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Tas-heelul
Aqaa-id

Aqaa-id Made EasyA

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INTRODUCTION

Dear Student

The importance of correct aqidah (belief) can never be over-emphasised. Just as salaah is not valid without wudhu and Hajj is not valid without Arafat, good actions are not valid without correct aqidah. *"And those who disbelieve, their actions are like a mirage in the desert - the thirsty thinks that it is water until, when he reaches it, he finds nothing ..."* (Surah Nur - Ayat 39). You would also recall the story of Abdullah bin Jad'an. He was a very generous man. Yet when Sayyidina Ayesha (radhiyallahu anha) asked Rasoolullah (sallallahu alayhi wa sallam) whether his good deeds will benefit him in the hereafter, Rasoolullah (sallallahu alayhi wa sallam) replied: *"No! Never on a single day of his life did he say: O my Rabb! Forgive me!"* (Muslim)

We therefore urge you to study this book diligently and to remember us in your blessed duas.

(Ps. Remember to read the footnotes as well as they contain valuable information.)

LESSON ONE

THE EXISTENCE OF ALLAH

Belief in the existence of a Supreme Being (whom Muslims call Allah) is inherent in human-nature. Even the philosophers of the past unanimously believed in His existence. That is why all the classical books in Aqidah do not discuss the issue of Allah Ta'ala's existence; it is too obvious to doubt. (Can you doubt something that is more manifest than the sun?) Nevertheless, atheism is quite widespread presently. Therefore, taking the name of Allah Ta'ala and beseeching Him for assistance, we begin with a few proofs of His existence.

1. Imam Abu Hanifa (rahmatullahi alayh) was once asked regarding the existence of Allah Ta'ala. (An atheist challenged him to prove that Allah Ta'ala exists). He replied: "Leave me alone! I am thinking of something that I have just been told. They (the people) told me of a ship in the ocean. It is filled with various types of merchandise and neither does anyone guard it, nor does anyone steer it. However, it sails on its own, cutting through the big waves, until it reaches the other side. It sails wherever it desires without anybody having to steer it!" The atheist retorted:

“No sane person will say something like this!” Imam Abu Hanifa (rahmatullahi alayh) replied: “Woe to you! All the creation - the skies, the earth and whatever is in it - is there no Creator for all this?” The atheist was dumbfounded and he accepted Islam. (Ibn Kathir)

The gist of Imam Abu Hanifa’s (rahmatullahi alayh) answer is that “if it is impossible for a ship to sail without a captain,¹ would it be equally impossible for the world to come into existence and function without a creator?

2. When Imam Shafi’ee (rahmatullahi alayh) was asked to prove the existence of Allah Ta’ala he replied: “The mulberry leaf - it has one taste - yet when the silkworm eats it, it produces silk. When the bee eats it, it produces honey. When goats and cows eat it, they produce dung. When the gazelle eats it, it produces musk whereas it (the mulberry leaf) is still the same thing.” (Ibn Kathir)

The gist of Imam Shafi’ee’s answer is that the mulberry leaf is a dalil (proof) that there is a Creator, Allah Ta’ala, because: if there was no Creator, the result of eating mulberry leaves would have always been the same,

¹Despite the auto pilot systems in aeroplanes, no aeroplane is ever flown without a pilot!

irrespective of who or what ate it. However, the fact that silkworms produce silk when they eat mulberry leaves and gazelles produce musk when they eat it proves that there is definitely a Creator.

3. A similar question was posed to Imam Ahmed bin Hambal (rahmatullahi alayh). He replied: "There is a very strong fort that has no doors or windows. Its outside is like silver and its inside is like gold. Suddenly its walls crack and an animal that is able to hear and see, and that has a beautiful appearance and a sweet voice emerges from it." (Ibn Kathir) Imam Ahmed (rahmatullahi alayh) is referring to the egg. Its walls are strong comparable to a fort that has no doors and windows. Its outside is white like silver and its inside is yellow like gold. It is lifeless yet when it hatches, a living creature (chick) emerges from it. If there was no Allah Ta'ala, it would never have been possible for a living creature to suddenly emerge from a lifeless egg.
4. A bedouin was asked: "What is the proof that Allah Ta'ala exists?" He replied: "Subhanallah! If dung indicates that there is a camel nearby, and if footprints indicate the path followed by the travellers, wouldn't the sky full of stars, the

earth full of roads in the mountains and the wavy seas indicate the existence of Āl-Latif Al-Khabir (i.e. Allah Ta'ala)?" (Ibn Kathir)

5. Sceptics often say that they cannot believe in Allah Ta'ala because "if He does exist, why can't we see Him?" Their argument is absolutely foolish. Inability to see something does not prove that it does not exist. Let us take the example of pain. We very often believe that people are in pain even though we cannot see the pain. (Imagine telling your mum that you have an unbearable headache and she replies, "I don't believe you! If you do have a headache, why can't I see it?")

WORKSHEET LESSON ONE

1. Explain, giving examples and reasons, why a person cannot doubt the existence of Allah Ta'ala!

LESSON TWO

'TAWHEED - THE ONENESS OF ALLAH TA'ALA'

Tawheed (belief in the oneness of Allah Ta'ala) is the cornerstone of Islam just as it is the basis of the message of all the Ambiya (Alayhimus Salaam). *"And We did not send any Messenger before you (O Muhammed) but We revealed to him (saying): There is no deity but I (Allah), so worship Me only."* (Surah Al-Ambiya - Ayat 25). Mentioned below are a few dala'il (proofs) why we believe that Allah Ta'ala is One.

1. Allah Ta'ala says in the Qur'aan: *"Had there been therein (in the heavens and the earth) deities besides Allah Ta'ala, both (the heavens and the earth) would have been ruined."* (Surah Al-Ambiya - Ayat 22).

This ayat means that the entire creation will be ruined (they will not function in uniformity) if there was more than one deity. This ayat is elucidated in the ayat *"Allah did not beget a son and there is no other deity with Him; otherwise (i.e. if there was more than one deity) each deity would have taken that which he created and some of them would have attacked the others!"* (Surah Al-Mu'minun - Ayat 91). This ayat is portraying the 'ruin' that would occur in the skies and

the earth if there was more than one deity. It explains that if there were many deities, each deity would have assembled his creation and thereafter withdrawn from the rest. This would already affect the smooth functioning of the skies and the earth. Each deity would thereafter try to exert his superiority over the other deities thus resulting in war among the deities. This war of the deities would definitely not allow the skies and earth to function at all.

2. Allah Ta'ala says in the Qur'aan: *"Say (O Muhammed): Tell me! If Allah made the night continuous till the Day of Qiyamah, which deity besides Allah Ta'ala would be able to bring you light? Do you not hear (the proofs of Tawheed)? Say (O Muhammed): Tell me! If Allah Ta'ala made the day continuous till the Day of Qiyamah, which deity besides Allah would be able to bring you night in which you rest? Do you not see (the proofs of Tawheed)?"* (Surah Al-Qasas - Ayat 71-72).

In these ayat Allah Ta'ala reminds us that the day and night are proofs of His Oneness. Imagine man's difficulty if there was only night and no day, or if there was only day and no night. Man needs both - day and night. Thus none of them

deserve to be worshipped. The necessary quality (attribute) of a deity is that he is perfect in all his attributes² and is therefore able to do everything. Inability to create day and night proves that all the deities besides Allah Ta'ala are false and are not worthy of being worshipped.

3. Besides the night and day Allah Ta'ala discusses various other aspects of His creation in the Qur'aan. He discusses the heavenly bodies i.e. the skies, stars, sun, moon as well as insects like the bee, large animals like the camel and the gigantic mountains to mention only some. Example:

- *“Do they not look at the camels, how they are created? And at the skies, how they are raised? And at the mountains, how they are erected? And at the earth, how it is spread out?” (Surah Al-Ghashiya - Ayat 17-20).*
- *“Tell me about the water that you drink. Is it you who sent it from the clouds or do We send it? If We willed, We could make it salty! So then why are you not grateful (to Allah)?” (Surah Al-Waqi'ah - Ayat 68-70).*

²How can you worship someone who is imperfect?

The reason for discussing all these things is that just as they prove the existence of Allah Ta'ala, they also prove His Oneness. Such perfect functioning of nature would have never been possible if there was more than one deity or if there was no deity at all. Quranic aayaat of this nature are too numerous to mention at this juncture. The truth, however, is that **وَإِنْ مِنْ شَيْءٍ إِلَّا لَهُ آيَةٌ يُدُلُّ عَلَىٰ أَنَّهُ وَاحِدٌ**

("In everything there is a sign indicating that He is One.")

Note: In order to understand the following explanations one must bear in mind that a deity (one who deserves to be worshipped) must be perfect in every aspect. His being and all his attributes must be free from every possible weakness and defect; otherwise he is not worthy of being a deity.

4. If there are two deities and one of them decides to create something, would the other deity be able to oppose him or not?
- If the other deity is able to oppose him then he (the first deity) is not a deity because he is weak, challenged by others, unable to do as he pleases and he is not All-Powerful.

