apostasy). May Allah protect us.

These times are hard times, particularly in many countries which are not ruled by the Shari`ah (Islamic law), with many advocators of falsehood. The deeds which nullify Islam are widely spread. There is neither might nor power except with Allah.

Q: A questioner from Egypt says: "What are the things that nullify Islam? If someone commits these things, how do they go back to Islam again?"

A: This is a great question as it is an obligation on every Mu'min (believer) to understand this and take care of it, because things that nullify Islam nowadays are a lot, and their dangers are grave. Thus, this question brings great benefit for all Muslims. The scholars have compiled many books on

the deeds which nullify Islam, and they have mentioned in books of Fiqh (Islamic jurisprudence) separate chapters about this matter. They named them the chapter on the ruling on the Murtad, which is he who becomes a Kafir after being a Muslim. Then they mentioned the matters which nullify and which lead to Riddah. They are called "Invalidators of Islam" which are the things that nullify Islam and the causes of Riddah. These invalidators are many. Scholars have mentioned them in this chapter in the Madh-hab (School of Jurisprudence) of Al-Hanabilah, Al-Shafi`iyyah, Al-Malikiyyah, and others. Some scholars have compiled separate books on this matter. Moreover, it is Wajib (obligatory) on every Mu'min whether a male or a female to be cautious about this, and to acquire knowledge in this regard in order not to fall into it. This is because these matters contain Shirk (associating others with Allah in His Divinity or Worship), which is the greatest sin, as invoking

(Part No. 4; Page No. 103)

the dead whether it be Al-Badawy, Al-Hussayn, or others, seeking their help, vowing to them, sacrificing for their sake, asking the idols, and seeking the help of the Jinn (creatures created from fire), the angels or the stars. All these things are types of Shirk and invalidators of Islam. Moreover, mocking the Din of Islam, the Qur'an, or the Prophet (peace be upon him) is one of these invalidators of Islam. Allah (Exalted be He) says: **(Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" Make no excuse; you have disbelieved after you had believed.)** One of the invalidators of Islam is neglecting Salah. This is because Salah is one of the pillars of Islam. It is the greatest pillar after the two Shahadahs (Testimonies of Faith). Thus, if one denies its obligation, then they become a Kafir. But, if one neglects it out of leniency and laziness, then they also become a Kafir according to the more correct of the two opinions of scholars. Also, if one denies the obligation of Zakah (obligatory charity) or says that Sawm (Fast) of the month of Ramadan is not an obligation on people, then they become Kafirs according to all scholars. Moreover, if one says that performing Hajj in case of ability to perform it is not an obligation upon Mukallafs (persons meeting the conditions to be held legally accountable for their actions), then they become Kafirs. This is because Allah has obliged Hajj on he who is able. If a person says that Zina is Halal, and makes as Halal what Allah has made Haram (prohibited), then he, according to all scholars, is a Kafir and a Murtad due to his violation of Islam. Also, if one says that Khamr, homosexuality, and Riba are Halal, they are Kafirs. We seek refuge in Allah against all these things. Moreover, if one says that ruling according to other than Shari`ah is permitted and there is no harm in ruling according to positive laws and neglecting

(Part No. 4; Page No. 104)

the Qur'an and Sunnah (whatever is reported from the Prophet), they become Kafirs. Invalidators of Islam are many to the extent that some scholars said that they are four hundred invalidators after counting them. If a person reads and understands them, they will find that they are many. It is obligatory on every Mu'min to be cautious about this and to gain knowledge about his religion. One should also revise this chapter that deals with the ruling on the Murtad and understand it fully in order to gain benefit and bring benefits to others. We ask Allah to grant us well-being and safety. There is neither might nor power except with Allah.

If a person commits one of the invalidators of Islam, he is required to perform Tawbah (repentance to Allah), regret the past sins, and be sure to never go back to this invalidator. If one is regarded as a Kafir due to invoking the dead and seeking the help of the dead and the idols, he has to abandon this sin and repent to Allah (Glorified and Exalted be He). By doing so, one returns to Islam. If his Kufr is due to denying the obligation of Salah, then he should admit his mistake and confess that Salah is an obligation on every Mukallaf. One should also repent to Allah of this sin and regret what he did and be sure to never return to this sin again. If one does so, Allah will forgive him. If one neglects Salah, then his Tawbah is to start praying and regret the past. One is obliged to perform Istighfar

(seeking forgiveness from Allah) for this past sin and be sure that he will never return to such sin. This is the Tawbah. If one becomes a Kafir due to saying that Zina is Halal, then he has to offer Tawbah through confessing that Zina is forbidden, repenting to Allah, seeking forgiveness from Him, and admitting one's mistake. Allah knows from the heart of the person whether or not he is truthful, and He will forgive him if he is truthful.

(Part No. 4; Page No. 105)

Q: What are the things which nullify Islam? If a person falls into this, how do they return to Islam a second time? May Allah reward you with the best.

A: The things that nullify Islam are the invalidators of Islam. Committing these invalidators is the avenue leading to Riddah. These invalidators were clarified by scholars in separate chapters in the books of Fiqh. They called this chapter "The ruling on the Murtad". They mention this chapter at the end of the books of Fiqh with the mentioning of the Diah (blood money), retaliation, and Hudud (ordained punishments for violating Allah's Law). You can read this chapter in the books of Al-Hanabilah, Al-Shafi`iyyah, Al-Malikiyyah, Al-Hanafiyah, and books of the scholars of Hadith, in order for you to benefit from these great books. What is meant is that this chapter is a great chapter where they have mentioned the violations of Islam; the most dangerous of which is Shirk; invoking the idols, the dead, the stars, statues, trees, or stones or seeking refuge in them, vowing to them, sacrificing for their sake. These are acts of major Shirk (associating others with Allah in His Divinity or Worship that takes the Muslim out of Islam). One of the invalidators of Islam is cursing the Din of Islam whether by cursing, criticizing, or mocking it. Moreover, mocking what Allah and His Prophet have said, mocking the Prophet, or the Qur'an are violations of Islam. Also, if one deems as Halal what Allah has forbidden by saying, for example, that Zina, Khamr, or Riba are Halal,

(Part No. 4; Page No. 106)

he is considered to be a Murtad according to the Ijma` (consensus of scholars). Similarly, if one denies the obligations which Allah has ordained by claiming that Salah, Zakah, Sawm of Ramadan, or Hajj for he who is able to perform it are not obligatory, they will be considered Murtads. Scholars have mentioned also other types of Riddah.

Q: What are actions and deeds that bring a person closer to Jannah (Paradise) and further them away from Hellfire?

A: The deeds and actions which bring a person closer to Jannah are obeying Allah and His Prophet, carrying out all what is ordered and legislated by Allah and His Messenger (peace be upon him), performing obligatory and supererogatory Salah, observing obligatory and supererogatory Sawm, performing both obligatory and supererogatory Hajj, paying Zakah and Sadaqah (voluntary charity), much observing Dhikr (Remembrance of Allah), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), and Tahlil (saying, "La ilaha illa Allah [There is no god except Allah]"), performing Da`wah (calling to Islam), teaching people what is good, visiting the sick, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect), forbidding Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect), and reading Qur'an. These are all causes for entering Jannah and getting closer to it. All sins send you further away from Jannah and bring you closer to Hellfire. We ask Allah to keep us safe from such sins such as, backbiting, gossiping, laziness to pray in congregation, praying at home, cutting the beard, growing the moustache, and lengthening clothes. All these sins bring one closer to Hellfire. We ask Allah to keep us safe.



(Part No. 4; Page No. 107)

41 - Invalidators of Faith are not specific in number

Q: What are the invalidators of Faith specific in number? Are they specific in number?

A: The violations of Islam are many and are not limited in number, since they are relatively measured according to Ijtihad (juristic effort to infer expert legal rulings) and opinions of different scholars. They may be counted as four hundred by a certain scholar, while another deems them five hundred, since each draws on a different evidence. However, invalidators of Islam are subject to Shar`y evidence, and scholars discuss them within their study of the rulings on the apostates. Thus, anyone who seeks to know more about invalidators of Faith in detail can refer to the rulings on the apostates. Such invalidators of Faith include Shirk (associating others with Allah in His Divinity or worship), worshipping idols and graves besides Allah, seeking help from the dead and making vows for their sake, all of which are forms of apostasy, being invalidators of Faith. Other examples include cursing Allah, the religion (Islam) or the Prophet, detracting Islam, claiming that Zina (sexual intercourse outside marriage), Riba (usury/interest) or doing injustice to other people is not prohibited, or that prayer is not obligatory. Likewise, claiming that giving Zakah (obligatory charity) or fasting Ramadan is not obligatory entails invalidation of Faith.

(Part No. 4; Page No. 108)

Moreover, saying that performing Hajj is not an obligation on he who is able to do so or that backbiting is lawful invalidates one's Faith. Hence, invalidators of Faith are many. However, one who wants to know them well should refer to rulings on the apostate as illustrated in the four Madh-habs (School of Jurisprudence), namely Hanafy, Maliky, Shafi`y, and Hanbaly Madh-habs, look into the Shar`y evidence in order to know these invalidators.



42- Ruling on prostrating and bowing to other than Almighty Allah

Q: A questioner from Madinah asks in a long question: We know that bowing and prostrating to other than Allah is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), it drives a person out of the fold of Islam, we seek refuge with Allah, because it is a way of worshipping Allah Alone. So, the one who directs it to other than Allah turns Mushrik (one who associates others with Allah in worship). Some scholars even likened - through Qiyas (analogy) - standing for other than Allah to bowing and prostrating, in being major Shirk. The evidence they present is that the act of standing is a form of worship, drawing on Allah's (Exalted be He) saying: [\(And stand before Allâh with obedience \[and do not speak to others during the Salât \(prayer\)\].\)](#) and His (Glorified be He) saying: [\(The Day when \(all\) mankind will stand before the Lord of the 'Alamîn \(mankind, jinn and all that exists\)?\)](#) As far as we know, scholars claim that: Standing before other than Allah is Haram (forbidden), so we would like you to clarify this issue.

(Part No. 4; Page No. 109)

A: Q: Standing for other than Allah requires elaboration; if a person were to stand before an idol or or a dead person as a form of worship, then this is association of others with Allah (Glorified and Exalted be He). However, if one were to stand upon the presence of a fellow person to shake hands with or to greet them, then this is not Shirk, though it is Makruh (reprehensible). Whenever the Prophet (peace be upon him) approached, the Sahabah (Companions of the Prophet) would not stand for him, as they knew how much he disliked it. Yet, if one gets up to shake hands with or greet a fellow upon their approach, such act is permitted and it is not a form of worship. Rather, it is a form of greeting and honoring others. It was authentically proven that the Prophet (peace be upon him) used to stand up in welcome of his daughter, Fatimah, whenever she came to him. He would then take her hand, kiss her and seat her where he was sitting. On the other hand, whenever the Prophet (peace be upon him) came to her, she (may Allah be pleased with her) would stand up for him, take his hand, kiss him and seat him in her place. Besides, when Allah forgave Ka`b ibn Malik and his two fellows, and Ka`b went to the Prophet (peace be upon him) in the Masjid (mosque), Talhah ibn `Ubaydullah - who was in the Masjid - quickly stood up and greeted and congratulated him on his repentance, and the Prophet (peace be upon him) did not disapprove of it. And when Sa`d ibn Mu`adh approached to decide on the case of Banu Quraydhah, the Prophet (peace be upon him) said to the Sahabah: [\(Stand up for your master,\)](#) that is stand to greet Sa`d and honor him, and to help him dismount his donkey. Hence, it becomes clear that standing up for other than Allah is of different forms, such as standing up to kiss a sitting person's head out of veneration for them;

(Part No. 4; Page No. 110)

which is not Kufr (disbelief), though it is impermissible. Another form is to standing up for an idol, a dead person, a trees or a stone in an act of worship, whether it involves prostrating or bowing, and this is both impermissible and a major Shirk. A third form is when one stands up in honor of an approaching person, and this is Makruh (reprehensible), such as students' standing up when their

teachers or principals walk in. A fourth form is standing up to shake hands with and greet a visiting fellow; an act that is permissible. Rather, it is recommended as we mentioned earlier. As for sheer standing up, it is Makruh. However, standing up to meet an approaching person, take them by the hand and greet them, this is either Mustahab (desirable) or Makruh (according to the difference in opinion among scholars). Yet, it is more likely to be prohibited, for Anas (may Allah be pleased with him) said: Nobody was more loved by us than the Prophet (peace be upon him) and the Sahabah would not stand up when he entered as they knew how much he disliked it. Here, "disliked" is likely to mean that the act should be avoided or that it must be avoided, though the Salaf (righteous predecessors) understood that it must be avoided. What is meant here is that it is Wajib (obligatory) is to abandon this act; a student's standing up upon the entrance of teacher or a principal into the class. For such is quite reprehensible, if not forbidden.



(Part No. 4; Page No. 111)

43- Prostration to Adam by the angels and prostration to Yusuf (Joseph) by his parents and brothers in greeting and honoring them

A: I read the following in a book titled "Bada'i` Al-Zohur fi Waqa'i` Al-Dohur": When Allah's Prophet Ya`qub (Jacob) entered Egypt, the soldiers marched in front of him, (and he walked) until he reached the palace of his son, Yusuf, who was the vizier of the King of Egypt at that time. When he entered the palace, Yusuf seated his father and his maternal aunt up on his bed, and ordered the soldiers to prostrate to them, knowing that this was the traditional greeting of the people of Egypt. Is prostration of greeting permitted in a situation like this? Please explain this issue, may Allah safeguard you and increase you in knowledge, and help us and all the Muslims benefit from you, Amen!

A: It should be noted that this book, "Bada'i` Al-Zohur" is not an authentic reference. Rather, it involves both important and non-important things, correct and incorrect matters, and thus it should not be relied on. The information about Bani Israel is so old that one should not rely on it, except for that which is revealed by Allah (Glorified be He) or by His Prophet, Muhammad (peace be upon him). Besides, the Qur'an states that Yusuf (peace be upon him) raised his parents to the throne, that is his father and his mother, not his maternal aunt. Allah (Glorified be He) says: [﴿And he raised his parents to the throne and they fell down before him prostrate.﴾](#) knowing that then prostration

(Part No. 4; Page No. 112)

was Mubah (permissible) as a form of honoring and greeting, and not of worship. It is similar to the way the angels prostrated to Adam in honor and veneration, not in worship, of him. Here, prostration in greeting and honoring others was permissible in the Shari`ah (Islamic law) of those before us. However, this is forbidden in the Shari`ah of Muhammad (peace be upon him). Therefore, it was authentically reported that he (peace be upon him) said: [﴿If I were to order anyone to prostrate to a human, I would have ordered the wife to prostrate to her husband, for the magnitude of the rights he has on her﴾](#) He also pointed out that prostration is due only to Allah (Glorified and Exalted be He), and thus one should not prostrate except to Allah (Glorified and Exalted be He). Allah (Glorified and Exalted be He) also says in the end of Surah (Qur'anic chapter) Al-Najm (The Star): [﴿So fall you down in prostration to Allâh and worship Him \(Alone\).﴾](#) and says in Surah Iqra' (Read): [﴿Fall prostrate and draw near \(to Allâh\)!﴾](#)

Prostration is for Allah Alone, and the Shari'ah of Muhammad (peace be upon him) - the most perfect and complete Shari'ah - declared it impermissible to prostrate to other than Allah, neither in honor and greeting of others, nor in worship. As for worship, it is not permitted to anyone except Allah Alone in all laws. Allah (Glorified and Exalted be He) says: [﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾](#) and [﴿And I \(Allâh\) created not the jinn and mankind except that they should worship Me \(Alone\).﴾](#)

Thus, worship is the right of Allah Alone, at every time and place, while prostration was practiced as a form of greeting in the past, as Yusuf's (Joseph) parents and brothers did to him, and as the angels did to Adam. Such was a form of greeting and honoring, not a form of worship. In the Shari`ah of Muhammad (peace be upon him), however, Allah (Glorified and Exalted be He) forbade this, and ordered that prostration be done to Allah (Glorified and Exalted be He) Alone. It is not permissible for a person to prostrate to anyone else, be they prophets or other than them. The Prophet (peace be upon him) forbade the Companions to prostrate to him, and told them that prostration is due to Allah Alone (Glorified and Exalted be He). They learnt from this that all forms of worship should be done for the sake of Allah (Glorified and Exalted be He) Alone, and the greatest and best form of worship is prostration, being a manifestation of humility and submissiveness to Allah (Glorified and Exalted be He). Hence, it should not be paid to no one else, either prophets, Jinn (creatures created from fire) or mankind or anything else. Indeed, Allah is the One sought for help.



44- Ruling on those who practice some pillars of Islam and neglect others

Q: What is your opinion on a Muslim who performs some pillars of Islam, and neglects others, such as one who pays Zakah (obligatory charity) but does not fast, or one who fasts but does not pray, etc.?

A: Those who neglect prayers have committed major Kufr (disbelief that takes the Muslim out of Islam) according to scholars, we seek refuge with Allah from becoming that apostasy). As for neglect of Zakah, fasting or Hajj, this does not incur apostasy; rather, it is a major sin. In this case, one becomes a Kafir (disbeliever) only by denying that such a pillar is obligatory; that is denying

(Part No. 4; Page No. 114)

the obligation of prayer, fasting, Zakah or Hajj for the one who is able to perform it. According to the consensus of the Muslims, this is Kufr. It is only the neglect of prayers that incurs Kufr here, even if one does not deny its being obligatory, according to the more correct of the two opinions maintained by scholars.

As for the neglect of Zakah, this does not entail Kufr if one believes in its being obligatory, i.e. if one is only careless about it and withholds it out of niggardliness, then they are warned of being thrown into Hellfire. This is stated in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that the one who does not pay Zakah will be punished on the Day of Judgment by the money which they withheld and refused to pay as Zakah. They will be punished with hot burning money, and the camels, cows and sheep which were not paid as Zakah will also be the means of their punishment; the camels will stomp over them, hurting them with their feet and biting them with their mouths, and the cows and sheep will also stomp over them, hurting them with their nails, and hitting them with their horns. Then, when the last animal tramples on them, the first will restart trampling on them anew, we ask Allah to safeguard us on that day which is equal (in length) to fifty thousand years. After being punished, they will be judged and entered into either Hellfire or Paradise. In this regard, the Prophet (peace be upon him) said: **(then they will see their destiny, either to Paradise or Hellfire,)** which proves that they do not turn disbelievers. Since they may enter Paradise, if Allah pardons them, this is a proof that they are not become disbelievers if he had neglected it out of stinginess without denying the obligation itself. The same goes for fasting Ramadan and performing Hajj, if they are neglected out of remissness without denying its being obligatory. According to all scholars, the one who denies the obligation of giving out Zakah, fasting Ramadan or performing Hajj for the one who is able to do so turns Kafir because they are rejecting what Allah and His Prophet have established; we ask Allah to save us!



(Part No. 4; Page No. 115)

45- Ruling on considering anyone who neglects Salah and mocks Qur'an as Kafir

Q: The questioner asks: Is it permitted for a Muslim to declare another Muslim who does not offer the Five Obligatory Daily Prayers or who mocks the Qur'an as a Kafir (disbeliever)? Are we permitted to call them Kafirs although they testify that La ilaha illa Allah (there is no deity but Allah) and Muhammad is the Messenger of Allah?

A: Yes, if you find a person who testifies that La ilaha illa Allah, and Muhammad is the Messenger of Allah, but they are known to have committed any act that constitutes Kufr (disbelief), they should be declared as a Kafir. A Muslim is declared a Kafir if they commit any of the nullifiers of Islam. Thus, anyone who testifies that La ilaha illa Allah, Muhammad is the Messenger of Allah is not infallible of committing an act of Kufr. When a person performs any act of Kufr, they are considered Kafirs. Thus, anyone who mocks the Qur'an, the Messenger of Allah (peace be upon him), Salah, Sawm (fasting), or anything which Allah has prescribed, they are considered Kafirs according to all the scholars who mentioned this in the chapters on the ruling on a Murtad (apostate). Therefore, if you are a knowledge seeker, you are required to refer to their opinions but if you are not, you have to know that this is Kufr and deviation from the right path, and apostasy from Islam. Allah (Exalted and Glorified be He) says: [\(Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?"\)](#) [\(Make no excuse; you disbelieved after you had believed.\)](#) Likewise, anyone who neglects offering Salah

(Part No. 4; Page No. 116)

is a Kafir, according to the more correct of the two opinions maintained by scholars. Scholars believe that anyone who abandons Salah out of lack of concern and laziness is a Kafir even if they do not deny its obligation. The Prophet (peace be upon him) said: [\(The peak of the matter is Islam; the pillar is prayer.\)](#) Anyone who neglects the pillar of Islam is a Kafir. It was related by Muslim in his Sahih (authentic) Book that the Prophet (peace be upon him) said: [\(Between a man and Kufr and Shirk \(associating others with Allah in His Divinity or worship\) is the negligence of Salah.\)](#) He (peace be upon him) also said: [\(The covenant that distinguishes between us and them \(the hypocrites\) is Salah. Anyone who abandons it is a Kafir\)](#) Some scholars say that anyone who abandons Salah while still believing it to be obligatory does not commit major Kufr (disbelief that takes the Muslim out of Islam), rather they commit minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) but if they deny it is obligatory, they are regarded as Kafirs, according to the Ijma` (consensus of scholars). Thus, if a person holds that it is obligatory yet neglects observing it out of laziness and lack of concern, they are not regarded as Kafir according to Ijma`, however, they are to be regarded as sinners who committed a sin greater than Zina (sexual intercourse outside marriage), consuming Khamr (intoxicant) and the like and who committed a minor Shirk. Based on the previously mentioned Hadiths and other evidence, the correct view is the first one which is that anyone who abandons Salah has committed major Kufr.

(Part No. 4; Page No. 117)

It is Wajib (obligatory) on Muslims to be cautious and to observe offering Salah especially in congregation. Testifying that la ilaha illa Allah and Muhammad is the Messenger of Allah does not necessarily save them from being judged as Kafirs if they commit any of the nullifiers of Islam. Dear questioner, it is known that mocking the Din (religion) of Islam is Kufr, according to Ijma` even if the person testifies that la ilaha illa Allah and Muhammad is the Messenger of Allah. Likewise, if a person denies resurrection, Jannah (Paradise) or Hell, they have committed Kufr according to Ijma` even if they testify that la ilaha illa Allah and Muhammad is the Messenger of Allah because by denying these matters the person is belying the Messenger of Allah (peace be upon him) and what Allah has revealed in His Book. Similarly, anyone who curses Din, or Allah (Exalted be He), or the Messenger (peace be upon him) has committed Kufr, according to Ijma`, even if they utter the two Shahadahs (Testimonies of Faith). Also, if a person denies the obligation of fasting Ramadan, paying Zakah (obligatory charity) if its conditions are fulfilled, or performing Hajj for those who can afford it, they are regarded as Kafirs according to Ijma`. Therefore, Muslims are required to pay attention to such matters and be warned of all actions which constitute Kufr and which take them out of Islam. They are also required to read more about their religion and acquire knowledge and be warned of falling into what Allah has prohibited without noticing. La hawla wala quwwata illa billah (There is neither might nor power except with Allah!)

(Part No. 4; Page No. 118)



46- Explanation of the ruling that: "One who does not declare a disbeliever to be a Kafir, or doubts their Kufr becomes Kafir"

Q: A fellow from Libya says: I have recently heard that one who does not declare a disbeliever to be a Kafir (disbeliever), or who doubts their Kufr (disbelief) becomes a Kafir. Likewise, one who doubts the Kufr of a person who abandons prayers or mocks the limits set by Allah is a Kafir, is this true?

A: Shari`ah (Islamic law) proofs, from the Book and the Sunnah (whatever is reported from the Prophet), indicate that it is obligatory to disown the Mushriks (those who associate others with Allah in His Divinity/worship) and their Kufr when their disbelief and aberration becomes clear to the Mu'min (believer), as Allah (Glorified and Exalted be He) says in His Noble Book: **﴿And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,﴾** **﴿"Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me."﴾** **﴿And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring, (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).﴾** Here, "that they may turn back to it" means that they may refer to this lasting Wording in Takfir (declaring someone to be a disbeliever) the Mushriks and being innocent of them, and believing that Allah is the Only One worthy of worship (Glorified and Exalted be He). He (Glorified and Exalted be He) also says: **﴿Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴾** This is the true religion of Ibrahim and all other prophets, that is freeing oneself from those who worship other than Allah and deeming them Kafirs and aberrant, until they believe in Allah Alone (Glorified and Exalted be He).

(Part No. 4; Page No. 119)

It is Wajib (obligatory) on the Muslims to free themselves of those who worship other than Allah, and to believe that they are aberrant disbelievers until they believe in Allah Alone (Glorified and Exalted be He) in the same way Allah states that Ibrahim and other prophets did, as He (Glorified and Exalted be He) says: **﴿Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.﴾** Here, disbelieving in Taghut (false gods) means freeing oneself of worshipping other than Allah and believing that such worship is null and void. It is Wajib on every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to worship Allah alone, believe in Him Alone and believe that He (Exalted be He) is the One worthy of worship and that whatever people worship other than Allah - be it idols, trees, stones, dead persons, Jinn (creatures created from fire), angels, planets or anything else - are false gods. Allah says: **﴿That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴾** [Surah (chapter) Al-Hajj]. If a Mu'min finds out that another person worships other than Allah, they are then obliged to free themselves of that person, acknowledge such worship Batil (null/void) and declaring them Kafirs due to such worship. The case is so if the Message

of Islam has reached them - if they happen to be living among the Muslims or if it is known that have heard of it. Allah (Glorified and Exalted be He) says: [\(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.\)](#) He (Exalted be He) also says: [\(This \(Qur'an\) is a Message for mankind \(and a clear proof against them\), in order that they may be warned thereby\)](#) Allah revealed the Qur'an to His Prophet (peace be upon him) and made it a Message to the people. So, those who hear the Qur'an and Sunnah and do not abandon their Kufir and aberration, then they should be believed to be Kafirs and aberrant for the falsity of their beliefs. This is maintained by the following Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), in which

(Part No. 4; Page No. 120)

the Prophet (peace be upon him) said: [\(By Him in Whose Hand my soul is, every Jew or Christian of this Ummah \(nation\) who hears about me and dies disbelieving in me will be of the inhabitants of Hellfire.\)](#) The Prophet (peace be upon him) made it clear that when a person hears of his Message and dies without believing in it, then they will be among the inhabitants of Hellfire, which means that they have become Kafirs and that they will be among the dwellers of Hellfire. This is because they did not submit to what was reported to them from the Prophet, and this is the meaning of Allah's (Glorified be He) saying: [\(this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.\)](#) and: [\(This \(Qur'an\) is a Message for mankind \(and a clear proof against them\), in order that they may be warned thereby\)](#) It was also authentically reported in Sahih Muslim from Tariq ibn Ashyam (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(Whoever professes that there is none worthy of worship \(in truth\) but Allah and makes a denial of everything which the people worship besides Allah, their property and blood becomes inviolable ...\)](#) Another wording reads: [\(Whoever professes that there is none worthy of worship \(in truth\) but Allah and makes a denial of everything which the people worship besides Allah, their property and blood becomes inviolable ...\)](#) He thus made the inviolability of people's blood and property tied to their saying: "La ilaha illa Allah", worshipping Allah Alone (Monotheism) and the disbelieving in Taghut (false gods). A person's blood and property is not inviolable until they believe in Allah alone,

(Part No. 4; Page No. 121)

and until they disbelieve in Taghut, that is until they abandon the worship of other than Allah. Here, Taghut means all that is worshipped other than Allah; until they disbelieve in and abandon the worship of other than Allah, free themselves of it and claim it Batil (null/void). This is the meaning of the following verses: [\(Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.\)](#) One who knows a person to be Kafir and knows of the falsity of their beliefs, and does not declare them disbelievers or doubts their being thus Kafirs, is belying Allah and His Prophet and disbelieving in Allah's Decree regarding their Kufir. For, the Jews and Christians are disbelievers according to the Qur'an and Sunnah texts.

It is an obligation on the Mukallaf Muslims to claim such people aberrant and Kafirs, and one who does not declare them Kafirs or doubts their Kufir becomes like them, because - just like them - one then belies Allah and His Prophet through doubting what Allah and His Prophet have conveyed to us. Likewise, one who doubts the inevitability of the Day of Judgment, doubting the presence of Jannah (paradise) or Hellfire, claiming that there is no Jannah or Hellfire at all, or doubting resurrection of the dead, has no Iman (faith) or certainty. Rather, such doubt-stricken persons remain Kafirs until they believe in Jannah - as being prepared for the pious -, Hellfire - as being prepared for disbelievers - and resurrection of the dead. Undoubtedly, the Muslims unanimously agree that it is

obligatory for a believer to acknowledge all these things. Hence, one who doubts that Allah is worthy of our worship is a disbeliever in Allah (Glorified and Exalted be He) because Allah (Glorified and Exalted be He) says: [﴿That is because Allāh — He is the Truth \(the only True God of all that exists, Who has no partners or rivals with Him\), and what they \(the polytheists\) invoke besides Him, it is Bâtil \(falsehood\).﴾](#)

(Part No. 4; Page No. 122)

, [﴿And your Lord has decreed that you worship none but Him.﴾](#), [﴿You \(Alone\) we worship, and You \(Alone\) we ask for help \(for each and everything\).﴾](#) and: [﴿And they were commanded not, but that they should worship Allāh, and worship none but Him Alone \(abstaining from ascribing partners to Him\)﴾](#) Indeed, verses carrying the same meaning are numerous. Besides, one who doubts the Prophet (peace be upon him), claiming, "I do not know that Muhammad is the Messenger of Allah" or "he is not the Messenger of Allah; I doubt it", then the ruling applying to them is the same as that applying to those who disbelieve in the Prophet or deny his Message; they will remain disbelievers until they firmly believe that Muhammad is the Messenger of Allah. The same applies to those who believe any of messengers mentioned by Allah;/ Nuh (Noah), Hud, Salih, Musa (Moses), `Isa (Jesus), Ibrahim (Abraham), and others. One who doubts their message or disbelieves in it is a Kafir; we ask Allah to save us. Also, one who mocks the religion or curses it or mocks the divinely ordained limits is a Kafir, as Allah (Glorified and Exalted be He) says: [﴿Say: "Was it at Allāh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?" Make no excuse; you have disbelieved after you had believed.﴾](#) Besides, one who curses the religion or the Prophet is the same as one who mocks them or even worse. As for one who neglects prayers without denying that it is obligatory, scholars differ in opinion about them. Some scholars view that such a person is Kafir, and this is the correct opinion, since the Prophet (peace be upon him) said: [﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴾](#) and: [﴿What makes one a disbeliever and a polytheist is abandoning prayers.﴾](#) Other scholars, however, claim

(Part No. 4; Page No. 123)

that this does not render a person Kafir if one does not deny the obligation of prayers, and that such a person is a sinner, committing minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam) and not major Kufr. This opinion is maintained by a large group of scholars. Thus, the one who doubts that such persons are Kafirs does not turn Kafir, due to the difference in scholarly opinions. Hence, one who doubts the Kufr of those who abandon prayers without denying its obligation is not a Kafir. This case is open to Ijtihad (juristic effort to infer expert legal rulings) among scholars. Therefore, one who learns through evidence from Shari`ah that such persons are Kafirs is obliged to declare them Kafirs, while one who doubts it and lacks conclusive evidence in this regard, and in turn deems that such persons are committing minor, not major, Kufr is excused for such Ijtihad is not rendered Kafir for it. As for those who deny the obligation of prayers, they are Kafirs, according to all scholars, and thus the one who doubts their Kufr turns Kafir too; we seek refuge with Allah from this. This, likewise, with those who deny the obligation of Zakah (obligatory charity), fasting Ramadan, or Hajj for those who are able to perform it; they turn Kafirs due to it because they are then giving the lie to Allah and His Prophet (peace be upon him), and contradicting the Ijma` (consensus) of all the Muslims. Therefore, they are Kafirs, and one who doubts their Kufr in spite of its being maintained by evidence is Kafir too due to contradicting Allah and His Messengers and denying the Ijma` of the Muslims. These are serious matters that seekers of knowledge are required to study carefully. Regarding common Muslims, they should also comprehend this issue properly and they should not assume an attitude regarding it until they refer to knowledgeable religious scholars.

For, indeed, Takfir is not a light issue, but it is a major one. It is also Wajib on knowledgeable scholars and seekers of religious knowledge to clarify this matter to people.

(Part No. 4; Page No. 124)

May Allah grant us all guidance, success, beneficial knowledge and righteous deeds.



47- Elaboration on ruling by other than what Almighty Allah has revealed

Q: A questioner says: During my undergraduate studies in the University of Khartoum, I acquainted with a girl who claimed that "all communities now are ignorant (meaning disbelieving communities)", and she proposes the following as evidence, "these communities rule by other than what Allah has revealed, while Allah (Glorified and Exalted be He) says: *(And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).)* She also stated, "Ibn Abbas' comment on this Ayah (Qur'anic verse) was linked to a certain incident and it is not applicable to today's rulers, since they surely rule by other than the Shari`ah (Islamic law) of Allah; they rule by the Taghut (false gods), though Allah (Exalted be He) says: *(Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.)* She also uses as evidence Allah's (Exalted be He) saying: *(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)*

(Part No. 4; Page No. 125)

Is this true? Does anyone who refers - in judgment - to the laws of their countries become a Kafir (disbeliever), meaning is taken out of Islam under all conditions, having no excuse in front of Allah? I hope that you may answer this question that is worrying me in detail and give me enough evidence so that I can convince anyone adopting such thought. As I feel that declaring the entire community Kafir is incorrect, I wish to guide my friend to the right path. It would also be better if you recommend me to read some reference books that may be of benefit in this regard. May Allah reward you well.

A: Undoubtedly, the generalization made by this young lady is incorrect; it cannot be that all communities are ignorant. There are communities - all praise be to Allah - of good people, people of knowledge, righteousness and integrity. Besides, the Prophet (peace be upon him) said in a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish): *(A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i.e. Resurrection is established).)* This group of people

(Part No. 4; Page No. 126)

- all Praise be to Allah - exists in large numbers in many places. Therefore, it is not permitted to say: all communities in the East and West are ignorant and all of them have no Islam. This is wrong and Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). Yes, the bulk and majority are ignorant and they do not abide by the Shari`ah. However, the

victorious group still exists - all Praise be to Allah. Though they may not exist at certain places and countries, they still exist in many other places and countries, especially in the present time, praise be to Allah. By the end of the last century and the beginning of this century, Da`wah (calling to Islam) has expanded, and Du`ah (callers to Islam) have increased, while Muslim youth have become active everywhere. Masha' Allah, Da`wah to Allah, exhortation and guidance to good, and careful study of the Qur'an and Sunnah (whatever is reported from the Prophet) is flowering. Thus, the generalization issued by the young lady is not true, and in turn she is required to offer Tawbah (repentance to Allah) from this; she needs to return to Him and to hear and observe what He (Exalted be He) says. As for ruling by other than the Shari`ah, the sin shall be on the person who does this and approves of it, as for the person who dislikes it and disapproves of it, then there is no sin on them. Allah (Exalted be He) says: **﴿And no bearer of burdens shall bear another's burden﴾** So, one who rules by other than the Shari`ah - be they rulers or subjects - and approves of it, they are the sinners. As for the men and women who do not approve of it, in any country, they are not accountable for the deeds of others, and they shall not be punished for the sins of others. The Prophet (peace be upon him) said:

(Part No. 4; Page No. 127)

﴿No person commits a crime except (that the burden will fall) upon himself﴾ And this is what Allah (Glorified be He) says: **﴿And no bearer of burdens shall bear another's burden﴾** Hence, one should fully understand issues well, and not randomly give out rulings without knowledge. Here, there is no doubt that ruling by other than what Allah has revealed is a great Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and is a form of Kufr (disbelief), as Allah (Glorified and Exalted be He) made it clear. It is of the judgment of the ignorant, as He (Exalted be He) says: **﴿Do they then seek the judgement of (the Days of) Ignorance?﴾** It is not permitted for anyone to rule by other than what Allah has revealed; rather this is a horrific crime. As for its being a form of Kufr that takes one committing it out of Islam, such point requires much elaboration, according to scholars. One who rules by other than what Allah has revealed and acknowledges it as acceptable, or - to make it even worse - deems the Shari`ah unfit today and that positive laws more convenient and applicable, this is all major Kufr, including these three cases referred to above. And one who alleges that the ruling of other than Allah is better than Allah's Ruling, or is equal to it, or that ruling by what Allah has not revealed is permitted - even if one says that the Shari`ah is better - , in these three cases such a person becomes Kafir. Likewise, the one who believes the preceding is true is an apostate according to all Muslim scholars. As for one who commits this for a certain reason and knows that they are mistaken

(Part No. 4; Page No. 128)

and sinful in doing so; doing it to bribe or pay a compliment to another or for any other reason, while Allah knows that in their hearts they disapprove of it and believe that it is Batil (null/void) and a great sin, then they do not become Kafir. They are only disobedient and are committing minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam). However, one is then Fasiq (someone openly and flagrantly violating Islamic law), according to Ibn Abbas (may Allah be pleased with him), Mujahid bin Jabr and others, and as is well-known among scholars. Even if such sinners are categorically judged as Kafir, it is only a minor Kufr. As for those who believe that ruling by other than what Allah has revealed is permitted - even they claim that the Shari`ah is better than positive law or that the latter is equal to or better than Allah's Laws, then in these three case the person believing so is Kafir; we ask Allah to save us. Therefore, I advise you to refer to the books of Tafsir (explanation/exegesis of the meanings of the Qur'an) of Ibn Kathir (may Allah be merciful to him), Ibn Jarir, Al-Baghaway and others, especially their commentary on Ayahs of Surah (Qur'anic chapter) Al-Ma'idah: **﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e.**

disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ (And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾ (And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ You should also refer to the books of Ibn Al Qayyim (may Allah be merciful to him): "I`lam Al-Muwaqî`een", and "Al-Turuq Al-Hokmiyyah", and Shaykh-ul-Islam Ibn Taymiyyah's books and Fatwa's (legal opinion issued by a qualified Muslim scholar) and others. You may also refer to the books of scholars of the Shafi`y, Maliki and Hanafi Madh-habs (juristic school/School of Jurisprudence) of and of other Muslim scholars, until you learn and understand the Shar`y (Islamically lawful) rulings. The most suitable and beneficial

(Part No. 4; Page No. 129)

category to refer to will be that addressing the ruling on the apostates, for it involves illustration of the opinions maintained in the Four Madh-habs and adopted by other knowledgeable scholars, along with elaboration on ruling by what Allah has not revealed. Perhaps, this will bring about reassurance for you and your friend, and will guide you to return to the truth and abandon generalization which contradicts pure Shari`ah. We ask Allah to grant us all guidance and success.

Q: We hope that you can clarify the issue of judging according to what was not revealed by Allah

A: This is a very serious and critical issue, because the majority of countries affiliating with Islam do not judge or rule by what Allah has revealed in all affairs; they only apply it in limited fields, such as civil rights and worship. Such is undoubtedly a serious mistake and a major crime.

It is Wajib (obligatory) upon all the Muslim rulers to offer Tawbah (repentance to Allah) from this sin, and to return to the right and to truth. They are required to rule by the Shari`ah of Allah in judgment among the Servants of Allah, in everything, including worship, transactions, criminal and civil affairs and in every other affair, as Allah (Glorified and Exalted be He) says: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ He (Glorified be He) also says: ﴿Do they then seek the judgement of (the Days of) Ignorance?﴾ ,

(Part No. 4; Page No. 130)

after His Saying: ﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).﴾ Then, He says: ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾ No judgment is better than the Judgment of Allah (Glorified and Exalted be He). For, He (Exalted be He) says: ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ , ﴿And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾ and ﴿And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ Does a Muslim accept, for themselves, to be portrayed in this way. Thus, any man-made law, tradition or convention should be neglected, since Allah's Laws are sufficient, rich and all-inclusive in every

aspect.

It is an obligation on every ruler, whether he be king or president - no matter their names or titles -, to rule by what Allah has revealed. They should stick to it, apply it to their people bind them to adhere to it, and instate judges who are knowledgeable about Allah's (Glorified and Exalted be He) Shari`ah so that they would apply it, and facilitate for them the means to apply it. Besides, there should be sufficient branches for the study of Shar`y sciences in universities and other academic and non-academic institutions,

(Part No. 4; Page No. 131)

such as Masjids (mosques), knowing that teaching is not limited to universities. Rather, acquisition of knowledge could be anywhere. For persons to be fit to work as judges should be well-read in the Shari`ah so that they can judge by what Allah has revealed. For, it is not permissible for a person to rule people by man-made laws that are tailored according to individual opinions. We ask Allah to guide us and make us all successful.



48- Ruling on referring for judgment to a person known as Al-Mardy

Q: When a conflict arises between two tribes over a worldly matter, the conflicting tribes do not refer to the Shari`ah (Islamic law) as a criterion for judgment, even if they are Muslims. They - in a common practice among the members of both tribes - refer to someone known as "Al-Mardy", who is a person from a tribe other than the two conflicting tribes. This person decides on the issue according to the customary rulings issued by his ancestors. He could even rule that an oath be taken in a certain shrine, for example, as is the case when someone is accused of stealing and he denies it. Then, Al-Mardy (judge) rules that the accused - along with other ten or fifteen members of his tribe, who give the oath that the accused is not guilty, even if they have not witnessed the crime - swears by so and so Shaykh - who is chosen by the tribe to whom the oath is given - that he did not steal. What is your opinion? What should we, as Du`ah (callers to Islam), do? And if my father is

(Part No. 4; Page No. 132)

one of those who rule among people in the customary way of our forefathers, which I described above, then how should I give advice to him, knowing that I have advised him more than once and he justified his actions by saying that so long as he is making people take oaths among themselves, then it is permissible. Should I boycott him? Will I be disobedient if I do not boycott him? Please advise me, may Allah reward you well.

A: It is not permitted to rule by anything other than the Shari`ah (Islamic law) of Allah; rather, it is obligatory that people go for judgment (in their disputes) to the Shari`ah of Allah (Exalted be He), as Allah (Glorified be He) says: **(But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge) referring to the Prophet (peace be upon him) (in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)** He (Glorified be He) also says: **(Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.) (And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).) (And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).) , (And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].)**

It is Wajib (obligatory) that we judge by the Shari`ah of Allah, and it is not permitted for anyone to judge between two tribes by the rulings of the Taghut (false gods) or of their forefathers or ancestors. It is also impermissible to swear by anything other than Allah (Exalted be He), neither masters, ancestors or Prophets. For, swearing

(Part No. 4; Page No. 133)

by anything other than Allah Alone (Exalted be He) is impermissible. The Prophet (peace be upon

him) said: [\(If anyone swears, let them swear by Allah or else keep silent\)](#) He (peace be upon him) also said: [\(Whoever swears by anything other than Allah would have become a polytheist\)](#) Moreover, it is not permissible to make the chiefs of tribes or specific members of tribes judges; this is all Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and it is thus impermissible and Batil (null/void). So, whoever acknowledges it or deems it permissible is Kafir (disbeliever), we ask Allah to grant us well-being. In addition, anyone who permits ruling by other than Allah (Exalted be He) is Kafir, even if he claims that ruling by the Shari`ah is better. Furthermore, if one claims that it is permissible to rule by man-made laws or opinions or that such laws are permissible, this is all considered as major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), even if they claim that the Shari`ah is better. This makes up three cases: when one judges by other than what Allah (Exalted be He) has revealed and claims it better than Allah's (Exalted be He) Laws; when one claims that such rulings are equal to Allah's Laws; and when one claims that Allah's (Exalted be He) Laws are better, but such (man-made or positive) laws are permissible. In all these three cases, the person claiming so is Kafir. We ask Allah (Exalted be He) to grant us wellbeing. This is because such persons permit things which are Haram (prohibited), being contradictory to pure Shari`ah and to the Qur'an and Sunnah (whatever is reported from the Prophet) texts. Besides, whoever permits that which Allah (Exalted be He) has prohibited and which is unanimously agreed upon as prohibited by the Muslims is Kafir. Surely, we are permitted to conciliate between people in a way that does not involve

(Part No. 4; Page No. 134)

opposition to the Shari`ah. If two people quarrel over theft or speculation (loss), and a third party settles this conflict between them and they mutually consent (out of their own free will, without being compelled to do so) to his decision (that entails returning rights to their due owners or having the victim forgive the wrongdoer) and deem it unnecessary to take legal action, this is acceptable. Or if the thief asks for the victim's forgiveness and he forgives him, this is permitted. However, compelling the conciliator to judge according to so and so rulings, that is other than Allah (Exalted be He), is not permissible.



49- Ruling on mocking the Prophet (peace be upon him) and the believers

Q: What is the ruling on a person who mocks Islam, the Prophet (peace be upon him) or the believers?

A: This issue was illustrated by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be Merciful to him) in his "Kitab Al-Tawhid (Book on Monotheism)", where he confirmed that such a person is Kafir (disbeliever), and that ridiculing Dhikr (remembrance of Allah) or the Qur'an is manifest Kufir (disbelief). Thus, if one mocks Allah (Glorified be He), the Prophet (peace be upon him), the Qur'an, Jannah (Paradise), Hellfire or any other such things, or mocks prayers, fasting, Jihad (fighting/striving in the Cause of Allah) or similar things, then they have become Kafir due to it, unless they are

(Part No. 4; Page No. 135)

ignorant and imperceptive. Then, they should be taught and directed, and if they still insist and do not repent, then they have become Kafir, since Allah (Exalted be He) says: **﴿If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?﴾** **﴿Make no excuse; you disbelieved after you had believed.﴾** Here, Allah has declared them as Kafir for their mocking, and this indicates that one who mocks anything which Allah has revealed, the Qur'an or Sunnah (whatever is reported from the Prophet), or any similar thing is considered Kafir, having apostatized Islam; we ask Allah to safeguard us against such thing!



50- Ruling on a Muslim who curses Islam

Q: What is the Islamic ruling on a Muslim man who curses the religion?

A: Cursing the religion is one of the greatest sins and it is a violation of Islam, we ask Allah to keep us safe. One who curses Islam or the Prophet of Islam or curses any other messenger will have apostatized Islam, we seek refuge with Allah. This ruling applies if one curses the Prophet or curses Islam in any way, such as saying that Islam is an inflexible or incomplete religion or is just an opium for the people, or similar demeaning words; these are all forms of cursing, and one who commits this is an apostate, who should be made to repent or else should be killed. Here, some scholars believe that such a person should not be made to repent, but should rather be killed right away, as is the case when one curses Allah (Exalted be He) or the Prophet (peace be upon him). In other words, cursing Allah, His Prophet or His Religion is apostasy from Islam. In this regard,

(Part No. 4; Page No. 136)

the Prophet (peace be upon him) said: [\(Whoever changes his religion, kill him\)](#) .

It is an obligation on one who commits this to offer Tawbah (repentance to Allah), and to return to Allah, regret the sin which they have committed and increase their good deeds, so that Allah will forgive them. As for rulers, they are obliged to force those who have committed this sin to repent, reprimand, discipline and deter them and their likes from such sins.

As for acceptance of one's Tawbah, scholars have different opinions in this regard. Those who believe such repentance likely to be accepted ground their opinion on reasonable grounds, while those who believe that such a sinner should be killed and their repentance will not be accepted draw on plausible argument, namely that this is to deter others from being negligent in this matter, and it entails protection for the Religion of Allah, veneration for Allah's (Exalted be He) Majesty and respect for the Prophet (peace be upon him). As for saying: Such a person's Tawbah is formally accepted or not accepted, this is a controversial issue among scholars. As regards the relation between a person and Allah, such Tawbah is likely to be accepted if one is sincere in their Tawbah and if they return to Allah and regret their sin. This is maintained by the categorical denotation of Shar`y (Islamic legal) texts indicating that Allah (Glorified be He) accepts the Tawbah of His Servants. He (Exalted be He) says: [\(And all of you beg Allâh to forgive you all, O believers, that you may be successful\)](#) For, Tawbah has great significance, if the servant offers it sincerely, regretting and abandoning their sins,

(Part No. 4; Page No. 137)

both major or minor, and mend their ways. As regards whether the ruler should accept a person's Tawbah in this worldly life (and in turn pardon them) or should (disregard it and in turn) kill them, this is a controversial issue. Thus, scholars who are against accepting such Tawbah claim that cursing is a great sin, and by accepting such Tawbah of the sinner, other people will become lenient in this matter. It is for this reason that some scholars believe such a sinner should be killed and their Tawbah should not be accepted by the rulers in order to eliminate that evil and protect the Religion of Allah and His Prophet against mockery or ridicule. Allah is the One sought for help; there is neither might nor power except with Him, the Most Exalted and Most Great.

Cursing the religion is a sin that is committed by many foolish persons, and therefore it is an obligation upon all Muslims to guard against this. They should watch their words and avoid cursing Allah, His Religion or His Prophet, or cursing Jannah (Paradise) or anything else related to Allah's Shari`ah. All Muslims, males or females, should guard against cursing whatever Allah (Glorified and Exalted be He) has made inviolable. He (Glorified and Exalted be He) says: ﴿ Say: "Was it at Allâh (عن وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾ (Make no excuse; you disbelieved after you had believed.) When the Prophet (peace be upon him) heard that a person killed his female slave because she used to curse the Prophet (peace be upon him) - knowing that her master first invited her to repent and when she refused it, he killed her -,

(Part No. 4; Page No. 138)

he (peace be upon him) said: ﴿I bear witness that her blood was not spilled unjustly﴾ This was because she cursed the Prophet (peace be upon him). That is to say it is an obligation on the Muslims, males and females, to guard against this sin, or this great crime. May Allah grant us all safety and wellbeing.



51- Ruling on excusing those who curse the religion due to their ignorance

Q: I heard that whoever curses the religion is a Kafir (disbeliever). Are those who know that cursing the religion causes one to apostatize equal to those who do not know that ruling, drawing on the principle that, in religious matters, a person can be excused for their ignorance? What are the matters in which a person cannot be excused due to their ignorance? I hope that you kindly explain this matter in detail, because there are people who say that excuse due to ignorance is possible and they pretend to be ignorant (to be excused).

(Part No. 4; Page No. 139)

A: A Muslim will not be excused due to ignorance in this case, as cursing the religion is a violation and Riddah (apostasy). Neglecting obligations, like prayer, is also Riddah, just as denying obligations is a violation and Riddah. Also, cursing or mocking Allah (Exalted be He) or the Prophet (peace be upon him) renders a person apostate and they will not be excused for it due to ignorance if they are living among the Muslims. This is because such a ruling is well-known for the Muslims, and in turn one living among them must necessarily be aware of it. This is so if the related matter is known to all Muslims. If a person claims that Zina (illegal sexual intercourse outside marriage) or alcohol is Halal (lawful), this is a form of Riddah from Islam, since these matters are well-known. Besides, if a person is in a state of Jahiliyyah (ignorance about Islam) and is not living among the Muslims, the ruling applying to them is that of Ahl-ul-Fatrah (people having no access to Divine Messages). If they die in such a state, their affair is entrusted with Allah (Exalted be He), and they will be tested on the Day of Judgment. However, if a person living among the Muslims curses the religion or mocks Allah (Exalted be He) or the Prophet (peace be upon him), or neglects or denies the obligation of prayers, Zakah (obligatory charity), fasting Ramadan, or performing Hajj (Pilgrimage) for one who can afford it, or says that Zina, alcohol or disobeying parents is Halal, all this is Riddah. In these cases, a person is not excused due to ignorance, because such are Ma`lum minad-din biddarurah (well-established and known Islamic principles).

(Part No. 4; Page No. 140)

Q: What is the ruling of Shari`ah (Islamic law) on a person who, being married, commits the sin of cursing the religion? If I am around or close to him, what is my obligation towards this person? Thank you.

A: Cursing the religion is one of the greatest sins in Islam. It is one of the sins that lead to Kufr (disbelief), and it is a violation of Islam and a kind of Riddah. Whoever curses the religion, or curses Allah (Exalted be He) or the Prophet (peace be upon him) has committed major Kufr (disbelief that takes the Muslim out of Islam). So, it is obligatory on whoever hears them or knows that about them to deny this act and admonish them that it is a violation of Islam and is Kufr. The person who commits this sin must hasten to perform Tawbah (repentance to Allah), as perhaps Allah (Exalted be He) will forgive them. The worldly rulings applying to them are left to the discretion of rulers; some say that such sinners should be given a chance to repent, and if they repent, all praise is due to Allah

(Exalted be He), they are pardoned; otherwise they should be killed. Some scholars claim that such sinners should not be given a chance to repent; rather, they should be killed for their Kufr. If they repent, this is between them and Allah (Exalted be He), Who may forgive them. However, they should be killed to eliminate them and deter those like them from cursing Allah (Exalted be He) and His Prophet (peace be upon him) and from cursing the Religion of Allah. Both opinions are established among scholars. Considering the state of the people today, however, it becomes clear that due to prevalent ignorance and mixing with the Mushriks (those who associate others with Allah in His Divinity or worship) and disbelievers and unwitting persons, one will realize that this sin is more wide spread at this time, due to increase in ignorance and weakness in Iman (faith) in the hearts of many people. For this reason, this sin may occur more often among people. Hence, it is obligatory that people are deterred from this

(Part No. 4; Page No. 141)

through extreme discipline that would deter them from this. Then they should be given a chance to repent, as perhaps they may regret what they have done, but they must be reprimanded and disciplined too for what they have committed. If they repent then - all praise be to Allah -, they should only be reprimanded and disciplined so that they will not commit such sin again. However, if they do not repent, they should be killed for their Riddah.

The second opinion is that they should not be given a chance to repent, but should rather be killed immediately, because this is a manifest sin. Whoever commits this sin should not be given a chance to repent, just as a sorcerer is not given a chance to repent. This is also true for the person who curses Allah (Exalted be He) and His Prophet (peace be upon him) or curses the religion, since this proves their Kufr. Anyway, they should be given a chance to repent, regret what they have done, mend their ways and do good deed, if they do so, this is great, all praise be to Allah for it; otherwise they should be killed. However, Ta`zir (discretionary punishment) should be inflicted on those who repent among them so that they will not commit such sin again. As regards the opinion of killing them instantly without giving them the chance to repent, it is a well-grounded, though the opinion of giving them a chance to repent is much more solid. Allah (Exalted be He) ordered us to give the disbelievers a chance to repent, and to invite them to repent. This is because ignorance is predominant among people and so is negligence, being a consequence of bad companions blending with disbelievers and sinners. If a person is given a chance to repent and in turn repents sincerely and does good deeds, then - all praise be to Allah - (they are pardoned), or else they should be killed if they return to such sin. They should be killed only when invitation to repentance and then Ta`zir do not cause them to repent. Allah is the One sought for help; there is neither might nor power except with Him.

(Part No. 4; Page No. 142)

Q: A sister from Libya asks about the ruling on a person who curses the religion; we seek refuge with Allah. She also asks you for advice and guidance, may Allah reward you well.

A: Scholars affirm that a person who curses the religion is Kafir (disbeliever), for whoever curses Islam or curses Allah (Exalted be He) or curses, impugns or disparages Prophet Muhammad (peace be upon him), or curses Jannah (Paradise) or claims that it does not exist, or denies the existence of Hellfire, are all Kuffar (disbelievers). This ruling is based on the consensus of Muslim scholars. Thus, whoever curses the Prophet (peace be upon him) or insults him, or says that he has not revealed the Message or that he was ignorant about some matters or was negligent towards Allah (Exalted be He) or acts of worship, they will have committed major Kufr (disbelief that takes the Muslim out of Islam) and Riddah. Also, the one who curses or demeans Allah (Exalted be He) or says, "He is ignorant" or "unjust", or "His Shari`ah (Islamic law) is incomplete" or "Islam is not right" or "it is a religion of myths" or "it is impermissible to embrace or adhere to it", all this is major Kufr. We ask Allah to grant us well-being!

In fine, cursing Islam, or cursing Allah (Exalted be He) or the Prophet (peace be upon him), or demeaning, abusing or mocking them is all major Kufr according to all scholars. We ask Allah to grant us well-being. Hence, it is obligatory to kill those raising such claims; it is Wajib (obligatory) on the Muslim ruler arrest such a person and kill them for their Riddah.

(Part No. 4; Page No. 143)

However, if they repents, acceptance of their Tawbah is pendent on the sin they have committed. Thus, whoever curses Allah (Exalted be He) or His Prophet (peace be upon him) is not forgiven, according to some scholars, because of the major sin they have committed, we seek refuge with Allah. Rather, they should be killed. As for the other forms of Kufr, such as invoking or seeking help from or vowing to the dead or neglecting prayers, people committing such sins should be given a chance to repent; then, they either repent or get killed. We ask Allah to grant us well-being!

Q: If a person overwhelmed by anger loses their temper and curses the religion - we seek refuge with Allah -, are they bound to offer Kaffarah (expiation)? If so, what is it?

A: They are required to perform Tawbah to Allah, regret their sin and increase their good deeds, knowing that Allah (Exalted be He) forgives those who repent.

Q: What is the ruling of Shari`ah on a man who curses the religion, and when we told him that he has been expelled from Islam, he said that he did so in a state of anger (loss of temper)and thus he should not be blamed? Does he need to repent?

A: According to some scholars, repentance offered by such a person is not accepted, because cursing the religion inevitably entails killing. However, the correct view - Allah willing - is that if they repent sincerely, then their repentance will be accepted. Many of the scholars say that repentance of those who have cursed the religion or cursed Allah (Exalted be He) or

(Part No. 4; Page No. 144)

His Prophet (peace be upon him) is not accepted due to the intensity of their sin, being a heinous crime. However, if the ruler (judge or court) deems it necessary to inflict Ta`zir on them due to their negligence, through flogging or imprisonment, such a punishment should be inflicted upon them, so that people would not dare to commit such a sin and then pretend to have been mistaken and to have offered Tawbah. We ask Allah to grant us well-being and safety.



52- Obligation of boycotting and abandoning whoever curses the religion or the Lord

Q: What is your opinion with regard to a Muslim who curses the Din (religion) of Islam or the Lord? We seek refuge in Allah against these things. Is it permissible to boycott or abandon him? Should he be reported to the rulers?

A: All scholars have mentioned in the chapters on the ruling on Murtad (he who apostates from Islam) and in books of Fiqh (Islamic jurisprudence) that whoever curses Allah (Exalted be He), the Prophet (peace be upon him), or the Din of Islam, commits a violation of Islam. For this reason, he is considered to be a Kafir (disbeliever) and a Murtad. Thus, whoever curses, mocks, ridicules, or demeans the Din of Islam, the Prophet (peace be upon him) is a Kafir (disbeliever) according to all scholars of Islam. He should be abandoned and boycotted, and it is obligatory on the state if informed on the matter to

(Part No. 4; Page No. 145)

ask him to repent. If he does not repent, he will be subject to capital punishment. Some scholars said: "He should not be asked to repent, but he should be subject to capital punishment immediately, even if he performs Tawbah (repentance to Allah)." They added: "Whoever curses Allah (Exalted be He), or the Prophet (peace be upon him) should not be asked to repent due to the gravity of the crime that he has committed." We seek refuge in Allah against all these things. There is neither might nor power except with Allah! If his case has not been reported to the authorities, then he should be advised and directed to do good deeds. He should be informed of and called to perform Tawbah. If he repents to Allah (Exalted be He), and turns away from such sins, then his past sins should not be reported to the authorities for Allah may bless him with guidance and save him from the evil of this scourge which he committed. However, if he continues to curse and mock, then he should be reported to the authorities in order for Allah's punishment to be carried out. One should not be sympathetic with him; rather, he should be reported to the courts or to the ruler of the country, so that the punishment of Allah (Exalted be He) can be carried out, because his cursing of the religion causes great evil and corruption, so one should not be sympathetic or lenient with him. But if he hastens to perform Tawbah, amends his ways, returns to Allah, and regrets the sin which he committed before the authorities are informed, there is nothing wrong in that, as Allah (Exalted be He) forgives he who repents.

Q: A questioner asks: "What is the ruling on one who curses the Din of Islam, or curses the Lord one time, then when it is time to pray they performed Wudu' (ablution) and pray the obligatory Salah (Prayer)? Is the performance of Salah at that time considered to be a declaration of Tawbah?"

A: Cursing the Din of Islam or the Lord is a major Riddah (apostasy) from Islam. We seek refuge in Allah against that.

(Part No. 4; Page No. 146)

Thus, it is Wajib (obligatory) upon whoever commits this sin to hasten to repent, regret the sin which he has committed, and abandon it altogether. For this purpose, performing Salah is not enough; he

must perform sincere Tawbah, and regret his sins, and be truthfully determined to never commit such a sin again. His Salah are not accepted until he performs Tawbah for it is the Salah of a Kafir. No doubt he must perform Tawbah before he prays.



53- Ruling on one who curses the religion during a state of overwhelming anger

Q: If a person is so overwhelmed by anger that he curses the religion, what is ruling regarding him? If one is married, should his wife do something, such as separating from him, for example, in case the ruling applying to him is that he is expelled from Islam?

A: This is a great matter, which has serious consequences; cursing the religion is of the greatest major sins and violations of Islam. If one curses the religion, then they have committed Riddah (apostasy) according to all scholars. It is even more evil than mocking (religion). Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ During the lifetime of the Prophet (peace be upon him), a female slave used to curse the religion and as a result her master killed her when she did not repent. Then, the Prophet (peace be upon him) said:

(Part No. 4; Page No. 147)

﴿I bear witness that her blood was not spilled unjustly﴾ Cursing the religion is apostasy from Islam, and likewise is cursing the Prophet. Besides, one who commits this sin should be killed and their property should be given to Bayt-ul-Mal (Muslim treasury), since they have violated Islam. However, if they do so at a time of severe anger and loss of temper, then a different ruling applies to them. For, anger according to the scholars is of three stages:

The first stage is that in which one's anger is so intense one loses their mind, and they can no longer distinguish right from wrong; the ruling applying to such a person is the same as the ruling applying to the insane or mad person. Thus, their words are ineffective, neither their divorce, nor cursing nor anything else, just like the pronouncements of an the insane person.

The second stage is that in which a person's anger is so intense that it leads them to change their mind and lose control over themselves; their anger is so overwhelming that they become like those acting under duress. However, this is unlike the first stage, as in the second stage one does not lose their temper altogether. Yet, their severe anger is due to quarrels and disputes between them and other people, including their families, parents, spouses or rulers, and in this case scholars have different opinions. Some say that the ruling applying to them is the same as the ruling applying to those who are sober and sane, and whose actions are effective, including their divorce (pronouncement). Hence, they apostatize if they curse the religion, meaning that apostasy and killing should apply to them, they should be separated from their spouses. Others scholars say that a person in this state is like those in the first state,

(Part No. 4; Page No. 148)

have lost their mind out of extreme anger, because this case is closer to the first one in that a person is not in full control of what they say. This opinion is more preponderant and more plausible, namely that a person in this case is similar to those who have become senseless, that their pronouncement of divorce is ineffective and their commitment of acts entailing Riddah does not render them

apostate. Holders of this opinion draw on the story of Musa (Moses; peace be upon him), as an example, when he found that his people worshipping a calf. Then, he got so angry that he threw the tablets and dragged his brother by the head. Due to the intensity of his anger, Allah did not hold him accountable for throwing the tablets or for dragging his brother, although his brother was a prophet like him. If he had thrown the tablets out of carelessness, being aware of what he was doing, this would have been a great sin, or if he had consciously dragged his brother, who is also a prophet, by his beard or by his head and hurt him, then he would have been a Kafir (disbeliever). However Musa's severe anger was for the sake of Allah (Exalted be He) - being stirred by what his people were doing - may Allah forgive him. This is the proof proposed by those who say that divorce pronounced in a state of intense anger does not count and that cursing in such a state does not entail apostasy. Well, this is a well-grounded and preponderant opinion, which is maintained by other numerous proofs that have been illustrated by the Shaykh of Islam Ibn Taymiyyah (may Allah be Merciful to him) and by scholar Ibn Al-Qayyim. Both scholars chose this opinion, and thus I deem it more preponderant. This because one who loses their temper out of severe anger get out of their mind and become similar to insane persons in their sayings and deeds. I believe this view is more forceful and preponderant; however, this does not mean that such persons should not be punished if they do something that entails apostasy. They should indeed be punished as a precaution and

(Part No. 4; Page No. 149)

warning against leniency in this matter and a means to deter such sinners from committing this sin again. For, when one is punished, through beating or imprisonment or the like, this may entail great advantage. Yet, they should not be judged as apostates, being pardoned due to what befalls them of overwhelming fury the renders them similar to insane persons. Allah is the One sought for help.

As for the third stage, it is normal anger which does not cause a person to lose their mind, nor is it severe enough to cause a person to go off their head or make to become unaware of what they are doing. Rather, it is normal anger which only disturbs and irritates a person without rendering them insane or making them lose control over their sayings and deeds. According to all scholars, a person in this state is held accountable for their sayings and deeds, as such normal anger does not lead them to unconsciously say what they do not meant. Allah knows best.



54- He who curses the Din of Islam should be killed out of jealousy for Allah and protection of His Din of Islam

Q: A questioner from the Arab Republic of Egypt asks: "What is the Kaffarah (expiation) for cursing the religion? We seek refuge with Allah against that.

A: He who curses the Din (religion) of Islam should be killed, because it is a great Riddah (apostasy). Thus, he who curses the Din of Islam and it's proven that he did such a thing, he should be subject to capital punishment out of advocating the Din of Islam and protection for it against curses and Riddah. If the issue is proven to the ruler, it is Wajib (obligatory) on him

(Part No. 4; Page No. 150)

to implement the ruling on the curser by making him liable to capital punishment out of jealousy for Din of Islam and for the sake of protecting it. Moreover, the curser's Tawbah (repentance to Allah) is not accepted according to Shari`ah (Islam law). As for what is between him and Allah, if he is sincere in his Tawbah, then it will be accepted by Allah (Glorified and Exalted be He). As for legal rulings, his Tawbah will not demolish it as he will be subject to capital punishment if it is proven to a judge that he actually curse the Din of Islam, or the Prophet (peace be upon him). This person should be killed for his Riddah. The Prophet (peace be upon him) said: [\(Kill he who changes his Din \(religion of Islam\).\)](#) This is what the Prophet (peace be upon him) said. This also applies to he who curses Allah or His Prophet (peace be upon him). If he repents to Allah confidentially and regrets his sins, then his affairs will be with Allah. However, if he repents before the rulers get a hold of him, then it is not permissible to kill him, if he repents, regrets his sin, and asks Allah for forgiveness. If one comes to us after offering Tawbah saying that he committed such and such, he should not be subject to capital punishment. However, if he offers Tawbah after being arrested and asked to repent and it is proved that he committed such sins, his Tawbah will not remove the punishment. They should be subject to capital punishment and should be treated as a Murtad if they curse the Din of Islam, or the Prophet (peace be upon him). Their Tawbah will not remove the punishment if they offer it after being arrested. Allah (Glorified and Exalted be He) says with regards to bandits: [\(Except for those who \(having fled away and then\) came back \(as Muslims\) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.\)](#) In previous Ayah (verse), Allah (Glorified be He) says: [\(The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.\)](#)

(Part No. 4; Page No. 151)

[\(Except for those who \(having fled away and then\) came back \(as Muslims\) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.\)](#) Those who curse the Din of Islam, or the Prophet (peace be upon him) are the greatest fighters against Allah and His Prophet, and the greatest doers of corruption on the Earth. Their Tawbah is not accepted,

rather the ruling of Allah should be carried out on them, which is killing them in order that people might stop daring to curse the religion, or the Prophet (peace be upon him). Abu Al-`Abbas, Shaykh Al-Islam Ibn Taymiyah (may Allah be merciful with him) classified a great book with regard to this issue. He called it "Al-Sarim Al-Maslul `Ala Shatim Al-Rasul". He mentioned the evidence and the sayings of the scholars in this book, and he mentioned the ruling of he who curses Allah or His Prophet. This book should be read and revised for it is very beneficial in this regard.

We summarize all this by saying that he who curses Allah, or His Prophet, then he is prosecuted and proven guilty, the ruler should rule him as being a Murtad and he should be killed. However, if he repents before being arrested and before being acquainted with this great sin, he will not be subject to capital punishment according to the soundest opinion of scholars in this issue. All praise be to Allah Alone!



(Part No. 4; Page No. 152)

55- Ruling on claiming knowledge of Ghayb

Q: A sister asks: There is a man in our village who claims to have knowledge of the Ghayb (Unseen), the ability to harm and benefit people and cure the sick. People visit him to ask him to fulfill their needs. He says to them: If you vow to the righteous people, such as Al-Hussayn, `Aly or Al-`Abbas then you are obliged to fulfill this vow otherwise you will be afflicted with a great punishment. People do as this man tells them without hesitation as they fear him a lot. He offers vows to other than Allah and says: I am depending on Al-`Abbas as he talks to me and tells me the truth, because I am a righteous man. When the people hear this, they tremble with fear from his anger. Please advise and guide us, may Allah reward you with the best!

A: This man who claims that he has knowledge of the Ghayb and that Al-`Abbas talks and informs him of everything, and sees that vowing to Al-Hussayn, `Aly or any other dead person is a form of getting closer to them, this person is a Kafir (disbeliever) who has gone astray and leads people astray. People should not pay attention to him, rely on him or fear him, for he is a swindler and a charlatan who is of no benefit and who uses these words to intimidate and scare the general public to take their money unlawfully by deceiving them. This person should be reported to

(Part No. 4; Page No. 153)

the authorities in charge of these matters in order for him to abandon his wrongdoings and to be punished for his mischievous deeds. He should be asked to perform Tawbah (repentance); if he repents, all is well and good, otherwise he is subject to capital punishment as a Kafir.



56- Ruling on he who claims that Shaykh `Abdul-Qadir controls the universe and answers the prayers of the invokers

Q: We have a Masjid (mosque) where we perform obligatory and Sunnah (supererogatory act of worship following the example of the Prophet) prayers, and our Imam (the one who leads the congregational Salah) in the Masjid says: Shaykh `Abdul-Qadir says: Allah willing, such and such a person will die, and that person instantly dies, how do you explain this? What advice can you give the Muslims in that place?

A: Shaykh `Abdul-Qadir is only a scholar who did not know the Ghayb (the Unseen), neither during his life nor after his death. So, whoever claims that Shaykh `Abdul-Qadir knows the Ghayb or has control over the universe, or grants the prayers of those invoking him, then he is a Kafir (disbeliever), we seek refuge with Allah from this. This is because a person's deeds come to an end when they die, as the Prophet (peace be upon him) said: [\(When a man dies, his acts come to an end, but three, recurring charity, or knowledge \(by which people\) benefit, or a pious child, who prays for him \(for the deceased\).\)](#) This is also because they are tied to their own deeds, and they have no control over the

(Part No. 4; Page No. 154)

affairs of people. Rather, it is Allah (Glorified and Exalted be He) Who has control over everything. So, whoever claims that the Prophet (peace be upon him) or Shaykh `Abdul-Qadir, or Al-Badawy, or Al-Husayn, or `Aly ibn Abu Talib or anyone else has control over the universe, and they give whom they will to give and deprive whom they will to deprive, or that they have knowledge of the Ghayb - as regards who will die and who will not; this is all Kufr (disbelief) in Allah (Glorified and Exalted be He), we seek refuge with Allah. Allah (Glorified be He) says: [\(Say: "None in the heavens and the earth knows the Ghaib \(Unseen\) except Allâh"\)](#) He (Glorified be He) also says to His Prophet (Muhammad; peace be upon him): [\(Say \(O Muhammad صلى الله عليه وسلم\): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib \(Unseen\), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."\)](#) Thus, Allah has made it clear through Muhammad (peace be upon him) in His Ever Great Book that he (the Prophet) is a warner and a bringer of glad tidings to people, and that he has no knowledge of the Ghayb, meaning that he is nothing but a warner and a bringer of glad tidings. So, whoever claims that `Abdul-Qadir knows that such and such a person will die today or tomorrow, this is all Batil (null/void) and it is all Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect). It is insinuating thoughts, that are sheer lies, from the devils to such a person, `Abdul-Qadir. As for `Abdul-Qadir, he cannot speak or say anything to them, while he is tied to his own deeds. It could only be heavenly revelations heard by sneaky listeners from among the devils who in turn inspire their friends from mankind, as the Prophet (peace be upon him) said: [\(If Allah decrees a matter in the heavens, the angels spread their wings in protection of the Words of Allah like a chain on a smooth rock,](#)

'Aly and others said: the smooth rock may pass information through, if they (fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say:) to those who said: ("The truth. And He is the Most High, the Most Great.") so it may be heard by the sneaky listeners, and the sneaky listeners are one on top of the other, it has been described by Sufyan with his hand, he made spaces between the fingers on his right hand and piled them one on top of the other, maybe the sneaky listener realized the pursuing of the flame before he informed others of what he heard and was hit by it, causing him to burn, and maybe he didn't realize it and he managed to sneak the information to whoever is next to him, to whoever is below him, until it reached the ground, and maybe, said Sufyan: it ends up on the ground where it is received by the lying sorcerer who lies a hundred lies along with this one, until he is believed, and they say: weren't we informed that on such and such a day, such and such a thing will happen, we have found it to be true, due to what was heard from the heavens.)

Hence, this is not from `Abdul-Qadir nor is it from the dead; rather, it is of the inspirations of the devils to their living human fellows, and those humans in turn falsely claim that it is from `Abdul-Qadir or that it is from the Prophet or any other person, while these are all groundless lies and fabrications. The devils may even lie to their human fellows and say: `Abdul-Qadir told them so and so, or said to them: I am `Abdul-Qadir, or: I am the Prophet (peace be upon him), lying to them. This is all possible. However, Shaytan (Satan) can come in the form of any human other than the Prophet (peace be upon), since he cannot assume the form of the Prophet. Yet, he can still claim to be the Prophet,

or Al-Khadir, or `Abdul-Qadir, or 'Aly, or 'Umar, or any other person, such as Al-Badawy. Hence, it is impermissible for us to believe them in these matters at all, even if something of what they say comes to be true. For, these true sayings are part of what they hear from heavens, of the information which devils sneakily hear from heavens and informs their friends of it. We ask Allah to grant us well-being.



57- Ruling on invoking the dead and seeking their help

Q: Among us are some brothers who fall into Shirk (associating others with Allah in His Divinity or worship). They say that a Waliy (pious person) or a righteous person has knowledge of the Ghayb (the Unseen), or that he has some superstitions. Are we permitted to sit with such people? May Allah reward you well!

A: It is not permissible to sit with people who do such things, unless you are performing Da`wah (calling to Islam), teaching, or advising them. As for invoking the Awliya' (pious people), and seek the help of the dead, or those who are not present are of the acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) which the prophets were sent down to eliminate and forbid. The Qur'an contains evidence that denote the prohibition of these acts and regarding them as major Shirk. Invoking the Awliya', seeking their help, and circumambulating around their graves are all acts of major Shirk. Moreover, believing that they have knowledge of the Ghayb is also a major Shirk as no one knows the Ghayb except

(Part No. 4; Page No. 157)

Allah (Glorified be He). The prophets and others do not have knowledge of the Ghayb, only Allah does. Moreover, they don't have knowledge of anything except what Allah has informed them of, as some of affairs of Day of Judgment, and some matters related to the end of time, and what has passed. they do not have knowledge of the Ghayb except for what Allah has informed them of. Allah (Glorified and Exalted be He) says in His Book: **(Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")** And: **(And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.)** Allah ordered the Prophet (peace be upon him) to say to people: **(Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")** The Prophet (peace be upon him) is only a warner and a bringer of glad tidings, but he does not have knowledge of the Ghayb. Allah (may He be Glorified Exalted) says to His Prophet in order to teach people: **(Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.")** This knowledge is for Allah Alone. Thus, whoever claims that the Waliy such and such as Ibn Al-`Araby, Al-Husayn (May Allah be pleased with him), `Aly (may Allah be pleased with him), or others have knowledge of the Ghayb commits Kufir (disbelief), and Shirk and fabricates lies about Allah (Glorified and Exalted be He). Likewise, those who invoke, seek help and support, vow, or believe that the dead can bring benefit, remove harm, know the Ghayb, answer the invocations of those who supplicate to them by removing harm or bringing benefit, or the like commit

(Part No. 4; Page No. 158)

major Shirk whether they did that at their graves or away from them. These are the practices of the

religion of the Jahiliyyah (pre-Islamic time of ignorance) that is the religion of Quraysh in times of ignorance and Kufr. This is the religion of Abu Jahl and his likes. Invoking the dead, seeking their help, sacrificing animals for their sake, and asking them to cure the sick, or asking the absent Jinn (creatures created from fire), angels or others are acts of major Shirk. We are obliged to beware of this and take extreme care.



58- Ruling on seeking help of and invoking the Jinn

Q: It is said that in the North of Yemen there are a lot of people who invoke the Jinn (creatures created from fire) when there is rain, thunder, lightning or any other time of adversity, such as if a person is not on good terms with another, then this person will begin to invoke the Jinn. They believe that this invoking only harms oneself. It is for this reason that we are asking you to help us and inform us of what has been revealed in the Qur'an and what has been said in Shari`ah (Islamic law), and what is authenticity reported of these sayings? Are these things mere traditions that some people used to do out of ignorance or lack of knowledge of the religion? May Allah grant you success!

A: Invoking, asking for help, and seeking refuge should be done with Allah alone, not in people or Jinn or angels or prophets. One should seek refuge with Allah, ask Him alone for help,

(Part No. 4; Page No. 159)

and invoke Him alone. He (Glorified and Exalted be He) says: (so invoke not anyone along with Allâh.) And: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) (Say: "I seek refuge with (Allâh) the Lord of mankind,) One should seek help from Allah alone. Allah (Glorified be He) says: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is not permissible for anyone to seek help, invoke, or seek refuge in the Jinn as saying: "Oh such and such, save me, or make me victorious!" Asking the Jinn, mankind, prophets or angels is all not permitted. Allah (Glorified be He) condemns those who do that in his saying: (And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.) It means that Allah increased them in transgression and straying or increased their evil to their evil due to invoking them. What is meant is that invoking, seeking help, seeking refuge, and dependence should be upon Allah alone. It is not permissible to ask for help from the Jinn, or seek refuge in them or invoke them with Allah by saying: "O Jinn take him, or o Shaytan (Satan), by calling him by his name, do such and such a thing with a person, make me victorious over this and that, or save me from that, or help me do such and such a thing, all these things are not permitted, rather it is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Moreover, some people also do this with the dead. They say: "O master Al-Badawy, do such and such, or o master Al-Husayn, I am under your protection, I am under your patronage, make me victorious, bestow mercy on me, or cure my illness." All these sayings are major shirk. Likewise, if one says these sayings to other than those people, it will also be impermissible as saying: "O Prophet of Allah,

(Part No. 4; Page No. 160)

make me victorious, cure my illness, or save me." All these things are major Shirk. This is because the dead, once they die, have all their actions cut off, and do not have the ability to do anything, whether they were prophets or any other dead person. It is not permissible to invoke prophets, seek their help, vow to them, or sacrifice for their sake as these acts are of the practices of Jahiliyyah

(pre-Islamic time of ignorance), and types of major Shirk.

It is Wajib (obligatory) on all Muslims and on those who are interested in Islam to be cautious about these matters, stay away from them, and direct their worship to Allah alone for this is the meaning of La ilaha illa Allah (there is no deity but Allah), its meaning is that there is no one worthy of worship except Allah. Allah is He who should be invoked and pleaded to. One should ask Him, seek refuge with Him, get closer to Him by vowing and sacrificing. Those who try to get closer to the dead, Jinn, or angels by sacrificing animals, vowing, seeking their help, and asking them to fulfill their needs, relieve their distress, grant them victory over the enemies, or cure their illness are Mushriks (those who associate others with Allah in His Divinity or worship). Offering these acts of worship to Jinn, the dead as Al Badawy or others, the angels, or the prophets even the Prophet Muhammad (peace be upon him) is not permissible. Rather, one should invoke his Lord alone, ask Him to fulfill one's needs, make them victorious, cure the illness and grant them support and well-being. People should ask their Lord Alone. Allah (Glorified and Exalted be He) says: [\(so invoke not anyone along with Allāh.\)](#) And: [\(Invoke Me, \[i.e. believe in My Oneness \(Islāmic Monotheism\) and ask Me for anything\] I will respond to your \(invocation\).\)](#) [\(And when My slaves ask you \(O Muhammad صلى الله عليه وسلم\) concerning Me, then \(answer them\), I am indeed near \(to them by My Knowledge\). I respond to the invocations of the supplicant when he calls on Me \(without any mediator or intercessor\).\)](#) .

(Part No. 4; Page No. 161)

None is to be invoked or sought for help besides Allah (Glorified and Exalted be He). Some people grew up believing in these wrong matters which passed to them through their ancestors. Allah (Glorified and Exalted be He) sent His Prophet Muhammad (peace be upon him) to show the people that worship is the right of Allah alone, and nothing should be invoked besides Allah (may he be Glorified and Exalted).