- Similarly, if the other deity is unable to oppose him then he (the other deity) is not a deity because he is weak etc. ('Ilm-ul-Kalam)
5. If there are two deities, will either one of them be able to hide his secrets from the other?
- If any one of them is able to hide his secrets from the other, then he (the other deity) is not a deity because he is ignorant and not All-Knowing.
 - Likewise if any one of them is unable to hide his secrets from the other then he is not a deity because he is weak and unable to do as he pleases. ('Ilm-ul-Kalam).

WORKSHEET LESSON 2

1. Explain the ayat “Had there been therein (in the heavens and earth) deities besides Allah (Ta’ala), both (the heavens and the earth) would have been ruined.”

2. How can it be proved that there is only one deity?

3. What is the reason for Allah Ta’ala mentioning various signs in the Qur’aan (e.g. mountains, the sky, animals, etc.)

LESSON THREE

THE FOLLY OF SHIRK

The opposite of Tawheed is shirk. In order to appreciate the merit of Tawheed it would be appropriate that we ponder over the folly of shirk because “things are recognised by their opposites”. We quote two ayat in this regard.

1. *“And those deities whom they (the mushrikeen) invoke instead of Allah Ta’ala, answer them no more than one who stretches forth his hands (at the edge of a deep well) for the water to reach his mouth, but it reaches him not”*
(Surah Ar-Ra’d - Ayat 14).

From this ayat we deduce that the mushrik (one who ascribes partner with Allah Ta’ala) is like a person who, standing at the edge of a deep well, stretches his hand expecting the water to reach his mouth - it is obvious that the water will never reach his mouth in this manner. Similarly the mushrik’s dua (which he makes to his false deities) will never be accepted.

2. *“.... Surely those whom you invoke (worship) besides Allah Ta’ala cannot create a single fly even if they all collectively try to do so. And if the fly steals something from them, they*

are unable to release it from the fly" (Surah Al-Haj - Ayat 73).

In this ayat Allah Ta'ala tells us that none of the deities that people worship besides Himself deserve to be worshipped because:

- They are so weak and helpless that even if they try and pool all their resources, they will never be able to create a single fly.
- If a fly steals something from them (e.g. the food that is offered to the idols), they are unable to take the fly to task.

The gist of the ayat is that nobody besides Allah Ta'ala deserves to be worshipped because they are all weak and Allah Ta'ala alone is All-Mighty.

WORKSHEET LESSON 3

1. Explain the difference between ‘ shirk ’ and Tawheed?

2. What does Allah Ta’ala say in the Qur’aan regarding deities of those who do not worship Allah Ta’ala?

LESSON FOUR

THREE TYPES OF TAWHEED:

The Ulama explain that there are three types of Tawheed. They are:

1. **Tawheed Fidh-dhat** To believe that there is only one Supreme Being who created and sustains the creation.
2. **Tawheed Fil-Ibadah** To believe that there is only one Supreme Being who deserves to be worshipped (i.e. to believe that there is no deity besides Allah Ta'ala.)
3. **Tawheed Fis-Sifat** To believe that Allah Ta'ala is unique in His Sifat (attributes) and that all His sifat belong to Him only.

Conversely, shirk is also of three types viz:

1. **Shirk Fidh-dhat** To believe that there is more than one Supreme Being who created the creation.
2. **Shirk Fil-Ibadah** To believe that there is more than one deity who deserves to be worshipped (i.e. to worship anything or anybody besides Allah Ta'ala).
3. **Shirk Fis-Sifat** To ascribe any of Allah Ta'ala's attributes (sifat) to somebody besides Himself.

NOTE:

1. One of Allah Ta'ala's many sifat is that He is Qadim (Eternal). The famous Hanafi scholar of Hadeeth and Fiqh, Imam Abu Ja'far at-Tahawi (239-321 A.H.), writes in this regard: "He is the Eternal without a beginning and enduring (everlasting) without an end. He will neither perish nor come to an end."

Scientists believe that matter cannot be created or destroyed; only its form and appearance may be changed. Entertaining such a belief is, however, kufr (disbelief) and shirk because it means that matter is qadim (eternal) whereas being Qadim is the sole sifat (attribute) of Allah Ta'ala. Everything besides Allah Ta'ala, including matter, is His creation and therefore Haadith (the opposite of Qadeem is Haadith).

2. Another one of Allah Ta'ala's sifat is that He is 'Aalimul-Ghaib (Knower of the Unseen). Some people believe that Rasoolullah (sallallahu alayhi wa sallam) was also 'Aalimul-Ghaib (Knower of the Unseen). This belief is, however, erroneous because many Quranic ayat and Ahadeeth prove that Rasoolullah (sallallahu alayhi wa sallam) did not possess

complete knowledge of the unseen. Ascribing complete³ knowledge of the unseen to Rasoolullah (sallallahu alayhi wa sallam) is therefore Shirk Fis-Sifat.

“Say (O Muhammed): I do not possess the ability to benefit or harm myself except as Allah wills. And if I had knowledge of the unseen, I would have secured abundant goodness for myself and no evil would have befallen me.” (Surah A'raf - Ayat 188). This ayat is sufficient proof that Rasoolullah (sallallahu alayhi wa sallam) did not have knowledge of the unseen.

3. Omnipresence is another sifat (attribute) that belongs to Allah Ta'ala only. Some people believe that Rasoolullah (sallallahu alayhi wa sallam) is also omnipresent. However, this belief is also erroneous because it is established from many Quranic ayat and Ahadeeth that Rasoolullah (sallallahu alayhi wa sallam) is not omnipresent. Ascribing the attribute of omnipresence to Rasoolullah (sallallahu alayhi wa sallam) is therefore also Shirk Fis-Sifat.

³We have specifically mentioned the word 'complete' because Rasoolullah (sallallahu alayhi wa sallam) was informed by Allah Ta'ala of certain aspects of the unseen. He, however, did not have complete knowledge of the unseen; this is possessed by Allah Ta'ala only.

Rasoolullah (sallallahu alayhi wa sallam) said: “Allah Ta’ala has certain angels who travel in the earth conveying to me the greetings (salaam) of my ummat.” (Mishkat, Nasai and Darimi). This hadeeth proves without doubt that Rasoolullah (sallallahu alayhi wa sallam) was neither omnipresent nor knower of the unseen because if he possessed these qualities there would be no need for the angels to convey to him the salaam (durood/greetings) of his ummat.

WORKSHEET LESSON 4

1. Differentiate between the three types of Tawheed.

2. Explain the three types of 'shirk'.

3. Explain two sifaat of Allah.

LESSON FIVE

THE SIFAT OF ALLAH TA'ALA

Quoted below are a few ayat that highlight some of Allah Ta'ala's many sifat.

1. Describing Allah Ta'ala to his people Sayyidina Ibrahim (Alayhis Salaam) said: *"... Rabbul 'Aalamin (Lord of the Worlds), Who created me and guides me, Who feeds me and gives me (milk, water etc.) to drink, Who cures me when I fall ill, Who will give me death and thereafter give me life (again), Who I hope will forgive me for my errors on the Day of Recompense"* (Surah Shu'ara - Ayat 77-82)
2. *"Say (O Muhammad!): 'O Allah! Owner of the kingdom, You give kingdom to whom You will and You snatch (take-away) kingdom from whom You will, You honour whom You will and You disgrace whom You will. All good is in Your hand. Certainly You are able to do everything. You make the night enter the day and You make the day enter the night. (You increase and decrease the hours of the day and night in summer and winter). You remove the living from the dead and the dead from the living, and You give*

sustenance (wealth) to whom You will without an account.”
(Surah Aal Imran - Ayat 26-27).

3. *“... He knows what enters the earth and what leaves it, and what descends from the skies and what ascends thereto. And He is with you wherever you may be. And Allah Ta’ala is seer of what you do. (Allah is all-seeing and thus fully aware of all man’s actions).” (Surah al-Hadid - Ayat 4).*

4. **Ayatul Kursi:**

“Allah - there is none worthy of worship besides Him - the Alive, the One Who gives life to others. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the skies and whatever is in the earth. Who can intercede with Him except with his permission?⁴ He knows what is in front of them and what is behind them.⁵ They (the creation) cannot encompass anything of His knowledge except that

⁴i.e. Nobody can intercede with Allah Ta’ala on behalf of anybody else without Allah Ta’ala’s permission.

⁵i.e. Allah Ta’ala knows all their past, present and future actions. The words “what is in front of them” could also refer to those things that are known to man. In this instance “what is behind them” would refer to those things that are unknown to man. The sentence would therefore mean: Allah Ta’ala knows everything - that which is known to man and that which is unknown to man.

wills.⁶ *His Kursi is wider than the skies and the earth. Protecting them (the skies and the earth) does not tire Him. And He is the most High, the most Magnificent.*”

5. **Surah Ikhlaas**

“Say: He is Allah, the One. Allah is As-Samad (independent of everything while everything is dependent on Him). He begets not, nor was He begotten (neither does He have children nor is He the child of anyone). And there is none equal to Him.”

The above are just a few of Allah Ta’ala’s sifat (attributes). The Qur’aan and the books of Hadeeth are replete with ayat and Ahadeeth regarding the numerous sifat of Allah Ta’ala. The truth is that Allah Ta’ala’s sifat are innumerable and it is practically impossible to mention all of them. *“Say: If the sea was ink for the words of my Rabb (Sustainer), the sea would be exhausted before the words of my Rabb are exhausted, even though we brought the like thereof (another sea) to help.” (Surah Al-Kahf - Ayat 109). “And if all the trees in the earth were pens and the sea with seven more seas to help it (were ink), the words of*

⁶According to one Tafseer this sentence means that, let alone encompassing all the knowledge of Allah Ta’ala, man (the creation) cannot even encompass any single aspect of Allah Ta’ala’s knowledge.