It is an obligation on wise persons to take notice of this, and advise he who has been afflicted by this, and remind them that it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Shirk (associating others with Allah in His Divinity or worship) and that they are actions of the Jahiliyyah. Allah is the One sought for help.



59- Explaining the meaning of Ahl-ul-Sunnah's saying that a Muslim is not declared Kafir due to committing a sin

Q: A brother from Sudan, from Kassala asks: Some scholars are of the opinion that it is impermissible to attribute Kufr (disbelief) to the people of the Qiblah (direction faced for Salah, i.e. Muslims) or to anyone who says: La ilaha illa Allah (there is no god but Allah). The question is: is anyone who says: La ilaha illa Allah, although they may have aberrant beliefs of Shirk (associating others with Allah in His Divinity or Worship) - by invoking other than Allah and performing rituals for the sake of other than Allah - included in this, i.e. that it is impermissible to attribute Kufr to them? Please clarify this issue, may Allah reward you with the best.

A: Yes, Ahl-ul-Sunnah (may Allah be Merciful to them) say: A Muslim is not declared Kafir (disbeliever) due to committing a sin,

(Part No. 4; Page No. 162)

meaning the sins which do not involve Shirk or Kufr, such as Zina (illegal sexual intercourse outside marriage), theft, undutifulness to parents, drinking alcohol and other such sins. If a Muslim commits one of these sins, it does not incur major Kufr (disbelief that takes the Muslim out of Islam) on them. Rather, they are then considered disobedient and Fasiq (someone openly and flagrantly violating Islamic law), but they are not rendered Kafir due to these sins as long as they still believe in Allah Alone, and in case they have committed these sins out of submission to their vain desires, and not out of deeming lawful that which Allah has made forbidden, of alcohol, Riba (usury) and the like. They are then afflicted with weak Iman (faith), according to Ahl-ul-Sunnah, but are not rendered Kafir. Yet, scholars have differed in opinion over a person who neglects Salah (Prayer) due to laziness, is such a person considered of this group, or is considered apostate. There are two views in this regard, though the correct one is that it is a violation of Islam and an act of apostasy even if the sinner does not deny its obligation, because it is a pillar of Islam, rather the greatest pillar after the two Shahadahs (Testimonies of Faith), and there is a lot of evidence which show its significance. Thus, neglecting it is a major Kufr. Likewise, any action or saying which involves blasphemy or violation of Islam or mocking it, or denial of Islamic enactments or prohibitions, entails apostasy from Islam, such as mocking Salah, Sawm (Fast) or Hajj (pilgrimage), or mocking the details of the Day of Judgment or other religious matters. It is major Kufr, as Allah (Exalted be He) says: [\(Say: "Was it at Allâh \(عز وجل\), and His Ayât \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?" Make no excuse; you have disbelieved after you had believed.\)](#) Likewise, cursing the religion is major Kufr, and one who curses Islam or Salah or

(Part No. 4; Page No. 163)

curses the Prophet (peace be upon him) has committed major Kufr, we seek refuge with Allah from that. Also, seeking help from dead persons, idols, stones or Jinn (creatures created from fire) or invoking them to remove harm or bring about benefit is considered major Kufr, because it opposes

the meaning of "La ilaha illa Allah". Undoubtedly, one who says "La ilaha illa Allah" should not contradict it by their actions or sayings. Rather, they should believe in its meaning, i.e. Tawhid (Oneness of Allah/ monotheism), that Allah (Exalted be He) is worthy of our worship. Hence, if a person says it without believing in its meaning and without acting upon it, then they are Kafir, like the hypocrites who say: La ilaha illa Allah, but are, however, doomed to the lowest depths of Hellfire, because they said it with their tongues only. As for many of the apostates, who claim that they are Muslims and say: La ilaha illa Allah, while they contradict it in their sayings and actions, claiming to be Muslims will be of no use and their saying "La ilaha illa Allah" will not help them, because they have violated Islam and contradicted it, through offering sacrifice for the sake of other than Allah, such as to the Jinn, or invoking other than Allah, such as the dead, idols or the like, or seeking help from other than Allah in times of need, or committing other such worships to other than Allah. By doing so, they have committed Shirk, incurring major Shirk upon themselves. Thus, they must hasten to repent before they die on this sin.



(Part No. 4; Page No. 164)

60- Ruling on declaring a specific person Kafir

Q: I would like an explanation of the rule of attributing Kufr (disbelief) to a specific person per se?

A: It is possible to say that: So and so person becomes Kafir (disbeliever/non-Muslim) if they commit an act of Kufr, and in this case a specific type of Kufr is attributed to them (each according to their own acts). Thus, if it is known that a person curses the religion or the Prophet (peace be upon him), or intentionally neglects prayers or denies its obligation, then it is said that such and such person is Kafir, having incurred on themselves the (types of) Kufr which they have shown. However, before killing such a person, they must be given a chance to repent, since they may regret what they have committed and return to the right path; they either repent or get killed according to the correct scholarly opinion. Yet, the majority of scholars deem that such a person should be killed, for the Prophet (peace be upon him) said: [kill the one who changes his religion](#) Some scholars claim that such a person should be imprisoned and tortured until they die or repent. However, the correct scholarly opinion is that maintained by the majority of the scholars, namely that such a person should not be imprisoned after they are invited to repent; then, if they repent, all Praise be to Allah for that, or else they should be killed. Here, many scholars believe that such a person should be given three days respite to repent, being frequently urged to repent during these three days so that they may come to their senses and return to the right path. If they are not given three days respite, but are invited once to repent and then (if they do not repent) killed instantly, this is acceptable. However, giving them a chance to repent for three days is preferable. This was reported from 'Umar (may Allah be pleased with him). In brief, one who commits a manifest act of Kufr is said to be a Kafir, unless they be ignorant of the ruling on such act, such as those who live in distant

(Part No. 4; Page No. 165)

countries, far from Muslim countries and unexplored territories in Africa and America and other such places. Those people must be taught, directed and guided so that they become aware of this, if after that they still persist in their Kufr acts, (the ruling should then be applied to them). As for those who live among the Muslims and hear the Ayahs (Qur'anic verses) and prophetic Hadiths and commits acts that are well-known to be manifest Kufr, such as claiming that Zina (illegal sexual intercourse outside marriage), alcohol or Riba (usury/interest) is lawful, they have committed a specific Kufr by denying Allah's and His Prophet's Commandments; in turn they become Kafir due to it. The same also applies when one claims that prayers, Zakah (obligatory charity) or fasting Ramadan is not obligatory on the Mukallaf (person meeting the conditions to be held legally accountable for their actions), as they are then effectively opposing Allah and His Prophet by denying Ma`lum minad-din biddarurah (well-established and known Islamic principles); we ask Allah to grant us well-being. If they are given a chance to repent for three days before they are killed, being the legal way of handling such a situation, for he may recant their disbelief and return to the right path.

Q: If a person commits Kufr, is it prohibited to say to them "Seek forgiveness from Allah"?

A: It is Wajib (obligatory) on the Muslims who are around a person committing Kufir to advise them, admonish them for their acts, illustrate to them the gravity of their sin, and order to mend their ways and repent of such sin; this is what should be done, this is the Mashru` (Islamically prescribed) way of handling the situation. For,

(Part No. 4; Page No. 166)

the Prophet (peace be upon him) said: [\(Whoever, among you, sees something abominable should rectify it with his hand ...\)](#) This is a way of the Da`wah (calling to Islam) and of advising the Servants of Allah, knowing that the Prophet (peace be upon him) said: [\(He who leads a person to commit a good deed, then he will be rewarded the same as he who performs it\)](#) Here, the best good deed is directing someone to Islam and inviting them repent from Riddah (apostasy), since the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him): [\(If Allah were to guide one person through you is better for you than red \(excellent\) camels\)](#) So, such a person should be advised and invited to seek forgiveness from Allah and repent to Him, as this is a grave sin a manifest Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect); it is Kufir and misguidance. Hopefully, they may then return to Allah and repent. Such is the best of sound and righteous deeds.



61- Ruling on someone who says something which entails their apostasy

Q: For a Muslim person who says a word of Kufr (disbelief) - we seek refuge with Allah -, is Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) sufficient, or are they obliged to perform Ghusl (ritual bath) after that?

(Part No. 4; Page No. 167)

A: A person who says something which leads to apostasy is obliged to repent, and it is Mustahab (desirable) that they perform Ghusl, though some scholars deemed Ghusl obligatory. However, the view that it is obligatory is disputed among scholars, while the closest opinion to the right which leave us on the safe side is that it is desirable. What is obligatory in this case is Tawbah, returning to Allah, regretting sins committed in the past and abandoning that Kufr and having sincere determination not to return to it again. By doing this, Allah will forgive that person, as Allah (Exalted be He) says: [﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾](#) Besides, the Prophet (peace be upon him) said: [﴿He who repents from his sins is like the one who has never committed a sin.﴾](#) Thus, if a person speaks a word of Kufr, by cursing or demeaning the religion or cursing the Sahabah (Companions of the Prophet) or other such things, they are required to repent. However, if the ruler finds out about this (Kufr) and it is maintained by proof, then he should punish and reprimand that sinner even if they repent. But if they insist on their sin and do not repent, they should be killed due to their apostasy. We ask Allah to grant us Wellbeing.

What is meant is that if one commits a violation of Islam and then sincerely repent to Allah, Allah will forgive them. However, there is dispute among scholars regarding application of the ruling of Shari`ah (Islamic law): Should such a repentant person be killed or not? As for what is between them and Allah, everyone who repents to Allah, Allah forgives them if they fulfill the conditions for acceptance of Tawbah and are sincere in it, no matter what their sins may be, even if it be Shirk (associating others with Allah in His Divinity or worship). However, there are matters which necessitate killing the sinners even if they repent, such as cursing Allah, cursing the Prophet (peace be upon him),

(Part No. 4; Page No. 168)

and sorcery. Here, a large number of scholars said: A sorcerer should not be given a chance to repent, but should rather be killed because their evil is manifest. Yet, their repentance to Allah is likely to be accepted in case they be sincere. All Praise is due to Allah.



62- Ruling on committing a violation of Islam under perforce

Q: How can a person be accountable for something which they cannot control, such as love, hatred, `Ayn (the evil /envious eye) and other such things?

A: (Allâh burdens not a person beyond his scope.) (So keep your duty to Allâh and fear Him as much as you can) The thing which a person reluctantly does, being compelled by force with reassurance of Iman (faith) in their heart - whether they are forced to drink alcohol or commit Kufir (disbelief) under beatings or intimidation by a person capable of fulfilling such threats, this does not affect them if their heart is reassured with faith and steadfast on the truth. For, Allah (Glorified be He) says: (Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith) So, if one is forced to curse the religion or curse the Prophet under beatings or threats of killing by a person who is capable of doing so, then one is excused if they curse as long as Iman is firm in their heart,

(Part No. 4; Page No. 169)

believing that they are right and that it is only under duress that they do such a thing. Likewise, if one is forced to drink alcohol, either with others pouring it in ones mouth or under threats, "if you do not drink this, then we will beat or kill you", the sin of drinking alcohol then falls on those who force that person to drink, while the latter is free of sin if in one's heart one knows that it is Haram (prohibited) and that one commits it only to ward off evil.



63- The difference between major Kufr and minor Kufr

Q: Your Eminence, there is a question about major Kufr (disbelief that takes the Muslim out of Islam) and minor Kufr (disbelief that is not tantamount to taking the Muslim out of Islam), and major Fusuq (openly and flagrantly violating Islamic law) and minor Fusuq, and major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam).

A: An act that leads to apostasy is major Kufr, while that which does not lead to Riddah (apostasy), such as Riya' (showing-off) in prayers or recitation (of the Qur'an) is known as minor Shirk and so is helping people to become Kafir, such as wailing over the deceased and slandering ones lineage. The Prophet (peace be upon him) called them acts of Kufr (disbelief), as he said: [﴿Two \(things\) are found among men which are tantamount to disbelief: slandering one's lineage and lamentation on the dead.﴾](#) He referred to them as Kufr (acts), that is minor Kufr. There are two kinds of Kufr: major and minor; two kinds of Shirk: major and minor; and also two kinds of Riya': major and minor. If you refer to Islamic legal texts and proofs, you will know this. Minor Riya' involves things like

(Part No. 4; Page No. 170)

telling lies, breaching trust, wicked antagonism and breaking promises, knowing that such acts are characteristics of minor Riya'. As for major Riya', it involves harboring Kufr and showing Islam. Then, one secretly believes it is not an obligation to follow the Prophet (peace be upon him), that Allah is One, that religion is right or that Zina (illegal sexual intercourse outside marriage) is forbidden. This is major Riya' under which one becomes an ally of disbelievers and hypocrites, we ask Allah to grant us wellbeing. However, they do not show this hypocrisy to people, as they keep secret between them and their friends. Well, this is Riddah (apostasy) and major Riya'.

Q: If person verbally mocks a religious matter and then regrets what they have done and repent, is their repentance accepted? If they had done good deeds before their Tawbah (repentance to Allah), will Allah (Exalted be He) still reward them for such deeds or not? Does a person become sinful if they unintentionally mock (a religious matter) and then seek refuge with Allah from the Shaytan (Satan)? What is one required to do in this case?

A: Yes, if a person mends their ways and repents to Allah for the sin they have committed, their past good deeds will still be rewarded, knowing that good deeds become null and void only if one dies in state of apostasy. If one mocks the religion or the Prophet (peace be upon him) or mocks the Qur'an and then repents to Allah and regrets their sin, Allah will forgive them and keep his good deeds rewarded, as the Prophet (peace be upon him) said to Hakim bin Huzam: [﴿You have become a Muslim,](#)

(Part No. 4; Page No. 171)

[which has cancelled your apostasy in the past﴾](#) Allah (Glorified and Exalted be He) also says: [﴿Verily,](#)

those who disbelieve, and die while they are disbelievers) The condition for invalidity of their deeds is that they die while being disbelievers. Such requirement must be there for their good deeds to be rendered null and void, meaning that if one dies in a state of Kufr (disbelief), then their good deeds become void, as Allah says: (and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter) As for one who dies as a Muslim after Allah has forgiven and guided them, then their good deeds - such as Hajj (pilgrimage), Salah (prayers) and the like - will still be rewarded, all praise is due to Allah.



Ruling on supporting Mushriks against Muslims

Q: Among those things that invalidate one's Islam is supporting and assisting the Mushriks (those who associate others with Allah in His Divinity or worship) against the Muslims. Could you please clarify this and whether all non-Muslims are included?

A: Supporting Mushriks against Muslims is considered Riddah (apostasy) as Allah (Glorified and Exalted be He) states: [﴿And if any amongst you takes them as Auliya', then surely he is one of them.﴾](#)

Assisting the Mushriks from among the Jews, the Christians, Communists, or others against Muslims

(Part No. 4; Page No. 172)

is tantamount to taking them as allies and this is considered Riddah, may Allah forbid. This is stated by scholars in the chapter on the rulings of the Murtad (apostate), may Allah grant us safety.

Q: What is the ruling on whoever mocks the believers who adhere to the Sunnah (whatever is reported from the Prophet), especially in terms of wearing a full beard, and who mocks those who wear their garments above their ankles?

A: Ridiculing Muslims or Islam is one of the worst major sins and the worst kinds of evil. It is impermissible to ridicule a Muslim because of his adherence to Shari`ah (Islamic law). If one ridicules Islam, meaning that this Shari`ah is nonsense or if ridicules an act of worship, they become a Kafir (disbeliever) as Allah (Glorified and Exalted be He) states: [﴿Say: "Was it at Allāh \(عز وجل\), and His Ayāt \(proofs, evidence, verses, lessons, signs, revelations\) and His Messenger \(صلى الله عليه وسلم\) that you were mocking?" Make no excuse; you have disbelieved after you had believed.﴾](#) Thus, mocking the Salah (Prayer), the act of wearing a full beard or of wearing one's garment above the ankle, Sawm (Fast), or Hajj is Kufr (disbelief) and Riddah; if one's intention is to mock Shari`ah.

However, if the intention is to mock the person himself, not meaning the beard but the way he walks or behaves, then this is impermissible but not a Kufr. Nonetheless, disapproving of the beard or the practice of wearing our garments above the ankle in themselves is Kufr because it implies mocking Shari`ah.

(Part No. 4; Page No. 173)

Hence, it is obligatory to beware of this great and grave matter, for it is impermissible to mock anything of Shari`ah; whether it is the beard, Salah, Sawm, or anything else. A believer must submit to the law of Allah, believe in it, glorify it, and refrain from mocking it. May Allah grant us safety.



65- Ruling on dealing with a person who curses the religion

Q: A listener says: "What is the ruling on cursing the religion? Is it permissible to deal with a person who curses the religion? May Allah reward you well."

A: Cursing the religion, Islam, is a major Kufr (disbelief that takes the Muslim out of Islam) and Riddah (apostasy) according to all the scholars and this is not a controversial matter among the scholars as stated in the chapter on the Murtad (apostate). Whoever insults Allah, the Messenger of Allah (peace be upon him), or some other messengers like Nuh, Hud, or Adam (peace be upon them) is a Kafir (disbeliever) according to the Ijma` (consensus of scholars). The same thing applies to the case of cursing Islam or mocking it as Allah (Glorified and Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" Make no excuse; you have disbelieved after you had believed.﴾ Moreover, cursing religion implies hating it and disapproving of it. Allah (Glorified and Exalted be He) says:

(Part No. 4; Page No. 174)

﴿That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.﴾

Hence, it is obligatory for every male and female Muslim to be on their guard and hold their tongue from saying whatever may drag them to Riddah like cursing and mocking Islam, the Qur'an, Allah, the Messenger of Allah (peace be upon him), or any other prophet. All this is Riddah and Kufr (disbelief), may Allah forbid. Scholars held different opinions regarding the one who does this and whether he should be asked to repent or not. Some of them said that such a person should be asked to repent and if he refuses he should be subject to capital punishment, or receive a discretionary punishment even if he repents. That is to say, he should receive a punishment for his evil deed like whipping, imprisonment, or the like. Other scholars, on the other hand, said that he should not be asked to repent; rather, he should be subject to capital punishment directly because he committed a grave act of Kufr. The opinion that seems correct to me is the first one stating that such a person should be first asked to repent because he might have committed that out of ignorance, fierce anger, or out of mocking someone. Hence, he should be asked to repent, and someone should clarify to him how he has committed a grave crime and an act of Kufr, and wronged himself. If he repents, he will not be killed. However, he could be disciplined by the Ruler or the judge either by whipping him, putting him in prison, or something of the sort along with rebuking him so as not to do the same thing again.



(Part No. 4; Page No. 175)

Chapter on belief in the Ghayb

(Part No. 4; Page No. 176)

(Part No. 4; Page No. 177)

Chapter on belief in the Ghayb

66- Knowing the Ghayb is among the characteristics of Allah (Glorified and exalted be He)

Q: A brother from Libya says that knowledge of the Ghyab (the unseen) is unique to Allah (Glorified and Exalted be He) and there are Ayahs (Qur'anic verses) in the Qur'an that confirm such a fact. However, in many books we find the following written at the end of a Hadith, sentence, or page: Allah and His Messenger know best. What does this mean? Does this mean that the Messenger of Allah (peace be upon him) knew the Ghyab during his life and after his death as well? Please advise with evidence from the noble Qur'an, if possible, and may Allah reward you.

A: As mentioned by the questioner, knowledge of the Ghyab is absolutely unique to Allah (Glorified and Exalted be He) and neither the Prophet (peace be upon him), nor any one else has such knowledge.

(Part No. 4; Page No. 178)

Allah (Glorified and Exalted be He) states: **(Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh")** The Ayah is from Surah (Qur'anic chapter) An-Naml. Moreover, Allah (Glorified and Exalted be He) states: **(Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")** This verse is from Surah Al-A`raf. In addition, Allah (Glorified and Exalted be He) states: **(And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.)** So, knowledge of the Ghyab is exclusively Allah's (Glorified and Exalted be He) as He knows what was, what will be, and how what was not would have been. Allah knows what will be in the Hereafter, in Paradise and Hell. He knows those who will be saved from Hell and those who will be ruined therein. He knows the dwellers of Paradise and those of Hell and knows all things. The Messengers knew only what was conveyed to them via the revelation as Allah (Glorified and Exalted be He) states: **(("He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).")** Allah reveals whatever He pleases to

whomever He pleases of the Messengers just as He revealed to our Prophet (peace be upon him) many things about the Hereafter, the Day of Judgment, Paradise and Hell; and what will occur at the end of time including the emergence of Al-Dajjal, the descent of the Christ, the destruction of the Ka`bah, the emergence of Gog and Magog, and other events that will occur at the end of time. All these things are part of the Ghyab and Allah revealed it to our Prophet (peace be upon him) who taught it to us, and thus, became known to people. People know of the Ghyab when it occurs in

(Part No. 4; Page No. 179)

their countries or elsewhere, as it becomes known to them after its occurrence although they did not know it before that time. As for what is mentioned in books "Allah and His Messenger know best", this refers to things related to Shari`ah (Islamic law) and its rulings. They mean that the Prophet (peace be upon him) knew such things best during his lifetime. After his death, the Prophet (peace be upon him) ceased to know anything of what is happening in the world because his knowledge of people's conditions stopped with his death. Only people's invocations of peace and blessings upon him is conveyed to him as he (peace be upon him) stated: [\(Invoke blessings upon me for it reaches me regardless of where you are.\)](#) A Sahih (authentic) Hadith reads: [\(Allah has angels roaming around if they find anyone greeting me, they convey these greetings of peace to me.\)](#) As for people's affairs, events, mistakes, oppression, or good deeds, all these things are not known to the Prophet (peace be upon him), or others who have already died, and are not known as well to those who will come to life later. People who are currently alive may know such things by witnessing them and seeing what they do. In other words, knowledge of the Ghayb is known only for Allah (Glorified and Exalted be He) and what He revealed to His Messengers is part of the unseen which He made known to them and they, in their turn, made known to others.

(Part No. 4; Page No. 180)

It was authentically reported that the Prophet (peace be upon him) stated: [\(Certain people will be driven away from my Hawd \(the Prophet's Basin in the Hereafter\) on the Day of Judgment and I will say: "O my Lord, my Ummah my Ummah \(another version reads: and I will say: My Companions, my Companions\). It will be said \(to me\): "You do not know what they did after you \(died\). They continued deviating from the right path since you left them."\)](#) The Prophet (peace be upon him) clarified that he does not know. It will be said to him: [\(You do not know what they did after you.\)](#) Another version reads: [\(Certain people will be driven away from my Hawd and I will, thus, say: O my Lord, my Ummah, my Ummah. It will be said: You do not know what they did after you \(died\). I will say what the righteous servant said: \(And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. \(This is a great admonition and warning to the Christians of the whole world\).\)\)](#) So, the Prophet (peace be upon him) knows only what Allah revealed to him and the Ghyab is known only to Allah (Glorified and Exalted be He), but the Prophet (peace be upon him) does not know anything about people since he died.



(Part No. 4; Page No. 181)

Ruling on someone who claims to know Ghayb

Q: What is the ruling on someone who informs people of the Ghayb (the Unseen) and uses incense and sorcery to do that?

A: The Muslim must be wary of such people who usually belong to Sufism and sorcery either by claiming to know the Ghayb or by claiming to have some sort of connection with their shaykhs by virtue of which they can do extraordinary things. In this way, they confuse people and deceive them into believing that they are capable of curing the sick or fulfilling people's needs through illegal ways. Beware of such people, because they are imposters and advocates of falsehood about whom the Prophet (peace be upon him) said in a Sahih (authentic) Hadith: [\(He who visits a diviner \(`Arraf\) and asks him about anything, his Prayers will not be accepted for forty days.\)](#) He (peace be upon him) said: [\(He who visits a diviner or a fortuneteller and believes what he says disbelieves what was revealed to Muhammad \(peace be upon him\).\)](#) Those who claim to know the Ghayb, or claim that their shaykhs guide them to things related to the Ghayb, or claim that what their shaykhs say is sound and that they are infallible and what they say must inevitably occur, and things of the sort that occur to some of the Sufis. They may believe that they receive revelation from heaven saying:

(Part No. 4; Page No. 182)

My heart conveys so-and-so from my Lord. All these things are superstitions and the one who claims such superstitions is a Kafir (disbeliever). Claiming to know the Ghayb or to receive revelation from heaven, other than Muhammad (peace be upon him), is Kufr (disbelief) and error. Similarly, the one who believes such claims is like the one who makes them. Using incense as a means of creating an atmosphere of confusion does not count; what matters is what the person says: If he claims to know the Ghayb, serves the Jinn or claims that the Jinn are the ones who inform him of the Ghayb or the like, then he is a sorcerer and people must be wary of him, must not ask him about anything or believe him. Once it becomes clear that he claims to have knowledge of the Ghayb, worships the Jinn and serves them by offering acts of obedience and sacrifices, he becomes a Mushrik (one who associates others with Allah in His Divinity or worship). If such a person claims to know things via other methods, then he is a liar meaning to deceive and confuse people, because no one knows the Ghayb but Allah (Exalted be He). Nonetheless, if he cures the sick by means of using known and tangible medications, like physicians, using cauterization, types of food, drinks, ointments that were tried and proven to be beneficial, without claiming to know the Ghayb or serve the Jinn, then this is permissible and it is called popular medicines. People use such kinds of treatment. The Arabs and the majority of people used to resort to this kind of medicine in the past. They had customary

(Part No. 4; Page No. 183)

ways that they used in treatment and curing diseases. Such ways might have succeeded or failed, but the practitioners of such methods did not claim to know the Ghayb or serve the Jinn. Rather, they were customary methods including types of food, drinks, incense or other such methods that were

clear and evident, implying no confusion or service of the Jinn or claiming to know the Ghayb and this also applies to cauterization.

Q: There is a righteous man who, when you go to him to help you solve a problem, says: I will seek guidance for you from Allah, open the book for you or see what is better for you. He may tell you things about the future and treat your afflictions. Is that right?

A: This is wrong, because this man and the like do not know Ghayb (the Unseen). If they want to think of a medication or treatment, there is nothing wrong with that; however, pretending to do something that would allow them to know the Ghayb, either by writing, reading something or by having something written for them, is utterly groundless. Allah (Glorified and Exalted be He) says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ Allah Alone knows the Ghayb. Moreover, the Prophet (peace be upon him) said: ﴿"The keys of the Ghayb are five and Allah Alone knows them." Then he (peace be upon him) recited the Ayah (Qur'anic verse) where Allah (Glorified and Exalted be He) says: ﴿Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴾﴾

(Part No. 4; Page No. 184)

Allah (Glorified and Exalted be He) says to the Prophet (peace be upon him): ﴿Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴾ Therefore, the Prophet (peace be upon him) does not know the Ghayb; rather, he is a warner and a bringer of glad tidings to the servants of Allah. It is impermissible and absolutely wrong to claim to seek guidance from Allah (Exalted be He) to the sick or to claim to know what is beyond the knowledge of causes, i.e. the knowledge of the Ghayb. Whoever claims to know the Ghayb is a Kafir (disbeliever). However, if such a person wants to think of the proper medication and treatment, this is permissible. A physician may not be aware of the ailment and then may think of seeking guidance from Allah (Exalted be He) by offering two Rak`ahs (units of Prayer) and this is permissible. However, seeking guidance that refers to examining the Ghayb is false and wrong.



(Part No. 4; Page No. 185)

68- Ruling on believing a person who claims to know the conditions of the dead

Q: A listener from Yemen who lives in the Kingdom (of Saudi Arabia) says that they have a woman who is called the Mutasaffilah, which means that she visits the graves at night and learns about the conditions of the dead from among her relatives and others. It was noticed that some people go to this woman and give her money to visit their dead, children and brothers, and learn how they are doing. When this woman goes, as she claims, to the dead, they ask for things from their relatives who have to fulfill them in this life without going to them at their grave. The listener keeps relating this issue until reaching this conclusion, saying that when this woman visits the graves, she sleeps and only her soul goes there but her body remains at home. Our question is whether what this woman does is right or not. May Allah reward you with the best.

A: All praise is due to Allah and may His peace and blessing be upon our Prophet Muhammad, his family and all his Companions. To proceed: What this woman is doing is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and false and full of deception and lies. First of all, it is impermissible for her to visit the graves, because women do not visit the graves and the Messenger of Allah (peace be upon him) cursed the women who visit the graves. Women should not be allowed to visit the graves - only men are allowed. The women's visiting of the graves has been abrogated and things were settled that they must not visit them, because the Prophet (peace be upon him) said:

(Part No. 4; Page No. 186)

(Visit the graves as they remind you of the Hereafter.) This is for men. A Sahih (authentic) Hadith reads: **(The Messenger of Allah (peace be upon him) cursed the women who visit the graves.)**

Regarding this woman's claims that she knows the conditions of the dead and conveys their demands to their relatives, this is all false, because only Allah knows the Ghayb (the Unseen) and no one but Him knows the conditions of the dead in their graves. There is no evidence supporting her claim. Rather, this is all lying and taking people's money without a right and propagating falsehood. It is impermissible to believe such a woman and her case should be referred to the ruler to receive the proper punishment. She should not be given anything of what she demands. It is true that one may see some of his dead relatives in a vision and he may see them in a good or bad state. However, it is not true that any man or woman can learn about the conditions of the dead when visiting their graves. The same applies to the claim that the dead may demand something from those who visit their graves. All this is false and groundless. Allah may allow some people to know some of the conditions of the dead if the grave is uncovered for one purpose or another like forgetting a tool for digging or anything else inside the grave. Ibn Rajab (may Allah be merciful to him) mentioned that the graves of some people were opened and they were found tormented therein. This

(Part No. 4; Page No. 187)

may happen when Allah wants His servants to learn a lesson. The opposite may also happen, in other words, something could be seen, when the grave is opened, indicating that the dead person therein is in a good state and light. Nevertheless, there is no proof that someone can have the ability to know the conditions of the dead without tangible reasons or that the dead demand something and know anything. All this is untrue. It's either a good or bad vision and the Prophet (peace be upon him) informed us that the good vision is from Allah. Therefore, if someone sees what pleases them, they may tell those whom they love. The bad vision, on the other hand, is from the devil, so, if someone sees any of that, they must spit three times to their left side and seek refuge in Allah from the devil and from the evil of what they saw in that vision and then turn to sleep on his other side. This way the bad vision will not harm them and they must not tell anyone about it. This is based on the Prophet's (peace be upon him) command. To sum up, this Mutasaffilah is malicious and no one should pay her any attention or believe her. On the contrary, she should be disciplined and deterred from what she is doing. May Allah grant us safety.



69- The future of people is of the Unseen

Q: What is the future awaiting the Islamic world, with respect to power and weakness, according to the honorable Sunnah (whatever is reported from the Prophet), as well as the future of the enemies of Islam in the present life?

A: This is of the Ghayb (the Unseen) that only Allah (Glorified and Exalted be He) knows.

(Part No. 4; Page No. 188)

No one knows the future of people except Allah (Glorified and Exalted be He). According to Shar`y (Islamically lawful) evidence, alienation increases, and the coming year is always worse than the previous one. The Prophet (peace be upon him) said: **(Islam initiated as something strange, and it will revert to its old position of being strange.)** However, there may be some gaps throughout time, in which Islam conquers others in some fields of life, like what happened at the time of `Umar ibn `Abdul-`Aziz. His time was better than that of the previous Amir (Commander), due to his Da`wah (calling to Islam) and obliging the people to abide by the right path. This also took place in Najd at the time of Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him), as Islam emerged, Kufr (disbelief) was eliminated, the Muslims were united to perform Jihad (fighting/striving in the Cause of Allah) and to devote themselves to worship Allah only, the worshiped tombs were destroyed and idols were annihilated. The conditions of the second half of the twelfth Hijri century and the following period were better than that of many preceding centuries in which Shirk (associating others with Allah in His Divinity or worship), Fujur (wickedness, evil-doing) and sins were rampant. In general, the general rule is that alienation of Islam increases year after year and century after century, as some scholars said. There may come a time, in which Allah relieves the sorrow of the Muslims and there may be many good outcomes, rendering this time better than the previous one. And this is a mercy from Allah

(Part No. 4; Page No. 189)

(Glorified and Exalted be He). This may happen only in a certain field of life or a certain place, such as what happened at the time of Shaykh Muhammad ibn `Abdul-Wahhab. There were other times where reformers appeared, and the conditions in their countries became better than the previous one. Allah (Glorified and Exalted be He) informs us that Islam will end at the end of time and that He will send a wind that will make all male and female believers die and leave the evil people until the Hour of Resurrection. However, at the beginning of this century and at the end of the previous century, a Muslim wakefulness and a blessed movement emerged, all praise be to Allah, rendering the believers better than before. This is due to the Islamic movement on the part of the youth as well as the abundance of the people who undertake Da`wah to Allah and the Islamic associations and centers all over the world. Heralds spread from the Islamic University, General Presidency for Scholarly Research, Da`wah and Guidance, the (Muslim World) League and others. The present time gives promise of good matters, such as powerful Islamic movement, unity, Da`wah to Allah and activity. We hope the near future will be better than the past. As for the later events, Allah (Glorified and Exalted be He) is only the Knower; and there are many known pieces of evidence in this regard

and concerning the future of the disbelievers. When Islam becomes active, Kufr becomes weak. As for the details of the events and their end, only Allah (Glorified and Exalted be He) knows. The Muslims should

(Part No. 4; Page No. 190)

exert efforts to advocate Allah's Din (religion), perform Da`wah to Allah, help one another in benevolence and Taqwa (fear/wary of offending Allah), be keen on fighting the enemies and spreading Islam to remain distinct, and restore what the enemies plundered from them. The Islamic countries should fear Allah, the rulers should apply Shari`ah (Islamic law) in their countries and to their people and exert every effort to reform the circumstances of their countries. These are the duties of all of the Muslims. We are happy to know that the government of Bangladesh declares that they unanimously agree to apply the Shari`ah to their country. This carries many good tidings, and we hope that Allah grants them success in this matter, helps them apply the Shari`ah, and grant the other countries success in following the example of the countries that have applied Shari`ah. In addition, the government of Pakistan resolved to apply the Shari`ah. May Allah help it in doing so, and we hope Allah will help the other Islamic countries, such as the government of Egypt, Jordan and others to apply the Shari`ah and to leave the systems that contradict with it. All of them should do that, so that Allah may advocate and help them, rewarding them with the best and unite them upon goodness. Allah (Glorified be He) is the only One Who can unite all of the Muslims, both the rulers and the ruled, leaders and people to the matters that satisfy Him and bring good to His servants. Allah is the One Who can help them to apply and stick to the Shari`ah and to abandon whatever contracts it. Allah (Glorified and Exalted be He) is All-Hearing, Ever-Near.



(Part No. 4; Page No. 191)

70- Calendars are based on calculations and do not belong to the knowledge of the Unseen

Q: Does the person who prepares the annual calendar for defining the due times of Salah (Prayer) in advance, know these exact times in advance, as no one knows the Ghayb (the Unseen) but Allah? Is it Haram (prohibited) to use the calendar? What is the ruling on those who act according to the calendar?

A: The calendars are based on certain calculations but they do not belong to the knowledge of the Ghayb. There is a certain calculation used in them for determining time and defining the beginning and the end of months and the beginning and length of days, nights, minutes, and hours. They depend on well-known ways of calculation that do not belong to the knowledge of the Ghayb. Dear questioner, you should not think that they belong to the knowledge of the Ghayb. These are well-known matters based on calculations on which the scientists of this field adopt and understand but this field does not belong to the knowledge of the Ghayb.



71- Divine Decree and Predestination

Q: A female questioner asks: What is the difference between the Divine Decree (Al-Qada') and Predestination (Al-Qadar)?

A: The Divine Decree is Predestination and Predestination is the Divine Decree; their meaning is the same. They refer to matters that Allah foreordained and predestined in advance. This is called Predestination and divine decree.

(Part No. 4; Page No. 192)

In other words, all matters that are predestined in the Knowledge of Allah, including life and death, might and humility, security and fear, and others are, called Predestination and Divine Decree.



72- Sharing one's worries and troubles is not an objection to one's destiny

Q: Your Eminence, in your opinion, what is the ruling of the Shari`ah (Islamic law) on someone who complains of their worries and troubles to a friend; does it mean that they object to the Divine Decree of Allah?

A: If someone complains of their worries and troubles by way of soliciting help, cooperation and advice from another person, this is considered taking the opinion of another person on a certain matter. There is likewise no objection if someone finds it necessary to ask for the financial help of another person. The Prophet (peace be upon him) said: [\(This matter, i.e. begging, is only lawful for three men: a man who has an obligation to pay, and asking is lawful for him until he gets it and then he should refrain; a man who has needs which require money, and it is lawful for him to ask until he gets enough for his subsistence - or he said to cover his subsistence; and a man who is afflicted by poverty so that three people of intelligence among his people say, "Poverty has afflicted so-and so," and it is lawful for him to ask until he gets enough for his subsistence - or he said to cover his subsistence. Any other instances of asking than these, Qabisah, are unlawful](#)

(Part No. 4; Page No. 193)

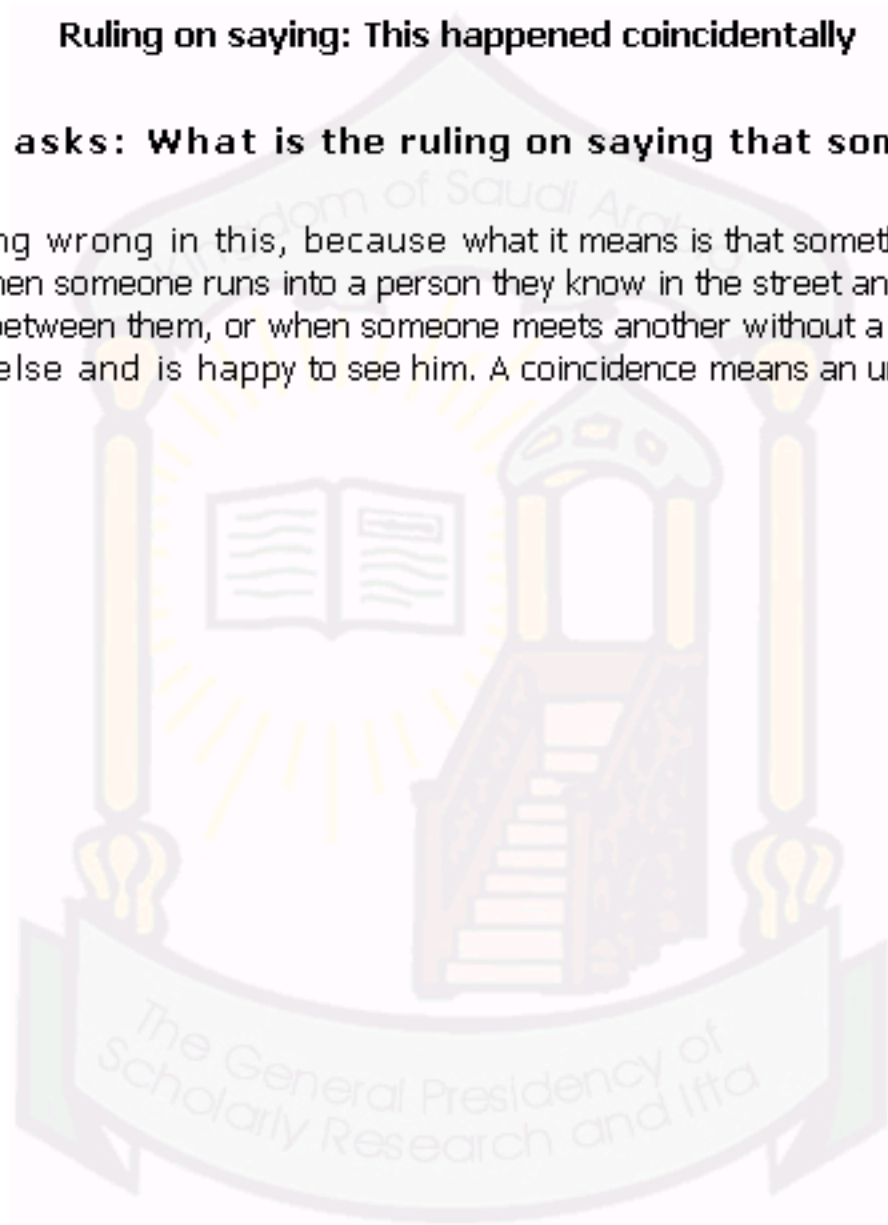
[and anyone who does so consumes the unlawful."](#)) Therefore, a person is not blameworthy if he asks for help for a certain need or due to poverty, which has afflicted him.