Allah Ta'ala would not be exhausted. Surely Allah Ta'ala is all-Mighty all-Wise". (Surah Luqman - Ayat 27). We conclude this discussion with the words "There is nothing like Him, and He is all-Hearing, and all-Seeing." (Surah Shurah - Ayat 11)⁷.

THE SIFAT-E-MUTASHABIHAT:

The sifat-e-mutashabihat are those sifat of Allah Ta'ala that have the same names of some of the sifat of the creation. In this regard the opinion of the Ahlus Sunnah is that these sifat are Haq (true/real) and it is compulsory for us to believe in their existence. We, however, do not know their reality; this is known to Allah Ta'ala only. Since the reality of these sifat has not been discussed in the Qur'aan and the Sunnah, we too should not engage in any discussion and research regarding it. Nevertheless, we must also remember that none of Allah Ta'ala's sifat bear any resemblance with any of men's (the creation's) sifat.

⁷Remember that no one can comprehend the reality of the qualities and the being of Allah Ta'ala. According to one Tafseer the meaning of the words "They cannot encompass anything of His knowledge...." Is that man cannot achieve a hundred percent understanding of Allah Ta'ala and His Sifat. Man only knows that much of Allah Ta'ala that Allah Ta'ala has Himself taught him in the Quraan and on the lips of Rasoolullah (sallallahu alayhi wa sallam).

Thus the sifat mutashabihat only have the same name as man's sifat. The Haqiqat (reality) and kayfiyyat (nature) is, however, totally different. There is consensus among the Ahlus Sunnah that it is kufr (blasphemy) to believe that Allah Ta'ala or any of His sifat resemble man and his sifat. Imaam Tahawi (rahmatullahi alayh) writes: "Anyone who describes Allah Ta'ala as being in any way the same as man is a disbeliever. Those who understand this take heed and refrain from uttering statements similar to those of the disbelievers, and they know (believe) that He, in His sifat, is not like man."

WORKSHEET LESSON 5

1. List six sifaat of Allah Ta'ala.

2. What does the verse “He knows what is in front of them and what is behind them” mean in Aayatul Kursi.

3. How many sifaat does Allah Ta'ala have?

4. Explain what are sifaat e mutashabihat?

LESSON SIX

TAQDEER (PREDESTINATION)

Belief in Taqdeer (predestination)⁸ is one of the fundamental requirements for the soundness and validity of Iman. Taqdeer means that Allah Ta'ala has predetermined everything that happens, including all man's actions. Rephrasing it, Taqdeer means that nothing happens without the will of Allah Ta'ala. ".... And He (Allah) created and predetermined everything." (Surah Al-Furqan - Ayat 2). Rasoolullah (sallallahu alayhi wa sallam) said: "Allah Ta'ala wrote the destiny of the creation 500 000 years before creating the skies and the earth." (Mishkat - Muslim).

Ibn ad-Daylami narrates: I went to Sayyidina Ubay bin Ka'b (radhiyallahu anhu) and said, "There is some doubt in my heart regarding Taqdeer. Therefore explain it to me (so that) maybe Allah Ta'ala will remove this doubt from my heart." Sayyidina Ubay (radhiyallahu anhu) said, ".... And if you spend Mount

⁸In view of the sequence of the Iman-e-Mufasssal, some writers have discussed the issue of Taqdeer only after their discussion of Qiyamat. We have preferred discussing it here because of its' connection with Allah Ta'ala's sifat of iradah.

Uhud's equivalent in gold in the path of Allah, He will not accept it from you unless you believe in Taqdeer and unless you believe that that which happened to you (befell you) was not supposed to miss you and that that which missed you was not supposed to happen to you (befall you). If you die without this belief you will definitely enter the fire." Ibn ad-Daylami says that he thereafter went to Sayyidina Abdullah bin Mas'ud, Sayyidina Hudhaifa bin Yaman and Sayyidina Zaid bin Thabit (radhiyallahu anhum) and each one of them narrated the above explanation to him from Rasoolullah (sallallahu alayhi wa sallam)." (Mishkat, Ahmed, Abu Da'ud and Tirmidhi).

As mentioned earlier, Taqdeer means that Allah Ta'ala has predetermined everything, including all of man's actions. However, this does not mean that man is therefore helpless and hence does not deserve any punishment for his misdeeds. The belief of the Ahlus-Sunnah is that man neither has complete control over his actions nor is he totally restricted (helpless) - there is an uncomprehendable phase between the two. Because our 'feeble' minds are unable to grasp the intricate nature of Taqdeer, Rasoolullah (sallallahu alayhi wa sallam) forbade us from engaging in any debates etc. regarding it.

Sayyidina Abu Hurairah (radhiyallahu anhu) narates that Rasoolullah (sallallahu alayhi wa sallam) went to them one day while they were arguing regarding Taqdeer. Hearing their argument Rasoolullah (sallallahu alayhi wa sallam) became so angry that his face became very, very red - as if the seeds of a pomegranate were squeezed on his cheeks. Rasoolullah (sallallahu alayhi wa sallam) then said, "What? Is this what you had been commanded to do? [Rasoolullah (sallallahu alayhi wa sallam) either said this or "What? Is this why I have been sent to you?"]. The people before you were destroyed when they argued in this regard. I implore you on oath! I implore you on oath - Do not argue regarding it." (Tirmidhi).

We conclude this discussion with three quotations from the Al-Aqidah At-Tahawiah.

1. "Everything happens according to his 'taqdeer' (predetermination of events) and will, and (only) His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur."
2. "Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other

wills and His decree overpowers all strategems. He does whatever He wills and He is never unjust. He is exalted in His purity above all evil and perdition. He is perfect, far beyond any flaw or fault. *'He will not be asked about what He does but they will be asked.'* (Surah Al-Ambiya-Ayat 23)

Imam Tahawi (rahmatullahi alayh) is referring to the objection raised by many sceptics that if everything, including all man's actions, happen according to Allah Ta'ala's predestination of events, "would'nt it be unjust for Allah Ta'ala to punish the sinners?" Imam Tahawi (rahmatullahi alayh) explains that even though all man's actions have been predestined by Allah Ta'ala, He would not be unjust in punishing the sinners because injustice (oppression) is evil and a sign of weakness. Allah Ta'ala on the contrary, is Al-'Adl (the Most Just) and purity of Allah Ta'ala. Believing that Allah Ta'ala will punish anybody unjustly is therefore kufr (blasphemy). Imam Tahawi (rahmatullahi alayh) thereafter advises us to ponder over the ayat: *"He (Allah) will not be asked about what He does but they (mankind) will be asked."* We should also ponder over the Hadeeth "If Allah Azza Wa Jalla punishes (all) the inhabitants of the skies and the earth, He will be punishing

them justly. And if He shows mercy on them, His mercy will be better for them than their actions.” (Mishkat).

“The actual nature of Taqdeer is Allah’s secret in His creation. No angel or Nabi has any knowledge of it. Delving into it and reflecting upon it leads to destruction and loss, and results in rebelliousness (against the Shariah). Therefore refrain completely from all discussions, thoughts and doubts about it because Allah Ta’ala has concealed the knowledge (understanding) of Taqdeer from His creation and he forbade them from trying to achieve it. Thus he said, *“He (Allah) will not be asked about what He does but they will be asked”*. (Surah Al-Ambiya - Ayat 23). So, whoever asks “why did Allah Ta’ala do that?” is rejecting the ruling of the Book (the Qur’aan)⁹ and whoever rejects a ruling of the Book is a disbeliever.”

⁹This refers to the ayat “He will not be asked about what He does but they will be asked.” (Surah Al-Ambiya - Ayat 23).

SUPERSTITION:

Superstition has been prohibited in many Ahadeeth of Rasoolullah (sallallahu alayhi wa sallam). The reason for this prohibition is that superstition is in conflict with the concept of Taqdeer. In fact, superstitiousness is shirk (shirk fis-sifat) because Taqdeer (predestination) is the attribute of Allah Ta'ala only - everything happens according to His will only - whereas superstition means that good and bad fortune is determined by things other than Allah Ta'ala (e.g. the cracking of a mirror, walking under a stepladder etc.). In other words, superstition is ascribing of Allah Ta'ala's sifat (attribute) of Taqdeer to things besides Himself.

WORKSHEET LESSON 5

1. Briefly explain what Taqdeer is.

2. What is the belief of Ahlus Sunnah wal Jama'ah with regard to Taqdeer?

3. Are muslims permitted to debate the concept of Taqdeer?

4. Explain why superstitions have been prohibited in Islam.

LESSON SEVEN

“NUBUWWAT - (PROPHETHOOD)”

Man has been endowed with the faculty of understanding. Despite this, past and present events prove that he very often errs in differentiating between that which will benefit him and that which will harm him. When his intellect is unable to always guide him to that which will benefit him in the world, there is no doubt that it is unable to guide him to that which will benefit him in the Akhirah (Hereafter). Thus Allah Ta'ala sent Ambiya and Rusul (plural of Rasool) to the world to teach man how to earn Allah Ta'ala's pleasure and eternal success in the Akhirah.

The exact number of Ambiya and Rusul is known to Allah Ta'ala only. Neither the Qur'aan nor the Sunnah has mentioned their exact number. It is, however, understood from a Hadeeth narrated by Sayyidina Abu Dhar (radhiyallahu anhu) that there were approximately one hundred and twenty-four thousand Ambiya and three hundred and fifteen of them were Rusul as

well¹⁰ (Mishkat, Ahmed). Nevertheless, irrespective of how many Ambiya there were, we must remember that:

1 Nubuwwat (Prophethood) is not “Kasbi” (something that is earned or achieved).

Neither can it be bought nor can it be achieved through excessive ibadat (worship) or academic study etc. Instead, it is a divine gift that Allah Ta’ala conferred upon His chosen servants. Allah Ta’ala says:

- a. *“Allah Ta’ala knows best where to place His message (Allah Ta’ala knows best whom to appoint as Nabi and Rasool)”. (Surah An’am - Ayat 124).*
- b. *“Allah Ta’ala (alone) chooses Rusul from the angels and the people. Surely Allah Ta’ala is all-Hearing, all-Seeing.” (Surah Haj - Ayat 75).*
- c. *“... Allah Ta’ala chooses for His mercy whom He wills ...” (Surah Baqarah - Ayat 105).* In the context of this ayat the meaning of “His Mercy” is nubuwwat. (Jalalayn).

¹⁰The difference between Nabi and Rasool will be explained in detail further on, Insha Allah.

2. We believe in all the Ambiya and Rusul (Alayhimus Salaam) and we do not reject (renounce) any of them.

Allah Ta'ala says in the Qur'aan:

- a. *"Certainly those who disbelieve in Allah Ta'ala and His Rusul and wish to differentiate between Allah Ta'ala and His Rusul saying, 'we believe in some and we reject the others', and they wish to adopt a way in between, they are truly disbelievers. And We have prepared a disgraceful punishment for the disbelievers. And those who believe in Allah Ta'ala and His Rusul and do not differentiate between them (they do not disbelieve in any of them), We will give them their rewards ..."* (Surah Nisa - Ayat 150-152).
- b. *"The Rasool believes in what has been sent to him from his Rabb and (so do) the Mu'mimin. Each one of them believes in Allah, His Angels, His Books and His Rusul. (They say), "We do not differentiate between any of His Rusul'"* (Surah Baqarah - Ayat 285).

Note:

It is manifest from the above mentioned ayat that although the Jews and Christians believe in Sayyidina Musa (Alayhis Salaam) and Sayyidina Eesa (Alayhis Salaam) respectively, their Iman is incorrect and unacceptable because they do not believe in all the

Ambiya (i.e. they (the Jews and Christians) disbelieve in Nabi Muhammed Rasoolullah (sallallahu alayhi wa sallam) and the Jews disbelieve in Nabi Eesa (Alayhis Salaam) as well.)

Hafiz Ibn Kathir, the famous scholar of Tafseer and Hadeeth, writes in this regard: “In short, whoever rejects a single Nabi has rejected all the Ambiya because it is compulsory to believe in every Nabi that Allah Ta’ala had deputed to the inhabitants of the earth. Thus when a person rejects the nubuwwat of a Nabi due to jealousy, tribalism or merely because he wants to follow his own desires, it becomes apparent that his Iman on any of the other Ambiya is not Shar’ee Iman (i.e. it will not be accepted in the Shari’ah.)”

3. Although we believe in all the Ambiya and Rusul, we follow the Shari’ah of Nabi Muhammed (sallallahu alayhi wa sallam) only.

It is our belief that the Shara’i (plural of Shari’ah) of all the previous Ambiya and Rusul have been abrogated by the Shari’ah of Nabi Muhammed (sallallahu alayhi wa sallam). Hence we do not practise on any Shari’at besides his. Nabi (sallallahu alayhi wa sallam) said:

- a. "If Musa and Eesa were alive, they would have no alternative but to follow me."
- b. "In the name of that Being in Whose hand is my life, if Musa had to appear in front of you and you followed him instead of myself, you would go astray. If Musa was alive at the time of my nubuwwat, he would definitely follow me."
(Mishkat).

4. All the Ambiya and Rusul including Nabi Muhammed (sallallahu alayhi wa sallam) were human beings:

This is substantiated by many aayaat of the Qur'aan.

- a. "... Say (O Muhammed): 'I glorify my Rabb. I am only a human Rasool.' And nothing prevented the people from believing when the guidance came to them except that they said: 'Did Allah Ta'ala sent a human Rasool? (Did Allah Ta'ala sent a human as His Messenger)?' Say: 'If there were angels walking peacefully on the earth, We would certainly have sent an angel Rasool to them from the skies.'
(Surah Al-Isra - Ayat 93-95).
- b. "Say (O Muhammed): I am only a human being like you ..."
(Surah Kahf - Ayat 110)
- c. The people of Salih (Alayhis Salaam) rejected him saying:
"You are only a human being like us." (Surah Shu'ara -

Ayat 154). The people of Shu'aib (Alayhis Salaam) rejected him for similar reasons. (Surah Shu'ara - Ayat 186).

5. **All the Ambiya and Rusul are ma'sum (infallible).**

This means that Allah Ta'ala had protected them from all sin. Thus none of them ever sinned or turned apostate. On the contrary they were the paragons of virtue and obedience.

The 'ismat of the Ambiya (the fact that they were infallible) is established from the following:

After discussing a number of Ambiya Allah Ta'ala says

regarding them: *"They are the people whom Allah had guided so follow their guidance."* (Surah An'am - Ayat 90).

- b. Regarding Rasoolullah (sallallahu alayhi wa sallam) Allah Ta'ala says: *"Indeed there is in the Rasool of Allah an excellent example for you i.e. for him who believes in Allah and the Last Day and remembers Allah abundantly."* (Surah Ahzab - Ayat 21).

- c. *"By the star when it disappears, your companion [i.e. Muhammed (sallallahu alayhi wa sallam)] has neither gone astray nor has he erred."* (Surah Najm - Ayat 1-2). [While the first ayat proves the 'ismat of all the Ambiya in general,

the second and third ayat prove the 'ismat of Rasoolullah (sallallahu alayhi wa sallam) specifically.]

- d. If the Ambiya were fallible (able to sin) it would have been possible for them to lie. Consequently their shara'i would have been doubtful; people would always doubt whether they were true in their claims that they receive wahi (revelation) from Allah Ta'ala.

Note:

1. Once we believe that the Ambiya are ma'sum (infallible), it is necessary that we refrain from criticising any of them. (How can we criticise somebody who is divinely protected from sin?)
2. Besides the Ambiya and Rusul (Alayhimus Salaam) nobody else is ma'sum. The Shi'ah have incorrectly attributed this quality of 'ismat (infallibility) to their Imams.
3. Certain acts of the Ambiya superficially imply that they also sinned. The Ulema are, however, unanimous that such acts were (in actual fact) misjudgements and not deliberate attempts to disobey Allah Ta'ala. Therefore those ayat that superficially imply that the Ambiya sinned should not be taken at face value.

6. **We do not regard any of the Awliya (pious people of the ummat) as better than any of the Ambiya.**

Imam Tahawi (rahmatullahi alayh) says, “We do not regard any of the Awliya (pious people of the ummat) as better than any of the Ambiya. Instead we say that a single Nabi is better than all the Ambiya put together.” One of the many reasons for this is that while the Ambiya (Alayhimus Salaam) are ma’sum, none of the Awliya are ma’sum. (How can one who is not ma’sum ever excell one who is ma’sum?). In fact, a non-Nabi cannot even equal a Nabi.

WORKSHEET LESSON 7

State if the following statements are true or false. If the statement is false correct the statement so that it becomes true.

1. Allah Ta'ala sent Ambiya and Rusul to the world to teach mankind how to trade and live successfully in this world only. _____

2. There were exactly 100,000 (one hundred thousand) Ambiya sent to mankind. _____

3. Nubuwwat is not earned or achieved (kasbi), but it is a divine gift from Allah Ta'ala. _____

4. As muslims, we cannot reject any Ambiya or Rusul. _____

5. As muslims, we may follow the shari'ah of any Ambiya or Rusul. _____

6. All the Ambiya and Rusul were human beings and protected from sin. _____

7. No Awliya are better than the Ambiya. _____

LESSON EIGHT

7. **We firmly believe that all the Ambiya diligently fulfilled their duties in conveying Allah Ta'ala's message to the masses.**

Thus if any Nabi had very few followers, it was not because he did not fulfil his duty or because he failed in his mission. Instead, it was only because "Allah guides whoever He desires."

8. **We believe that besides Sayyidina Eesa (Alayhis Salaam), all the other Ambiya are physically alive in their graves.**

We have excluded Sayyidina Eesa (Alayhis Salaam) because we also believe that he did not yet die a physical death. The proof that the Ambiya (Alayhimus Salaam) are alive in their graves is:

- a. *"And don't say regarding those who are killed in the path of Allah Ta'ala that they are dead. No, they are alive but you cannot perceive it." (Surah Baqarah - Ayat 154).*
- b. *"And don't think that those who are killed in Allah Ta'ala's path are dead. No - they are alive, with their Rabb (they have been accepted by Allah Ta'ala) and receiving sustenance." (Surah Al-Imran - Ayat 169).*

Allamah Shawkani (rahmatullahi alayh) writes regarding such ayat: "It is mentioned in the kitab of Allah Ta'ala (i.e. the Qur'aan) regarding the Shuhada (martyrs) that they are alive, (in their graves) receiving sustenance and that this is a physical life. So then what about the Ambiya? (They are worthier and more deserving)." (Naylul Awtar).