Ruling on saying: This happened coincidentally

Q: An inquirer asks: What is the ruling on saying that something happened coincidentally?

A: There is nothing wrong in this, because what it means is that something happened without planning such as when someone runs into a person they know in the street and greets him without a prior agreement between them, or when someone meets another without a prior agreement while visiting someone else and is happy to see him. A coincidence means an unplanned meeting with someone.





(Part No. 4; Page No. 194)

(Part No. 4; Page No. 195)

(Part No. 4; Page No. 196)

Chapter: Reports on the essence of Iman

(Part No. 4; Page No. 197)

Chapter: Reports on the essence of Iman

74- Iman and Islam

Q: What is the difference between Iman and Islam?

A: Iman and Islam have the same meaning when used in general contexts, because Iman refers to the belief of the heart and all that belongs to Islam of words and deeds. Likewise, Islam is submission and obedience to Allah by Tawhid (belief in the Oneness of Allah/ monotheism), sincere devotion to Allah, obedience to His Commands, and avoidance of His Prohibitions. Thus, when they are used in general context, they bear the same meaning. Allah (Glorified and Exalted be He) says: [\(Truly, the religion with Allâh is Islâm.\)](#) This means that Iman is also included in it. However, when they are used together in the same context, Islam refers to the evident deeds and Iman refers to the deeds of the heart. If they are both discussed as in the Hadith of Jibril (Gabriel) when he asked the Prophet (peace be upon him) about the meaning of Islam and Iman, the Prophet explained that Islam refers to the apparent deeds, such as Shahadah (Testimony of Faith), Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), and Hajj (pilgrimage) and he explained Iman to mean the belief of the heart, saying: [\(\[Iman is to\] believe in Allah, His Angels, Books, Messengers, the Last Day, and the Divine Decree, be it good](#)

(Part No. 4; Page No. 198)

[or bad.\)](#) This is the difference between them when they are both used in the same context to refer to different matters. Therefore, Islam refers to the apparent acts and Iman refers to the beliefs of the heart, but disbelief in any of them includes the other. Likewise, the Prophet (peace be upon him) said: [\("Iman has seventy-odd branches, the highest of which is saying La ilaha illa Allah \(there is no god but Allah\) and the least of which is removing a harmful thing from the road. And modesty is a part of Iman."\)](#) Iman has more than seventy branches, including Islam. That is why he mentioned among the branches of Iman the best of it, which is saying: La ilaha illa Allah (there is no god but Allah). This is the main pillar of Islam. This indicates that when the word 'Iman' is used indefinitely, it includes Islam and when the word 'Islam' is used indefinitely, it includes Iman according to the view of Ahl-ul-Sunnah (adherents to the Sunnah).



75- Signs of Iman

Q: A listener from Libya asks: What are the signs of Iman (faith/belief)? What are the things which either harden or soften the heart?

A: Among the signs of faith are: making Dhikr (Remembrance of Allah); Tasbih (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no God except Allah]), and contemplating

(Part No. 4; Page No. 199)

all that Allah (Exalted be He) made obligatory upon you, your destiny on the Day of Resurrection and keeping the company of righteous and pious people. All these are among the things which soften the heart. Additionally, other signs of Iman and goodness include observing Salah (Prayer) and making a lot of Dhikr. Among the signs of evil is keeping the company of evil people, lying, treachery, breaking promises and the like. The Prophet (peace be upon him) spoke about the hypocrite, saying: [\(When he speaks, he lies; when he makes a promise, he breaks it; and when entrusted with something, he betrays the trust.\)](#) Among the signs of Iman are: integrity in regard to good deeds, making a lot of Dhikr, associating with good people, reading the Qur'an often, observing Salah in congregation, being dutiful to one's parents, maintaining ties of kinship and so forth. Among the signs of evil are: associating with evil people, being heedless of making Dhikr, forsaking what Allah (Exalted be He) made obligatory, committing sins and being tolerant in committing them. May Allah protect us from this evil.

Q: An inquirer asks: How can a Muslim know the extent of his Iman (faith/belief)?

A: This can be known through the extent of his fear and exaltation of Allah (Exalted be He), through hastening to do what Allah (Exalted be He) made obligatory

(Part No. 4; Page No. 200)

and refraining from what He prohibited; these are signs of the strength of one's Iman. A person's tolerance in committing sins is a sign of weak Iman. Strength of Iman is anything that constitutes fear of Allah, being mindful of Him, hastening to do what Allah (Exalted be He) made obligatory and being careful not to do what is prohibited. All the above attest to one's strength of Iman and goodness. But, if a person is tolerant in committing sins, neglects Salah in congregation, is undutiful to his parents, slanders others and gossips, and consumes Riba (usury), these are all signs of weak Iman. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!).



76- The meaning of love for Allah

Q: An inquirer requests an explanation of the meaning of love for Allah.

A: Muslims must love Allah (Exalted be He) with all their heart and with unparalleled love; their love for Allah (Exalted be He) must transcend their love for anything else. It must be true love, encompassing obedience to Allah (Exalted be He) and refraining from disobeying Him. It must also encompass love for His Awliya' (pious people) and His Messengers and hate for the enemies of Allah (Exalted be He). Allah says: [\(Say \(O Muhammad صلى الله عليه وسلم to mankind\): "If you \(really\) love Allâh then follow me \(i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah\), Allâh will love you\)](#) and of the believers He says: [\(Allâh will bring a people whom He will love and they will love Him\)](#) It is Muslims' duty to love Allah (Exalted be He) sincerely and wholeheartedly and that their love for Allah (Exalted be He) must be unequalled. The Prophet

(Part No. 4; Page No. 201)

(peace be upon him) said: [\(There are three \(qualities\), and whoever has them, will find through them the sweetness of faith: when Allah \(Exalted be He\) and His Messenger \(peace be upon him\) are more beloved to him than everything else.\)](#) Based on this Hadith, a person must love Allah (Exalted be He) more than anything else. This love must be followed by sincere love for the Messenger (peace be upon him) for the sake of Allah (Exalted be He) because he is His Messenger. A Muslim must love the believers because they are the Awliya' (pious people) of Allah and are beloved by Him. A Muslim must hate the Kafirs (disbelievers) because they are the enemies of Allah. This is the manner of a believer's love for Allah (Exalted be He).



77- Explaining the meaning of Yaqin

Q: A questioner hopes Your Eminence will explain the meaning of Yaqin (certainty) in Allah?

A: Yaqin means that a servant should believe in Allah with full certainty and surety. One should believe in Allah as the True Deity Who is the only One worthy of worship and that He is the Creator of everything and the Perfect Being in His Essence, Names, Attributes, and Deeds. And that Allah (Glorified be He) must be worshiped alone and worship must be devoted solely to Him. A believer should beware of the evil of his tongue that may fall to speaking ill of His Lord, denial of His Attributes, or neglect of religious duties ordained by Allah on him. A believer should be certain that Allah (Glorified be He) is the only One worthy of worship and that He is the Lord of all the worlds, the Creator, the All-Knowing, and no one has the right to be worshiped but Allah. There is no Lord or Creator but Allah and no one has the right to be worshiped but He (Glorified and Exalted be He). One should be sure that Allah will gather people on the Day of Resurrection to give them the due reward for their deeds; reward for good deeds and punishment for bad ones.

(Part No. 4; Page No. 202)

He should be certain that Allah will fulfill His Promise and admit the believers to Paradise as He promised them and will admit the disbelievers to Hellfire as He (Glorified and Exalted be He) promised them. Similarly, one should have firm and undoubted belief in all things that Allah mentioned in the Qur'an and that His Messenger said in the Sahih (authentic) Hadiths.



78- Iman by heart does not dispense with deeds

Q: Does Iman (faith/belief) by heart dispense with observing Salah (Prayer), Sawm (Fast) or paying Zakah (obligatory charity)?

A: Iman by heart is not enough; it does not suffice for Salah or any other obligatory acts of worship. Believers must have Iman by heart of the Oneness of Allah, that He has no partners and that He is his Creator. As such, they must worship Allah (Glorified and Exalted be He) alone. They must also believe in the Messenger Muhammad (peace be upon him) as the Messenger of Allah who was sent to all mankind. It is indispensable for someone to believe in all of the above since they are the underlying bases of Iman. Salah and the other acts of obedience are also indispensable; if someone observes Salah, then they have fulfilled the obligation and if they do not, they have committed Kufr (disbelief) since abandoning Salah constitutes Kufr. As for Zakah, Sawm, Hajj and the other acts of worship, a person does not commit Kufr if he or she neglects them but has inner conviction that they are obligatory. By being occasionally careless in observing them, a believer is considered disobedient and his faith is weak, because Iman fluctuates; it increases with acts of obedience and pious acts and

(Part No. 4; Page No. 203)

decreases with disobedience. As for Salah in particular, abandoning it constitutes Kufr according to a group of scholars and it is the most correct opinion maintained by scholars. In this respect, Salah is unlike the other obligatory acts of worship, such as Zakah, Sawm, Hajj and the like; the negligence of which does not constitute major Kufr (disbelief that takes the Muslim out of Islam) according to the correct opinion maintained by scholars, but rather, it shows that the person's Iman is weak and that his worship is incomplete. Moreover, it is a major sin. Being careless toward paying Zakah, observing Sawm or performing Hajj without an excuse; this is a major sin but does not constitute major Kufr. If someone has inner belief that Zakah, Sawm and Hajj (when a person is capable) are all obligatory without belying or denying their obligation, but merely neglects them occasionally, then they are not disbelievers according to the most correct opinion maintained by scholars. But, if someone abandons Salah completely, they commit major Kufr according to the more correct of the two opinions maintained by scholars.

The Two Shahadahs (Testimony of Faith) - testifying that Allah is the Lord of all and that there is no god save Him, means that no one deserves to be worshiped but Him; and testifying that Muhammad is the Messenger of Allah - are the fundamentals of the religion. The majority of scholars maintained that someone remains a Muslim even if they are remiss in performing Salah but believe that Salah, Sawm, Hajj and so forth are obligatory. However, the majority of scholars maintain that such a person does not commit major Kufr but is merely disobedient and is in danger of entering Hell-Fire. Such a person is not considered a Kafir. Another group of scholars maintain that abandoning Salah constitutes major Kufr and this is the preponderant opinion as mentioned earlier and the most correct opinion as attested to by the words of

(Part No. 4; Page No. 204)

the Prophet (peace be upon him) who said: [\(That which differentiates us from them \(i.e. disbelievers](#)

and hypocrites) is our performance of Salah; he who abandons it, becomes a disbeliever.) The Prophet (peace be upon him) also said: (What makes one a disbeliever and a polytheist is abandoning Salah,) as mentioned earlier in the answer to a previous question. Therefore, a person must be careful regarding this matter. As regards the other obligatory acts of worship, such as Zakah, Sawm, Hajj and so forth, if someone believes in Allah (Exalted be He) and His Messenger (peace be upon him) and is convinced that these acts of worship are obligatory but occasionally neglects them, then this is not major Kufr, but means that their worship is incomplete and their Iman is weak, thus rendering them disobedient, deserving of entering Hell-Fire and of the wrath of Allah (Glorified and Exalted be He) except if Allah forgives them as attested to by His words: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) Allah (Exalted be He) made anything other than Shirk (associating others with Allah in His Divinity or worship) subject to His will. Disobedience is likewise under Allah's Will. It does not constitute major Kufr, but rather weakness of Iman.



(Part No. 4; Page No. 205)

79- Explaining the way to be a Muslim

Q: Some people say that Islam is a prerequisite for valid Salah (Prayer), i.e. it must be offered by a Muslim, and Islam is a prerequisite for a valid Hajj, i.e. it must be offered by a Muslim. A human being may be a Muslim even if he does not practice the other pillars of Islam. You gave an answer to this but we want you to clarify this issue in a clear-cut manner.

A: It is clear that a person becomes a Muslim by uttering the Two Testimonies of Faith: first, to testify that La ilaha illa Allah (there is no god but Allah); second, to testify that Muhammad is the Messenger of Allah. Thus, if a person bears witness to these two testimonies, declaring the belief in the Oneness of Allah and belief in the mission of Prophet Muhammad (peace be upon him), he is a Muslim. Then, if he prays, his Islam is true and if he does not pray, he is an apostate. Similarly, if he denies the obligation of Salah, Sawm (Fast), Zakah (obligatory charity), or Hajj, i.e. claiming that is not obligatory to fast Ramadan, he becomes an apostate, or claiming that Zakah is not obligatory, or Hajj is not obligatory even if a person can afford it physically and financially. Also, if a person insults the religion or the Messenger (peace be upon him), he becomes an apostate. This should be clear. When a person accepts Islam by declaring the Two Testimonies of Faith, he is judged as a Muslim but his deeds should be observed afterward; if he abides by the religion of truth, his Islam is complete but if he commits some violations of Islam such as blasphemy, belying the Prophet (peace be upon him), denial of religious duties including Salah and Sawm, or denial of forbidden matters, such as saying that Zina (sexual intercourse outside marriage) is permissible, he commits apostasy even if he prays and fasts. If he says: "I testify that there is no god but Allah and that Muhammad is His Messenger" and then says that Zina

(Part No. 4; Page No. 206)

is permissible after knowing the legal evidence and establishment of legal foundations against him, he commits an act of major Kufr (disbelief that takes the Muslim out of Islam). By the same token, if he says that wine-drinking is permissible after necessary clarification and evidence are established against him, he commits a form of major Kufr and apostasy. The same rule is equally applied to a person who says that undutifulness to parents is permissible, or that perjury is permissible, or that Salah is not obligatory, he is an apostate. May Allah grant us protection from that. Moreover, if he says that Zakah is not obligatory, Sawm is not obligatory, or Hajj is not obligatory even with the physical and financial ability, these acts are of the violations of Islam. A person who commits any of them is a Kafir (disbeliever). Juristic difference is only raised on the issue whether a person who claims that Salah is obligatory but he does not pray. This is a point of difference; is he a Kafir or not? If a person says that Salah is a religious obligation but he neglects it; the majority of jurists maintain that he is not a Kafir but he is a sinner and must be asked for repentance. If he repents, his repentance is accepted; otherwise, the prescribed penalty should be applied to him, i.e. he should be killed. Other scholars maintain the view, which is also related from the Sahabah (Companions of the Prophet) (may Allah be pleased with them), that he is a Kafir of major Kufr and must be asked to repent; if he repents, his repentance is accepted; otherwise, he should be sentenced to death as he

is a Kafir. That is because Allah (Glorified and Exalted be He) says: ﴿Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.﴾ This indicates that a person who does not establish Salah should not be left in peace and must be asked to repent; if he repents, his repentance is accepted; otherwise, he should be sentenced to death. Allah says: ﴿But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴾ This means that a person who does not establish Salah is not a brother in religion.

(Part No. 4; Page No. 207)

Q: An inquirer from Riyadh asks: Your Eminence Shaykh, some people claim that religion is in heart. Is this statement true?

A: Iman (faith/belief) is essentially in the heart, as the Prophet (peace be upon him) says: ﴿"Taqwa (fear/wary of offending Allah) is here," pointing at his chest,﴾ i.e. in the heart. If the heart is whole, i.e. having belief and righteousness, all the body is whole. The Prophet (peace be upon him) said: ﴿Indeed, there is a morsel of flesh in the body, which, if it is whole, all the body is whole, and which, if it is diseased, all of the body is diseased.﴾ It is true that when the heart is whole and filled with Taqwa and righteousness, all the body and the limbs abide by the obedience of Allah and when the heart is diseased with hypocrisy, disbelief and deviation, all the limbs follow and submit to it. The heart is the basic foundation; when Allah purifies it with Taqwa, the limbs follow it upon the way of obeying Allah and His Messenger and avoiding the forbidden matters that Allah prohibited. And when the heart is spoiled with disbelief, hypocrisy, lewdness and deviation, all the limbs follow it in bad deeds. La hawla wala quwwata illa billah (there is neither might nor power except with Allah!).



(Part No. 4; Page No. 208)

80- Ruling on saying: I am a believer In sha'a-Allah

Q: I heard some people saying: If you perform a good deed, such as Salah (Prayer) or Sawm (Fast), or if you do any other act of the religious or worldly acts and you are asked: 'Have you performed Salah? Have you performed Sawm? Have you done this or that act?' You should not say, In sha'a-Allah (if Allah wills), but you have to say: 'Yes', because you actually did it. What is your opinion on this saying?

A: This issue has to be elaborated in some details. As for acts of worship, there is nothing wrong with saying: In sha'a-Allah I have performed Salah; In sha'a-Allah I have performed Sawm; In sha'a-Allah I have given in charity. This is because a person does not know whether he performed it in the proper manner and whether it has been accepted or not. The believers used to say this phrase 'In sha'a-Allah' when talking about their belief, Sawm, and the like. This is because they are unaware if their deeds are perfect and accepted or not. They thus say 'In sha'a-Allah' to give the meaning 'if Allah wills, my Sawm is valid and acceptable.' They also say: We are believers 'In sha'a-Allah', i.e. our belief is valid or firm belief that I will die upon. However, definite things, which are not questionable such as saying: 'I have sold or eaten my lunch or dinner In sha'a-Allah', do not need the expression 'In sha'a-Allah', because the real effect of these matters is not left to will, as these are predicate propositions that a person did. This is unlike the acts of worship that a person does not know whether he fulfilled their requisites or not. Thus if a person says: "In sha'a-Allah", it is a way of seeking the blessing in the Allah's Name (Glorified be He) to free himself from the performance of something that he might have not fulfilled or performed in the proper manner.



(Part No. 4; Page No. 209)

81- Explaining what strengthens Iman

Q: How does a Mu'min (believer) become firm in Iman (faith)?

A: The Prophet (peace be upon him) said: [\(A strong believer is better and dearer to Allah than a weak one, and both are good.\)](#) Related by Muslim in his Sahih (authentic book of hadith).

A strong Mu'min is one with firm Iman, built on what one has of knowledge, insight and fear of Allah. These are the reasons that make one firm in Iman, so much so that one then propagates Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect) and prevents Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect), offers advice to people, preaches goodness, and curbs harm. The more one's Iman is firm, the more one's good deeds will be, and vice versa. Hence, a strong Mu'min is one who strictly adheres to the religion, and feels angry when a prohibited act is committed, glorifies Allah, and guards against sins. On the other hand, a weak Mu'min is one afflicted with weak Iman and dim insight,

lacking fear of Allah and in turn mostly committing sins, we ask Allah to keep us safe.



(Part No. 4; Page No. 210)

82- Iman increases and decreases

Q: How does one's Iman (faith) increase?

A: Iman increases and decreases; it increases through worshipping Allah and decreases through committing sins. So, if a person prays the Five Obligatory Daily Prayers and guards their prayers well, performing them and keeping up the Sunnah (supererogatory act of worship following the example of the Prophet) prayers then their Iman will increase. However, if one neglects the Sunnah Ratibah (supererogatory Prayer performed on a regular basis), their Iman will decrease. Likewise, committing sins decreases one's Iman, while worship increases it and enhances one's record of good deeds with Allah (Glorified and Exalted be He).

Q: The second question is: How do I taste the sweetness of Iman (faith)?

A: Turn to Allah, paying a lot of attention to your worship and making your heart present in your worship, think about and ponder on Allah's Sublimity and His Kindness, and remember Jannah (Paradise) and Hellfire and death. These are all means to acquire sweetness in Iman. Enjoy the pleasure of invoking Allah, through reciting the Qur'an and making Du`a' (supplication) upon recalling the Greatness of Allah and departure from this world. Upon contemplating these matters and

(Part No. 4; Page No. 211)

recalling Allah's Greatness, that He watches us, Khushu` (the heart being submissively attuned to the act of worship) grows in the hearts.



83- Illustration of that which increases Iman and strengthens it

Q: Our sister asks: What is your advice to one who wishes to increase their Iman (faith) in Allah and strengthen it?

A: My advice to every Muslim, male or female, is to turn to the Ever Great Qur'an and recite it much, for it increases Iman and maintains Taqwa (fearing Allah as He should be feared), and grants a person guidance and steadfastness, as Allah (Glorified and Exalted be He) says: [\(Verily, this Qur'ân guides to that which is most just and right\)](#) He (Glorified be He) also says: [\(Say: "It is for those who believe, a guide and a healing."\)](#) and: [\(\(This is\) a Book \(the Qur'ân\) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.\)](#) My advice to all Muslims, females or males, is to turn to the Book of Allah, recite it much and reflect upon it night and day, especially at fit times, such as at the beginning of the day, during the night, during the last part of night and during prayers. Recitation should be accompanied by reflection on its meanings and invoking Allah to make one successful and help one understand it correctly and act upon it. Then, sincere invocations

(Part No. 4; Page No. 212)

should be observed. A person should invoke Allah a lot and ask Him, at times when Du`a' (supplication) is mostly accepted, such as between the Adhan (call to prayer) and the Iqama (call to start the prayer), or during the last part of the night, in the middle of the night, during Sujud (prostration) and at the end of the prayers before finishing them. A Muslim should persist in Du`a' during these times, asking Allah to strengthen their Iman and help them do what is right and make them steadfast on guidance. Another means is maintaining good company and benefitting from their advice and preachment. This is one of the means to strengthen Iman and helps one adhere to the truth and act upon it. We ask Allah to grant everyone guidance and success.

Q: All praise is due to Allah, I try to remain committed to all that Allah has ordered me to do, and to avoid all that Allah has prohibited, I ask Him to increase me of His Bounties. However, all that bothers and aches me is that I do not cry out of fear from Allah, I ask of you to guide me to the deeds which will cause me to cry out of fear from Allah.

A: Among the means that could help you in this regard is to think about the Greatness of Allah and about what He has prepared for good people of bliss in Jannah (Paradise) and of punishment for the wicked in the abode of humiliation, in Hellfire. Muslim males and females should think about this and always have it in their minds, recalling that they are in constant danger in this life unless Allah takes them away while they are maintaining their Islam and integrity; one should think about this a lot.

(Part No. 4; Page No. 213)

One should ask Allah to endow them with tenderness and Khushu` (the heart being submissively attuned to the act of worship) and fear from Him (Glorified be He). One should also humble themselves before their Lord, since it is among the means stirring one's tears out of fear from Allah. Other means involve ensuring that one earns Halal (lawful) money, as should avoid Haram

(prohibited) earnings.



84- Some of the means to taste the sweetness of Iman

Q: Your Eminence, a questioner says: I am a Mu'min (believer) - all Praise is due to Allah - and I have performed Hajj (pilgrimage) and `Umrah (lesser pilgrimage). However, I still do not feel the sweetness of Iman (faith), with what do you advise me?

A: We advise you with what Allah (Glorified and Exalted be He) has prescribed of maintaining acts of worship, reciting the Qur'an, and frequently observing Dhikr (Remembrance of Allah). Such are the means which will make you taste love (of Allah and His Prophet) and the sweetness of Iman. The Prophet (peace be upon him) said: [\(Three things a person can find the sweetness of Iman within, that Allah and His Prophet are dearer to him than all else, loving someone only for the sake of Allah, and hating to return to Kufr \(disbelief\) after Allah has saved him from it, and hating to be thrown in the fire.\)](#) Having sincere love for Allah and His Prophet, maintaining sincere belief in Allah and His Prophet, loving one's fellow Muslims

(Part No. 4; Page No. 214)

for the sake of Allah and hating disbelief in Allah are all means to taste Iman. The Prophet (peace be upon him) said: [\(He has tasted Iman he who is pleased with Allah as a Lord, with Islam as a religion, and with Muhammad as a Messenger\)](#) He also said in the Hadith reported by Ibn `Abas (may Allah be pleased with him) [\(He who loves for the sake of Allah, and hates for the sake of Allah, and gives for the sake of Allah and withholds for the sake of Allah, has found the sweetness of Iman\)](#) or: [\(felt the taste of Iman\)](#) All these means help one acquire Iman and taste the sweetness of it in one's heart, enjoy the pleasure of obedience to Allah and His Prophet out of sincerity in obedience to and love of Allah (Glorified and Exalted be He).

(Part No. 4; Page No. 215)

Q: Two and a half years ago, I was afflicted with overwhelming Waswasah (insinuating thoughts from Satan), concerns and other thoughts, some of which I cannot dispel, and this breeds fear and anxiety within me for fear that it may affect my faith, as some of them are related to my `Aqidah (creed). When I consulted some scholars, they said that these insinuating thoughts are due to my (live) faith. However, these whisperings and thoughts still haunt me, and sometimes I suffer a sense of despair due to these frequent whisperings. Please guide me to get relieved of this scourge, and explain the Waswasah about which the Prophet (peace be upon him) said: It is from Iman. May Allah reward you well.

A: The source of Waswasah is from Shaytan (Satan) It is he who insinuates to mankind what involves harm for them, and distracts them away from religion, as Allah (Glorified and Exalted be He) says: [\(Say: "I seek refuge with \(Allâh\) the Lord of mankind,\)"](#) [\("The King of mankind -\)"](#) [\("The Ilâh \(God\) of mankind,\)"](#) [\("From the evil of the whisperer \(devil who whispers evil in the hearts of men\) who withdraws \(from his whispering in one's heart after one remembers Allâh\)."](#)) He is a whisperer

when one is in a state of negligence, but he withdraws when one observes Dhikr. So, you - dear fellows - should observe Dhikr much and frequently recite the Qur'an and seek refuge with Allah from the accursed Shaytan. When the Prophet (peace be upon him) was told by the

(Part No. 4; Page No. 216)

Sahabah (Companions of the Prophet): O Prophet of Allah, some of us find things (in their hearts) which we would rather fall from the sky than utter it (meaning that they suffer Waswasah and they would rather fall from the sky than repeat it due to its intensity), he said: [\(that is \(an indication of clear faith\)\)](#) This means that when Shaytan despaired of them, he would insinuate to them dangerous thoughts regarding their faith and `Aqidah. That was why the Sahabah said they would rather fall from the sky than repeat it; this is a form of Satan's wicked plots. It is clear faith in that the Mu'min feels hate of such whispers, denounces it and guards against it. Clear faith is not the whispers themselves; rather, it is hate them and fear from them on the part of a Mu'min, so much so that one finds it easier to fall from the sky than to pronounce them. Such insinuating thoughts are like: Allah does not exist, or there is no prohibition in associating others with Him in invocation and worship. Other thoughts are like those reported in a prophetic Hadith; Allah created things, so who created Allah, and other such whispers related to the existence of Allah and His deserving to be worshipped, or things related to His being the Creator, or things related to Jannah (Paradise) or Hellfire. Satan insinuates to man that there is no Jannah or Hellfire, no resurrection or life after death. All these thoughts are insinuated by the Enemy of Allah (Satan). Hence, denouncing these whisperings is a sign of clear Iman, just as dismissing it and believing it to be Batil (null/void) is clear Iman.

(Part No. 4; Page No. 217)

Here, the Prophet (peace be upon him) guided the believers that when experiencing such things one should say: I believe in Allah and His Prophet, I seek refuge with Allah from the accursed Shaytan. This is what the Prophet ordered the Sahabah (may Allah be pleased with them) to say: [\(If one witnesses this, they should say, "I believe in Allah and His Prophet", and should seek refuge with Allah and dismiss \(such thoughts\).\)](#) This is the cure of such evil whisperings. As for the other whisperings one experiences during prayers or Wudu' (ablution), it is also from Shaytan, and one should not pay attention to it and should guard against it, focusing only on their prayers or Wudu'. One should not then repeat their Wudu', and if they have offered prayer, they should not repeat it because of the whisperings. Rather, they should believe that their prayers and Wudu' are valid, paying no attention to the insinuating thoughts of Shaytan, who is eager to spoil the deeds of the children of Adam (peace be upon him), bewilder and embarrass them. It is thus Wajib (obligatory) to guard against such thoughts, seeking refuge with Allah against their evil, and if whisperings increase, one should say: I seek refuge in Allah from the accursed Shaytan, and lightly spit on their left three times. `Uthman ibn Aby Al `Ass Al Thaqafy (may Allah be pleased with him) once complained to the Prophet (peace be upon him): O Prophet of Allah, Shaytan took over my prayers, and the Prophet (peace be upon him) advised him to lightly spit to

(Part No. 4; Page No. 218)

his left three times, and say: I seek refuge with Allah from the accursed Shaytan, three times. And as `Uthman did so, such Waswasah was eliminated. So, dear brother, if the whisperings that come to your mind increase during your prayers or Wudu', you should lightly spit on your left and say: I seek refuge with Allah from the accursed Shaytan, three times, and Allah (Exalted be He) will protect you. This same should be done in all matters, meaning that one should seek refuge with Allah from the accursed Shaytan and should frequently observe Dhikr. One should also say: I believe in Allah and His

Messenger, if insinuating thoughts are related to `Aqida, and in this way one will be protected from the Enemy of Allah, as then all his plots will become null and void. That was what the Sahabah did, according the guidance of the Prophet (peace be upon him), and in turn Allah made thwarted Shaytan's plots against them and protected them from such whisperings.

Q: A Sudanese person residing in Sajir asks: Sometimes I suffer Waswasah, especially when I increase my worship acts and recite the Qur'an. Such whisperings then haunt me, though I do not give tongue to them. Such whisperings, for instance, involve tempting me to curse the religion and everything related to it. Is man held accountable for the whisperings of the heart if the tongue does not utter it?

A: This is from Shaytan, and one will not be held accountable for it. However, one must fight it and seek refuge with Allah against Shaytan. The Prophet (peace be upon him) was asked about this matter as some of the Sahabah said to him:

(Part No. 4; Page No. 219)

○ [﴿Messenger of Allah, some of us find things which we would rather fall from the sky than say it, and he said: Such is Waswasah, if one is exposed to this he should say: I believe in Allah and His Messenger, and he should seek refuge with Allah and stop it.﴾](#) He (peace be upon him) also said: [﴿Allah has forgiven my Ummah of the whisperings of their souls, as long as they do not talk about it or act accordingly﴾](#) A Mu'min is not harmed by this, though they should fight it and avoid the steps leading to it. One should also say: I believe in Allah and His Messenger, and I seek refuge with Allah against the accursed Shaytan, and dismiss such thoughts.



85- Sins affect the state of one's Iman

Q: Does committing some sins, particularly major sins, affect one's belief in the first pillar of the pillars of Islam?

A: Yes, committing major sins, such as Zina (illegal sexual intercourse outside marriage), drinking alcohol, unduly killing a human being, consuming Riba (usury/interest), backbiting and gossip and other similar major sins, affects the state of one's belief in Tawhid (Oneness of Allah/ monotheism) and effects one's Iman (faith) by decreasing it. And though one's Iman then weakens, this does not cause one to be a Kafir (disbeliever), as the Khawarij (separatist group that believes committing a major sin amounts to disbelief) allege. Khawarij declare such a person disbeliever if

(Part No. 4; Page No. 220)

they commit Zina or steal or are undutiful to their parents, or consume Riba, even if the sinner does not claim it to be Halal (lawful). This is a mistake on the part of the Khawarij. As for Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream), they say: Such a person is a sinner, having weak and incomplete Iman, and incomplete belief in Tawhid, yet they have not committed major Kufr (disbelief that takes the Muslim out of Islam), and that Allah has prescribed for those who commit Zina a certain retribution; if the one committing Zina is a virgin, they should be lashed one hundred times, and should be exiled for a year, but if one is not a virgin, they should be killed. This is a proof that such sins do not render a person apostate. A thief should not be killed, their hand should be cut off, and this proves that this crime is a sin and not an act of apostasy, though it weakens one's Iman. That is why Allah has prescribed inflicting retribution and discipline on them through punishments, in order for them to repent to Allah, and to deter them from what Allah (Glorified and Exalted be He) has forbidden. The Mu'tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) said: Such a person is in a middle position between two states, however they will dwell in Hellfire forever if they die committing the sin. Here, they oppose Ahl-ul-Sunnah in claiming that one who commits sins will dwell in Hellfire, and agree with the Khawarij in it. The Khawarij said: all of them become Kafirs and are doomed to dwell in Hellfire for ever. Again the sect referred to as Mu'tazilah said: That sinner will dwell in Hellfire for ever, though they are not to be declared as Kafir, meaning that major Kufr is not attributed to them. Here, both sects have gone astray from the right path, as the correct view is that of Ahl-ul-Sunnah wal-Jama`ah, who say that such a sinner is not Kafir, meaning major Kufr, though they are disobedient, being afflicted with weak and incomplete Iman, and are liable to the great danger of lapsing into Kufr. Surely, they are not Kafir if they do not deem lawful what Allah has forbidden, if they do not say that these sins are lawful, and they do it knowing that it is a sin, being tempted to commit it by Shaytan (Satan) and their own vain desires. This is indeed the right opinion in this regard.

(Part No. 4; Page No. 221)

Thus, committing sins does not incur apostasy upon the sinner - we seek refuge with Allah from that -, and so they are not doomed to dwell in Hellfire forever, even if they die while committing it. Hence, if one dies while committing Zina or theft or Riya' (showing-off) without repenting of it and is aware

that it is prohibited, then they are under Allah's Will. If He Wills, He will forgive them and if He Wills, He (Exalted be He) will punish them for it, a punishment which He - the All-Wise - decides. Then, after one is punished in the way Allah ordains, Allah will take them out of Hellfire and enter them into Jannah (Paradise). This is the view of the people following the truth, being narrated from the Prophet (peace be upon him). It is contrary to the claim of the Khawarij and the Mu`tazilah. Allah (Glorified be He) says: [﴿Verily, Allāh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#) Hence, anything other than Shirk is pendent on the Will of Allah (Glorified and Exalted be He). As for one who dies while committing Shirk, they will never be forgiven, and Jannah is forbidden for them - we seek refuge with Allah from such destiny. They will dwell in Hellfire forever and ever. As for the disobedient who enters Hellfire, they will not dwell in it forever. Rather, they will remain in it until Allah Wills, knowing this duration may be long and it feels like permanent dwelling. However his dwelling is only temporary, it is not the same as the disbelievers' dwelling, as Allah (Exalted be He) says in the Ayahs (Qur'anic verses) of Surah (Qur'anic chapter) Al-Furqan, when mentioning the Mushrik (one who associates others with Allah in His Divinity or worship), the killer and the one who commits Zina. Allah (Exalted be He) says: [﴿and he will abide therein in disgrace﴾](#) It is only temporary dwelling that may be long, we ask Allah to grant us wellbeing. As for the Mushriks, their dwelling will be permanent, we seek refuge with

(Part No. 4; Page No. 222)

Allah, forever and ever. Therefore, Allah (Glorified be He) says about them: [﴿Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.﴾](#) This in Surah Al-Baqarah. He also says in Surah Al-Ma'ida with reference to the Kafirs: [﴿They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.﴾](#) We ask Allah to grant us wellbeing.



86- Obligation of believing in messengers and angels

Q: A questioner says: Is belief in all angels and messengers obligatory?

A: It is obligatory on all Mu'mins (believers) to believe in Allah and His Angels, His Books, and His Messengers; this is of the foundations of Iman. Thus, believing in the angels is a must, even if a believer does not know their names, as one must believe that Allah has angels whom He referred to as obeying and implementing His (Exalted be He) Commands, such as Jibril (Gabriel), Mika'il (Michael), those who carry His Throne and others. One must also believe in all the messengers, even one does not know their names, believing that that Allah has sent messengers and that they conveyed the message. One must believe in those Allah has named, such as Nuh (Noah), Ibrahim (Abraham), Musa (Moses), `Isa (Jesus), Dawud (David), and Sulayman (Solomon), and those who were not named. Hence, a Muslim must believe in them all in the same way one believes in the Last of Messengers,

(Part No. 4; Page No. 223)

Muhammad (peace be upon him) and that he is Allah's Messenger to all mankind. Therefore, one who does not believe in this is a Kafir (disbeliever). We ask Allah to grant us well-being.



87- Every person has angel protectors

Q: A questioner asks: Is it true that there are honorable angels writing down our deeds, who defend and argue for the Mu'min (believer) if a person disputes against a believer and that believer remains silent and do not answer back?

A: There is mention of this matter in some Hadiths, yet I will not mention them since I am not quite sure of their Isnad (chain of narrators). However, such angels exist, as Allah says: **(But verily, over you (are appointed angels in charge of mankind) to watch you,) (Kirâman (Honourable) Kâtibîn writing down (your deeds),) (They know all that you do.)** Every person is accompanied by angels who write down one's deeds and sayings. As for angel protectors, the narrations mentioning them are controversial, since their Isnad needs to be reviewed.



(Part No. 4; Page No. 224)

88- The obligation of having belief in the Books revealed by Allah (Exalted be He) to His Messengers

Q: A questioner says: What is the ruling on belief in heavenly books and how many are they?

A: It is an obligation to have full faith in them all, as one must believe that Allah revealed the Books to messengers and prophets, as He (Exalted be He) says: [\(Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance \(justice\) that mankind may keep up justice.\)](#) A Mu'min must also believe that such Scriptures embody justice and contain laws, believing in the Scriptures named by Allah, namely the Tawrah (Torah) that was revealed to Musa (Moses), the Injil (Gospel) that was revealed to `Isa (Jesus), and the Zabur that was revealed to Dawud [David], and the Qur'an that was revealed to the Seal Prophet, Muhammad (peace be upon him). So, we must specifically believe in every scripture Allah named, and generally believe in scriptures that are not named. One should believe that Allah (Exalted be He) sent scriptures to His Prophets and His Messengers, and we believe in these scriptures and that they embody the truth from Allah, though we do not know their details. We also know that Allah sent them to establish His Argument against His Slaves, so that no one will have any excuse for not believing in them.



(Part No. 4; Page No. 225)

89- Isra' is proven in the Qur'an and Sunnah

Q: Some people claim that the Prophet (peace be upon him) went through Isra' (Night Journey) but he did not ascend to Heaven (Mi`raj; ascension to Heaven) on the grounds that Isra' is mentioned in the Qur'an while Mi`raj is not, what is your guidance? May Allah reward you well.

A: Isra' is established through the Qur'an and Sunnah, while Mi`raj is established through Tawatur (a significant number of narrators whose agreement upon a lie is impossible), in which it is related that the Prophet (peace be upon him) ascended to Heaven and went beyond the Seven Heavens until he reached a place where he could hear the grinding of pens (with which Divine Decree is written). There, he heard from His Lord (Exalted be He) the obligation of the Five Obligatory Daily Prayers. So, one who denies this should be informed of it and of the Shari`ah (Islamic law) proofs supporting it, and if they insist on denying it, then they have committed Kufir (disbelief). We ask Allah to grant us well-being.



90- The Prophet's (peace be upon him) Isra' was carried out in body and soul

Q: Was the Isra' (Night Journey) of the Prophet (peace be upon him) carried out by both his body and soul, or just by his soul (spiritually)?

A: Isra' was carried out by both body and soul of the Prophet (peace be upon him)

(Part No. 4; Page No. 226)

from Makkah to Al-Sham (the Levant) and from there he ascended to Heaven until he transcended the Seventh Heaven and ended up in a place where he could hear the grinding of pens. There, his Lord (Glorified and Exalted be He) spoke to him, ordaining on him the Five Obligatory Daily Prayers. This is the correct opinion that is maintained by the majority of scholars, while the view that the journey was carried out by the Prophet's soul only is an odd view which opposes the noble Ayahs (Qur'anic verses) and Sahih Hadiths (Hadiths transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).



(Part No. 4; Page No. 227)

A chapter on what is reported regarding Qada' and Qadar

(Part No. 4; Page No. 228)

(Part No. 4; Page No. 229)

A chapter on what is reported regarding Qada' and Qadar

91- Obligation of believing in Qada' and Qadar

Q: Shaykh `Abdul-`Aziz, people engage in talks about Qada' (Divine Decree) and Qadar (Predestination); perhaps you can guide us in this matter.

A: This section was addressed by preceding scholars and some were mistaken about it. It is Wajib (obligatory) upon every Mu'min (believer), female or male, to fully submit to Allah and to believe in Qadar decreed by Allah (Glorified be He), persist in taking appropriate and useful measures and keep away from harmful measures. This is what Allah has taught His Servants and guided them to it through what He has given them of minds and means which they should use in worshipping Him and avoiding disobedience to Him (Glorified and Exalted be He). We thus recommend that people should not engage in this matter of Qada' and Qadar. Rather, they should avoid it at all, and believe that Allah has predestined all things, that He has knowledge of all things and that whatever He wills occurs, and what He does not will, does not occur. They should also believe that Allah (Glorified be He) is the Creator and the Most Great, Who is able to do all things, and that He has endowed humans with minds,

(Part No. 4; Page No. 230)

freedom to dispose of things, the means and ability to the good and the bad, including things like eating and drinking, getting dressed and getting married, travelling, waking up, sleeping and performing other such things. Hence, humans can either obey or disobey their Lord. Here, we fear that those who engage much in the matter of Qada' and Qadar may disbelieve in it, because some people before them indulged in it much until they disbelieved in it, such as Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) deniers, who claimed that there is no Qadar, believing that humans create their own acts, and that Allah has neither granted them the ability to obey Him, nor predestined that they commit sins. Others said: Allah has given us the ability to obey Him, though he has not predestined our disobedience. Well, they too lapsed into Batil (falsity). A third group indulged so much in the matter of Qadar that they said: human beings are forced, and that they are not held accountable (for their deeds), whether they obey or disobey; because they are forced and they do not have the ability (to choose for their

own selves). That sect thus went astray and led others astray. We ask Allah to grant us well-being!