At the same time we must also remember that Rasoolullah (sallallahu alayhi wa sallam) passed away as a Shahid (martyr).

Sayyidina Abu Hurairah (radhiyallahu anhu) narrated that when Khaiber was conquered, mutton containing poison was given to Rasoolullah (sallallahu alayhi wa sallam). (Bukhari). After eating one morsel he was informed by Wahi that the meat was poisoned. He thus did not consume more. However, in his final illness he said that "the morsel of Khaiber has always been returning to me (afflicting me with pain). This is now the time for the cutting of my jugular vein. (This is now the time of my death)." (Bukhari)

- c. "... Therefore sent abundant salaah (durood - salutation) to me because your salaah (durood) will be presented to me." the Sahabah (radhiyallahu anhum) asked: "O Rasool of Allah! How will our salaah (durood) be presented to you when you will have decayed?" Rasoolullah (sallallahu alayhi

wa sallam) replied: “Allah Azza Wa Jalla prohibited the earth from eating the bodies of the Ambiya.” (Abu Da’ud, Nasa’i, Ibn Majah). In other words, the Sahabah (radhiyallahu anhum) asked Rasoolullah (sallallahu alayhi wa sallam) how would he receive their salaah (durood) after his death. Rasoolullah (sallallahu alayhi wa sallam) replied that he would receive their durood after his death, and like all the Ambiya, he too will be alive in his grave.

- d. “Allah Ta’ala prohibited the earth from eating the bodies of the Ambiya. Allah Ta’ala’s Nabi is therefore alive (in his grave) receiving sustenance.” (Ibn Majah)

9. **Sayyidina Eesa (Alayhis Salaam) was not crucified.**

We believe that he was raised to the skies when the Jews intended to kill him. We also believe that he is still alive¹¹ and that shortly before Qiyamat he will return to the earth as a follower of Rasoolullah (sallallahu alayhi wa sallam). He will only die a physical death thereafter.¹²

¹¹In the skies.

¹²The second advent of Sayyidina Eesa (Alayhis Salaam) will be dealt with further on.

10 **It is compulsory to believe in the mu'jizat (miracles) of the Ambiya (Alayhimus Salaam)**

e.g. Sayyidina Musa (Alayhis Salaam's) transforming a stick into a snake, Sayyidina Eesa (Alayhis Salaam's) reviving the dead and Rasoolullah (sallallahu alayhi wa sallam) splitting of the moon into two.

Note:

1. Allah Ta'ala blessed the Ambiya (Alayhimus Salaam) with mu'jizat so that, on seeing them (the mu'jizat), people would be convinced of their truthfulness. In other words, the mu'jizat are a means of recognizing the Ambiya (Alayhimus Salaam). However, we must remember that mu'jizat are not the only means of recognising the Ambiya (Alayhimus Salaam). They are also recognised by their Akhlaaq (character) and A'mal (actions) etc.
2. Just as we believe in the mu'jizat of the Ambiya, we believe in the karamat of the Awliya as well. (The miracles of the Awliya are called karamat). However, we also maintain that while mu'jizat are definite proof of a Nabi's nubuwwat, miracles are not proof of a non-Nabi's piety because sometimes sinners and disbelievers also perform miracles. (The miracles of sinners and disbelievers are called istidraj.

Allah Ta'ala allows sinners and disbelievers to perform miracles so that He may test the sincerity and conviction of the Muslims). Similarly we also maintain that while every Nabi was blessed with at least one mu'jizah, it is not necessary for a Wali to perform a single karamat.

3. Some sceptics doubt the occurrence of mu'jizat and karamat arguing that they are acts of sihr (jadu-witchcraft/black magic). This is indeed very, very far from the truth. The Ulama have mentioned seven major differences between mu'jizat and sihr. (Ilm-ul-Kalam). Hereunder follows only three differences:
 - a. Sihr is a science that is learnt and taught. Sourcerers cannot make sihr (black-magic) without learning how to do so. On the contrary, the Ambiya and Awliya do not learn and teach each other how to perform mu'jizat and karamat. They perform their mu'jizat and karamat with the help of Allah Ta'ala alone. (In other words, the performance of mu'jizat and karamat is not a science).
 - b. While sihr can be challenged, nobody can ever challenge the mu'jizat of a Nabi.
 - c. While there are no conditions and specific times for the performance of mu'jizat and karamat, sihr can only be made

in certain times and under certain conditions. (Ilm-ul-kalam).

WORKSHEET LESSON 8

Choose the correct statement from the given options.

1. If a Nabi had only a few followers....
 - a) He was failing in his mission.
 - b) He was not fully or diligently conveying his message.
 - c) He was **not** liked by his people.
 - d) It was **Allah**'s will.
 - e) He did not fulfill his duty.

2. All the ambiya are alive in their graves except
 - a) Adam (Alayhis Salaam) because he was the first prophet.
 - b) Nuh (Alayhis Salaam) because he was very old.
 - c) Eesa (Alayhis Salaam) because he did not physically die.
 - d) Muhammed (sallallahu alayhi wa sallam) because he was the final messenger.
 - e) None of the above.

3. The people that are alive in their graves are:
 - a) The shuhada only.
 - b) The ambiya only.
 - c) Muhammed (sallallahu alayhi wa sallam) only.
 - d) The sahaba and the ambiya.
 - e) None of the above.

4. Mujizat....

- a) Are the same as karamats.
- b) Are one of the means of recognising a Nabi.
- c) The only means of recognising a Nabi.
- d) Do not exist.
- e) Can be performed by Awliya

5. a) Sihr can be performed any time.

- b) Sihr, mujizat and karamat are all the same.
- c) Sihr is science that is taught and learnt.
- d) The Ambiya knew how to do karamat.
- e) Sihr can never be challenged.

LESSON NINE

"SAYYIDINA MUHAMMED (SALLALLAHU ALAYHI WA SALLAM)"

MUHAMMED (SALLALLAHU ALAYHI WA SALLAM) - THE BEST NABI AND RASOOL

Allah Ta'ala had given certain Ambiya and Rasool excellency over others. He says in this regard, *"Those Rusul, We gave some of them excellency over the others....."*. Thus all the Ambiya do not have the same status. We Muslims believe that Rasoolullah (sallallahu alayhi wa sallam) enjoys the highest status among the Ambiya and Rusul. The fact that Rasoolullah (sallallahu alayhi wa sallam) is the best Nabi and Rasool is understood from many Ahadith. Some of them are as follows:

1. "I am the leader of the mursalin (messengers) and I don't boast. I am the seal (i.e. the last) of the Ambiya and I don't boast. I will be the first to intercede (on the Day of Qiyamah) and I will be the first whose intercession will be accepted and I don't boast." (Mishkat, Darimi)
2. "I will be the master of the human race on the Day of Qiyamah and I don't boast. (On that day) the "flag of praise" will be in my hand and I don't boast. Every Nabi,

Adam and everyone else, will be beneath my flag and I don't boast." (Mishkat-Tirmidhi)

3. "I was given five things that were not given to any one before me. (Since Rasoolullah (sallallahu alayhi wa sallam) is the last Nabi, this sentence means that no other Nabi received any of these five things).
 - a. I was assisted with awe from a distance of one month. (The kuffar fear me even though the distance between them and myself is equal to a journey of a month)
 - b. For me the entire earth has been made a place of salaah and a means of gaining taharah. (I don't have to necessarily perform salaah in a Masjid; I can perform salaah anywhere in the earth. And if I don't have water, I can use the earth to make tayammum). So whoever of my Ummah is caught by salaah, should perform it. (He has no excuse to forgo it).
 - c. The booty was made permissible for me and it was not made permissible for anyone before me.
 - d. I have been blessed with permission to intercede. [On the Day of Qiyamah Rasoolullah (sallallahu alayhi wa sallam) will intercede with Allah Ta'ala to commence the reckoning. He will be the first person to intercede].
 - e. Every Nabi was sent to his people only whereas I have been sent to **all** the people." (Mishkat, Bukhari and Muslim).

4. "I have been given excellency over all the Ambiya in six things:
 - a. I am blessed with concise speech.
 - b. I am assisted with awe (see explanation of the previous Hadeeth).
 - c. The booty (spoils of war) has been made permissible for me.
 - d. For me the entire earth has been made a place of salaah and a means of gaining taharat (see explanation of the previous Hadeeth).
 - e. I am sent to the entire creation.
 - f. The Ambiya have been terminated with myself. (I am the last Nabi)." (Mishkat, Muslim).
5. "I am the Nabi of the Ambiya". (Al-Khasa'is al-Kubra).