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92 - Al-Qadariyyah are the magians of this nation

Q: Who are the Magians of this community, Sheikh `Abdul-`Aziz ?

A: They are the denying Qadariyyah who deny fate and say that everything is predestined. It is a fact that Magians say that humanity has two gods; the god of light and the god of darkness. They say that the god of light created goodness, whereas the god of darkness created evil. Those who deny fate resemble Magians in that they associate partners along with Allah with regard to their actions. They claim they themselves create their actions, may Allah forbid! My advice to all Muslims is to avoid this subject of fate. Muslims must believe in fate

(Part No. 4; Page No. 231)

and never pursue such topics as innovators in Islam do. They have to believe in fate and submit to the fact that Allah has predestined all things, knows everything and keeps account of all things. A human being has free will through which he can choose whatever he wishes to do, however that which he chooses will not differ from what Allah (may He be Exalted and Glorified) has predestined.



93- Man is both endowed with free will and subject to predestination

Q: A person asks, "I would like Your Eminence to answer the following question: 'Is man endowed with free will or subject to predestination in this life?' I would be grateful if you would mention the evidences on this point, may Allah bless you!"

A: Human beings are both endowed with free will and subject to predestination. They are endowed with free will as Allah has given each of them a mind a will and a volition through which they can manage their affairs by choosing what is useful for them, supplicating to Allah, choosing what is good and avoiding what is evil. With this free will, man can choose what benefits them and avoid what harms them, as Allah (Exalted be He) says: [﴿To whomsoever among you who wills to walk straight.﴾](#) [﴿And you cannot will unless \(it be\) that Allāh wills - the Lord of the 'Alamīn \(mankind, jinn and all that exists\).﴾](#) Allah (Glorified and Exalted be He) says: [﴿You desire the good of this world \(i.e. the money of ransom for freeing the captives\), but Allāh desires \(for you\) the Hereafter.﴾](#) People have free will and free volition. Moreover, they are free to choose their own actions, as Allah (Glorified be He) says: [﴿Verily, Allāh is All-Aware of what you do.﴾](#) and [﴿Verily, Allāh is All-Aware of what they do.﴾](#) Thus, people own their own deeds

(Part No. 4; Page No. 232)

and their free will. They are endowed with free volition. They are free to choose or undertake whatever they like; hence, if they do what is good, they will get the reward they deserve from Allah (Glorified be He). Conversely, if they do what is evil, they will receive the punishment they deserve. Therefore, when they work righteous deeds, they do so out of their own volition, so they get the reward for such deeds. Also, when they commit evil deeds, they do so out of their free choice, and they get the punishment for such deeds. However, they act in accordance with the Divine Decree. On the other hand, humans are subject to predestination. Allah (may He be Exalted and Glorified) says: [﴿He it is Who enables you to travel through land and sea﴾](#) Also, the Prophet (peace be upon him) said: [﴿Everything is decreed even incapability and ability﴾](#) Allah (Glorified be He) said: [﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfūz\) before We bring it into existence.﴾](#) and: [﴿No calamity befalls, but by the Leave \[i.e. Decision and Qadar \(Divine Preordainments\)\] of Allāh, and whosoever believes in Allāh, He guides his heart \[to the true Faith with certainty, i.e. what has befallen him was already written for him by Allāh from the Qadar \(Divine Preordainments\)\].﴾](#) When Gabriel asked the Prophet (peace be upon him) about faith, he said: [﴿Faith means to believe in Allah, His Angels, His Books, His Messengers and the Last Day and to believe in both the good and evil of predestination.﴾](#) He (peace be upon him) said: [﴿Allah ordained the measures \(of quality\) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.﴾](#)

(Part No. 4; Page No. 233)

Allah ordained all things in advance and knew beforehand the people of Paradise and the people of

Hell-fire. He preordained good, evil, pious deeds and evil deeds. Every human being acts according to what Allah has decreed for him. As reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Prophet (peace be upon him) once said to his Companions: [\("There is not one of you except that his place has been written for him in Paradise or in the Hell-Fire."](#) They said, "O Allah's Messenger! Shall we depend (on this fact and give up work)?" He said, "Continue working (good deeds), for everyone will find it easy to do (what will lead him to his destined place)." Then he recited: [\(As for him who gives \(in charity\) and keeps his duty to Allâh and fears Him,\) \(And believes in Al-Husnâ.\) \(We will make smooth for him the path of ease \(goodness\).\) \(But he who is greedy miser and thinks himself self-sufficient.\) \(And belies Al-Husnâ \(See the footnote of the Verse No.6\)\) \(We will make smooth for him the path for evil.\)](#) Oh Allah's Servant! You must act and be sure that your actions will not be different from what Allah has ordained for you. You must do your best to do pious deeds and then ask Allah to grant you success. Also, you have to keep away from all that may harm you and ask Allah to help you do so. Also, you have to know that everyone will find it easy to do what will lead him to his predestination. May Allah grant all Muslims guidance and success! .

(Part No. 4; Page No. 234)

Q: A questioner asks, "A friend and I argued about whether man is endowed with free will or subject to predestination ? I would be grateful if you would clarify this point, may Allah bless you! .

A: Man is endowed with free will as Allah has given him free will and free volition; hence, he knows and acts. He has free choice, free volition and free will through which he can do what is good out of insight, knowledge and will. The same applies to the evil he does. Allah (Glorified be He) says: [\(To whomsoever among you who wills to walk straight.\) \(And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\) and: \(You desire the good of this world \(i.e. the money of ransom for freeing the captives\), but Allâh desires \(for you\) the Hereafter.\)](#) Allah has endowed man with free will and free volition. Allah (Glorified be He) says: [\(Verily, Allâh is All-Aware of what they do.\) , \(He is Well-Acquainted with what you do.\) and \(Verily, Allâh is All-Aware of what you do.\)](#) Allah has created people to own their deeds and actions. They do both good and evil. Man is free to commit sins or to do pious deeds. Man is free to choose to eat a type of food or not to eat another type of food, to buy a particular object or not to buy another object; to rent a particular house or not to rent another house, and to visit a particular person or not to visit another person out of their free will

(Part No. 4; Page No. 235)

and free choice. However, such volition, choice, will and deeds are ordained beforehand by Allah. Accordingly, man is subject to predestination. Though man is endowed with free volition and free choice and can choose their actions, their actions never differ from what Allah has decreed as one's fate is predestined by Allah. Also, everything is decreed even incapability and ability as said by the Prophet (peace be upon him). Also, Allah (Glorified be He) says: [\(Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz\).\)](#) .

human beings are endowed with free will and free volition with regard to their own actions; thus, they deserve punishment if they commit sins and deserve reward if they do pious deeds. This is because they choose such actions out of free will and ability. Thus, they deserve praise in case of obedience and punishment in case of disobedience. However, their actions cannot differ from what Allah has decreed for him. Consequently, they are subject to predestination from this respect, as

Allah (Exalted be He) says: [\(He it is Who enables you to travel through land and sea\)](#) and: [\(No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence.\)](#) Allah (Exalted be He) says: [\(Verily, We have created all things with Qadar \(Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz\).\)](#) and: [\(And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) Every action man makes is decreed beforehand by Allah as it was authentically related in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

(Part No. 4; Page No. 236)

ʿAbdullah ibn ʿUmar that the Prophet (peace be upon him) said: [\(Allah ordained the measures \(of quality\) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.\)](#) Also, he (peace be upon him) said: [\(Every thing is decreed even incapability and ability\)](#) (Related by Muslim in his Sahih (authentic) Book of Hadith) Everything is decreed by Allah. So, you are both endowed with free will and subject to predestination. You are endowed with free will as you have free will, free volition and free actions. You are free to choose an action or not to choose it. You are free to perform an act of worship; for example, performing Salah or observing Sawm out of your free will. On the other hand, you can commit sins such as backbiting, tale bearing, illegal intercourse or drinking alcohol out of your free will. You are free to be grateful or ungrateful to your parents. You will be rewarded for being thankful to your parents and punished for ingratitude. Similarly, you will be rewarded if you do good and punished for your evil. You can have food and drink, come and go, move from one place to another or stay somewhere out of your free choice and free will. This is the meaning of the fact that you are endowed with free will. The fact that you are subject to predestination means that your actions cannot differ from what Allah has decreed for you, as it is Allah Who manages your affairs out of His Perfect Wisdom. Nothing can be different from what Allah has decreed. May Allah grant us success! .

(Part No. 4; Page No. 237)

Q: I don't know whether it is permissible to ask the following question or not, but is man endowed with free will or subject to predestination in this life, may Allah bless you! .

A: Man is both endowed with free will and subject to predestination. They are endowed with free will as they have minds, hearing and sight. Also, they own their actions as they are free to choose to do good and shun evil. they have the choice to eat and drink. they can avoid what may harm them and do what brings thm benefit out of their free choice. On the other hand, they are subject to predestination as man's actions cannot differ from what Allah has decreed. Allah (Glorified be He) says: [\(He it is Who enables you to travel through land and sea\)](#) and: [\(Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.\)](#) and [\(But you cannot will, unless Allâh wills.\)](#) Man has free will and free choice: [\(Verily, Allâh is All-Aware of what you do.\)](#) and [\(Most hateful it is with Allâh that you say that which you do not do.\)](#) Man owns his actions and enjoys free choice and free volition. Allah (Glorified be He) says: [\(You desire the good of this world \(i.e. the money of ransom for freeing the captives\), but Allâh desires \(for you\) the Hereafter.\)](#) Allah (may He be Exalted and Glorified) says: [\(To whomsoever among you who wills to walk straight.\)](#) [\(And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) Thus, what Allah wills and decrees actually occurs. Man is subject to predestination from this respect as their actions cannot differ from what Allah has decreed for them. However, they are endowed with free will as they own their actions, free will and free volition. They can do good and avoid evil out of their free

will. They are free to eat or not, travel or not

(Part No. 4; Page No. 238)

, drive their cars or sit down out of their free will. Thus, the deserves punishment if the commit sins and reward if they perform acts of worship. Human beings are endowed with free choice and own their actions. they are rewarded for their good deeds such as Salah, Sawm, charity, obeying Allah, enjoining what is good and forbidding what is evil if the do so for Allah's Sake. Similarly, they are punished for evil deeds such as illegal intercourse, negligence of Salah, usurious transactions, backbiting, tale bearing, etc. Humans own their actions and are endowed with free choice. However, though man is endowed with free will and owns their actions, such actions cannot differ from what Allah has decreed .

Q: Are humans endowed with free will or subject to predestination ?

A: Humans are both endowed with free will and subject to predestination. Humans are endowed with free will as Allah (Glorified be He) says: [\(And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) Also, He (Exalted be He) says: [\(He it is Who enables you to travel through land and sea\)](#) Man is subject to predestination in terms of the fact that what Allah decrees actually happens as everything is decreed beforehand by Allah. All man's actions are decreed in advance by Allah, but He has endowed man with a mind, hearing, sight and free will. Man acts and works out of their free volition and free will; however, their actions never oppose what Allah has willed and decreed. The Prophet (peace be upon him) said to the Companions (may Allah be pleased with them)

(Part No. 4; Page No. 239)

: [\("There is none among you except that his place is written for him in Paradise or in the Hell-Fire."](#) They said, "O Allah's Messenger! Shall we depend (on this fact and give up work)?" He said, "Continue working (good deeds), for everyone will find it easy to do (what will lead him to his destined place)." Then he recited: [\(As for him who gives \(in charity\) and keeps his duty to Allâh and fears Him,\)](#) [\(And believes in Al-Husnâ.\)](#) [\(We will make smooth for him the path of ease \(goodness\).\)](#) [\(But he who is greedy miser and thinks himself self-sufficient.\)](#) [\(And belies Al-Husnâ \(See the footnote of the Verse No.6\)\)](#) [\(We will make smooth for him the path for evil.\)](#) .

Human beings have to work and do their best to worship Allah (Glorified and Exalted be He) and be on their guard against disobeying Him. Man cannot take predestination as a justification to commit sins. It is a fact that what Allah decrees actually happens, but Allah has endowed man with hearing, sight, a mind and other faculties but ordered them to seek the means to reach the ends .

(Part No. 4; Page No. 240)

Q: This questioner asks: "I read in the book, Ihya' `Ulum Al-Din by Al-Ghazali that a man has been created with predestined actions whether such actions are good or evil and that man has no free will. He cites Allah's Ayah (Qur'anic verse): [\(And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).\)](#) **and the Prophet's saying:** [\(While a human being is still in his mother's womb, his actions are written in advance for him; whether he will be wretched or blessed\)](#) **Also, I read in some books that man is endowed with free will regarding their actions, citing as evidence Allah's Ayah:** [\(Do what you will. Verily, He is All-Seer of what you do \(this is a severe threat to the disbelievers\).\)](#) **As a**

result, I am confused with regard to this issue. What is the correct position? ?

A: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) see that man is both endowed with free will and subject to predestination, as their actions cannot differ from what Allah has decreed. Allah (Glorified be He) has given man the mind to manage their affairs; to take food and drink, work, give orders, declare prohibitions, go from one place to another and settle in a place. Humans own their actions as Allah (Exalted be He) says: [﴿To whomsoever among you who wills to walk straight.﴾](#) [﴿And you cannot will unless \(it be\) that Allâh wills - the Lord of the 'Alamîn \(mankind, jinn and all that exists\).﴾](#) Thus, Allah has endowed humans with free will,

(Part No. 4; Page No. 241)

as He says: [﴿So whosoever will \(let him read it\), and receive admonition \(from it\)!﴾](#) and: [﴿Certainly, Allâh is All-Seer of what you do.﴾](#) and [﴿Verily, Allâh is All-Aware of what they do.﴾](#) So, humans control their own actions as they are free to give commands, to prevent, go from one place to another, settle in some place, offer Salah, sleep, love and hate. They own their actions, but these actions do not differ from what Allah has decreed for them as Allah has ordained everything in advance. However, they are not forced to follow a particular course of action as they have free will and free choice. This is why Allah commands them, forbids them to do some acts and mentions their actions in the Qur'an: [﴿So, by your Lord \(O Muhammad صلى الله عليه وسلم\), We shall certainly call all of them to account.﴾](#) [﴿For all that they used to do﴾](#), [﴿Verily, Allâh is All-Aware of what they do.﴾](#) and [﴿Do what you like for there is forgiveness for you.﴾](#) addressing the people of Badr Battle, etc.

A believer has to realize this fact. Ahl-ul-Sunnah wal-Jama`ah believes that humans are endowed with free will as they are free to choose their own actions. They have free will and choose their own actions which do not differ from what Allah has decreed. It was authentically reported that the Prophet (peace be upon him) said:

(Part No. 4; Page No. 242)

[﴿Allah ordained the measures \(of quality\) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.﴾](#) Similarly, Allah writes people's actions while they are still in their mother's womb four months after their creation in their mother's womb. Allah writes for a human being how their provision, age and actions will be and whether they will be wretched or blessed. Nothing can differ from what Allah decreed for a human being. Human beings are free to choose their actions which cannot be different from what Allah has decreed; man can go from place to place, offer Salah, observe Sawm, have illegal sex, commit theft, be ungrateful to his parents, sever ties of kinship, be obedient, establish relationships with some and not with others, be merciful to someone, be harmful to another, do good to someone and acts badly towards another. People own their actions which may be good or bad. They are rewarded when they do good, but they are punished when they do evil. Allah rewards them for their good deeds and punishes them for their evil deeds, but Allah may forgive the sinful person who testifies to the oneness of Allah as Allah is the Greatest and Most Pardoning. The Prophet (peace be upon him) said: [﴿Oh Allah! You are Pardoning and love to pardon, so forgive me!﴾](#) When the Prophet (peace be upon him) said: [﴿"There is none of you but has his place written for him in Paradise or in the Hell-Fire." The Companions asked, "Oh Allah's Messenger! Since everyone's place is written for him, shall we depend \(on this fact and give up work\)?" He said, "Keep on working \(good deeds\), for everyone will find it easy to do \(what will lead him to his destined place\)."](#)

(Part No. 4; Page No. 243)

Then he recited: ﴿As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴾ ﴿And believes in Al-Husnâ.﴾ ﴿We will make smooth for him the path of ease (goodness).﴾ ﴿But he who is greedy miser and thinks himself self-sufficient.﴾ ﴿And belies Al-Husnâ (See the footnote of the Verse No.6)﴾ ﴿We will make smooth for him the path for evil.﴾﴾ Allah (Exalted be He) says: ﴿He it is Who enables you to travel through land and sea﴾ So, a human being acts according to what Allah has decreed for him, but he has free will and free volition. He is free to choose his actions. Allah rewards whoever does good and punishes whoever does evil unless He pardons him, as Allah (Glorified be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Allah may forgive some sins committed by whomever Allah wills to forgive if they die while they testify the oneness of Allah. Similarly, Allah may pardon some of His Servants out of His Favor and Benevolence and apply punishment for some sins in this life before being punished for them in the Hereafter .

(Part No. 4; Page No. 244)

Q: Is man endowed with free will or subject to predestination with regard to his good and evil deeds? We would be grateful if you could clarify this point. .

A: Man is both endowed with free will and subject to predestination. He is subject to predestination as his actions cannot differ from what Allah has decreed for him. Whatever actions humans choose, they act according to what Allah has decreed for them. Also, people have free will as they are endowed with mind, free will and free choice. They choose an action and not another out of their free will; consequently, Allah has made some acts incumbent on human beings. Hence, they are rewarded for their good deeds and punished for their evil ones: ﴿Is there any reward for good other than good?﴾ , ﴿The recompense for an evil is an evil like thereof﴾ and ﴿And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).﴾ Also, Allah (may He be Exalted and Glorified) says: ﴿As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴾ ﴿And believes in Al-Husnâ.﴾ ﴿We will make smooth for him the path of ease (goodness).﴾ ﴿But he who is greedy miser and thinks himself self-sufficient.﴾ ﴿And belies Al-Husnâ (See the footnote of the Verse No.6) We will make smooth for him the path for evil.﴾ and: ﴿He it is Who enables you to travel through land and sea﴾ When the Prophet (peace be upon him) said to his Companions: ("There is none of you but has his place written for him in Paradise or in the Hell-Fire.") or as narrated in another wording: ("There is none of you but has his place written for him in Paradise or in the Hell-Fire." They asked, "Oh Allah's Messenger, since everyone's place is written for him, shall we depend (on this fact and give up work)?"

(Part No. 4; Page No. 245)

He said, "Continue working (good deeds), for everyone will find it easy to do (what will lead him to his destined place)." Then he recited: ﴿As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴾ ﴿And believes in Al-Husnâ.﴾ ﴿We will make smooth for him the path of ease (goodness).﴾ ﴿But he who is greedy miser and thinks himself self-sufficient.﴾ ﴿And belies Al-Husnâ (See the footnote of the Verse No.6)﴾ ﴿We will make smooth for him the path for evil.﴾﴾ Allah (Glorified be He) also states: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ --- ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter

easy for him.) and: (If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong)]) This denotes that means lead to ends, so whoever fears Allah and keeps their duty to Him, He will make their affairs easy for them, make a way out for them from every difficulty and provide for them from sources that they never could imagine. On the other hand, whosoever disobeys Allah and opposes His Commands, they will incur Allah's Anger and Wrath and Allah will make their affairs difficult for them, may Allah save us from it! .

Q: There are some people who say, "All of man's actions are Allah's Will." We would be grateful if you could elaborate on this statement? Is man endowed with free will or subject to predestination? ?

A: This issue may be confusing to some people. Man

(Part No. 4; Page No. 246)

is both endowed with free will and subject to predestination. They have free will as Allah have given them free volition through which they manage both their worldly affairs and spiritual matters. Humans are not compelled to follow a particular course of actions as they have free choice, free will and free volition. Allah (Glorified be He) says: (To whomsoever among you who wills to walk straight.) (And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).) He (Exalted be He) also says: (So whosoever will (let him read it), and receive admonition (from it)!) (And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins).) --- (You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.) and: (Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like.) .

Man has free choice, free will and free volition, but such will and volition are in accordance with Allah's Will. It is Allah Who manages the affairs of His Servants as they cannot will unless (it be) Allah wills. Allah makes man's actions go in accordance to what He decreed in advance. Actions, provisions, age, wars, collapses of kingdoms, the rise of other kingdoms, the fall of one state and the rise of another state go in accordance with what Allah has willed and decreed beforehand. Allah (Glorified and Exalted be He) says: (Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.) This means that what Allah (Glorified and Exalted be He) wills with regard to

(Part No. 4; Page No. 247)

His Servant's actions cannot be traversed by what humans do. Allah's Will is referred to as devine or universal will. What Allah wills will be and what Allah does not will will not be. Allah (Glorified be He) states: (And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.) and: (Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!) Thus, man has free choice and free will, but their choice and will follow Allah's Will and Decree. Pious deeds are done willingly, but they are done in accordance with what Allah has ordained in advance, so man is rewarded for such deeds. On the other hand, sins are freely committed but are committed in accordance with what Allah decreed in advance, thus man is punished for them as Allah Alone has the proof against humans. Allah (may He be Exalted and Glorified) says: (Say: "With Allâh

is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all.") and: (And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).) Had Allah so willed, He would indeed have guided them all, but He has the perfect proof as he has divided people into two categories; disbelievers and believers. All things run in accordance with what Allah has willed.

A believer must realize this fact well and be fully aware of his Deen. Man has free will and free volition as they are free to choose their actions; they are free to take food and drink, speculate, speak, be obedient or disobedient, go from place to place, or settle somewhere, give someone something, or withhold it, etc. Man has free will and free ability with regard to all these actions, so they are not compelled to follow a particular course of action; however, their actions run in accordance with what Allah has decreed in advance.

(Part No. 4; Page No. 248)

Allah (may He be Exalted and Glorified) says: (To whomsoever among you who wills to walk straight.) (And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).) It is Allah Who manages the affairs of His Servants as He says: (He it is Who enables you to travel through land and sea) Allah manages the affairs of His Servants. Moreover, He Alone can grant them salvation, make them happy, lead them astray or cause them to perish them. He (Glorified be He) disposes of the affairs of His Servants as He can guide whomever He wills, mislead whomever He wills, confer His Blessings on whomever He wills, withhold blessings from whomever He wills, make whomever He wills as blessed and make whomever He wills wretched. No one has the right to raise any objections to what Allah (Glorified be He) has ordained. Oh Allah's Servant! You should be fully aware of this fact. Moreover, you have to reflect on your Lord's Book and the Sunnah of your Prophet (peace be upon him) to realize this fact well in light of the Qur'anic Verses and the Prophetic Hadiths. Man is endowed with free will and free choice. They have free volition, but they belong to Allah and their actions are freely made in accordance with what Allah ordained. There can be no doubt that what Allah wills becomes enforceable and what He ordained will actually happen. Man has no proof against Allah's knowledge of His Servants' actions as Allah knows humans' affairs and nothing is hidden from Him (Glorified and Exalted be He). Allah Alone manages the affairs of His Servants, but He (Glorified be He) has endowed them with free will, free volition and free choice through which they can handle their own affairs. .



(Part No. 4; Page No. 249)

94- Ruling on cursing one's luck and fortune

Q: What is your opinion on a person who curses their luck or fortune, as some often tend to do? Is this considered a sin?

A: Yes, it is impermissible to curse one's luck or fortune. This is Allah's Qadar (Predestination), and what He Wills, He does. One should ask their Lord to guide and help them, make their affairs easier, and fulfill their needs. However, one should never curse one's luck or fortune.

Cursing is forbidden, and one should not curse time, hard luck, fortune or place. Rather, one should observe Istighfar (seeking forgiveness from Allah), and ask their Lord for guidance and forgiveness, for what befalls a person of adversities may be due to their sins. One must also repent to Allah of the sins one has committed. Allah (Glorified and Exalted be He) states: [\(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. \(See the Qur'ân Verse 35:45\).\)](#) and: [\(Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.\)](#) What is meant here is that a Mu'min (believer), male or female, should always repent to Allah and call themselves to account. One must guard against such sins, including cursing.



(Part No. 4; Page No. 250)

95- Allah has created certain people for Jannah and certain people for Hellfire, and each person is facilitated to do that for which they were created

Q: The question of this brother is somewhat strange, as he asks: Some people say, "How can it be that Allah does not guide you to Islam and however enter you into Hellfire?"

A: Allah is All-Wise, All-Knowing (Glorified and Exalted be He). He created certain creatures for Jannah (Paradise) and predestined their deeds, and created others for Hellfire and predestined their deeds; for He is All-Wise, All-Knowing. So, those predestined to enter Jannah are guided to do the deeds of the people of Jannah, while those predestined to enter Hellfire are led to do the work of the people of Hellfire, and therefore do so. Allah (Glorified and Exalted be He) states: **(As for him who gives (in charity) and keeps his duty to Allâh and fears Him,) (And believes in Al-Husnâ.) (We will make smooth for him the path of ease (goodness).) (But he who is greedy miser and thinks himself self-sufficient.) (And belies Al-Husnâ (See the footnote of the Verse No.6)) (We will make smooth for him the path for evil.)** The people of Jannah are known, and the people of Hellfire are known, and each are facilitated to do that for which they were created. It has been established according to Allah's Knowledge and Qadar (Predestination) that Jannah is for such and such people and Hellfire is for such and such people, and each person will find smooth the path which Allah has decreed for them. However, every person has their own will and the ability to make their own choices. They have free will and are able to choose their own deeds. One who performs deeds of the people of Jannah will enter it, and the other who carries out deeds of the people of Hellfire will enter it, and Allah's (Glorified and Exalted be He) Qadar is established before that and His Argument is all encompassing. He punishes a person for their deeds, not just because of their destiny. Allah Knowledge is Ever Precedent and nothing exists in this world except through His Decree

(Part No. 4; Page No. 251)

(Glorified and Exalted be He). He has already decreed His Knowledge and His Qadar. However, some perform the actions of people of Jannah and therefore they will enter it, while others adopt the deeds of people of Hellfire and therefore they will enter it through their own free will, and their own choice. This is similar to one choosing to eat or drink something, visit someone, enter or exit a certain place; just as one does all these things by their own free will, one chooses to commit sins - such as Shirk (associating others with Allah in His Divinity or worship), Zina (illegal sexual intercourse outside marriage), filial undutifulness, or drink alcohol - by their own choice. Also, one may choose to pray, fast, give Sadaqah (voluntary charity) by out of their own free will. In the same way that a person is rewarded for obedience, one is punished for sins and disobedience; unless Allah forgives them if they be Muslims. For, Allah may forgive some sins for a person due to the good deeds one has done. Hence, Allah will grant forgiveness out of His Kindness and Bounty, and a person will be punished for some sins which they die while committing it without repenting (of it). All things are based on Allah's Predestination, and Divine Decree is inevitable and no one can make excuses due to it, because everyone has a will and a free choice and accordingly commits deeds, for which they deserve either reward or punishment.



(Part No. 4; Page No. 252)

96- Ruling on saying: "It is luckiness"

Q: A sister asks, "Is it permissible to say that something happens by chance or it is a good luck?"

A: I do not know of it being wrong if a coincidence occurs, such as meeting a brother on the road, or at someone's house without having agreed to meet. In this case, if one says I met so-and-so by chance; meaning that he met him without arranging for that, there is nothing wrong in saying that. Moreover, if one says, "fortunately", "by the Guidance of Allah I met so and so", "I greeted so and so", or I went to Makkah, or I prayed Salat-ul-Duha (supererogatory Prayer before noon), or "I encouraged Ma`ruf (that which is judged as good, beneficial, or fitting by Shari`ah and Muslims of sound intellect)" or "I forbade Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect)", and other similar sayings, there will be nothing wrong in saying so. This is all from good fortune, as Allah says regarding the patients who are pious: [\(But none is granted it \(the above quality\) except those who are patient - and none is granted it except the owner of the great portion \(of happiness in the Hereafter i.e. Paradise and of a high moral character\) in this world.\)](#) He to whom Allah grants guidance or makes easy for him what Allah loves, then he is of good fortune for Allah has helped him. If one sees a brother without agreeing on it, and says, I met him by chance, or I met the people of so and so by chance, there will be nothing wrong in saying so as it was without arranging to meet.



(Part No. 4; Page No. 253)

97- Ruling on saying, "as misfortune wills"

Q: The questioner says: "Many people make statements such as saying: 'As misfortune wills.'"

A: It is not permissible for a person to say "as luck wills", or "as Allah's Power wills", or "the Will of Allah wills". Rather, one should say: "Allah (Exalted be He) wills so and so", "my Lord wills so and so", or "Al-Rahman (The Merciful) wills such and such". One should not say: "As luck wills", or "The Will of Allah wills", or "Circumstances wills". All these sayings are not permissible.



98- Statement that Du`a' is of Qadar

Q: Does Du`a' (supplication) change what Allah (Exalted be He) has predetermined?

A: Du`a' is from Qadar (predestination), and what is predestined does not change. There are two kinds of Qadar; unavoidable Qadar which is fixed, and Qadar which is pending. Some Qadar is depending on Du`a', if one offers Du`a' then the pending Qadar disappears. It could be pending that Allah (Exalted be He) may forgive a person if he prays, if he fasts, etc., this is a pending Qadar. Allah (Exalted be He) removes this Qadar when a person worships, obeys, does good, and performs Tawbah (repentance to Allah). Thus, destiny alters destiny. An example is what `Umar said to the Sahabah (Companions of the Prophet) when he went to invade Al-Sham (Levant)

(Part No. 4; Page No. 254)

where the plague occurred; and some told him to return, and others not to return. They agreed that he should return to Madinah and he should not go forth to where there was the plague. They asked: "Are you running away from the Qadar of Allah? He (may Allah be pleased with him) said: "I am running away from the Qadar of Allah to the Qadar of Allah. Allah has ordered us not to proceed to this disease. If it was predestined that we will not proceed there, then we have escaped the Qadar of Allah to the Qadar of Allah." Then, `Abdul-Rahman ibn `Awf (may Allah be pleased with him) came and told `Umar that the Prophet (peace be upon him) ordered them, in a similar case, not to proceed. Therefore, `Umar was delighted that Allah guides him to work according to the text after he consulted the Sahabah (Companions of the Prophet). Such are humans who are afflicted with a fever, and seek treatment; thus, they escape the Qadar of Allah to the Qadar of Allah. When a person is hungry, he eats in order to eliminate hunger; thus, he escapes the Qadar of Allah to the Qadar of Allah. When a person is hot, he drinks cold water, or showers; thus he escapes the Qadar of Allah to the Qadar of Allah. A person has an eye disease, so he cures it using different treatments; thus, he escapes the Qadar of Allah to the Qadar of Allah. In these many ways, a person escapes the Qadar of Allah to the Qadar of Allah.



(Part No. 4; Page No. 255)

99- Stating that Du`a' results in eliminating the pending Qadar

Q: His Eminence Shaykh! Does Du`a' (supplication) alter Qadar (predestination), and how?

A: Yes, Du`a' alters pending Qadar. Qadar is either pending or unavoidable. If it is a pending Qadar, as Allah (Exalted be He) wills to grant someone a son if he offers Du`a'. When the person offers Du`a' and Allah accepts it, this is a pending Qadar. If Allah's Qadar is to grant someone wealth if he offers Du`a' to his Lord. Allah will facilitate for him the means of acquiring wealth if he offers Du`a'. Similarly, if one asks Allah to give him a particular person in marriage, Allah's Qadar is that his Du'a alters the pending Qadar until he asks, Allah had already known and destined that this person would ask his Lord to marry such and such a girl or the daughter of such and such. If Allah guides him to offer Du`a', then the pending Qadar has been fulfilled. As for the Qadar which is unavoidable, which is not pending, these are not related to Du`a'. They include death on a particular day, whether a person makes Du`a' or not, he will die on the day which Allah has predetermined.

(Part No. 4; Page No. 256)

Q: A questioner from Iraq has sent a message that implies two questions. The first question reads: I heard that the Prophet (peace be upon him) said in a Hadith which means: A child, while in the mother's womb has its misery and happiness written for it. Are misery and happiness of a certain degree or are there levels for them? Also, does this refer to happiness and misery in this world or the Hereafter, or in both? May Allah reward you with the best.

A: This is a Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that was related by Al-Bukhari and Muslim in the book of Sahih Hadiths from Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) informed them that when the embryo passes three stages; each stage being forty days totaling four months, an angel enters and Allah orders that his livelihood, age, and deeds be written. Also, his misery and happiness are written, and whether he will be of the people of Hellfire, or the people of Paradise. A miserable person will be destined for the Hellfire, and a happy one will be of the people of Paradise. Allah (Exalted be He) destines all their actions. This has nothing to do with the commands and prohibitions. The Qadar is known to Allah; however, the servant must work, as the Prophet (peace be upon him) said when the Sahabah (Companions of the Prophet) asked: **(If everything is written, misery and happiness, then why do we strive? The Prophet (peace be upon him) said: "You must work for everyone finds smooth the path which they were created for. As for the people of happiness they are aided to do the work of the people of happiness, and the people who are miserable are facilitated to do the work of people of misery.)** A servant

(Part No. 4; Page No. 257)

is on the path which is predestined for him. Hence if it is predestined for him to be miserable in this world and the Hereafter, then he will be miserable; and if it is predestined that he will be happy, then he will be happy in this world and the Hereafter. However, it could be predestined that he will be miserable in this world, and not in the Hereafter, or miserable in the Hereafter, and not this world. Moreover, he might do the deeds of the people of Paradise in this world, then he will die while doing the deeds of the people of Hellfire, so he will enter the Hellfire. We ask Allah to grant us safety! Conversely, he could be miserable in this world by the doings of the people of Hellfire, and Allah has destined for him to repent. Then, he repents before he death and becomes from the people of happiness. Everything is predestined; happiness and misery in this world and the Hereafter. However, knowing all of this, it remains Wajib (obligation) on a person to act, and to fear Allah. One should not say that this is predestined, therefore I will not work. No! The Prophet ordered the Sahabah (Companions of the Prophet) saying: [«Do perform good deeds, for everyone is facilitated in that for which he has been created»](#) Allah (Exalted be He) says: [«And say \(O Muhammad صلى الله عليه وسلم\) "Do deeds! Allâh will see your deeds, and \(so will\) His Messenger and the believers.»](#)

One is commanded to work, as the Prophet (peace be upon him) said in the authentic Hadith: [«Cherish that which gives you benefit \(in the Hereafter\) and seek help from Allah and do not lose heart.»](#) This is because every person is ordered to obey Allah and His Prophet (peace be upon him). One is ordered to earn what is Halal (lawful), avoid the causes of evil, and beware of the dangerous things. It has been prohibited to kill oneself, and shun

(Part No. 4; Page No. 258)

away from everything sinful. One is obliged to obey what Allah commands, guard against what Allah has forbidden and strive in doing so. One should not dwindle in obeying Allah, or commit what Allah has prohibited. Thus, one is facilitated in that for which one has been created.

Q: A Muslim sister asks: "Which predominates the other; our appointed term or health?"

A: This matter is for Allah (Glorified and Exalted be He). There is no control for this or that; rather this is a matter of the Qadar (predestination) of Allah and His Wisdom. If He (Exalted and Glorified be He) destines for him complete health and continuity then he will be granted that, and he for whom Allah destines diseases, he will be afflicted with that. Everything occurs according to His Decree and Destiny. [«Every thing is decreed even incapability and ability.»](#) Allah (Glorified and Exalted be He) says: [«No calamity befalls, but by the Leave \[i.e. Decision and Qadar \(Divine Preordainments\)\] of Allâh, and whosoever believes in Allâh, He guides his heart \[to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar \(Divine Preordainments\)\]. And Allâh is the All-Knower of everything.»](#) He (Glorified be He) also says: [«No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees \(Al-Lauh Al-Mahfûz\) before We bring it into existence. Verily, that is easy for Allâh.»](#) If disease afflicts someone, it is Allah's Will; however, Allah has made lawful its cure and taking appropriate measures which eliminate the disease. He also made lawful the appropriate measures which prevent it before it afflicts you, as well as preventing evil by taking appropriate measures and keeping away from evil

(Part No. 4; Page No. 259)

to prevent what can harm you; and avoid what harms you by taking the appropriate measures which Allah has made lawful for us. In the same way that a person takes care of his health and well-being by taking the appropriate means which Allah has made lawful, he eats and drinks, he fears what can harm him; because Allah has ordered this, he cures diseases. The Prophet (peace be upon him) said: [«Treat yourselves medically, but use nothing unlawful.»](#) He (peace be upon him) also said: [«There is no disease that Allah created, except that He also created its cure which may be known to](#)

some people and unknown to others.) If Allah wills the predominance of the disease, the disease will continue and there will be no hope of recovery. But if Allah wills the predominance of health, then health will continue and diseases will be eliminated. A person is afflicted with this or that sometimes, likewise Muslims are afflicted with diseases so that Allah can reduce with it their sins and eliminate their bad deeds. The Prophet (peace be upon him) said: (Allah afflicts those for whom He desires good.) And: (Never is a Muslim afflicted with distress, or toil, or harm, except that Allah reduces with it a persons bad deeds; even if merely being pricked by a thorn.)



(Part No. 4; Page No. 260)

100- Ruling on saying: "predestinations have willed"

Q: The questioner from Al-Dammam says in this question: "We hear this statement a lot these days: "predestinations have willed", and "if the conditions will". Do these statements contain Shirk (associating others with Allah in His Divinity or worship)?"

A: It is not permissible to say such statements as "if the conditions will" or "predestinations have willed". All these statements are not correct. Rather, one should say: "Allah (Exalted be He) has willed", "our Lord has willed", "Al-Rahman (the Merciful) has Willed", or "this is the Will of the Great King". Allah (Exalted and Glorified be He) says: [﴿And you cannot will unless \(it be\) that Allāh wills - the Lord of the 'Alamīn \(mankind, jinn and all that exists\).﴾](#) If you say: "That which Allah wills (will come to pass)! There is no power but with Allah!", it will be better as this means that the Will is of Allah (Exalted be He), not the will of the conditions, the time, the fate, or the will of anything else. Rather, it is the Will of Allah (Glorified and Exalted be He) Alone.



(Part No. 4; Page No. 261)

101- Ruling on complaining and moaning with pains

Q: The questioner says that she is a weak woman and she is sick. She feels severe pains, and sometimes she says: "The pain prevents me from sleeping and from resting while praying, or from generally resting in my life." Yet, the pain often becomes so severe that she complains and hates this life and cries. Do these actions mean that she has given up on the Divine Decree and predestination? May Allah reward you with the best.

A: There is nothing wrong in doing so if she has been afflicted with what is painful to her and is difficult to bear. Further, there is nothing wrong in moaning with it or the likes, or saying: "Oh my head!", "Oh my sides!", "Oh my back". These are all permissible. What is forbidden, however, is screaming and hitting one's face or tearing clothes. The Prophet (peace be upon him) said: **(He is not of us: the one who strikes the cheeks, rends the garments and wails in the manner of Jahiliyyah (pre-Islamic Days of Ignorance).)** The Prophet (peace be upon him) says: **(I have no concern with that woman who wails loudly, shaves her hair and tears (her garment in grief).)** Al-Saliqah is the one who wails loudly in a time of calamity; Al-Haliqah is one who shaves her hair in time

(Part No. 4; Page No. 262)

of calamity, and Al-Shaqah is one who tears her garments in the time of calamity or grief. This is what is forbidden. As for her complaining, there is nothing wrong in doing so as when the Prophet (peace be upon him) had a pain in his head, he said: "Oh my head!" `A'ishah also said: "Oh my head!" All of this is acceptable, if a person says: I complain from the extent of my fever, or I complain of my illness, if his eye tears up and he cries without screaming, or wailing, this is acceptable. This is- praise be to Allah- is a source of relief for the sick person.



(Part No. 4; Page No. 263)

Chapter on the signs of the Hour

(Part No. 4; Page No. 264)

(Part No. 4; Page No. 265)

Chapter on the signs of the Hour

102- Statement on some of the signs of the Hour

Q: What are the signs of the Hour, and which of them have been accomplished so far?

A: The signs of the Hour are many; of them is what the Prophet (peace be upon him) informed Jibra'il (Gabriel) of. They are that the bondmaid will give birth to her mistress. It is mentioned in another narration that she will give birth to her master. This is due to the large number of slave captivity, and this has indeed happened during the time of the Prophet (peace be upon him) and after his time. There was an increase in the number of slaves and people possessed bondmaid and impregnate them. This happened long time ago. One of the signs of the Hour is also the Prophet's saying that you will see these indigent Arab shepherds walking about bare-footed, bare-headed competing against one another in making steep buildings. This too happened many generations ago. There are other signs which will only happen at the end of time, and they have not yet happened, but they will happen as the Prophet (peace be upon him) informed. They are ten signs; the first, according to the scholars, is the appearance of Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law), who descends from Ahl-ul-Bayt/Al-ul-Bayt (members of the Prophet's extended Muslim family). He will call people to the Tawhid (Oneness of Allah) of Allah, his name is Muhammad ibn `Abdullah; he will call people to the Tawhid of Allah and following the Shari`ah (Islamic law). He will spread justice and equality in the earth after the rampancy of injustice and corruption. This will be shortly before the descent of Christ. The second sign is the appearance of Al-Masih-ul-Dajjal (the Antichrist)

(Part No. 4; Page No. 266)

who will come from the East; from Khurasan. He will falsely claim that he is a prophet, and then a lord of the worlds. He will have supernatural features that the Prophet (peace be upon him) made clear in the Hadiths. The third sign is the appearance of `Eisa (Jesus) the son of Maryam (Mary) who will descend from the heavens. He was raised up to the heavens and he was not killed or crucified. However, he was raised up to the heavens, and will descend at the end of time. He will kill Al-Dajjal, and he will call to Tawhid, and following the Shari`ah (Islamic law) that was revealed to Muhammad (peace be upon him). The fourth sign is Gog and Magog who will come out during the era of `Eisa

(peace be upon him). Allah will kill them during the time of `Eisa (peace be upon him), and will relieve people of their evils. Afterwards, six other signs will appear which are the smoke, the demolition of the Ka`bah, the disappearance of the Qur'an, the appearance of Al-Dabbah (the Beast), and the rising of the sun from the West. The tenth sign is the fire that comes out of the bottom of Eden forcing people to their place of gathering to Al-Sham (The Levant). It will accompany them wherever they are; even during sleeping or having siesta. And after that the Hour will come at the time which Allah (Exalted be He) has willed for it. After the appearance of Al-Dabbah, and the rising of the sun from the West, and before the fire, Allah will send a nice breeze, through which Allah will take the souls of all the believers, males and females. There will only remain the evil ones, and the Hour will come upon them, only the evil ones will be left, the remainder of the people on earth will be people who disbelieve in Allah, who worship idols and statues. They will remain for a period of time that only Allah knows. Then, the Hour will come upon those evil people. The Hour will come on those people who do not worship Allah, rather they are Mushriks (one who associates others with Allah in worship) and Kafirs (disbelievers). We ask Allah to grant us well-being and safety.



(Part No. 4; Page No. 267)

103- Statement on the signs of the Hour

Q: A Muslim brother asks: "What are the minor signs of the Hour which are remaining?"

A: It is said that the major signs of the Hour, not the minor ones, are ten: The appearance of Al-Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law), the appearance of Al-Masih-ul-Dajjal (the Antichrist), the descending of `Eisa (Jesus) son of Mary, the appearance of Gog and Magog, the destruction of the Ka`bah, the disappearance of the Qur'an, the sign of smoke, the appearance of Al-Dabbah (the Beast), the rising of the sun from the West, and the last of the signs is the fire which will gather the people to their gathering place. These signs are what remain, we ask Allah to grant us safety! The last of the signs is the rising of the sun from the West, and the appearance of Al-Dabbah. After the occurrence of this sign, no action or deed will be accepted from mankind. If one renews his actions, it will not be accepted. Allah (Exalted be He) says: [﴿The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before﴾](#) If the sun rises from the West, the new Iman (Faith) of a person is not accepted. After this comes the last signs which is the gathering of the people; the fire from the East which will gather them to their place of gathering. It will accompany them wherever they are; when sleeping or having siesta until they reach their place of gathering, which is where the Hour will be.

(Part No. 4; Page No. 268)

Q: The questioner says: "Please, inform us about the signs of the Hour, the minor and major ones!"

A: The signs of the Hour are many and varied. They include the minor signs which happened during the time of the Prophet (peace be upon him) and after his time. The Prophet (peace be upon him) is one of the signs of the Hour as he is the Prophet of the Hour (peace be upon him). He informed us of people competing with one another in building sky scrapers, and the indigent [Arab] shepherds walking about bare-footed, bare-headed, who are the leaders of people, these are of the signs of the Hour. One of the signs of the Hour is also the increase of female slaves among people, which men have relations with and impregnate them. These are all signs of the Hour. [﴿The Prophet \(peace be upon him\) said in his Hadith with Jibril \(Gabriel\) when he asked him about the signs of the Hour; "That you will see these indigent \[Arab\] shepherds walking about bare-footed, bare-headed trying to compete with one another in building tall buildings." He said: "And if the female slave gives birth to her mistress.﴾](#) It is also mentioned in a different wording as: [﴿...her master...﴾](#) It means that becoming pregnant due to intimate relation with her master and giving birth to a son or a daughter. All these are of the signs of the Hour. They happened during the time of the Prophet (peace be upon him) and after his time. The signs of the Hour also include the increase of niggardliness, stinginess,

(Part No. 4; Page No. 269)

the lack of knowledge, the spread of ignorance, and sins in all places. All of these are signs of the Hour which have already spread. These are different from the major signs. Also, the increase of killings, tribulations, an increase in the number of females, and decrease in the number of males are all among the signs of the Hour as it was pointed out by the Prophet (peace be upon him).

As for the major signs of the Hour which happen closer to the time, there are ten signs which the scholars have identified:

Al-Mahdy: He is one of the descendants of the Prophet (peace be upon him). He will appear before the end of time and spread justice and equity on Earth after it had been filled with injustice; he will stick to the religion of Allah and rule with the Shari`ah (Islamic law); he will apply Allah's Orders in His Land. This will be at the end of time, when `Eisa (Jesus, peace be upon him) the son of Mary will descend.

Al-Dajjal: He will come after the appearance of Al-Mahdy. Al-Dajjal will come out from the East, from the direction of China and Kharasan. He will roam the Earth and wander in it, calling people to follow him. He will first claim that he is a prophet, then he will claim that he is the lord of the universe. He has extraordinary matters supported by Shaytan (Satan), that confuse people, except those who have Iman (Faith) and deep insight, who can see the word "Kafir (disbeliever)" written between his eyes. Every Mu'min (believer) whom Allah decrees to protect and save will be able to see it between his eyes. He will have supernatural characteristics which the people of Iman will know as void. Such extraordinary acts point out that he is Al-Dajjal. He will end his mission in Palestine. Then `Eisa (Jesus) the son of Mary will descend in Al-Sham (the Levant) where he will besiege him in Palestine, and he will kill him. `Eisa, the son of Mary, will descend from the heavens and through him Allah will kill Al-Dajjal, and he, himself, (peace be upon him) will kill him.

(Part No. 4; Page No. 270)

The third of the major signs of the Hour is the descent of `Eisa (peace be upon him), and his killing of Al-Dajjal. Allah will destroy all the religions during his time, and the only religion left will be Islam. He will abolish Jizyah (poll tax required from non-Muslims living in an Islamic state) and will accept nothing but Islam. He will destroy the crosses and kill pigs, because the cross is void. `Eisa was not crucified, nor was he (peace be upon him) killed. It is a lie, and this is why he will destroy the crosses when he descends, and he will follow Allah's Orders with regard to His worshipers. Moreover, he will call people to Islam and rule according to Shari`ah (Islamic law) brought forth by Muhammad (peace be upon him). No religion will be accepted from people except Islam. Also, there will not remain in his time a single Jew, or Christian, or Pagan. Rather, people will embrace the religion of Allah in groups; Islam will be stabilized among people. Then, the rest of the signs which include the smoke, the destruction of the Ka`bah, the disappearance of the Qur'an from the hearts, and the disappearance of the Mus-hafs (copy of the Qur'an), the rising of the sun from the West, the appearance of the beast, the smoke, and the last of the signs which is the appearance of the fire that will come out of the bottom of Aden and lead people to their place of gathering will appear. We ask Allah to grant us safety and well-being!

Q: One of the attendees asks about the signs of the Hour. He says: "The Prophet (peace be upon him) has identified some of the signs for us, among the signs he said: 'A female slave will give birth to her mistress,' what does this statement mean?"

A: The signs of the Hour are many, they are two kinds, one which is absolute, which happened during the time of the Prophet (peace be upon him) and after his time, and others which will happen closer to the time of the Hour. As for

(Part No. 4; Page No. 271)

absolute and general signs, they are the Prophet (peace be upon him) for he is the Prophet of the

Hour, and his existence was one of its signs. Moreover, the Prophet (peace be upon him) said: "That a female slave will give birth to her mistress." The phrase "her mistress" means her owner. In a different wording it says: "...her master" which means an increase in slaves. Yet, if a female slave becomes pregnant from her master, and she gives birth to a female child, then the born child will be her mistress, her female master, and if the child is a male, then he will be her master. This is what the Hadith means; an increase in slaves and in having them. The people will have great numbers of slave girls due to Jihad (fighting in the Cause of Allah) and the spoils of war. So there is an increase in servants among the people, and the master has relations with his bondmaid, because she is his and she is permissible for him, as Allah (Exalted be He) says: [\(And those who guard their chastity \(i.e. private parts, from illegal sexual acts\)\) \(Except from their wives or \(the slaves\) that their right hands possess, - for then, they are free from blame;\)](#) Slaves are referred to as what the right hands possess. Thus, if one possesses a bondmaid through the spoils of war, purchasing her, or through inheritance, it will be permissible for him to have sexual relations with her as she is his possession. Therefore, if she gives birth to a child, the child will be her master if it is a male and her mistress if it is a female. This is what the Hadith means. That the slave will give birth to her master female or male, because the daughter of the master is a mistress, and the son of a master is also a master in meaning. It means that the captivity of slaves will increase among the people. This is one of the signs of the hour; the increase of slaves and births. Similarly is the Hadith that reads: [\(You will see these indigent \[Arab\] shepherds walking about bare-footed, bare-headed trying to compete with one another in building tall buildings.\)](#) This is also of

(Part No. 4; Page No. 272)

the general signs; the Arabs building of tall buildings. After they were the people of tents, they constructed the buildings and made them very tall. This is one of the signs of the Hour, and this is what has happened. The Arabs strived and found civilizations and built sky scrapers and constructions. As for the signs which will only happen as the Hour approaches, the Hadith has identified them, they are ten signs. The first is: Al-Mahdy, a man from the descendants of the Prophet. He will appear at the end of time and govern the world. He will spread justice in the four corners of the globe, after injustice was very rampant. He is one of the family members of the Prophet (peace be upon him) from the tribe of Bani Hashim and from the children of Fatimah (may Allah be pleased with her). Many Hadiths were reported to that effect. The second sign is: Al-Dajjal, who is a charlatan, will appear at the end of time. He will claim to be a prophet, then to be the lord of the universe. There are many authentically reported Hadiths in this regard that reached the extent of Tawatur (a significant number of narrators whose agreement upon a lie is impossible). The third sign is the descent of the Messiah (`Eisa [Jesus]) the son of Mary from the heavens. He will kill Al-Dajjal and through this there will be great blessings for the nation of Islam. Moreover, Allah will fill the land with His blessings through him (peace be upon him), and will destroy the religions in this time. Nothing will remain except Islam. Judaism, Christianity, Paganism, and other religions will disappear, and nothing will remain except Islam during his time. The fourth sign is the appearance of Gog and Magog from the East. Allah says: [\(and they swoop down from every mound.\)](#) This will happen during the time of `Eisa (peace be upon him). Then, Allah will destroy and kill them. Afterwards, there will appear the sign of smoke, the destruction of the Ka`bah, the disappearance of the Qur'an from the Earth, from people's hearts, and from the Mus-hafs, the appearance of the Dabbah; the beast of the land, and the

(Part No. 4; Page No. 273)

rising of the sun from the West. If it rises in the West, then no Tawbah (repentance to Allah) will be accepted. And the last of the signs is: The fire, which will have everyone head to their place of

gathering. These are referred to as the signs which will happen as the hour approaches, they were mentioned in the Hadiths and were identified by scholars.

Q: Asking about the major sign of the Day of Judgment.

A: The major sign is: The rising of the sun from the West. This is the major sign. After its appearance, a person's Islam or Iman (Faith) will not be accepted, and a person will have nothing but what they had done in the past. Allah (Exalted and Glorified be He) says: [\(The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before\)](#)

What is meant is that this is the biggest sign; the rising of the sun from the west. This is because when it rises, a person's embracement of Islam will not be accepted, nor will the increase of good deeds. A person will not gain any benefit except from what he has done in the past. Consequently, one should be cautious and ready to meet His Lord. One should also not be lenient.

(Part No. 4; Page No. 274)

Q: A questioner asks about the signs of the hour and says: "Is this generation the last one as some people say?"

A: Nobody knows when the Hour will be or which generation will be the last one except Allah (Glorified and Exalted be He). The Hour will not come up except on the evil people, when there will be no more Muslims on the Earth. It will happen only when there is no one except the Kafirs (disbelievers) as it will not happen when there is a single Muslim on the earth. This is because all Muslims will die before the establishment of the Hour. Allah will send a nice breeze at the end of time which will take away the souls of all the believers, males and females, and no one will be left except the Kafirs as they will witness the establishment of the Hour. However, there are signs which have not yet happened, of these signs is the appearance of Al-Dajjal from the East. He is a human who will claim to be a prophet, and then to be the lord of the universe. Then, `Eisa (Jesus) the son of Mary will descend from the heavens and kill him in Palestine. Al-Dajjal is the leader of the Jews who will go to them in Palestine. Allah will send down `Eisa who will kill him at the door of Allud, which is a known door in Palestine. One of the signs of the Hour is the appearance of Gog and Magog who will also appear from the East. Allah has informed us of them in His Great Book. The signs of the Hour also include the destruction of the Ka`bah at the end of time, and the disappearance of the Qur'an from people's hearts and from the Mus-hafs until there is no Qur'an in the hands of people. Of the last signs is the smoke that will scare people and completely envelope them. The rising of the sun from the West is one of the last signs of the Hour that when it occurs people will believe, however, their belief will not be accepted.

(Part No. 4; Page No. 275)

The Muslim then remains on his Islam, and the Kafir (disbeliever) remains on his state of Kufr (disbelief). The last sign is the fire which will chase people to their place of gathering. It will come from the East, and in some of the Hadiths, it will come from the bottom of Aden in the South. It will chase people to their gatherings. This is the last sign that will appear at the end of time. As mentioned before, Allah will send nice breeze that will take the souls of every believing female and male, and the only people existing after that will be the Kafirs. As flighty as birds and as fierce as beasts of prey, they will have sex with one another in markets, worship the idols and statues, and will be unaware of their Lord, Allah. They will be in a complete disbelief, aberration, and ignorance, and they will have bad and evil manners. Upon them the hour will rise. May Allah grant us safety and well-being.



104- Talking about the descent of `Eisa (peace be upon him) at the end of time

Q: Many times I talk to my friends about the descent of `Eisa (Jesus, peace be upon him). Could you please increase our knowledge on this matter. Is there any evidence in the Glorious Qur`an, or in the Prophetic Sunnah about this matter? It is said that there is a Hadith which refers to this, is this true? May Allah grant you success and bless you.

A: There are many Hadiths that were narrated from the Prophet (peace be upon him) through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) that inform us about the descent of `Eisa son of Mariam (Mary) at the end of

(Part No. 4; Page No. 276)

time in Damascus. Then, he will head to Palestine after the appearance of Al-Dajjal (Antichrist), where he will kill him at Bab-Allud and the Muslims will be with him. It was authentically reported that the Prophet (peace be upon him) said: [\(He will approach the Muslims while they are standing in preparation to pray, and their leader wants to delay himself so that the prophet `Eisa \(peace be upon him\) can lead them in Salah \(Prayer\). `Eisa \(peace be upon him\) will come and say: "The Salah has been called for, so lead them."\)](#) It has been mentioned in some narrations that their leader at that time will be Al-Mahdy, Muhammad ibn `Abdullah who is one of the descendants of the Prophet (peace be upon him) from the children of Fatimah. The Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law) will say to him: "Go forward o Soul of Allah." He will say: "Go ahead and lead the Prayer, because it was called for you." Then, `Eisa will take the lead after that. His descent is a matter which is agreed upon by all the scholars, and has been proven in the authentic texts of the Prophet (peace be upon him). It has been mentioned in the Hadiths, and there is no doubt about it, all praise be to Allah. He will descend at the end of time, after the appearance of Al-Dajjal, the liar, and he will show people the lies and deceit of Al Dajjal. He (peace be upon him) will kill him, and the Qur'an points this out. Allah (Exalted be He), in referring to `Eisa, says: [\(And he \[Isâ \(Jesus\), son of Maryam \(Mary\)\] shall be a known sign for \(the coming of\) the Hour \(Day of Resurrection\) \[i.e. Isâ's \(Jesus\) descent on the earth\]. Therefore have no doubt concerning it \(i.e. the Day of Resurrection\).\)](#) This means that his descent is a sign of the coming of the Hour. Allah (Glorified and Exalted be He) says in Surah (Qur`anic chapter) of An-Nisa': [\(But Allâh raised him \[Isâ \(Jesus\)\] up \(with his body and soul\) unto Himself \(and he عليه السلام is in the heavens\). And Allâh is Ever All-Powerful, All-Wise.\)](#) Then He

(Part No. 4; Page No. 277)

says: [\(And there is none of the people of the Scripture \(Jews and Christians\) but must believe in him \[Isâ \(Jesus\), son of Maryam \(Mary\), as only a Messenger of Allâh and a human being\] before his \[Isâ \(Jesus\) عليه السلام or a Jew's or a Christian's\] death \(at the time of the appearance of the angel of death\).\)](#) This means that no one of the People of the Book, at the time of his descent will disbelieve in him before the death of `Eisa (peace be upon him). The death here is referring to the death of `Eisa. Moreover, it is also said that the death refers to the Jews or Christians. It means that

they will believe in `Eisa (peace be upon him) before they die. The verse indicates this fact, i.e, the descent of `Eisa whether it refers to the People of the Book, who will believe in him before their souls depart from their bodies, or if it refers to `Eisa (peace be upon him) when he descends the people of the book will believe in him at that time before he dies as he will die after that. He will remain in the land as long as Allah wills and then he will die and the Muslims will offer Funeral Prayer for him and bury him. Some narrations mention that he will be buried in the prophetic room. However, its authenticity needs some deliberation. He will descend, without doubt, and he will rule according to the Shari`ah (Islamic law) of Muhammad (peace be upon him) on Earth. Muslims will follow him and money, at that time, will be plentiful. Security will prevail and all people will embrace Islam as he will not accept from people except Islam. Otherwise, they will be killed. He will destroy the cross, kill the pig, and abolish Jizyah (poll tax required from non-Muslims living in an Islamic state), i.e. he will not accept it from anyone. `Ibadah (worship) will be to Allah alone in his time due to the great sign and the unavoidable clear evidence denoting the approach of the Hour that occurs through him. People will believe during his time as he will fight them with the sword until all people embrace the religion of Allah. Some of them will embrace Islam due to the evidence of the truth which they have seen, and the truthfulness of the Prophet Muhammad (peace be upon him) in what he informed us of,

(Part No. 4; Page No. 278)

while others will embrace it due to the Jihad (fighting in the Cause of Allah) undertaken by `Eisa (peace be upon him) and the Muslims.

In summary, his descent is true according to the Ijma` (consensus) of the Muslim scholars. The basis of the evidence is the authentically narrated Hadiths which mention his descent (peace be upon him). The Qur'an also indicated this as mentioned above.

It is Wajib (obligatory) on all Muslims to believe in him and that his descent at the end of time will happen. They should also believe that he will call people to the Tawhid (monotheism) of Allah and belief in Him; and that he will implement the Shari`ah of Muhammad (peace be upon him) as there is no prophet after Muhammad (peace be upon him). So he will follow Muhammad (peace be upon him), rule according to his Shari`ah, not the laws of the Tawrah (Torah). Rather, he will rule according to the Qur'an. This is what the people of Islam have agreed upon and its authenticity is established through Hadiths narrated through Tawatur (a significant number of narrators whose agreement upon a lie is impossible). Moreover, the Qur'an has also pointed out this matter.

It is obligatory on all Muslims to believe this, and to pay no attention to the sayings of those who deny the descent of `Eisa interpreting his descent as the appearance of much goodness at the end of time. Moreover, they interpreted the appearance of al-Dajjal (Antichrist) as the appearance of evil. These are all false and invalid sayings that its holders may indulge in Kufr (disbelief), because they have belied a clear matter that was stated in a Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). Therefore, it is not permissible for anyone to pay attention to such sayings. Rather, one should have a firm belief.

(Part No. 4; Page No. 279)

This is because the appearance of Al-Dajjal at the end of time is a fact. He is a liar from the sons of Adam (peace be upon him) who will claim to be a prophet, then to be the lord of the universe. This is when `Eisa will appear. In the wake of this, he will kill al-Dajjal. When he sees `Eisa he will be confused and will stop. `Eisa (peace be upon him) will be the Imam (ruler) of Muslims during that time. He will follow the Shari`ah (Islamic law). This is the truth, which there is no doubt about. The Companions of the Prophet (peace be upon him) have all agreed on this and so have the Muslims after them. What is meant about abolishing Jizyah (poll tax required from non-Muslims living in an

Islamic state) is that he will not accept it from the Jews or the Christians. This is evidence that Jizyah is a temporary legislation in the Shari`ah that will last until the descent of `Eisa (peace be upon him). When he descends, it will no longer be accepted. This is one of the laws of Allah's Shari`ah that was pointed out by the Prophet (peace be upon him) in Sahih Hadiths. He (peace be upon him) informed us that `Eisa will not accept it, because there will be no need for it anymore. Its need will have ended. It is obligatory on whoever witnesses this to become a Muslim, and give up rebellion against Islam, and fidelity to Judaism and Christianity. `Eisa (peace be upon him) will fight against those who refuse until they embrace the religion of Allah.

It becomes obvious through this Hadith that pigs are of the animals which should be destroyed because it is forbidden in the Shari`ah of Muhammad (peace be upon him). Moreover, its mere existence leads the Jews, Christians, and others to eat it though it is forbidden according to the text of the Qur'an. One learns from this that `Eisa will remove and kill the pigs when he descends. The Prophet (peace be upon him) mentioned this in the story of `Eisa (peace be upon him) to indicate this meaning. It may also be said that they should not be killed except after the descent of `Eisa (peace be upon him) because he mentioned it in the story of `Eisa and his descent. Thus, killing it is postponed, in the same way that abolishing Jizyah is postponed until his descent (peace be upon him). This is a possibility which needs more

(Part No. 4; Page No. 280)

research and consideration of legal proofs and evidence. This is because not everything which is forbidden should be killed. Dogs, for example, are forbidden, but they should not be killed unless they cause harm to people through biting or anything else. We are forbidden to eat cats; however we are not permitted to kill them unless they harm us. Donkeys' meat is also forbidden; however it is not permissible to kill them. Similarly pigs' meat is forbidden, but this does not mean the permissibility of killing them unless we rely on this Hadith as evidence without its being opposed by other Hadiths. This matter needs more consideration and research.



105- Proof that `Eisa (peace be upon him) is a human of Allah's creation

Q: What is the proof that `Eisa (Jesus, peace be upon him) is a human of Allah's Creation?

A: The Glorious Qur'an, and Purified Sunnah (whatever is reported from the Prophet) all prove that `Eisa is a human. Allah created him from Maryam (Mary), Allah (Exalted be He) made it clear that he was created from Maryam, from a female and no male. He is a human being; his mother is Maryam bint `Imran. He has no father. Allah said to him: "Be and he was," as Allah (Exalted be He) says in His Glorious Book: ﴿Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of `Imrân above the `Alamîn (mankind and jinn) (of their times).﴾ ﴿Offspring, one of the other, and Allâh is All-Hearer, All-Knower.﴾ ((Remember) when the wife of `Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing."﴾ (Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," - and Allâh knew better what she brought forth, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast."﴾

(Part No. 4; Page No. 281)

﴿So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.﴾ She and her offspring are from the children of Adam (peace be upon him). Allah created her and created her son `Eisa; her mother made Du`a (supplication) to Allah saying: "I seek refuge with You (Allah) for her and for her offspring from Shaytan (Satan), the outcast. Allah sent the angel Jibril (Gabriel), he breathed into the bosom of the garment of Maryam and she became pregnant with `Eisa (peace be upon him) as Allah (Exalted be He) says: ﴿And Maryam (Mary), the daughter of `Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" - and he was; that is `Isâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh).﴾ In many Ayahs (Qur`anic verses) in Surah Maryam and others, Allah made clear that He (Exalted be He) made easy the birth of this boy without a husband, and without committing Zina (illegal sexual intercourse outside marriage) for she is the chaste virgin who became pregnant with `Eisa by the Command of Allah, and by the blowing which Jibril blew by the Command of Allah (Exalted be He) in her. Thus, he became a child, a prophet by the Command of Allah (Exalted be He). There is no confusion in this. This is what Muslims have found in the Book of Allah and the Sunnah of the Prophet (peace be upon him). He is a human being, because his mother is human, and she is one of the daughters of Adam (peace be upon him), and he was created from her, without a father. Allah said to him be, and he was.



(Part No. 4; Page No. 282)

106- Statement that Muslims will fight the Jews at the end of time and they will be victorious over them

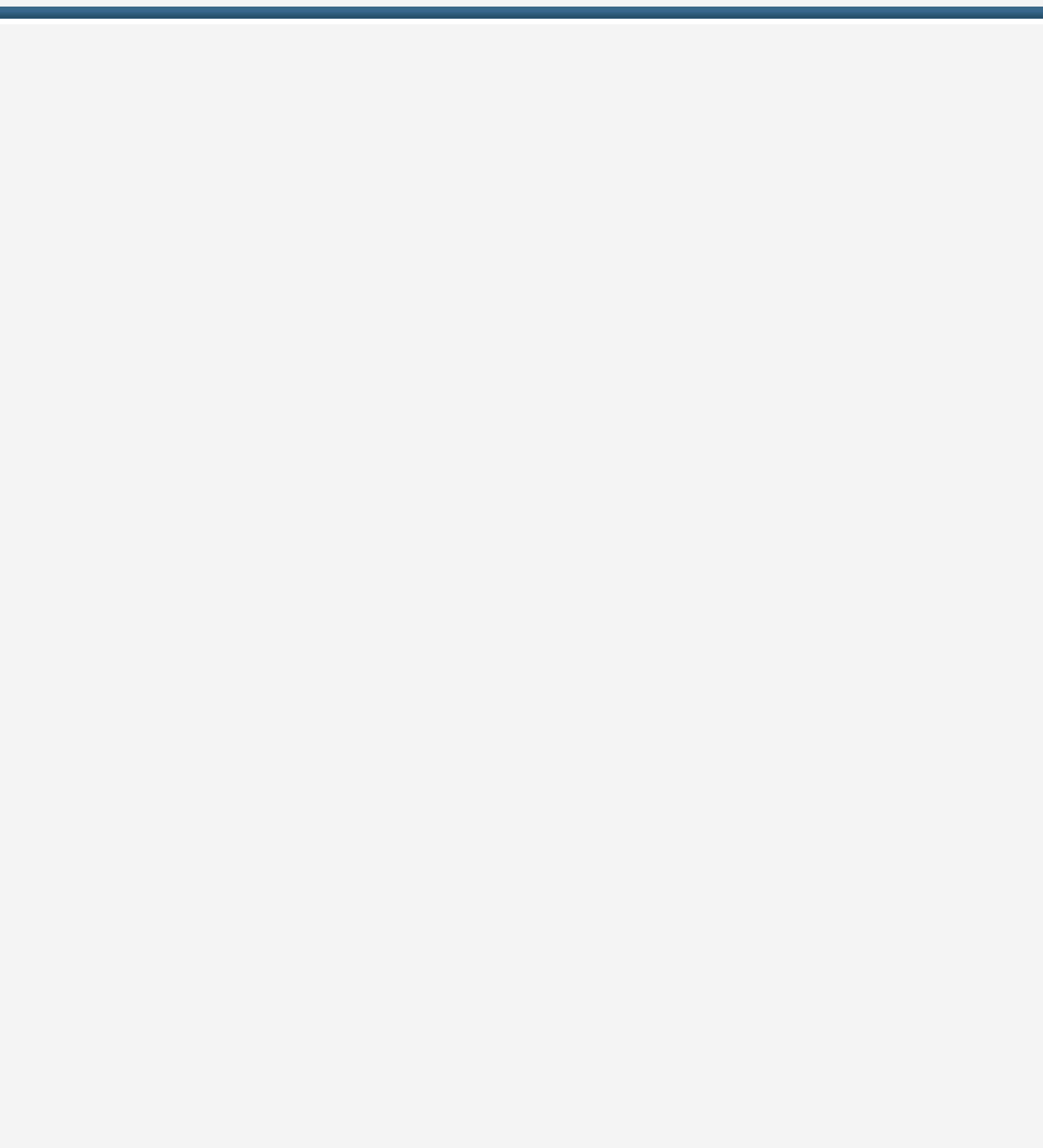
Q: He (peace be upon him) said: (The Jews will fight you, and you will be victorious.) The questioner says: "If this Hadith is Sahih (authentic), is the period which we live in now the one indicated by the Prophet (peace be upon him)? What is your opinion? Please explain this Hadith for me, as we are in constant argument over this Hadith, may Allah grant you success."

A: The Hadith is Sahih. It is related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others. Its correct wording is: (The Muslims will fight the Jews, and they will be victorious. The trees and stones will say: "O Muslim! O servant of Allah! This is a Jew, come and kill him.") Its wording is close to this. This Hadith is authentic and the Prophet (peace be upon him) did say this. The Muslims will fight the Jews, and they will be victorious over them. The trees and stones will say to the Muslims: "O servant of Allah! He is a Jew, come and kill him." As for this being during our period of existence, this matter needs much consideration. This is because the people who are fighting now are not

(Part No. 4; Page No. 283)

on a perfect level with regard to committing to their religion. The Muslims there are not completely following the pure Shari`ah (Islamic law) as it should be followed, for among them are the disobedient, the sinners, the Kafirs (disbelievers), and those who are on the straight path. The fighting which the Prophet (peace be upon him) informed us of will be by the obedient Muslims who are on the straight path, and it is for this reason that Allah will make them victorious over the Jews. This is because of their steadfastness to the religion of Islam, and their support of the religion of Allah. It is possible that this will happen after a period of time when the status of Muslims improves, when they combine together on the truth and guidance. Then, they will be victorious with this. It is also possible that this will happen during the time of `Eisa (peace be upon him) as it is known that during that time `Eisa will fight the Jews. Allah will make `Eisa and the Muslims victorious over them. He will kill Al-Dajjal (the Antichrist). There is no doubt about occurrence of this during the time of `Eisa. But it is possible that this may happen before the time of `Eisa. Muslims' affairs may improve and they may become upright in abiding with the Shari`ah. In this regard, they may be led by a pious ruler, or a pious Imam who will guide them to truth and guidance and they will be steadfast on the right path, the Shari`ah. Then, they may go forward in fighting the Jews, and they will be victorious over them. This is all probable. As for the time of `Eisa, there is no doubt that he will fight them, and Allah will make him (peace be upon him) and Muslims victorious over them after killing the Dajjal.

(Part No. 4; Page No. 284)





(Part No. 4; Page No. 285)

Chapter on what has been revealed about the Mahdy and Al-Masih-ul-Dajjal

(Part No. 4; Page No. 286)

(Part No. 4; Page No. 287)

Chapter of what has been revealed about the Mahdy and Al-Masih-ul-Dajjal

107- Talking about Mahdy

Q: Is it true that the expected Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law) will appear, or is it a Bid`ah (innovation in religion), taking into consideration that there are no miracles after the death of the Prophet Muhammad (peace be upon him)? Please guide us, may Allah Reward you with the best.

A: The expected Mahdy is true. He will appear at the end of time, close to the appearance of Al-Dajjal (Antichrist) and the descent of `Eisa (Jesus, peace be upon him) when the people will be in dispute, after the death of a Caliph. Then, Al-Mahdy will appear and be recognized as a Caliph. He will establish justice into the earth for seven years or nine years. During his time, `Eisa the son of Maryam (Mary) will descend. This has been narrated in many Hadiths. As for Al-Mahdy claimed by the Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), he has no legal basis. The Mahdy claimed by the Shi`ah (Shiites) who will come out from a tunnel has no authentic basis according to the scholars. Rather, it is a myth with no origin and no authenticity.

As for the expected Mahdy who is mentioned in authentic narrations as

(Part No. 4; Page No. 288)

one of the family members of the Prophet (peace be upon him); from the offspring of Fatimah (may Allah be pleased with her), and who will be named after the Prophet Muhammad (peace be upon him), and his father is also called `Abdullah is the true one. This is the truth that has been mentioned in Sahih Hadiths that will occur before the end of time. Due to his appearance and his being recognized as a Caliph, Muslims' interests with regard to the establishment of justice, application of Shari`ah (Islamic law), and getting rid of oppression will be accomplished. It has been mentioned in Sahih (authentic) Hadiths that justice will prevail everywhere and spread widely after the rampancy of injustice and oppression. He will appear at the time of a Fitnah (trial) and dispute among people due to the death of the Caliph. The people of Iman and justice will pledge allegiance to him due to their belief that he is a righteous person on the straight path, who is from the family members of the

Prophet (peace be upon him).

Q: What is the legal opinion concerning the appearance of the expected Mahdy at the end of time?

A: Al-Mahdy was mentioned in many Hadiths. Scholars have compiled many compilations in this regard. They said that the Hadiths about him were narrated through Tawatur (a significant number of narrators whose agreement upon a lie is impossible). Some of these Hadiths are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and others are Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish). Moreover, some of these Hadiths are Da`if (weak) while others are Mawdu` (fabricated Hadith). However, we use the Hadiths which are Sahih and Hasan. It is evident that the Prophet (peace be upon him) signified that he will be a person who is known as Al-Mahdy. He will come at the end of time; his name is the same as the Prophet (peace be upon him) and his father's name is the same as the name of the Prophet's father (peace be upon him); his name is Muhammad ibn `Abdullah. He is from the family members of the Prophet (peace be upon him). It is correct that he will appear and that this will happen close to the time of the descent of `Eisa (Jesus) the son of Maryam (Mary). It has been said in some narrations that he will be the leader of the army which calls people to Allah, and he will spread justice in the earth at the time of the descent of

(Part No. 4; Page No. 289)

`Eisa (peace be upon him). He is a righteous man from Ahl-ul-Bayt (members of the Prophet's extended Muslim family). He will make Da`wah (calling to Islam), spread justice, forbid injustice, rule according to the law of Allah in the earth, until the descent of `Eisa (peace be upon him).

As for Al-Mahdy who is alleged by Al-Rafidah, he is a false one and there is no truth about him. Rather, he is a mirage, a figment of their imagination which is not real. He will, as they claim, come out of a tunnel. However, this is null with no origin or truth. The expected Mahdy is a different person, not the same as the Mahdy of Al-Rafidah. He is Muhammad ibn `Abdullah from Ahl-ul-Bayt, of the children of Fatimah, as mentioned in some narration. He will spread justice in the earth after the rampancy of injustice and oppression as it was mentioned in authentic Hadiths from the Prophet (peace be upon him) that have been narrated by a number of Sahabah (Companions of the Prophet), may Allah be pleased with them.



108 - Discussion about the appearance of Al-Dajjal at the end of time

Q: We would be grateful if you could mention an authentic Hadith about Al-Dajjal (the Antichrist). Where will he come from, and how long will his period of rule last.

A: Al-Dajjal is mentioned in some Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) reported about the Prophet (peace be upon him) that Al-Dajjal will appear at the end of time and come from the east, a place between Iraq and Al-Sham (the Levant). He will create mischief on earth and enter all places except Mecca and Medinah as

(Part No. 4; Page No. 290)

Allah will protect them from him. He will then go to Al-Sham where Palestine exists and the Jews live. Allah will send Jesus, the son of Mary who will besiege Al-Dajjal and kill him east of Jordan, as reported in authentic Hadiths. Muslims will help Jesus (peace be upon him) kill Al-Dajjal as he and the Muslims will attack Al-Dajjal and kill him at Bab Al-Lud, which is a place in Palestine near Jerusalem. Jesus will kill him with his own spear, as reported in the authentic Hadith and Muslims will kill the Jews. It was authentically reported that the Prophet (peace be upon him) told of Muslims fighting the Jews and they will kill them and overpower them. Even the trees and stones will say, "Oh Muslim! Oh Allah's Servant! There is a Jew hiding behind me, come and kill him." So, Jesus will kill Al-Dajjal and his life will come to an end. Then, Muslims will remain with Jesus and lead a prosperous life. Allah will destroy all religions at that time and no religion will exist except Islam, praise be to Allah. Allah will then cause Jesus to die as all prophets (peace be upon them) have. When Jesus descends from the heavens, he will rule according to the Shari`ah (laws) of Muhammad (peace be upon him), not the Shari`ah of the Gospel, as Jesus will be one of Muhammad's community, but he will be the best of this nation. He is a prophet but he will rule according to the Shari`ah of Muhammad (peace be upon him), not the Shari`ah of the Torah or the Gospel. That is why it was reported in the Prophetic Hadith that [\(The Prophet \(peace be upon him\) stated: The son of Mary \(i.e. Jesus\) will descend amongst you as a just ruler\)](#) This means that Jesus will descend and rule Muslims at the end of time according to Allah's Book and the Sunnah of His Messenger (peace be upon him).



(Part No. 4; Page No. 291)

109 - Discussion about the temptation of Al-Masih Al-Dajjal (the Antichrist)

Q: A Muslim brother from the Syrian Arab Republic, asks: "Some scholars of Syria sometimes invoke Allah saying, 'Oh, Allah! Save us from the temptation of Al-Masih Al-Dajjal.'" However, we know that Al-Masih is `Iesa (Jesus), the son of Mary, so we would be grateful if you could elaborate on this point, may Allah bless you!

A: Both are called Al-Masih; Al-Dajjal is called Al-Masih (the Antichrist) and `Iesa, the son of Mary is called Al-Masih (Jesus Christ). However, Al-Masih Al-Dajjal will call for misguidance, temptation, evil and corruption at the end of time. He will appear to people in the east, and claim that he is a prophet and then that he is the lord of the creation. He will be able to do miracles. That is why, the Prophet (peace be upon him) warned people against his temptations and commanded us to seek refuge with Allah from his temptations immediately before concluding every Prayer and in our supplications. The Prophet (peace be upon him) said: [\(Between the creation of Adam \(peace be upon him\) and the Day of Resurrection there is a matter that is greater than Al-Dajjal \)](#) or as related in another wording: [\(there is a matter that is greater than the matter of Al-Dajjal \)](#) Thus, Al-Dajjal is a great temptation. He is blind in his right eye and the word "disbeliever" is written between his eyes. It is prescribed for every believer to ask Allah while offering Salah to save them from the afflictions of Al-Masih Al-Dajjal. Also, it is obligatory for all believers, male and female, to know the difference between Al-Masih Al-Dajjal and Al-Masih, the son of Mary. Al-Masih Al-Dajjal will call people for misguidance,

(Part No. 4; Page No. 292)

evil, disbelief and corruption. He will call people to believe that he is the lord of creation.