WORKSHEET LESSON 9

1. Give a few ahaadeeth with regard to why Nabi (sallallahu alayhi wa sallam) is the best Nabi and Rasool

2. List 6 aspects in which Nabi (sallallahu alayhi wa sallam) is given excellency over the other Ambiya

LESSON TEN

MUHAMMIED (SALLALLAHU ALAYHI WA SALLAM) -

THE LAST NABI AND RASOOL

Believing that Nabi Muhammed (sallallahu alayhi wa sallam) was the last Nabi and Rasool is the most important aspect of a Muslim's aqidah (belief) after Tawheed. Rejection of the finality of Nabi Muhammed (sallallahu alayhi wa sallam)'s nabuwwat and risalat (prophethood) is kufr (disbelief). The fact that Nabi Muhammed (sallallahu alayhi wa sallam) was the last Nabi and Rasool is mentioned in many ayat and ahadith. Mufti Muhammed Shafi' (rahmatullahi alayh), the former head Mufti of Pakistan, quoted one hundred ayat and two hundred ahaadeeth in this regard. Obviously we do not wish to reproduce all these ayat and ahadith in this short treatise. We will therefore suffice with a few of the more important of these ayat and ahadith.

1. *"Muhammed is not the (physical) father of any of your men,¹³ but he is the Rasool of Allah and the seal of the Nabiyyin (plural of Nabi)". (Surah Ahzab - Ayat 40)*
2. Describing the people of true Imaan and Taqwa, Allah Ta'ala says that they are *"those who believe in that which was revealed to you (O Muhammed) and that which was*

¹³Because all his male offspring passed away in infancy

revealed before you (i.e. to the previous Ambiya)”. (Sura Baqarah Ayat 4)

This ayat also proves that Nabi Muhammed (sallallahu alayhi wa sallam) was the last Nabi and Rasool because if he was not the last Nabi and Rasool, the true mu'minin and muttaqin would have been those who believe in “that which will be revealed after you” also. As Allah Ta'ala did not mention such a clause we conclude that this ayat is also proof that there will be no Nabi or Rasool after Nabi Muhammed (sallallahu alayhi wa sallam).

3. “ My example in comparison to the other Ambiya is like that of a man who built a house. He made it beautiful and perfect but he left one brick which he did not put in place. (When he completed the building) the people began walking around it and marvelling at it. (They were amazed at its beauty). But they also said, “if only this brick was put in place”. I am like that brick in relation to the rest of the Ambiya. (I am the last Nabi)” (Tirmidhi)
4. “Certainly risalat (the sending of Rusul) and nubuwwat (the sending of Ambiya) have terminated. Therefore there will be no Nabi or Rasool after me”. (Tirmidhi, Ahmed)

“ I have many names. I am Muhammed, I am Ahmed.....
I am Al-Aaqib (the last) after who there will be Nabi”.
(Bukhari, Muslim)

6. “I am Muhammed the unlettered Nabi [Rasoolullah (sallallahu alayhi wa sallam) repeated this sentence three times]. There will be no Nabi after me”. (Ahmed Ibn Katheer)
7. “I was declared by Allah Ta’ala the seal (the last) of the Ambiya when Adam was lying in sand (when Adam was not yet created)”. (Mishkat, Ahmed).

Note:

1. There is no contradiction between the finality of Nabi Mahmmmed’s (sallallahu alayhi wa sallam) Nubuwwat and the re-appearance of Sayyidina Eesa (Alayhis Salaam) before Qiyamat because he will follow the Shari’ah of Nabi Muhammed (sallallahu alayhi wa sallam) when he will come back to the earth.
2. **The difference Between Nabi and Rasool** is that a Nabi is he who received Wahi (revelation) from Allah Ta’ala but was commanded to follow the Shariah of a previous Rasool (i.e. he did not receive his own Shariah). A Rasool, however,

is a Nabi who, having received Wahi from Allah Ta'ala, also received his own Shariah. This means that while every Rasool is a Nabi, every Nabi is not a Rasool. We therefore conclude that just as Nabi Muhammed (sallallahu alayhi wa sallam) is the last Nabi, he is the last Rasool also. Hafiz Ibn Kathir (rahmatullahi alayh) says in this regard: "If he is the last Nabi, he is to a greater extent the last Rasool also ... because every Rasool is a Nabi but not vice versa." (Maariful Qur'aan, Ibn Kathir).

WORKSHEET LESSON 10

1. Quote an ayat from the Qur'aan proving the finality of Nabi (sallallahu alayhi wa sallam)'s prophethood.

2. Quote three ahaadeeth regarding the finality of Nabi (sallallahu alayhi wa sallam)'s prophethood.

3. Explain the difference between a "Nabi" and a "Rasool".

LESSON ELEVEN

MUHAMMED (SALLALLAHU ALAYHI WA SALLAM): NABI AND RASOOL FOR ALL MEN AND JINN:

Many Quranic ayat and Ahadeeth prove that Nabi Muhammed (sallallahu alayhi wa sallam) was sent to all men and jinn. For example:

- a. *“Say (O Muhammed): O Mankind! Certainly I am Allah’s Rasool to all of you.” (Surah A’raf - Ayat 158)*
- b. *“And We did not sent you except as a giver of glad tidings and a warner to all mankind.” (Surah Saba - Ayat 28).*
- c. *“Blessed is He who sent the Furqan (i.e. the Qur’aan) to His slave Muhammed (sallallahu alayhi wa sallam) so that he may be a warner to the worlds.” (Surah Furqan - Ayat 1).*
- d. *“... Every Nabi was sent to his people only, whereas I have been sent to all the people.” (Mishkat, Bukhari, Muslim).*
- e. *“... I am sent to the entire creation.” (Mishkat, Muslim).*

Thus we believe that after Nabi Muhammed’s (sallallahu alayhi wa sallam) appointment to the office of nubuwwat and risalat, it is incumbent on every member of the human and jinn race to accept his nubuwwat and to follow his shariat. Believing in the nubuwwat of any of the previous Ambiya [e.g. Sayyidina Musa, Sayyidina Eesa (Alayhimus Salaam)] does not exempt anyone

from believing in the nubuwwat of Nabi Muhammed (sallallahu alayhi wa sallam). Najat (salvation) in the Hereafter cannot be attained otherwise. In fact those who reject the nubuwwat of Nabi Muhammed (sallallahu alayhi wa sallam) are not Believers at all. Allah Ta'ala says in the Qur'aan: *"The Believers are those who believe in Allah Ta'ala and His Rasool [Muhammed (sallallahu alayhi wa sallam)]"*. (Surah Hujurat - Ayat 15). Similarly Rasoolullah (sallallahu alayhi wa sallam) said: "Nobody in this Ummah, neither Christian nor Jew, will hear of me and then die without having brought Iman on the message with which I was sent, except that he will be among the dwellers of the fire. (Whoever, whether Jew or Christian, will hear of me and then die without bringing Iman on my message will enter the fire)." (Mishkat, Muslim).

In conclusion we quote Hafiz Ibn Kathir (rahmatullahi alayh) once again "Whoever rejects a single Nabi has rejected all the Ambiya."

WORKSHEET LESSON 11

1. Quote two aayaat from the Qur'aan that prove Nabi (sallallahu alayhi wa sallam) was sent for all men and jinn.

2. Why is belief in Nabi (sallallahu alayhi wa sallam) important to a muslim. Explain in detail.

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Tas-heelul
Aqaa-id

Aqaa-id Made Easy

12

LESSON TWELVE

ISRA AND MI'RAJ: THE GREATEST PHYSICAL MIRACLE OF NABI MUHAMMED (SALLALLAHU ALAYHI WA SALLAM).¹⁴

One night before the Hijrat (immigration) to Madinah Munawwarah, Sayyidina Jibra'eel (Alayhis Salaam) took Nabi Muhammed (sallallahu alayhi wa sallam) from Makkah Mukarramah to al-Masjid al-Aqsa on the back of the Buraq (a white animal which Nabi (sallallahu alayhi wa sallam) later described as "bigger than a donkey but smaller than a mule"). After performing two rakaats salaah in al-Masjid al-Aqsa, they [Nabi Muhammed (sallallahu alayhi wa sallam) and Sayyidina Jibra'eel (Alayhis Salaam)] were raised to the skies by means of the mi'raj (a type of stepladder that appeared from the heavens) until they reached the Sidratul Muntaha (an extremely huge lotus tree) in the seventh heaven. At this stage Sayyidina Jibra'eel (Alayhis Salaam) had to stop. It was (and still is) impossible for him to ascend beyond the Sidratul Muntaha. Rasoolullah (sallallahu alayhi wa sallam) therefore continued on his own until he

¹⁴We have decided to discuss the incident of Isra and Mi'raj now (i.e. after our discussion regarding Nabi Muhammed (sallallahu alayhi wa sallam) because there is no doubt that it was Nabi Muhammed's (sallallahu alayhi wa sallam) greatest physical miracle.

eventually met Allah Ta'ala and received the command that he and his Ummah had to perform fifty times salaah daily. (However, this command was subsequently lessened to five salaah daily). After his meeting with Allah Ta'ala he returned with Sayyidina Jibra'eel (Alayhis Salaam) and all the Ambiya to al-Masjid al-Aqsa where, according to some narrations, he led the Ambiya (i.e. all of them) in salaah. (The more favoured opinion, however, is that he led the Ambiya in salaah in al-Masjid al-Aqsa before ascending the skies). He thereafter returned to Makkah on the Buraq.¹⁵

Note:

1. Technically the journey from Makkah to al-Masjid al-Aqsa is called Isra and the journey from al-Masjid al-Aqsa to the Sidratul Muntaha and above is called Mi'raj. (The entire journey consists of two phases viz. Isra and Mi'raj. However, the word Mi'raj is sometimes used for the entire journey i.e. for both phases collectively.)
2. The following aayaat refers to the journey of Isra and Mi'raj:
 - a. *"Glorified is He who took His servant by night from the Masjid al-Haram to the Masjid al-Aqsa, the surroundings of which We have blessed, so that We could show him some*

¹⁵It is quite evident that we have summarised the incident of Isra and Mi'raj. Please refer to your history text-books for a more detailed discussion.

of Our signs. Certainly He is all-Hearing, all-Seeing.”
(*Surah Isra - Ayat 1*).

- b. “... and We did not make the vision which We showed you except as a test for the people...” (*Surah Isra - Ayat 60*).
- c. “The heart [of Muhammed (sallallahu alayhi wa sallam)] lied not (in understanding)¹⁶ what he saw (during the journey of Mi’raj). Do you then dispute with him concerning what he saw? And surely he [Muhammed (sallallahu alayhi wa sallam)] saw him [Jibra’eel (Alayhis Salaam)] on a second occasion. At the Sidratul Muntaha, close to which is the Jannatul Ma’wa (Garden of Eternal Comfort). When the Sidrah (i.e. the Sidratul Muntaha) was enshrouded with that which enshrouded it. Neither did the eye [of Muhammed (sallallahu alayhi wa sallam)] turn aside nor did it transgress (see what it was not supposed to see).” (*Surah Najm - Ayat 11-18*). This ayat is merely emphasizing that Nabi (sallallahu alayhi wa sallam) did not see incorrectly.
- 3 Many Ahadeeth regarding Isra and Mi’raj have been recorded in the books of Hadeeth. Hafiz ibn Kathir (rahmatullahi alayh) has mentioned the names of twenty-five Sahabah (radhiyallahu anhum) who narrated the incident of

¹⁶ i.e. He did not misunderstand what he saw.

Isra and Mi'raj. After mentioning their names he writes: "Muslims are therefore unanimous regarding the incident of Isra but the sceptics do not believe it."

4. The Jamhur (vast majority) agree that both, Isra and Mi'raj, occurred in one night.
5. The Ahlus Sunnah are unanimous that the journey of Isra and Mi'raj occurred in a physical state while Rasoolullah (sallallahu alayhi wa sallam) was awake. (It was not a dream!) Thus Imam Tahawi (rahmatullahi alayh) writes: "The Mi'raj is true. (It definitely did happen). Nabi (sallallahu alayhi wa sallam) was taken on a journey at night and raised in his bodily form, while awake, to the skies and thereafter to as high as Allah Ta'ala willed"
6. There are a number of reasons why the Ahlus Sunnah believe that this was not a dream. However, the strongest argument in their favour is that if it was a dream the Quraish would never have mocked Rasoolullah (sallallahu alayhi wa sallam) when he related the journey to them. History, however, records their vehement rejection of the whole incident and the manner in which they ridiculed Rasoolullah (sallallahu alayhi wa sallam) when he narrated it to them.

WORKSHEET LESSON 12

1. Explain the greatest miracle of Nabi (sallallahu alayhi wa sallam).

2. Differentiate between 'Isra' and 'Mi'raj'.

3. Was Mi'raj a physical journey?

LESSON THIRTEEN

THE HEAVENLY SCRIPTURES

(THE BOOKS OF ALLAH TA'ALA)

Allah Ta'ala had sent many scriptures to His Ambiya and Rasool. The more famous of these scriptures are:

- The Zabur [which was given to Sayyidina Daud (Alayhis Salaam)].
- The Taurat [which was given to Sayyidina Musa (Alayhis Salaam)].
- The Injeel [which was given to Sayyidina Eesa (Alayhis Salaam)].
- The Qur'aan [which was given to Sayyidina Muhammed (sallallahu alayhi wa sallam)].

We believe that all the scriptures which Allah Ta'ala had revealed to His Ambiya and Rasool are Haq (True). *"O you who believe! Believe in Allah, His Rasool (Muhammed), the Book (The Qur'aan) which He sent to His Rasool and (all) the books which He sent previously (i.e. to the previous Ambiya). And whoever disbelieves in Allah, His Angels, His Books, His Rasool and the Last Day has indeed gone very far astray." (Surah Nisa - Ayat 137). "The Rasool (Muhammed) believes in what has been*

sent to him from his Rabb and (so do) the Mu'minun. Each one of them believes in Allah, His Angels, His Books and His Rusul..." (Surah Baqarah - Ayat 285).

However, we also maintain that:

- a. All the scriptures are Haq (True) in their original form only. Besides the Qur'aan, all the other scriptures were tampered with, altered and adjusted by the people to suit their own whims and desires. The 'followers' of all the previous scriptures (i.e. all the scriptures besides the Qur'aan) changed many of the Haraam (forbidden) actions mentioned in these scriptures to Halaal (permissible) and vice versa. Besides changing the words, they also distorted the meaning and interpretation of the scriptures. Therefore no other scripture exists in its original form except the Qur'aan.
- b. The Qur'aan is the last 'book' that Allah Ta'ala had sent to the creation (i.e. man and jinn). Just as Allah Ta'ala will not send another Nabi or Rasool after Nabi Muhammed (sallallahu alayhi wa sallam), He will not send a 'heavenly scripture' after the Qur'aan. The fact that the Qur'aan is the last book of Allah Ta'ala is understood from many Qur'aanic ayat. For example, Allah Ta'ala says regarding the true

Muttaqin (people of taqwa) that they are “those who believe in that which was revealed to you (O Muhammed) and that which was revealed before you (i.e. to the previous ambiya)”. (Surah Baqarah - Ayat 4).

- c. The Qur’aan has abrogated all the previous divine scriptures. Thus, even if (for argument sake) none of the previous scriptures were distorted, we would still have to practise on the Qur’aan only. That is why Rasoolullah (sallallahu alayhi wa sallam) got very angry when he saw Sayyidina Umar (Radhiyallahu anhu) reading the Taurat and he said: “... If Musa was alive at the time of my Nubuwwat, he would definitely follow me (and not the Taurat).” (Mishkat).
- d. Whoever believes that the Qur’aan has been changed is a kafir (opostate) because Allah Ta’ala says: “*Certainly We revealed the Zikr (i.e. the Qur’aan) and certainly We will guard it.*” (Surah Hijr - Ayat 9). This is a promise to safeguard and protect the Qur’aan in its’ original form until Qiyamah. Thus, whoever claims that the Qur’aan has been changed is in actual fact claiming that Allah Ta’ala did not fulfil His promise. It is kufr to entertain such believes because:

- it is kufr to attribute any sin to Allah Ta'ala (breaking promises is a major sin).
- whoever does so is rejecting the ayat *"Certainly We revealed the Zikr (i.e. the Qur'aan) and certainly We will guard it."* and the rule of the Shariah is that whoever rejects a single ayat of the Qur'aan is a kafir. *"And those who do not pass judgement according to that which Allah Ta'ala has revealed are disbelievers". (Surah Ma'idah-Ayat 44).*
- e. It is very evident from the ayat *"And those who do not pass judgement ..."* (Surah Ma'idah - Ayat 44) that those who advocate reinterpretation of the Qur'aan are Murtad (renegades/apostates) because they are essentially rejecting the command/s of the Qur'aan. We firmly believe that the laws of the Qur'aan are applicable until the day of Qiyamah and that none of its' laws may be revised, reinterpreted etc.

WORKSHEET LESSON 13

State whether the following statements are true or false. If the statement is false, correct the statement so that it becomes true.

1. The Zabur was sent to Moosa (Alayhis Salaam) and the Injeel to Nuh (Alayhis Salaam). _____

2. All the previous scriptures in their original form are Haq. _____

3. None of the previous scriptures have been changed except the Injeel. _____

4. The Quraan will never be changed. _____

5. It is permissible to re-interpret the Qur'aan in today's modern society. _____

LESSON FOURTEEN

THE MALA'IKAH AND THE JINNAT

Describing the Muttaqin (people of taqwa) Allah Ta'ala says that they are those *"who believe in the unseen"*. (Surah Baqarah - Ayat 3). This means that the Muttaqin are those who, among other things, also believe in all those things that have been discussed in the Qur'aan and Sunnah but are not seen (visible) in the Dunya (world). Thus belief in the unseen includes:

Belief in Allah, His Ambiya and Rusul (i.e. for those who did not see them), the Mala'ikah (angels), the Jinn(at), the Day of Qiyamah, Jannat, Jahannum, the narrations of the previous nations that have been mentioned in the Qur'aan and Sunnah, the Signs of Qiyamah, the life of the grave etc.

THE MALA'IKAH

"The Rasool (Muhammed) believes in what was sent to him from his Rabb and (so do) the Mu'mineen. Each one of them believes in Allah Ta'ala, His Angels, His Books and His Rusul" (Surah Baqarah - Ayat 285).

"Say (O Muhammed): whoever is an enemy to Allah, His Mala'ikah (angels), His Rusul, Jibra'eel and Mika'eel, certainly Allah is an enemy to the disbelievers." (Surah Baqarah - Ayat 98).