It is obligatory for whomever encounters him to disbelieve and belie him, avoid his temptations and ask Allah to save him from Al-Dajjal. As for Al-Masih, the son of Mary, he is a servant and a messenger of Allah whom Allah sent to the Children of Israel and revealed to him a great holy book, which is the Bible to call them to worship Allah Alone and follow what was revealed in the Torah. It is worth mentioning that Allah created Al-Masih `Iesa, the son of Mary from a mother with no father, from the veracious Mary (may Allah be pleased with her) when Allah said to him: "Be and he was." He had no father as Allah created him by His Great Might. Allah sent Gabriel to Mary (Maryam) and breathed into her, so she became pregnant by Allah's Permission. He was a servant and a messenger of Allah. He was the last prophet from among the Children of Israel, after whom no prophet came with the exception of our Prophet, Muhammad (peace be upon him). There is no doubt that our Prophet is the last of all prophets, but `Iesa (may peace be upon him) was the last prophet from among the Children of Israel, after whom Allah sent our Prophet (peace be upon him) from among the Arabs. Our Prophet (peace be upon him) was the last of all prophets as no prophet came after him. As for `Iesa (peace be upon him), he will descend at the end of time and judge according to the Shari`ah (Laws) with which Muhammad (peace be upon him) was sent. He will kill Al-Dajjal as he will meet him in Palestine where he, accompanied by the Muslims, will kill Al-Dajjal. Then, `Iesa (peace be upon him) will die, as Allah (Glorified and Exalted be He) informs us of the story of `Iesa: [\(And there is none of the people of the Scripture \(Jews and Christians\) but must believe in him \[Isâ](#)

(Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).) This refers to `Iesa when he appears at the end of time, as Allah says before this verse: (but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]).

(Part No. 4; Page No. 293)

Every believer must believe that `Iesa, the son of Mary, is a messenger and servant of Allah and that the religion which he was sent with was truthful and that he will descend at the end of time and judge according to the Shari`ah of Muhammad (peace be upon him). Moreover, Allah will cause him to kill Al-Dajjal and people will then lead a life of uprightness and guidance under him as monotheism and Islam will prevail all over the world. Then, he will die as other prophets and righteous people died. It is worth mentioning that he will judge according the Shari`ah of Muhammad (peace be upon him), not according to the laws mentioned in the Bible or the Torah. It is Allah (Alone) Whose Help can be sought!



110 - Al-Masih Al-Dajjal is one of Banu Adam

Q: A Muslim sister from Riyadh inquires about Al-Masih Al-Dajjal (the Antichrist); When he appears at the end of time, will he speak? If so, what language will he speak? Please explain. May Allah bless you!

A: Well, Al-Masih Al-Dajjal will appear at the end of time. He is one of Banu Adam (human beings, descendents from Prophet Adam). He will speak Arabic as understood from the apparent meaning of the Hadiths. He will speak Arabic and perform miracles that will be temptations to people. He will have a river which he will claim is Hellfire and another river which he will claim is Paradise. He will perform many miracles as a way of testing people; thus, Allah has prescribed that we should seek refuge from his afflictions temptations before concluding every Prayer. Allah has prescribed that we say: "Oh Allah! I seek refuge

(Part No. 4; Page No. 294)

in you from the punishment of the Hellfire and from the punishment in the grave and from the afflictions of life and death, and the afflictions of Al-Masih Al-Dajjal." He is blind in the right eye and the word "disbeliever" is written between his eyes, which can be read by every believer. Both literate and illiterate people will be able to read it. Every believer will hate him. It is of Allah's Mercy that He will brand him with a mark by which believers will know him and will not be deceived by his temptations. [\(The Prophet \(peace be upon him\) said: "Between time of the creation of Adam and the Day of Resurrection, there is nothing greater than the mischief of Ad-Dajjal \(the Antichrist\)."\)](#) It is a great temptation, so whoever encounters him should be on guard against him, not be deceived by his trials and belie his claims.



(Part No. 4; Page No. 295)

Chapter on belief in the Last Day

(Part No. 4; Page No. 296)

(Part No. 4; Page No. 297)

Chapter on belief in the Last Day

111- Ways to strengthen one's belief in the Last Day

Q: What are the ways to strengthen one's belief in Allah and the Last Day?

A: This is a very important question and worthy of attention. The question asks, "What are the ways to strengthen one's belief in Allah and the Last Day?" The ways to do so are many. First, one must reflect on the Qur'an and recite its verses constantly, as the Holy Qur'an contains great accounts of the Last Day, Paradise, Hellfire, Allah's Names and Attributes, the affairs of the Messengers (peace be upon them) and their communities. Thus, whoever reflects on the Holy Qur'an increases their belief, and will act upon their deen; if Allah wills. My advice to every believer, male or female, is to take interest in the Noble Qur'an by reciting it often and reflecting on its verses with pure intention and a good purpose. The intention must be to have knowledge of Allah, to strengthen one's belief in Allah and the Last Day, and to do all that pleases Allah, draws one nearer to Allah and benefits one in the Hereafter. This is a way to gain salvation and happiness in the Hereafter. Another way to strengthen one's belief in Allah and the Last Day is to take interest in the Prophetic Hadiths, the good manners of

(Part No. 4; Page No. 298)

the Prophet (peace be upon him) and the good manners of the Sahabah (Companions of the Prophet) and the righteous persons and listen to the Prophetic Hadiths. A Muslim should become acquainted with the guidance of the Prophet (peace be upon him) and his good deeds as well as the deeds of the Sahabah, their good actions and their love for Allah (Glorified and Exalted be He) so that one can follow in their footsteps. Another way to strengthen one's faith is for every Muslim to call their own selves to account and remember death often, as death comes suddenly. Every Muslim must ask themselves, what have I done, what good deeds have I done for the Hereafter? Every Muslim has to prepare before being surprised by death. Calling oneself to account and considering what one has prepared for the Hereafter. This strengthens one's faith and helps one remain obedient to Allah and His Messenger and turn to Allah in repentance from sins and negligence of Allah's obligations. All these are ways to strengthen one's faith and remember death and prepare for it. There is a fourth way to strengthen one's faith which is to keep good company in order to benefit from their good manners and knowledge. Moreover, they will remind one of the Hereafter and be a support. Also, there is a fifth way which can help a Muslim strengthen their faith such as the attendance of Islamic

courses which a Muslim should have an interest in. One should observe going early to the mosque to listen to the Friday Khutbah (sermon) and other useful sermons on the Qur'an radio which offer recitations of the Holy Qur'an, useful seminars and beneficial admonitions that can soften the heart and increase one's faith. May Allah guide all Muslims to do good!

(Part No. 4; Page No. 299)

Q: In this world life, people differ with regard to the rank of belief in Allah; some have strong belief, some have moderate belief and others have weak belief. Will those people enjoy the same rank of blessing in the Hereafter?

A: No, they will not enjoy the same rank of blessing in the Hereafter since they have not got the same rank of belief or good deeds, so the people of Paradise will not be equal. The same applies to the people of Hellfire as everyone will be punished according to the sins they have committed, whereas the people of Paradise will be rewarded according to the good deeds they have done.

Q: Is the following Hadith Sahih (authentic): "Whoever recites Ayat Al-Qursiy (Verse, 255 - Surah Al-Baqarah) immediately after concluding every Prayer, nothing prevents them from entering Paradise except death? What is the meaning of this Hadith?"

A: There are some Prophetic Hadiths on this point which are totally good. Besides, it is desirable to recite Ayat Al-Qursiy after praising Allah and glorifying Him. Ayat Al-Qursiy reads as follows: [\(Allâh! Lâ ilâha illa Huwa \(none has the right to be worshipped but He\), Al-Hayyul-Qayyum \(the Ever Living, the One Who sustains and protects all that exists\).\)](#) It is hoped that the one reciting Ayat Al-Qursiy enter Paradise in case one becomes righteous and observes the duties of religion. They are hoped to enter Paradise [\(as the Prophet \(peace be upon him\) said:](#)

(Part No. 4; Page No. 300)

[The Five Obligatory Prayers, the Friday Prayer and the following one, and Ramadan and the following one all obliterate the sins committed during the period between them as long as major sins are not committed\)](#) or as related in another wording [\(as long as major sins are avoided\)](#) If a Muslim observes what Allah has made compulsory, avoids what Allah has forbidden, recites Ayat Al-Qursiy, these are ways to enter Paradise in case one recites Ayat Al-Qursiy after concluding every Prayer.



112 - Obligation of belief in punishment and contentment in the grave

Q: I believe in Allah and all that is mentioned in the Noble Book (i.e., the Qur'an), but the question of bringing the dead again to life in the grave arouses doubt. Will life in the grave be the same as life this world? How many senses will return to a human being? How long one will be in the grave? If the dead are called to account in the grave, what will be the case with those who are cremated such as Hindus, Buddhists and others, and where will they be called to account? Your Eminent Sheikh, when a physician performs a surgical operation, he dulls the patient's senses with anesthetics. As for death, I am still filled with doubts, but I want you to be sure that I am not

(Part No. 4; Page No. 301)

sarcastic regarding this matter, however I am only confused about it. I would be grateful if you could elaborate on this point through this beneficial program, may Allah reward you with the best! .

A: First, you should know that it is obligatory for every male and female believer to affirm all that is mentioned by Allah in His Noble Book or reported through His Messenger, Muhammad (peace be upon him) regarding matters of the hereafter, judgment, reward, Paradise, Hellfire and all that is related to death as well as the grave and its punishment and blessings. Moreover, a believer must affirm all that Allah has said, all that His Messenger of Allah said and all that is mentioned in the Noble Qur'an and the Sunnah. Accordingly, we must believe in these sources as we know well that our Lord is Most Truthful. Allah (Glorified be He) says: **﴿and whose words can be truer than those of Allâh? (Of course, none).﴾** **﴿And who is truer in statement than Allâh?﴾** Also, we know that the Messenger of Allah (peace be upon him) was the most truthful of all people, as Allah (Exalted be He) stated about him: **﴿Nor does he speak of (his own) desire.﴾** **﴿It is only a Revelation revealed.﴾** Thus, every Muslim has to believe in all that was authentically reported about the Prophet (peace be upon him), even though we have no tangible knowledge about the reality of these matters such as the affairs of the Hereafter, Paradise, Hellfire, the punishment inflicted on the people of Hellfire, the blessings conferred upon the people of Paradise; whether a human being is punished or blessed in the grave, whether the soul returns to the body and is then called to account or not, as all these matters are real and there are authentic texts and Hadiths

(Part No. 4; Page No. 302)

to support them. Therefore, one must believe in all that one knows of the Noble Qur'an and the authentic Hadiths reported about the Messenger (peace be upon him) concerning the abovementioned matters as well as all that is unanimously agreed upon by the Muslim scholars regarding these matters. If Allah endows a male or a female believer with knowledge, wisdom or recognition of secrets, this is regarded as a blessing for which one should thank Allah. Such knowledge, wisdom and recognition of secrets help a Muslim feel more comfortable and tranquil. As for the dead being called to account in the the grave, it is a reality. The soul is brought back to the deceased when they are buried in order to be called to account. There are authentic reports of

Allah's Messenger (peace be upon him) that the soul is brought back to the body to be called to account in the grave in a way none knows except for Allah. It is an intermediate life between death and resurrection which is not like the present life where one requires food, drink and other needs. It is a special life in which the question of being called to account is logical. Then, the soul is sent to the loftiest abode of Paradise if one is of the people of Paradise; or to the lowest abode of Hellfire if is of the people of Hellfire. However, the soul is brought back to the body to be called to account and the two angels ask: Who is your Lord? What is your Deen? Who is your prophet? A believer will say: "My Lord is Allah, my Deen is Islam and Muhammad is my Prophet." Both male and female believers respond to these answers. Also, the dead are asked: "What do you know about this man (i.e., Muhammad)?" A believer responds, "Muhammad is Allah's Messenger who came with guidance (i.e., Islam), so we believed in such guidance and acted upon it." Hence, a believer is told, "Sleep peacefully as we know that you were a believer." Afterwards, a gate to Paradise is opened, from which the fragrance and blessings of Paradise come. And it is said to them: "This is your abode in Paradise until Allah admits you into it." Also, a gate to Hellfire is opened to see one's abode in Hellfire and

(Part No. 4; Page No. 303)

Allah is Able to do all things and these matters are all unknown. A believer is made to see the abode in Hellfire and told, "This would have been your abode in Hellfire had you disbelieved in Allah, but since you believed, Allah has saved you from such abode and given you an abode in Paradise instead." On the other hand, when a disbeliever is called to account in the grave, he says "O, O, I don't know! I heard people say such and such things, so I followed them." Upon that, the disbeliever is struck with a hammer of iron because of which he will give a cry which can be heard by all creatures except for human beings and the jinn. He is told, "We have known that you were not a believer; you lived as a disbeliever and died as a disbeliever as well." Thus, a gate to Hellfire is opened to and the grave is made to be narrow so as to cause one's ribs to be twisted. Rather, the grave becomes a pit of Hellfire, may Allah save us! In addition, a gate to Hellfire is opened from which fierce hot winds and torment of Hellfire emanate. It is said, "This is your abode until Allah resurrects you." Then, a gate to Paradise is opened in order to see the abode in Paradise if they had believed in Allah. But Allah deprives them of such abode in Paradise due to their disbelief. Allah is All-Wise and All-Knowing. The grave is either a garden of the gardens of Paradise or a pit of the pits of Hellfire. In the grave both the soul and the body enjoy blessings. Also, punishment is inflicted on the soul and the body in the grave. This will also be the case in the Hereafter. As for those who drown, are burnt or are eaten by wolves, their souls receive their due of punishment or contentment, and the body its due punishment or contentment wherever it is; in the sea, in a burnt place, or in the bellies of wolves in a manner known by Allah alone (may He be Exalted and Glorified). However, the greatest share of punishment or contentment goes to the soul which remains forever. So, the soul is either blessed or punished. In the case where one is eaten by a wolf, the soul goes to its abode in Paradise or in Hellfire. The same applies to one who is burnt or falls into the sea

(Part No. 4; Page No. 304)

and his body is then eaten by the whales living in the sea, etc. Every soul goes to the abode it deserves. The soul of a believer goes to Paradise as [\(The Prophet \(peace be upon him\) said: "The soul of a believer is a bird flying over the trees of Paradise where it eats from their fruits.\)](#) As for disbelievers, their souls go to Hellfire where they are punished for the period of time which Allah wills eventhough the body is consumed by fire, wolves, etc.. My dear questioner! You should feel assured of what Allah and His Messenger stated regarding this reality that although the body may disappear because of burning, being eaten by wolves, drowning, etc. this does not prevent one from being punished or blessed in a manner known only by Allah. However, most pleasure or contentment in the

grave falls on the soul though the body receives its share. On the Day of Resurrection, Allah rewards both the body and the soul with pleasure if one is a believer and with punishment if one is a disbeliever. So, the soul and the body are either punished or blessed on the Day of Resurrection. The soul and the body of a believer will enjoy blessings in Paradise, whereas the soul and the body of a disbeliever will receive punishment in Hellfire. As for sinful persons, they are between two ranks; if Allah pardons them, they will join the believers, enter Paradise and be spared from the punishment in the grave and Hellfire. If Allah does not pardon them because of their sins such as adultery, alcohol drinking, disobedience to parents, severing ties of kinship, usurious transactions, etc, they will be punished according to their sins. However, their punishment will be less than

(Part No. 4; Page No. 305)

that of the disbelievers. On the Day of Resurrection, Allah will lead them into Hellfire to be punished according to their sins if He does not pardon them. When they are purified of their sins in Hellfire, Allah will take them out of Hellfire to Paradise by His grace (Exalted be He). Also, some sinful persons may leave Hellfire through the intercession made by the Prophet (peace be upon him), the angels, the prophets, the believers and the pious. On the other hand, some sinful persons may remain in Hellfire until Allah wills to admit them into Paradise by His Mercy without anyone's intercession, for by Allah's Virtue and Mercy they died while believing in the Oneness of Allah. Others Allah will take out of Hellfire after they are punished, unless He pardons them before being completely punished for such sins. None will remain in Hellfire forever, except for disbelievers. Regarding those who die while committing some sins of which they have not repented, they will be under Allah's Will. If He wills, He may forgive them due to their good deeds and belief in the Oneness of Allah, and if He wills, He may punish them in the grave and in Hellfire according to their sins. But, they will not remain in Hellfire forever as everyone will spend the period of time in Hellfire according to one's evil deeds. When a sinful person ends the period of punishment in Hellfire, they are, then, taken to Paradise. It is worth mentioning that this is the position of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), unlike the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). The Khawarij and the Mu`tazilah say: "When the sinful enter Hellfire, they will never leave like the disbelievers." Undoubtedly, this opinion is wrong. As for the belief of Ahl-ul-Sunnah wal-Jama`ah, the Prophet's Companions and the righteous successors, they say that unless Allah pardons the sinful persons and they enter Hellfire, they will not remain in Hellfire forever. They will be punished for different periods of time according to their sins, which Allah Alone sets, wills and knows.

(Part No. 4; Page No. 306)

When such period of punishment which Allah has set comes to an end, the sinful are taken out of Hellfire and led to a river called the river of life, where they grow like seeds in a stream. When they are recreated, they are allowed to enter Paradise out of Allah's Virtue. May Allah grant all Muslims success, guidance and useful knowledge!

Whenever one has any doubts and illusions, one should consult the Noble Qur'an and the Sunnah to cast away such doubts and illusions; as the Holy Qur'an and the Prophetic Sunnah can remove any doubts and illusions and provide a believer with a feeling of comfort and tranquility. This makes one feel comfortable regarding what Allah and His Messenger said, even if one does not understand the reason for what Allah has willed. Allah is All-Wise and All-Knowing. [\(Certainly your Lord is All-Wise, All-Knowing.\)](#) Allah does not inflict punishment on anyone or confer blessings on anyone except with a reason or wisdom. Also, He does not give anything to anyone or withhold anything from anyone except for a reason or some wisdom. Indeed, He is All-Wise and knows all things.

All the new inventions of today can be taken as an admonition. Some would say, "How will the people

of Paradise call out to the people of Hellfire, though the people of Paradise will be in the loftiest place of Paradise; whereas the people of Hellfire will be in the lowest place of Hellfire as there is a far distance between the two parties?" As a result, Allah has caused them to see a lot of wonders such as the radio from which people can hear news and the telephone used for communication between people in far distances. These are signs and admonitions that prove the truthfulness of what the Messenger (peace be upon him). He stated that the people of

(Part No. 4; Page No. 307)

Paradise call out to the people of Hellfire and hear their cries and suffering if they choose to. All these are of Allah's Signs. Similarly, television is one of Allah's Signs. The people of Paradise will see the people of Hellfire: [\(So he looked down and saw him in the midst of the Fire.\)](#) though there is a far distance between the two parties. Allah (Exalted be He) allows the people of Paradise to see the people of Hellfire, which is one of Allah's Signs. One will be able to talk in a remote place and broadcast by satellites to other places all over the world, which is one of Allah's Signs: [\(We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this \(the Qur'ân\) is the truth.\)](#) Allah is Able to do all things and is All-Knowing. He (Glorified and Exalted be He) causes His Servants to see some admonitions and signs so that they may be pious and understand such things as proofs. There is no doubt that this helps people understand the Noble Qur'an and the Prophetic Sunnah regarding these matters of the unseen.



113 - Explaining that the Hereafter is a palpable world, but we cannot comprehend its true nature in this life

Q: It is well known that matter means something that occupies space and has mass. It exists as a solid, liquid or gas. As I think, it is well known that there are two forms of existence;

(Part No. 4; Page No. 308)

the physical and the spiritual . This world in which we live is a material, tangible world as everything can be perceived by one or more senses such as air. My question is: Is the Hereafter a physical world, a spiritual one, or something else? May Allah bless you! .

A: The Hereafter is a material world which we will only be able to perceive after resurrection. However, we have been informed of this world with the aid of doubtless, hard evidence through Allah's Messengers (peace be upon them), the nature in which Allah has created mankind and the sacred books with which the Messengers (peace be upon them) were sent; the best and most sublime of which is the Noble Qur'an. There is Naql (primary Islamic source texts: Qur'an and Hadith) evidence and logic-based evidence with which Allah created mankind leading one to believe in the Hereafter, Paradise and Hellfire and that they are truly existent. Also, one must believe that the people of Paradise will be given physical blessings as they enjoy food and drinks and enjoy wives from among fair maidens with wide, lovely eyes as well as other blessings. On the other hand, the people of Hellfire will be punished in a manner prepared for them by Allah.. They will physically suffer the pain of such punishments as known to be true by means of doubtless evidence. So, whoever belies these evidences, is a disbeliever whose blood and property are lawful and the Fire will be his abode and what a bad destination it is! We seek refuge with Allah from this!



(Part No. 4; Page No. 309)

114 - Explaining that each human being has an appointed time of death which no one knows but Allah

Q: Is the time of death appointed at a particular stage of a humans' life?

A: Allah (may He be Exalted and Glorified) Alone knows the appointed time of death of human beings. Each human being has an appointed time of death. Whenever one's appointed time of death comes, one dies at once. However, human beings do not know the appointed time of death as a human being can live for one hundred years, less or more. The whole matter is up to Allah (Glorified be He). Every human being has an appointed time of death which Allah has appointed and when one's appointed time of death comes, one dies at once: [﴿And Allâh grants respite to none when his appointed time \(death\) comes.﴾](#) [﴿when their term comes, neither can they delay it nor can they advance it an hour \(or a moment\).﴾](#) This means that everyone's time of death has been appointed by Allah, but human beings know nothing about this appointed time of death.

(Part No. 4; Page No. 310)

Q: When a person's appointed time of death comes, does the person feel that he is about to die or is he surprised when death faces him?

A: Humans do not know the Unseen. Also, they do not feel when they will die, but they can know the signs of death; if a person suffers from a severe disease or injury, that person may feel that such disease or injury will most probably cause him to die; otherwise, no one knows the appointed time of death but Allah (Glorified and Exalted be He). However, a person may think that he will die of an apparent dangerous disease or something else but Allah may restore health to him and he does not die of the disease. As a matter of fact, the whole matter is up to Allah the One to Whom the knowledge of the Unseen belongs. Diseases and injuries differ as a person may suffer from a dangerous disease or injury and it is thought that he will die, but such a thought may be wrong and that person might not die of such a dangerous disease or injury.



115 - Explaining that the believer's soul is raised to Paradise

Q: A Muslim brother from Al-Ta'if City says in his question: When a Muslim dies, the soul is taken away; where does it go?

A: The believer's soul is raised to Paradise and then to Allah (may He be Glorified

(Part No. 4; Page No. 311)

and Exalted). Then, it is restored to the body to be held accountable. Afterwards, the soul will be in Paradise as a bird flying over the trees of Paradise. Allah restores the believer's soul to the body if He (Glorified and Exalted be He) wills. As for the disbeliever's soul, the gates of heaven are closed before it and it is thrown back to the earth where it is restored to the body to be held accountable and then be tormented along with the body in the grave. May Allah forgive us!

As for the believer's soul, it will enjoy pleasure in Paradise and be restored to the body when Allah wills. It is worth mentioning that the soul is restored to the body when it is first put in the grave to be held accountable, as related in the Sahih (authentic) Hadiths that Allah's Messenger (peace be upon him) said that when the believer's soul leaves the body, it sends a sweet odor that is smelled by the angels who will say, "What is this sweet soul?" Then, the gates of heaven are opened before it until it reaches Allah Who says to it, "Restore it to the body of My Servant": **(Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.)** Thus, the soul is restored to the body to be held accountable. According to some Prophetic Hadiths, such a soul will then live in Paradise as birds flying over the trees of Paradise, whereas the souls of the martyrs will live in the bodies of green birds. As for the souls of the believers, they themselves will live as birds in Paradise, as related by Ahmad and others with a sound chain of narrators on the authority of Ka' b ibn Malik (may Allah be pleased with him) from the Prophet (peace be upon him).



(Part No. 4; Page No. 312)

116 - Explanation of the Barzakh

Q: The questioner asks: "I have read and heard a lot about the Barzakh (period between death and the Resurrection), could you shed light on this, may Allah reward you with the best!"

A: The Barzakh is the period from burial in the grave to the Day of Resurrection. Those who were buried in their graves at the time of Adam (peace be upon him) and those who came after him have been in the Barzakh up till now and will remain in the Barzakh until the Day of Resurrection. The same applies to those who die these days. Thus, the Barzakh is the period between your death until the Day of Resurrection. The dead will remain in the Barzakh until they are resurrected. When they are resurrected, the Barzakh period comes to an end and they will proceed to Judgment.

Q: The questioner asks: "Is there a sort of mutual acquaintance during the Barzakh among the people of Paradise and the people of Hellfire?"

A: I have no religious text or evidence that proves there is any sort of mutual acquaintance between the people of Paradise and the people of Hellfire in the Barzakh. Nothing comes to mind about this topic.

(Part No. 4; Page No. 313)

Q: The questioner asks: "As known, the grave is the first abode of the Hereafter where Banu Adam (human beings, descendents from Prophet Adam) will be asked about their Lord, their religion and their messenger whom Allah sent. After being questioned; if one is of the people of Paradise, one is commanded to look at their abode in Hellfire and is then told that Allah has given them an abode in Paradise instead. If one is of the people of Hellfire, they are told the opposite. Accordingly, a human will know whether they will be of the people of Paradise or the people of Hellfire. However, Your Eminence knows well that the Qur'anic Ayahs and the Prophetic Hadiths that describe the Day of Resurrection including resurrection, receiving records of deeds, reckoning, the Mizan (the Scales for weighing deeds) and the Sirat (the bridge over the Fire) indicate that human beings do not know their abode in Paradise or Hellfire except after passing over the Sirat. We would be grateful if you could elaborate this point, may Allah reward you with the best!"

A: There is no contradiction between these texts; a believer will be shown their abode in Paradise to rejoice and enjoy some of its goodness and fragrance. They will also be shown their abode of Hellfire from which Allah has saved them to feel grateful. This is given to the believer in the grave. In the Hereafter, the believers will witness the account of deeds and will be given their record of deeds in their right hands if their final abode is Paradise, all praise be to Allah. There is no contradiction between the texts on this point. The believer will be given glad tidings of Paradise in their grave and on the Day of Resurrection Allah will lead them to their abode in Paradise. After the end of reckoning and crossing the Sirat (the bridge over the Fire), Allah will guide the believers

to their abode in Paradise which they will recognize even better than their abode in the life of this world. This is but a bit of Allah's Mercy and ease for His believing Servants. There is no contradiction. The believers will know about their abode in Paradise through the Angels informing them of such abode and also that Allah has saved them from Hellfire, but only after crossing the Sirat, reckoning and judgment will Allah guide the believers to their abode in Paradise.



117 - Punishment in the grave is a reality

Q: There are some who do not believe in the punishment in the grave, claiming that it is not mentioned in the Holy Qur'an. Please elaborate on this point, may Allah bless you! .

A: Punishment in the grave is a fact, as there are some Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) describing the punishment in the grave. Also, there is Ijma` (consensus of the Muslim scholars) on this question. Besides, the Holy Qur'an implicitly indicates that there is punishment in the grave as in Allah's Ayah (Qur'anic verse): [﴿The Fire, they are exposed to it, morning and afternoon.﴾](#) which refers to the Barzakh (period between death and the Resurrection) [﴿And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!"﴾](#) and in the Ayah: [﴿The Fire, they are exposed to it, morning and afternoon.﴾](#) These Qur'anic Ayahs refer to punishment in the Barzakh , may Allah save us!

So, whoever denies the punishment in the grave must be asked to repent. If they do not turn to Allah in repentance, they are subject to capital punishment, may Allah save us!

(Part No. 4; Page No. 315)

Q: It is noticed in the questioner's message that he frequently mentions some statements such as "Nothing is mentioned in the Holy Qur'an concerning what the questioner asks about," can you comment on such a point? May Allah reward you with the best!

A: Well, this is the opinion of some people who do not regard the Sunnah as legitimate evidence. They adopt the Holy Qur'an as the only Islamic evidence and hold that the Sunnah includes both weak and authentic Hadiths so it is confusing. Therefore, they do not regard the Sunnah as legitimate evidence. There is no doubt that such practice is a form of disobedience, as Allah says: [﴿And obey Allâh and the Messenger \(Muhammad صلى الله عليه وسلم\)﴾](#) This denotes that man is not commanded to obey Allah only, but is commanded to obey Allah and His Messenger. The Sunnah refers to what the Messenger has enjoined and forbidden. Allah (Exalted be He) says: [﴿And let those who oppose the Messenger's \(Muhammad صلى الله عليه وسلم\) commandment \(i.e. his Sunnah - legal ways, orders, acts of worship, statements\) \(among the sects\) beware, lest some Fitnah \(disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant\) should befall them or a painful torment be inflicted on them.﴾](#) He (may He be Exalted and Glorified) says: [﴿And whatsoever the Messenger \(Muhammad صلى الله عليه وسلم\) gives you, take it; and whatsoever he forbids you, abstain \(from it\).﴾](#) [﴿The Messenger \(peace be upon him\) said: "I have been given the Qur'an and a like of it \(i.e., the Sunnah\).﴾](#) Thus, those who do not regard all of the Sunnah as Islamic evidence are disbelievers and astray.

Hence, it is obligatory upon whoever knows such people to keep away from them and tell them they are wrong and are disbelievers because of their denial of the Sunnah. By denying the Sunnah, they become disbelievers and go outside the circle of Islam. Every Muslim must accept the Sunnah and act upon

what is authentic of this Prophetic Sunnah. Also, every Muslim should be on guard against denying the Sunnah, as denying the entire Sunnah and not accepting any Islamic text as evidence except for the Qur'an are the worst of all wrong actions and a practice of disbelief, may Allah save us!



118 - Explaining that people are tested in the grave

Q: When a human being dies and is buried, will they be punished during the period between death and the Day of Resurrection if they are wrong-doers, or they will be punished for a period of time according to their evil deeds? We would be grateful if you could elaborate on this point, may Allah bless you! .

A: All praise be to Allah! The Sahih (authentic) Hadiths reported about Allah's Messenger (peace be upon him) stress that when one is buried in their grave, two angels come to them and ask them about their lord, their Deen and their messenger. If they answer these questions firmly, Allah will open for them a gate to Paradise from which blessings and the fragrance of Paradise come to them. Also, a gate to Hellfire is opened for them to see the abode of Hellfire from which Allah has saved them and given them an abode in Paradise instead. As for disbelievers, they will experience the opposite as a gate to Hellfire is open for them from which torture, foul odors and a fierce hot wind of Hellfire come to them. A gate to Paradise is open for them to see their abode in Paradise which they would have been given if they had done good, but since they disbelieved in Allah, Allah will deprive them of an abode in Paradise. The literal meanings of the Sunnah and the Holy Qur'an stress that the righteous will enjoy blessings, whereas the disbelievers will experience punishment in the grave. However, it is not known how they will be punished and how long such punishment will continue!

(Part No. 4; Page No. 317)

The entire matter is referred to Allah (Glorified and Exalted be He). The same applies to the righteous and how they will enjoy pleasure in the grave. A believer has to do nothing but to believe in what is mentioned in the Prophetic Hadiths. As for the way the righteous enjoy blessings and the way the disbelievers experience punishment in the grave and whether such blessings or punishment will continue or not, the entire matter is referred to Allah (Exalted be He). Allah (Glorified be He) informs us regarding Pharaoh : [﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!﴾](#) This Ayah indicates that they are exposed to Hellfire, morning and afternoon, not continuously. Thus, punishment or pleasure is determined by Allah with regard to the details and the way of punishment or pleasure. However, we know that a believer enjoys blessings in the grave, whereas a disbeliever experiences punishment in the grave, but the manner of pleasure or punishment belongs to Allah (Exalted be He). We have nothing to say about this point except for what is mentioned in the Sunnah that a gate to Paradise is open for the believer, from which blessings and fragrances of Paradise come to him and a gate to Hellfire is open for the disbeliever, may Allah save us!

It is related in the Two Sahih (authentic) Books of Hadith (by Al-Bukhari and Muslim), [﴿As narrated by Ibn `Abbas, Once the Prophet, while passing through one of the graveyards of Medina or Mecca, heard the voices of two persons who were being tortured in their graves. The Prophet said, "These two persons are being tortured not for a major sin \(to avoid\)." The Prophet then added, "Yes! \(they are being tortured for a major sin\). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumnies \(to make enmity between friends\).﴾](#) The Prophet (peace be upon him) said that those two persons were being tortured for two sins, but he

did not explain how they were being tortured. As for the sinful, nothing in the Prophetic Sunnah or the Noble Qur'an indicates

(Part No. 4; Page No. 318)

how they enjoy blessings or how they undergo punishment in the grave. Whoever die while committing a sin from which they have not repented such as adultery, drinking alcohol or being ungrateful to parents may be exposed to the danger of punishment, but none knows anything about this matter except for Allah (may He be Exalted and Glorified). However, sinful persons are neither treated like disbelievers nor like the believers, as they will be in a rank between the two parties. In the Hereafter, the sinful may be punished or pardoned by Allah and admitted into Paradise. They may be entered into Hellfire, but they will not remain there forever. They will be punished according to their sins and they will be then taken out of Hellfire to be admitted into Paradise. Sinful persons are no more than wrong doers, as they are neither believers nor disbelievers, but Paradise will be their final abode.

Q: Will those experiencing pleasure in their graves enjoy continuous blessings until being admitted into Paradise in the Hereafter, or may they later be punished on the Day of Resurrection?

A: There are authentic Hadiths reported about Allah's Messenger (peace be upon him) that indicate that a dead person is tested in his grave where they will be asked about their lord, their Deen and their prophet. If they give correct answers to these questions, a gate to Paradise is open for them from which blessings, the fragrance of Paradise comes to them and their grave become a garden of the gardens of Paradise. Such blessings will remain till the Day of Resurrection when they will be taken from their grave to Paradise. If one fails this test saying, "Aa, Aa, I do not know, as I heard people say such and such thing, so I followed them," they will be punished in the grave, may Allah forbid! Then, they will be subject

(Part No. 4; Page No. 319)

Allah's Will. If they are sinful, they will be under Allah's Will, but if they are disbelievers, they are taken from their graves to Hellfire, may Allah forbid, as Allah (Glorified be He) says: [﴿Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills﴾](#)



119 - Explaining that both the soul and the body have shares of pleasure and punishment

Q: The questioner M. N. asks: "What is the difference between the soul and the spirit? Which of them undergoes punishment? Elaborate on this point, may Allah reward you with the best!" .

A: The soul and the spirit are the same thing. Punishment will be inflicted on the soul and the body, but the soul will get the biggest share of pleasure or punishment. The body will receive its share of punishment in the grave. When the soul is returned to the body, both body and soul experience punishment or pleasure in the grave.

(Part No. 4; Page No. 320)

Q: This questioner from Yemen, asks: "Some people may die when a building collapses over them, so it becomes difficult to extract them and bury them in the graveyards owned by the Muslims. Are the sinful from among those people punished under the ruins of this building or not? Elaborate on this point, may Allah reward you with the best!" .

A: Every dead person is tested at any place, whether on land, in the sea, under a collapsed building or at any other place, as the two angels come to them and test them. If they are good doers, they enjoy pleasure and their souls are carried to Paradise. On the other hand, if they are evil doers, they experience punishment and their souls are carried to Hellfire, may Allah save us! Thus, a believer enjoys pleasure whether they die under a collapsed building, in the sea or at any other place. Pleasure comes to them wherever they are and their souls are carried to the abode of honor in Paradise. It is related in the Sahih (authentic) Hadith that the souls of believers live as birds flying in Paradise, whereas the souls of martyrs live in the bodies of green birds whose nests are in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. The believers are made to see their abodes in Paradise and their abodes in Hellfire. The angels say to them, "This is your abode in Paradise," from which the fragrance and blessings of Paradise come to them. Also, the angels say to them, "This is your abode in Hellfire, but Allah has saved you from such abode because of your obedience to Allah and your belief in the Oneness of Allah." As for the disbelievers, they are told the opposite. To conclude, this means that a dead person receives whatever Allah prepares for them, punishment or pleasure whether they die under a collapsed building or at any other place.

(Part No. 4; Page No. 321)

Q: After all creatures including the angels die and none remains except Allah, how will Banu Adam (human beings, descendants from Prophet Adam) be at such moment? Will they be enjoying pleasure or experiencing punishment ?

A: Allah knows best! The entire matter belongs to Allah (may He be Exalted and Glorified). On the Day of Resurrection, people will be resurrected from their graves and guided to the abode that each deserves; the disbeliever will be admitted into Hellfire, whereas the believer will be guided to Paradise. Each will be guided to the abode he deserves according to their deeds. As for how people

will feel at the moment of rise from the graves, they will be frightened, as it is a grave day full of terror. However, Allah will make it easy for believers and tough for the disbelievers. As for the details of this day, the matter belongs to Allah; but it will be a hard day with a lot of terror. Allah will make this day easy for the believers. Allah (may He be Exalted and Glorified) says: [\(Then, when the Trumpet is sounded \(i.e. the second blowing of the horn\).\) \(Truly, that Day will be a Hard Day -\) \(Far from easy for the disbelievers.\)](#) But Allah will make it easy for the believers because of their belief and fear of Allah .

(Part No. 4; Page No. 322)

Q: One of our audience asks: "Man's life is divided into three stages; the life of this world which we lead now, the afterlife that is known to all and the Barzakh. What is the Barzakh life ? Does man experience the Barzakh with his body and soul ?"

A: The Barzakh (period between death and the Resurrection) will be according to one's record of deeds in life, as the believer enjoys pleasure in the Barzakh during which their souls enjoy pleasure in Paradise and their bodies get a share of such pleasure as well. As for the disbeliever, their souls are exposed to Hellfire and their bodies get a share of punishment as well. This is the Barzakh period during which believers enjoy happiness and pleasure. The Prophet (peace be upon him) said that the souls of the believers live in Paradise as birds flying in Paradise wherever they please. As for the disbelievers, they will be as Allah says regarding the people of Pharaoh : [\(The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established \(it will be said to the angels\): "Cause Fir'aun's \(Pharaoh\) people to enter the severest torment!"\)](#) The souls of the disbelievers undergo punishment in the grave and their bodies get a share of punishment. Then, Allah will resurrect all people from their graves. Afterwards, the souls of the believers will be guided to Paradise, whereas the souls of the disbelievers will be admitted into Hellfire, may Allah save us from it! The believers will remain forever in Paradise, whereas the disbelievers will remain forever in Hellfire.



(Part No. 4; Page No. 323)

120 - Explaining that the grave is either a garden of Paradise or a pit of Hellfire

Q: Does judgement take place immediately after one enters the grave and accordingly one is admitted either to Paradise or to Hellfire, or is it postponed until the Day of Resurrection? Kindly elaborate on this point, may Allah bless you! .

A: The Prophet (peace be upon him) reported that the grave is either a garden of the gardens of Paradise or a pit of the pits of Hellfire. He (peace be upon him) also said that when humans die, they are given glad tidings of Paradise if one is a believer or a foretaste of Hellfire if one is a disbeliever. When disbelievers enter the grave and they are then asked about what should be, they are punished in their graves. It is worth mentioning that such punishment is a part of the punishment in the Hereafter. When believers enter the grave they experience joy, and a gate to Paradise is opened from which the blessings and fragrance of Paradise emanate. They are shown their abode in Paradise and in Hellfire from which Allah saved him. Similarly, disbelievers see their abode in Paradise which they were denied due to their disbelief. They also see their abode in Hellfire from which a fierce hot wind, torment and agony emanate. Hence the grave is a pit of the pits of Hellfire where there is punishment for evil deeds and disbelief in Allah. So, the grave is the first abode of pleasure as for believers and the first abode of punishment as for disbelievers. The sinful is in danger, because when one dies while committing sins, they may be punished in the grave even though they are not disbelievers. It was authentically reported that: [\(Allah's Messenger \(peace be upon him\) passed by two graves and said, "Both of them \(persons in the grave\) are being punished, and they are not being tortured for a major sin. One used not to guard himself from being soiled by his urine,](#)

(Part No. 4; Page No. 324)

[and the other used to go about with calumnies \(among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so said about him such-and-such evil things\)"](#)) This means that each of the two persons was being tortured in the grave for one of the two sins mentioned above. As narrated in another Hadith: [\(Most punishment in the grave results from not guarding oneself from being soiled by urine.\)](#) Also, he (peace be upon him) said: [\(guard yourself against being soiled by urine, for most of the torment of the grave is due to that.\)](#) This denotes that sins may lead their committers to be punished in the grave. Thus, it is known that the grave is either an abode of punishment or an abode of pleasure, but the punishment in the grave is a sample of Hellfire and the pleasure in the grave is a sample of Paradise. Therefore, a believer must take care and prepare themselves for the Hereafter and the meeting with Allah. In addition, one ought to be on guard against all means leading to punishment in the Hereafter by exerting much effort to worship Allah, adhering to Allah's commandments, keeping away from disobeying Allah, and encouraging others to the truth and perseverance in all sufferings in Allah's Cause until one dies. One should prepare oneself for death by exerting much effort to obey Allah, avoiding all that Allah has forbidden and adhering to Allah's Prescribed Laws. A Muslim has to advise other Muslims to do good and guide them to the truth and patience in all sufferings in Allah's Cause . As such, a believer must remain

steadfast

(Part No. 4; Page No. 325)

until he dies being characterized by patience and forbearance, keeping away from all that Allah has forbidden, and hastening to do all that pleases Allah. Consequently, believers enjoy pleasure and delight in the grave as the grave will be a garden of Paradise for them until they meet Allah in the Hereafter and receive greater pleasure and delight in Paradise. As for disbelievers, when they die, they are punished in the grave until the Day of Resurrection when they will receive more punishment in Hellfire, may Allah save us! .



121 - No One Knows when the Hour will be Established Except for Allah

Q: Has the Hour (Day of Resurrection) been established or not? If it has not been established yet, who were the people whom Allah's Messenger (peace be upon him) saw as being tormented ?

A: The Day of Resurrection has not been established yet as it will be established whenever Allah wills it to be established. It is a part of the Ghayb (the Unseen). This belongs to Allah's Knowledge. It is Allah Alone Who knows when the Hour will be established, but it will be definitely established and people will rise from their graves to be either rewarded or punished for their deeds as they will either enter Paradise or be admitted into Hellfire according to their deeds; the Faithful will enter Paradise, whereas the disbelievers will be driven to Hellfire. It is worth mentioning that there are some portents of the Day of Resurrection; for example, the sun will rise in the west, the rise of Al-Dajjal (the Antichrist), a person who will claim that he is a prophet and invite people to believe in him as the lord of the worlds. Rather, he is a wicked disbeliever. Also, there are

(Part No. 4; Page No. 326)

some other portents such as the descent of Jesus, the Son of Mary from the heaven, the sun's rise in the west as mentioned above, pulling down the Ka`bah and removing the Qur'an from people's chests and from the printed copies of the Qur'an. All these things will actually take place before the Day of Resurrection. As for the people whom the Prophet (peace be upon him) saw as being tormented, this happened when he (peace be upon him) was taken on a journey of Isra' (Night Journey) and Mi`raj (Ascension to Heaven). Paradise and Hellfire were displayed before him and he saw both Hellfire where some people were being punished and Paradise where some people were enjoying blessings. Some matters of the Ghayb were brought before him (peace be upon him) by Allah's Permission. Some other things were brought before the Prophet (peace be upon him) through revelation from Allah by Gabriel (peace be upon him). Some of these matters were displayed before the Prophet (peace be upon him) by Allah on Al-Mi`raj when he (peace be upon him) was taken to the heavens, whereas some other matters were revealed to the Prophet (peace be upon him) at other different times by Gabriel (peace be upon him) .

Q: Who were the people whom the Messenger (peace be upon him) saw as being tormented in Hellfire ?

A: The Messenger (peace be upon him) saw different types of people being tormented in Hellfire; he (peace be upon him) saw a woman who was being tormented in Hellfire because of a cat which she had kept locked until it died of hunger. She neither fed it nor gave it water when she locked it up, nor did she set it free to eat the insects of the earth. The Prophet (peace be upon him) saw this woman being tormented in Hellfire when Hellfire was brought before him. Also, he saw another person being tormented in Hellfire because he used to steal the belongings of pilgrims with a curved tool. He would pass by the pilgrims with his curved tool; if a pilgrim became unaware of that, he would steal the pilgrim's belongings with the

(Part No. 4; Page No. 327)

curved tool. If a pilgrim became aware of that, that person would say, "It has unintentionally got entangled in my curved tool." The Prophet saw this person being tormented with his curved tool in Hellfire. Also, he saw some men and women who used to have illegal intercourse being tormented in Hellfire. Moreover, he saw some people with copper nails being tormented in Hellfire by scratching their faces and chests with these copper fingers. When he (peace be upon him) asked about them, he was told that those people used to backbite people and speak ill of people's honors. He (peace be upon him) saw many other things when Paradise and Hellfire were brought to him.



122 - The explanation of the blowing of the Trumpet

Q: Regarding blowing the Trumpet, what is the Trumpet ? Is it a horn, or something else ?

A: The Trumpet is a big horn which Israfil will blow twice. The first time for death and terror and the second time for resurrection and coming forth from the grave. These two blows are mentioned in the Holy Qur'an; one is called the blow of swooning away with horror or the blow of terror because of which all people will die. As for the second, it is the blow of resurrection. Some scholars hold that there will be three blows; the blow of terror by which people will be terrified, the blow of death, and finally the blow of resurrection and coming forth from the grave. These three blows are mentioned in the Hadith in reference to the Trumpet, but it is a weak Hadith. It is well-known that there will be only two blows as mentioned in Allah's Great Book, Surah Al-Naml and Surah Al-Zumar. There will be two blows; the first is the blow of

(Part No. 4; Page No. 328)

death which is also called the blow of terror or swooning away, and the second is the blow of resurrection and coming forth from the grave.



123 - Explanation of how many times the Trumpet will be blown

Q: Will the Trumpet be blown three times or twice only ?

A: The true opinion is that the Trumpet will be blown twice as understood from the Holy Qur'an and the Hadiths Sahih (the authentic Hadiths); the first is the blow of terror which is also known as the blow of death, whereas the second is the blow of resurrection. The first is known as the blow of terror, the blow of strike and the blow of death. It has many different names. It is the instance of blowing the Trumpet referred to in Allah's Saying: [\(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.\)](#) It is also mentioned in Allah's Saying: [\(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 Allâh will \(exempt\). And all shall come to Him, humbled.\)](#) Others say that the Trumpet will be blown three times; the blow of terror because of which people will get terrified but they will not die, which will be followed by the blow of strike and death and then by the third blow of resurrection. This is mentioned in the Hadith on the Trumpet reported by Isma`il ibn Rafi` Al-Ansari, but it is a Hadith Da`if (a weak Hadith). The truest opinion is that the Trumpet will be blown twice; the blow of terror prolonged by Israfil. When it is heard

(Part No. 4; Page No. 329)

by people, everyone will listen to it lowering their neck. Israfil will go on blowing the Trumpet until all people are stricken and consequently die .

Q: A questioner from Riyadh says: How will people rise from their graves on the Day of Resurrection ?

A: Allah (Glorified and Exalted be He) shows this matter in detail as He says: [\(The Day when they will come out of the graves quickly as racing to a goal,\)](#) They will come out of the graves when they hear the blow of resurrection. Allah (Glorified and Exalted be He) will gather them on the Day of Resurrection. Allah Alone knows how they will rise from their graves and then be gathered on the Day of Resurrection. This means that they will come out of their graves bare-foot, naked and not-circumcised as mentioned in the Prophetic Hadiths on the Day of Resurrection until Allah calls each of them to account. It is worth mentioning that the first to become attired on the Day of Resurrection will be Ibrahim (peace be upon him) as said by the Prophet (peace be upon him) .



(Part No. 4; Page No. 330)

124- Groups of people on the Day of Resurrection

Q: On the Day of Resurrection there will be a group of people being punished in Hellfire, but they will not abide in there forever; what is the fate of those people in their graves ?

A: On the Day of Resurrection, people will be divided into three groups; the first group will be the pious believers who will enter Paradise and their graves will be gardens of Paradise. Moreover, a gate to Paradise will be opened to those people, from which they will receive the blessings and sweet scent of Paradise, as mentioned in the narrations reported about Allah's Messenger (peace be upon him). As for the second group, they will be the disbelievers who deserve Allah's Punishment and Wrath as well as eternal existence in the abode of humiliation, which is Hellfire. The graves of those people will be abodes of punishment and holes of Hellfire, may Allah save us! Those people will have immediate punishment in their graves. Concerning the third group, they will be the sinful people who are neither disbelievers nor pious Muslims. They are people who had committed some sins and made some mistakes. They will be in a rank between the two ranks mentioned above, as they may be punished in their graves or they may avoid such punishment. The same applies to the Day of Resurrection, as Allah may forgive them and admit them into Paradise because of their adoption of Islam and their belief in the Oneness of Allah as well as their faith in Allah's Virtue or by virtue of the intercessors from among the Angels, the Prophets, the righteous people, etc. On the other hand, they may be punished in Hellfire according to their sins. After they become purified of their evil deeds in Hellfire, they will enter Paradise. This is how the sinful people will be on the Day of Resurrection, as adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). As for the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), they have other opinions on this question. The Khawarij are of the opinion that the sinful people are disbelievers who will remain in Hellfire forever, may Allah save us! As such,

(Part No. 4; Page No. 331)

the Mu`tazilah and those who follow in their footsteps are of the opinion that whoever dies while committing a sin, will abide in Hellfire forever and will never leave it, taking the warnings mentioned in the Qur'an and the Hadith as evidence; for example, Allah (Glorified and Exalted be He) says: [﴿And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him.﴾](#) Also, the Prophet (peace be upon him) said in the Hadith Sahih (the authentic Hadith): [﴿Verily Allah made a covenant to those who drank intoxicants to make their drink Tinat al-Khabal. They said: Allah's Messenger, what is Tinat al-Khabal? He said: It is the discharge of the denizens of Hell or the sweat of the denizens of Hell.﴾](#) There are also some Hadiths that curse intoxicants and those who drink intoxicants. Also, there is a Hadith in which the Prophet (peace be upon him) said: [﴿“A committer of Zina \(unlawful sexual intercourse\), when he commits Zina, does not commit it while he is a believer; and a stealer, when he steals, does not steal while he is a believer; and he does not drink Khamr \(alcohol\), when he](#)

drinks it, while he is a believer.”) They adopt such Qur'anic Ayahs and Hadiths as evidence on regarding a sinful person as a disbeliever, as said by the Khawarij who are of the opinion that sinful people will abide in Hellfire forever. This is the opinion adopted by the Khawarij and their followers including the Mu`tazilah. As for Ahl-ul-Sunnah wal-Jama`ah, they believe that a sinful person is not a disbeliever, opposing the opinion adopted by the Khawarij and that a sinful person will not remain in Hellfire forever, opposing the opinion adopted by the Khawarij and the Mu`tazilah, but such sinful people

(Part No. 4; Page No. 332)

may be liable to the dangers of falling under Allah's Warning as they may be tormented in Hellfire and in their graves. However, they may avoid such punishment because of their good deeds. If a sinful Muslim turns to Allah in sincere repentance of their sins before death, they will join the first group of the righteous believers who will definitely enter Paradise. If a sinful Muslim dies before repenting of their sins, they will be in real danger as they will be under Allah's Will; Allah may forgive them for their adoption of Islam, their belief in the Oneness of Allah and their faith if Allah wills, or Allah may punish them in Hellfire in proportion to the sins they committed during their worldly life, and after they become purified of their evil deeds in Hellfire, they will leave it for the river of life, as reported in the Sahih Hadiths. They will come out of Hellfire after they have been burnt and they will be then thrown into the river of life. Thus, they will grow as seeds carried by the torrent grow. When they are completely recreated, they will be carried to Paradise. This is the third group including the sinful people. The same thing applies to them in their graves as they may or may not be punished in their graves. It was authentically reported that Allah's Messenger (peace be upon him) saw two people being punished in their graves and said: [\(“These two people are being tortured not for a major sin \(to avoid\).”](#) The Prophet then added, [“Yes! \(they are being tortured for a major sin\). Indeed, one of them never saved himself from being spoiled with his urine while the other used to go about with calumnies \(to make enmity between friends\).”](#)) This denotes that some sinful people may be punished because of their sins such as calumnies, not saving themselves

(Part No. 4; Page No. 333)

from being spoiled with their urine, filial ingratitude, involving in usurious transactions, etc., and Allah may forgive such sinful people for their righteous deeds, their belief in the Oneness of Allah and their adoption of Islam, as Allah (Glorified be He) is the Most Bountiful and the Most Generous. In this respect Allah (Exalted and Glorified be He) says in the Holy Qur'an: [\(Verily, Allâh forgives not that partners should be set up with Him \(in worship\), but He forgives except that \(anything else\) to whom He wills\)](#) Allah (Glorified be He) says that Shirk (associating others with Allah in His Divinity or worship) is not forgiven for a person who dies while associating other partners with Him in worship. As for those who die while committing a sin other than Shirk, they will be under Allah's Will; If He wills, He may forgive them for their belief in the Oneness of Allah, their adoption of Islam and their good deeds. If He wills, He may punish them for their sins such as illegal sexual intercourse, theft, filial ingratitude, not keeping the ties of kinship, involving in usurious transactions, perjury, defamation of married people with no right and other sins. Sinful people will be under Allah's Will; if He wills, He will forgive them for their good deeds, for the intercession made by some intercessors, for the supplications made for them by the believers, or for any other reason and if He wills, He may punish them in Hellfire according to the sins they had been committing when they died. After they become purified of their evil deeds in Hellfire, they will come out of Hellfire and will not remain there forever like the disbelievers who will abide in Hellfire forever. Sinful people will not remain in Hellfire forever, they may stay in Hellfire for a very long period of time if they had committed a lot of sins, which is regarded as eternal existence as Allah says about a Muslim murderer: [\(And whoever kills a](#)

believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.) since he will remain in Hellfire for a very long period of time, this is considered to be a sort of eternal existence

(Part No. 4; Page No. 334)

which differs from the disbelievers' eternal existence in Hellfire. It is a kind of long existence which will come to an end. Also, Allah (Exalted be He) says: (And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.) (The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;) (Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.) As for His Saying: (and he will abide) this refers to a sort of eternity that suits the case of a person; if such a person is a Mushrik (associating others with Allah in worship), they will remain in Hellfire forever, may Allah forbid! (Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.) He also says about the disbelievers: (They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.) This is how the disbelievers will abide in Hellfire, may we seek Refuge with Allah from it! If a person is sinful; for example, a committer of illegal sexual intercourse or a murderer, they will abide in Hellfire but they will not remain there forever if they do not regard such sins as lawful but they commits these sins while believing that they are wrong-doers as they make such mistakes out of passion or an interest. Such persons will not abide in Hellfire forever like the disbelievers, but they will abide in Hellfire for a period that is suitable for their sins. Then, Allah will take them out of Hellfire with His Mercy (Glorified and Exalted be He).



(Part No. 4; Page No. 335)

125 - Explaining that both Paradise and Hellfire are eternal

Q: A questioner asks: Is there a book by Ibn Taymiyah (may Allah be Merciful with him) in which he says that there is no immortality in Paradise or Hellfire ?

A: Ibn Taymiyyah and other scholars from among the Salaf (the righteous predecessors) adopted the opinion that the disbelievers would abide in Hellfire forever, whereas the dwellers of Paradise will remain in Paradise forever. There is a consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) that the dwellers of Paradise will abide forever in Paradise where they will never die or perish as it is eternal and its dwellers are immortal. Some scholars from among the Salaf were of the opinion that Hellfire will come to an end which follows the elapse of ages, as Allah says in the Qur'an: [\(They will abide therein for ages.\)](#) which means that Hellfire will come to an end, but such opinion is weak and refutable. The opinion adopted by the majority of Ahl-ul-Sunnah wal-Jama`ah is that Hellfire is eternal and that it will never perish. The same applies to its denizens from among the disbelievers who will be tormented there forever, may Allah save us from it! Allah (Exalted and Glorified be He) says in the Holy Qur'an in Surah Al-Baqarah: [\(Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.\)](#) Allah (Glorified and Exalted be He) says: [\(They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.\)](#) Also, He (Exalted be He) says: [\(They will abide therein for ages.\)](#) to the Ayah in which He says: [\(So taste you \(the results of your evil actions\). No increase shall We give you, except in torment.\)](#)

(Part No. 4; Page No. 336)

This means that whenever an age of punishment comes to an end, it is followed by other ages. Allah (Glorified be He) says: [\(whenever it abates, We shall increase for them the fierceness of the Fire.\)](#) So, punishment in Hellfire is everlasting, may Allah save us from it! Similarly, the denizens of Hellfire, who are the disbelievers, will abide therein forever. As for the sinful people, they will not remain in Hellfire forever. The sinful Muslims who believe in the Oneness of Allah will stay for a period of time in Hellfire until they become purified of their evil deeds. It is worth mentioning that some sinful people may be pardoned and saved from Hellfire, whereas some others may enter it and then Allah will take them out of Hellfire when they become purified of their evil deeds and admit them into Paradise. No one will abide in Hellfire forever except the disbelievers who die as disbelievers, may Allah save us from that!



126 - Explaining that both good deeds and evil deeds are weighed

Q: Will a human being be punished for his evil deeds if his good deeds are more ?

A: Allah (Exalted and Glorified be He) says in the Holy Qur'an: [\(Then as for him whose balance \(of good deeds\) will be heavy,\)](#) [\(He will live a pleasant life \(in Paradise\).\)](#) [\(But as for him whose balance \(of good deeds\) will be light,\)](#) [\(He will have his home in Hâwiyah \(pit, i.e. Hell\).\)](#) So, both good deeds and evil deeds will be weighed; if one's good deeds are more, they will be saved from punishment and enter Paradise. However, Allah may pardon a human being for the sins they have committed and admit them into Paradise without punishing them for their sins either due to their repentance, good deeds they performed before death, or for any other reason that merits Allah's Mercy and Virtue

(Part No. 4; Page No. 337)

because of which Allah admits a human being into Paradise and does not call them to account for their evil deeds. Fundamentally, there will be, however, a sort of weighing as mentioned by Allah in His Holy Book. Both good deeds and evil deeds of a human being will be weighed; a person whose good deeds are more, will survive punishment and a person whose evil deeds are more, will be tormented except those whom Allah may pardon and forgive their sins out of His Virtue and Benevolence due to their repentance as Allah promises that He grants forgiveness to those who repent. Allah (Glorified be He) says: [\(And verily, I am indeed forgiving to him who repents, believes \(in My Oneness, and associates none in worship with Me\) and does righteous good deeds, and then remains constant in doing them, \(till his death\).\)](#) Or for some great good deeds that lead a person to have their evil deeds forgiven, or for any other reason which Allah's Wisdom wills to be a reason for forgiveness .

Q: Will a martyr who does not die in the battlefield be called to account, taking into account that martyrs are of some divisions, as we all know? Will a martyr intercede with Allah for seventy people? Will all martyr's evil deeds be pardoned except debts?

A: As reported in the Sahih Hadith (the authentic Hadith): [\(All martyr's evil deeds are pardoned for them except debts\)](#) Thus, all evil deeds of a martyr who is killed in Allah's Cause while fighting patiently and courageously will be forgiven for them, as said by the Prophet (peace be upon him)

(Part No. 4; Page No. 338)

[\("Except debts" He then added: "It is Gabriel who told me so."\)](#) The right of a creditor does not go to waste, as Allah will please him for his right and give him his right on the Day of Resurrection. All evil deeds of a martyr will be forgiven for him, but a debt on a martyr will be repaid by Allah on behalf of the martyr. As long as a Muslim dies of the injuries he undergoes while fighting in Allah's Cause patiently and courageously whether he dies in the battlefield or some days and nights later, he is regarded as a martyr. It is worth mentioning that martyrs are of some divisions, but the best martyr is the one who dies in the battlefield while fighting in Allah's Cause. Martyrs also include a person

who dies of plague, or of abdominal disease, or is buried alive under a falling building or in a car accident or who dies of drowning. These are the divisions of martyrdom. However, the best martyr is the one who dies in Allah's Cause, whose dead body is not washed and Muslims do not offer funeral prayer on him. As for other divisions of martyrs, their bodies are washed and Muslims offer funeral prayer on them though they are considered to be martyrs. As for intercession made by martyrs, the Sahih Hadith reads that the right of intercession is granted to a martyr who is killed in Allah's Cause while fighting patiently and courageously. This Hadith talks about the martyr who is killed in Allah's Cause. As for other divisions of martyrdom, the whole matter is up to Allah. It is true that other martyrs have some merit, but their being interceders with Allah for some matters

(Part No. 4; Page No. 339)

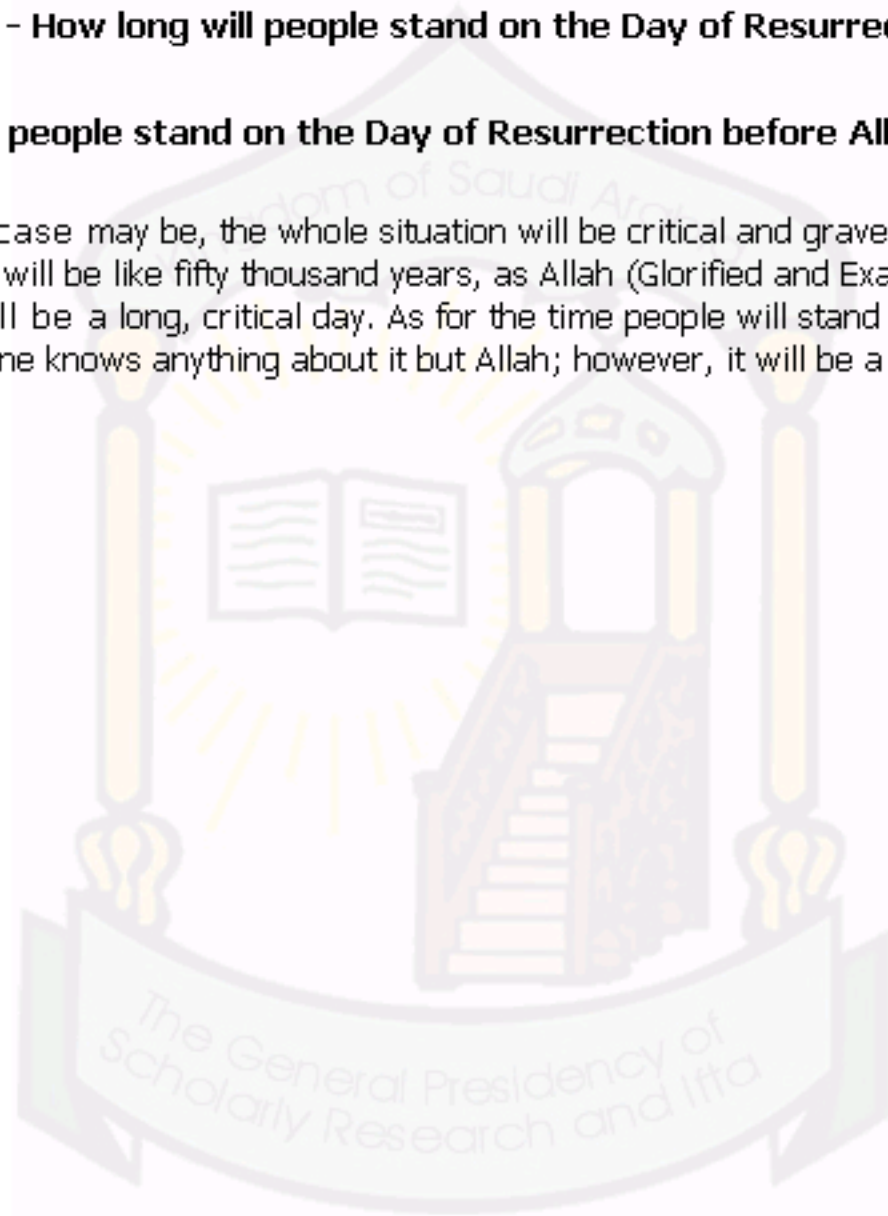
or being pardoned for all their evil deeds, it is a matter that needs more consideration and requires specific evidence. However, they get the merit of martyrdom.



128 - How long will people stand on the Day of Resurrection?

Q: How long will people stand on the Day of Resurrection before Allah calls each one to account ?

A: Whatever the case may be, the whole situation will be critical and grave. As for the duration of this critical day, it will be like fifty thousand years, as Allah (Glorified and Exalted be He) says in the Holy Qur'an. It will be a long, critical day. As for the time people will stand before Allah calls each one to account, no one knows anything about it but Allah; however, it will be a long, critical day.





128 - There is no legal evidence on the gathering of souls in the place between Al-Rukn and Al-Maqam

Q: Is there any legal evidence on the gathering of the believers' souls every Friday midnight at the place between Al-Rukn and Al-Maqam and on the gathering of the souls of the people of Hellfire at the same time at a well located in Iraq, as I have read in a magazine ?

A: I know no legal evidence on what the questioner has mentioned that souls gather in a place between Al-Rukn

(Part No. 4; Page No. 340)

and Al-Maqam at any night or on any day. There is not any legal evidence on such matter. It is no more than a sort of false superstitions. The same applies to the gathering of the disbelievers' souls at a well in Iraq, a place other than Iraq , Aden or any other place. There is no legal evidence on such matter, so it should not be given any attention.



129 - Some wisdoms behind children affliction

Q: People often talk about children; the diseases that may afflict them and the handicaps they may suffer from as well as their destiny in the Hereafter, what can Your Eminency say in this respect to rectify the beliefs of those who may wrongly say, "Children have not committed any offense, so how can they be afflicted with diseases?! And how can they be afflicted with handicaps?!" What will be their destiny in the Hereafter ?

A: Allah (Glorified and Exalted be He) says about Himself that He is All-Wise and All-Knowing and that He afflicts His servants with both good and evil matters to test their patience and to see whether they will give thanks to Him or not. Even if children have not committed any offense, Allah afflicts them with whatever He wills for a perfect wisdom; for example, to test the patience of children's parents and relatives, to see whether they will give thanks to Him or not, and to let people know that He (Glorified and Exalted be He) is All-Wise and All-Knowing, that He disposes of the affairs of His Servants as He likes and that no one can prevent Him from doing whatever He wills

(Part No. 4; Page No. 341)

with regard to the young and the old as well as animals and human beings. Thus, Allah has a perfect wisdom behind afflicting them with diseases and handicaps as He may afflict them to let people know that He is Able to do all things and that He afflicts them with both good and evil matters to let a person having sound children know that Allah has endowed them with a great blessing and to teach a person having handicapped or sick children how to be patient to receive a great reward and bountiful virtue for their patience and belief in all that Allah has predestined and willed. As for children's destiny in the Hereafter, they will follow the destiny of their families; that is why Muslim children will be with their families in Paradise, as adopted by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). As said by Imam Ahmad and unanimously agreed upon by Ahl-ul-Sunnah wal-Jama`ah, the offspring of Muslims will enter Paradise. As for the offspring of the disbelievers, it was reported that the Prophet (peace be upon him) was asked: [\(Oh, Allah's Messenger! What do you say about the offspring of Mushriks \(Ones who associate others with Allah in Divinity or worship\)? He said, "Allah knows what sort of deeds they would have done."\)](#) Some Muslim scholars say, "This Hadith means that those children will be tried on the Day of Resurrection so that Allah's Knowledge about them becomes manifest. They are treated like the Ahl-ul-Fatrah (people having no access to Divine Messages) to whom Allah has not sent any messengers or prophets, as those people will be tried on the Day of Resurrection with some commands; if they are obedient, they will enter Paradise, but if they are disobedient, they will be driven into Hellfire. Such a fact was authentically related in some Sahih Hadiths (authentic Hadiths) reported about Allah's Messenger (peace be upon him). Through such commands, Allah's Knowledge about them becomes manifest. Thus, they go through the destiny that is in agreement with Allah's Knowledge about them; if they are submissive to Allah's Commands, they will enter

(Part No. 4; Page No. 342)

Paradise, but if they disobey Allah's Commands, they will enter Hellfire. This is the true opinion about

them." Other Muslim scholars say, "The children of Mushrik people will enter Paradise like the children of Muslims, as they have not committed any sins." However, this opinion is outweighed by the opinion that those children will be tried and tested with some commands on the Day of Resurrection, as Allah (Glorified be He) says: [﴿And We never punish until We have sent a Messenger \(to give warning\).﴾](#) Allah does not punish a person except for a sin such a person commits or for such a person's disbelief in Allah. Children neither have sins nor disbelieve in Allah, so they are tried on the Day of Resurrection like those to whom Allah has not sent any messengers to know whether they will be obedient or disobedient to Allah's Commands, may Allah grant us success !

Q: In a Friday Khutbah (Sermon), the preacher said: "On the Day of Recompense a person may be given a Record which contains all his good deeds such as Salah (Prayer), Zakah Zakah (obligatory charity), Sadaqah (voluntary charity), Nafilah (supererogatory) prayers, forms of Dhikr (Remembrance of Allah), etc. and another Record in which a statement reads as follows, 'All your deeds have not been accepted as Allah has not accepted any of these deeds.'" What is the reason that may lead one's deeds to not be accepted? What are the causes non acceptance or non answer of one's supplications? May Allah bless you!

A: Such words uttered by this preacher require consideration, as Allah (Glorified be He) has shown that

(Part No. 4; Page No. 343)

believers will be given their record in their right hand. Such a record will contain their good deeds, survival and pleasure as well as the reasons for their balance being heavy. As for disbelievers, they will be given their record in their left hand. Such a record will contain their evil deeds, causes of their destruction and the reasons for their balance being light. Thus, whoever is given their record in their right hand, will be blessed. Whoever is given their record in their left hand, will be wretched. No one will be given their record in their right hand except a righteous believer. Also, no one will be given their record in their left hand except Mushriks whose deeds will be of no benefit to them. The thing that makes a person's deeds of no benefit to them is Shirk (associating others with Allah in Divinity or worship) and apostasy from Islam. A person may have some good deeds such as Salah, Sawm (fasting) and other good deeds and then associate others with Allah in worship or apostatize from Islam, so their good deeds become of no benefit to them, as Allah (Glorified be He) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) As for a person whose deeds become of no benefit to them, they will not be given their record in their right hand, as they will be given it in their left hand including the reasons why their deeds have become of no benefit to them, their Shirk and disbelief in Allah make their deeds of no benefit to them. This means that a person can have some good deeds which may be turned futile by Shirk and apostasy from Islam, a matter that leads these good deeds to be of no benefit to them. Allah (Exalted be) says: [﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾](#) Also, He (Glorified be He) says: [﴿And indeed it has been revealed to you \(O Muhammad صلى الله عليه وسلم\), as it was to those \(Allâh's Messengers\) before you: "If you join others in worship with Allâh, \(then\) surely \(all\) your deeds will be in vain, and you will certainly be among the losers."﴾](#) [﴿Nay! But worship Allâh \(Alone and none else\), and be among the grateful.﴾](#) He (Exalted be He) also says: [﴿Then as for him who will be given his Record in his right hand,﴾](#) [﴿He surely will receive an easy reckoning,﴾](#) [﴿And will return to his family in joy!﴾](#) [﴿But whosoever is given his Record behind his back,﴾](#) [﴿He will invoke \(for his\) destruction,﴾](#) [﴿And he shall enter a blazing Fire﴾](#) This means that believers will be given their record

(Part No. 4; Page No. 344)

in their right hand, whereas Mushriks or disbelievers will be given their record in their left hand or behind their back. A blessed person will be given their record in their right hand, whereas a wretched person will be given their record in their left hand or behind their back. A person whose deeds become of no benefit because of their Shirk and disbelief in Allah will not be given their record in their right hand as they will be given their record in their left hand, showing them that their deeds have become of no benefit to them because of their Shirk and disbelief in Allah, may Allah save us from that; that is why, they will be given their record in their left hand.



130 - Explaining that man is recreated after death as he was in the life of this world

Q: Does Allah recreate man after death as he was in the life of this world or recreate the soul only ?

A: Allah recreates man as he was in the life of this world; a body and a soul: [\(As We began the first creation, We shall repeat it. \(It is\) a promise binding upon Us. Truly, We shall do it.\)](#) Both the soul and the body are recreated after one's death. The body that obeys Allah will be recreated to enjoy blessings along with the soul. Similarly, the body that disobeys Allah will be recreated to undergo torment along with the soul. Thus, both the soul and the body will be recreated after death. However, the soul will receive a bigger share of torment or pleasure, as the human body will decay with the exception of the coccyx bone (of the tail), as related in the Sahih (authentic) Hadiths. The human body will decay and worms will eat it, though

(Part No. 4; Page No. 345)

the bodies of prophets (peace be upon them) are narrated to remain without decay. However, the body will get its share of torment or delight in the Barzakh (a period of time between death and resurrection) as Allah wills. It is worth mentioning that the believer's soul receives the biggest share of pleasure. Similarly, the soul receives the biggest share of torment. This is because the body will decay except for the coccyx bone (of the tail), but it will receive a share of the torment as said by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), but in the Hereafter both the body and the soul will receive equal shares of torment or pleasure. Both the body and the soul of the believer will enjoy equal shares of delight. Similarly, both the body and the soul of the disbeliever will undergo equal shares of torment. In the Barzakh, the body will receive a share of punishment or pleasure, but the biggest share of torment or blessing will pass to the soul, as the human body will undergo decay and disintegration in the Barzakh.



(Part No. 4; Page No. 346)

131- Description of Paradise and its pleasures

Q: A questioner says: We would be grateful if you could tell us about the pleasures of Paradise and the ways leading to it, may Allah make us and you of the dwellers of Paradise.

A: Allah (Glorified and Exalted be) has shown the description of Paradise, its pleasures and its dwellers in His Glorious Book. Similarly, Allah (Glorified and Exalted be) shows the description of Hellfire, its iron chains and different forms of torment and its denizens. Thus, it is obligatory for every Mukallaf (a person meeting the conditions to be held legally accountable for their actions) to be on their guard against all the qualities of the denizens of Hellfire and do their best to have the qualities of the dwellers of Paradise, as Allah (Glorified and Exalted be He) says: ﴿Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),﴾ (Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers. See V.2:112).﴾ (They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].﴾ (And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.﴾ (And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others).﴾ Allah (Glorified be He) says: ﴿Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise).﴾ (It will be said to them): 'Enter therein (Paradise), in peace and security.'﴾ (And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.﴾ (No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.﴾ He (Exalted be He) also says: ﴿Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise), and Delight.﴾ (Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾ Allah (Exalted and Glorified be He) says: ﴿Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord.﴾ There are a lot of Qur'anic Ayahs on this topic. Thus, a believer should be interested in this matter and exert much effort to acquire the qualities of the dwellers of

(Part No. 4; Page No. 347)

Paradise, the most important of which are the fulfillment of all that Allah has enjoined and the avoidance of all that Allah has forbidden. A believer has to observe the obligatory acts of worship, shun the forbidden practices and stick strictly to Allah's Laws in this regard. This is the way prescribed by Allah for whoever wants to enter Paradise by His Virtue and Mercy. Moreover, everyone has to be on their guard against the qualities of the denizens of Hellfire about whom Allah says in His Glorious Book: ﴿Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.﴾ (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴾ (We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).﴾ (And they will cry: "O Malik (Keeper of

Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." (Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'ân) to you, but most of you have a hatred for the truth.) This is how the denizens of Hellfire will suffer in Hellfire, may Allah save us from it! They were told the truth and invited to the ways leading to pleasure (i.e., Paradise). Also, Allah sent Messengers to them with Heavenly Books; however, they followed their desires and Satan, so they will feel regret. Allah (Exalted be He) says: (And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!") (It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!") (And those who kept their duty to their Lord (Al-Muttaqûn) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.") This is how the disbelievers will suffer in Hellfire and how the righteous will enjoy pleasures in Paradise. Thus, all Muslims; men and women have to be keen to acquire good manners and the great morals that the believers have, such as believing in the Oneness of Allah, doing religious deeds for Allah's Sake only,

(Part No. 4; Page No. 348)

observing the performance of Salah (Prayer), paying the Zakah (obligatory charity), performing Hajj, seeking to do all that is good, being obedient to parents, keeping ties of kinship, frequently reciting formulas of remembrance of Allah, enjoining what is good, forbidding what is evil and performing other good deeds. On the other hand, they have to be on their guard against all that Allah has forbidden, the worst of which is Shirk (associating others with Allah in His Divinity and worship), particularly major Shirk, as Allah (may He be Exalted and Glorified) says: (Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.) Allah (Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) He (Glorified be He) also says: (And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.") (Nay! But worship Allâh (Alone and none else), and be among the grateful.) Describing His righteous slaves, whom He calls "the faithful slaves of the Most Gracious (Allah)", Allah (Glorified be He) says: (And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.) These are the qualities of the slaves of the Most Gracious (Allah). They are indeed great qualities. Therefore, a believer should do their best to acquire the qualities of the righteous people. Also, they have to be on their guard against the qualities of the enemies of Allah wherever they are. It is worth mentioning that the slaves of the Most Gracious (Allah) are the pious and the well-doers. They are the people who obey Allah and His Messenger and follow the teachings of His Religion: (And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.) Also, Allah talks about the qualities of His pious servants in His Saying:

(Part No. 4; Page No. 349)

﴿Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise), and Delight.﴾ (Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾ (\"Eat and drink with happiness because of what you used to do.\") (They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr: (female, fair ones) with wide lovely eyes.﴾ (And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴾ (And We shall provide them with fruit and meat such as they desire.﴾ (There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vain talk between them), and free from sin (because it will be lawful for them to drink).﴾ (And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.﴾ (And some of them draw near to others, questioning.﴾ (Saying: \"Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.﴾ (\"So Allâh has been gracious to us, and has saved us from the torment of the Fire.﴾ (\"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful.\")

Oh servants of Allah! You are now in the life during which you have the chance to perform good deeds. Thus, every Muslim has to fear Allah (Glorified and Exalted be He) by declaring that there is no God but Allah and performing all religious deeds sincerely for His Sake only; Salah, Sawm (Fasting), Sadaqah (voluntary charity), seeking forgiveness, and reciting formulas of remembrance of Allah. As such, everyone has to turn with their hearts towards Allah and do all religious deeds sincerely for Allah's Sake; if they give charity, they have to do it for Allah's Sake; if they offer Salah, they have to do it for Allah's Sake; and if they observe Sawm, they have to do it for Allah's Sake, etc., as Allah (Exalted be He) says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴾ Allah (Glorified be He) says: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ (Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ Allah (Exalted and Glorified be He) says in His Glorious Book: ﴿So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴾ Moreover, it is obligatory for all Muslims to avoid all sins such as Zina (adultery), theft, swindle,

(Part No. 4; Page No. 350)

telling lies, being involved in usurious transactions, being disobedient to both parents or even one of them, not keeping the ties of kinship, backbiting, calumnies and the other acts which Allah has forbidden. Everyone has to hold themselves accountable with regard to the performance of the obligatory acts of worship and doing a lot of acts of obedience to Allah. Also, everyone has to hold themselves accountable with regard to the avoidance of the practices Allah has forbidden, hoping for Allah's reward and fearing His punishment. May Allah guide us and all Muslims to all that may please Him and protect us and all Muslims from all that may displease Him, as He (Glorified and Exalted be He) is the Most Generous and the Most Bountiful .

Q: What is the pleasure the dwellers of Paradise will find on the Day of Resurrection, Your Eminence Sheikh ?

A: As for the pleasure the dwellers of Paradise will find on the Day of Resurrection, they will have whatever sort of pleasure they desire of meat, fruit, etc. Also, they will have whatever sort of fruit they like. May Allah make us and you of the dwellers of Paradise!



132- Talking about Al-Hur-ul-`Ayn

Q: Concerning Al-Hur-ul-`Ayn (women of Paradise with large black eyes), what race do they belong to ?

A: Al-Hur-ul-`Ayn are women whom no one knows their beauty and grace except for the One

(Part No. 4; Page No. 351)

Who created them. They are graceful, beautiful women who are known for their good manners and good reputations. Whenever a believer sees them in Paradise, he will recognize them and get acquainted with their good manners and beauty. In the life of this world we know nothing about them but what the Prophet (peace be upon him) mentioned about them in the Sunnah and what Allah (Glorified and Exalted be He) says about them in the Holy Qur'an; they are fair-complexioned, beautiful women with large black eyes, a matter that is a part of their beauty. As for all the aspects of their beauty, they will be known when one enters Paradise, may Allah lead us and you to be of the Inhabitants of Paradise. This means that they are women whom Allah has created to be a blessing for the men of Paradise. No one knows the material of which they have been created except for Allah Who has created them, unlike the women of this life who have been made from semen of worthless water (male and female sexual discharge). Women will be so beautiful in Paradise. Besides, women are married in Paradise according to their righteous deeds; Allah (Glorified and Exalted be He) is the Most Bountiful, the Most Generous and it is He Who give these women in marriage in Paradise, either to their husbands of the present life or to men other than their husbands. As for the wives of the Prophet (peace be upon him), they will remain as his wives in the Hereafter, too. As for other people, Allah only knows what will be done with them. There are some Prophetic Hadiths on this point, but they need more consideration. If a woman was married to two men in the life of this world, she will be given the option to choose the one with the best manners; however, no one knows the reality of this matter except for Allah (Glorified and Exalted be He) as such a woman may get married to a man other than her husband. Each husband will be given whatever number of Al-Hur-ul-`Ayn Allah wills for him according to his righteous deeds and fear of Allah. In Paradise each man will have two wives from among Al-Hur-ul-`Ayn in addition to other wives Allah wills for him as a surplus. The fact that each man will be given two wives from among Al-Hur-ul-`Ayn is well known in Islam, but no one knows the surplus except for Allah, as such a point is an object of difference among scholars.