We believe in the physical existence of the Mala'ikah (angels). They are a special creation whom Allah Ta'ala created from nur (light) and are therefore free from sin. *"... they do not disobey the command of Allah Ta'ala and they do what they are commanded ...". (Surah Tahrir - Ayat 6).*

- It is necessary to believe in the physical existence of the Mala'ikah (angels). Denial of their physical existence renders a person out of the field of Islam.

THE JINN(AT)

Similarly, we believe in the physical existence of the Jinn(at) also. They have been created from fire and just as there are Mu'mineen (believers) among them, there are kuffar (disbelievers) among them as well.

Some (modern) 'intellectuals' do not believe in the physical existence of the Jinnat. Their opinion is, (however) very far from the truth. The following quotations from 'Qur'aan and Hadeeth are sufficient proof of their physical existence.

1. *"... And there were some Jinn(at) who used to work in front of him [Sulayman (Alayhis Salaam)] with the command of his Rabb. Whoever of them [the Jinn(at)] turns away from our command (is disobedient to us), we will make him taste the punishment of the fire. They [the Jinn(at)] used to make for him whatever he desired including huge buildings (forts), images (pictures), basins (that were as huge as ponds) and cooking cauldrons that were fixed (in their places)". (Surah Saba-Ayat 12-13).*
2. *"And recall the time when We sent to you (Muhammed) a group of Jinn who began listening to the Qur'aan. When they reached it (the Qur'aan) they said (to each other): "Be quiet! (Listen attentively!)"'. Then, when it (the recitation of the Qur'aan) terminated, they returned to their people as warners. They said: "O our people! We have definitely heard a book (the Qur'aan) that was revealed after Musa, confirming what came before it (the previous scriptures)*

and guiding to the Truth and to a straight path. O our people! Respond to Allah Ta'ala's caller¹⁷ (i.e. obey him) and believe in him, He (Allah Ta'ala) will forgive you of your sins and will save you from a painful punishment." (Surah Ahqaf - Ayat 29-31).

3. *"Say (O Muhammed): It has been revealed to me that a group of Jinn(at) listened (to a recitation of the Qur'aan) and said, 'We definitely heard an amazing recital (the Qur'aan) which guides to righteousness. We believe in it and we will not make anyone partner with our Rabb. Exalted is our Rabb's majesty. The foolish among us used to lie about Allah Ta'ala and we believed that men and jinn would not lie about Allah When we heard the guidance, we brought Iman in it ... There are among us Muslimun and Qasitun (disbelievers) ...". (Surah Jinn - Ayat 1-15)*

4. *It will be asked on the Day of Qiyamah that "O assembly of Jinn and man, did Rusul (messengers) from among you not come to you explaining our signs and warning you about meeting this day of yours?" (Surah An'am - Ayat 130).*

¹⁷I.e. Muhammed (sallallahu alayhi wa sallam).

Hearing this question they (Jinn and man) will say, *"We bear witness on ourselves. (We bear witness that messengers did come to us but we did not take heed)."* (Ibid).

5. "Do not make istinja with them (bones and dung) because they are provisions (food) for your brothers among the Jinn" (Muslim).
6. "... A delegation of Jinn(at) from Nasibayn came to me - they were the best of the Jinn(at) - and they asked me to specify some food (provision) for them. I therefore asked Allah Ta'ala on their behalf that whenever they pass by a bone or animal dropping they will find food on it." (Bukhari).

Hafidh Ibn Taymiyya (rahmatullahi alayh) writes in his fatawa that "Belief that Nabi Muhammed (sallallahu alayhi wa sallam) was sent to both mankind and Jinn is a fundamental principle agreed upon by the Sahabah, the Tabi'in and by the leading scholars of all the different schools of thought. None in any of the Muslim sects denies the existence of the Jinn(at) or that Allah Ta'ala sent Nabi Muhammed (sallallahu alayhi wa sallam) to them also."

WORKSHEET LESSON 14

Choose the correct answer from the given options.

1. The Mala'ikah are:

- a) created from fire.
- b) created from nur (light).
- c) do not physically exist.
- d) are not sinless.
- e) existed only in the time of the ambiya.

2. Jinn(at) are:

- a) created from fire.
- b) created from nur (light).
- c) all muslims.
- d) all disbelievers.
- e) do not exist.

3. Jinn(at):

- a) did not work for Sulaiman (Alayhis Salaam).
- b) Don't consume bones and dung.
- c) Never accepted Islam.
- d) Do not exist.
- e) None of the above.

LESSON FIFTEEN

"THE SAHABAH (RADHIYALLAHU ANHUM)"

Many ayat and Ahadeeth extol the lofty status of the Sahabah. (radhiyallahu anhum). However, we will only quote three ayat and four Ahadeeth.

Ayat No One:

"Muhammed is the Rasool of Allah and those with him are hard against the disbelievers and merciful among themselves. You see them making ruku and sajdah, seeking bounty from Allah and His Pleasure. Their sign is on their foreheads from the traces of sajdah. Such is their likeness (example) in the Taurat and the Injeel - like sown corn that sends forth its shoot and strengthens it and rises firm upon its stalk, delighting the sowers - so that He (Allah) may enrage the disbelievers with them. Allah Ta'ala has promised forgiveness and reward to those who believe and do good actions." (Surah Fath - Ayat 29).

- The words "... and those with him..." are general and therefore include all the Sahabah (radhiyallahu anhum).

- Imam Malik (rahmatullahi alayh) and others have understood from the words “.... So that He (Allah) may enrage the disbelievers with them (the Sahabah)...” that those who revile the Sahabah are not Muslims.

Ayat No Two:

“The first to lead the way i.e. the Muhajireen and the Ansar and those who follow them in righteousness, Allah Ta’ala is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow and they will stay therein forever. That is supreme success”. (Surah Tawbah - Ayat 100).

- This ayat is also general and therefore includes all the Sahabah (radhiyallahu anhum).
- We understand from this ayat that all the Sahabah (radhiyallahu anhum) will enter Jannah because:
- * As Hafidh Ibn Abdil Barr (rahmatullahi alayh) explains, “Allah Ta’ala will never get angry with whom He was (previously) pleased”. (Al-Isti’ab).

- * As Mufti Shafi' (rahmatullahi alayh) explains, Allah Ta'ala will never be pleased with a person who will earn His displeasure in the future because Allah Ta'ala has knowledge of all past, present and future events. (Muqam-e-Sahabah).
- * Allah Ta'ala has, however, mentioned in this ayat that He is pleased with the Sahabah (radhiyallahu anhum).
- * It is understood from the words "those who follow them in righteousness" that the Sahabah (radhiyallahu anhum) are the criterion of righteousness.

Ayat No Three:

"And (the booty is also) for the poor Muhajireen who were exiled from their homes and their wealth, who seek bounty from Allah Ta'ala and (His) pleasure and they help Allah (His Deen) and His Rasool. They are the truthful. And those who before them had homes (in Madeenah) and brought Iman, love those who migrate to them and do not find in their hearts any need for that which they have been given; they prefer others over themselves even though poverty becomes their lot. Whoever is saved from his own avarice, they are the successful ones. And

those who come after them say: Our Rabb! Forgive us and our brethern who were before us in faith, and place not in our hearts ill-feeling towards those who believe ...". (Surah Hashr - Ayat 8-10).

- * There are three ayat in the above quotation. In the first ayat Allah Ta'ala praises the Muhajireen, in the second ayat Allah Ta'ala praises the Ansar and in the third ayat Allah Ta'ala is telling us that the true Believers love the Muhajireen and Ansar and make dua for their forgiveness.

Hadeeth No. One:

"Honour my Sahabah because they are the best among you."
(Mishkat).

Hadeeth No. Two:

"Do not speak ill of any of my Sahabah because if any of you spends the equivalent of mount Uhud in gold, he would neither reach the 'mudd' of any of them [the Sahabah (radhiyallahu anhum)] nor half of it." (Tirmidhi).

- The ‘mudd’ is a measurement that was prevalent during the time of Rasoolullah (sallallahu alayhi wa sallam) and the Sahabah (radhiyallahu anhum). According to present-day usage it would equal 1.6 kg.
- In this Hadeeth Rasoolullah (sallallahu alayhi wa sallam) is telling us that if a non-Sahabi spends so much gold in the path of Allah Ta’ala that is equal to Mount Uhud, he/she will not receive as much reward that the Sahabah received for spending one ‘mudd’ or half-a-mudd in the path of Allah Ta’ala. It is therefore incorrect for a non-Sahabi to criticise a Sahabi.

Hadeeth No. Three:

“Fear Allah! Fear Allah regarding my Sahabah. Do not make them a target after me because whoever loves them, loves them due to his love for me. (Similarly) whoever hates them, hates them due to his hatred for me. (Remember) He who harms them has harmed me and he who harms me has harmed Allah - Allah will soon take them to task.” (Tirmidhi)

Hadeeth No. Four:

“When you see those who revile my Sahabah, say (to them): May the curse of Allah be upon the worst of you!” (Tirmidhi).

- In this Hadeeth Rasoolullah (sallallahu alayhi wa sallam) is commanding us that when we see people speaking bad of the Sahabah (criticising them), we should tell them that we curse those between them and the Sahabah who are more evil. Since nobody can be better than the Sahabah (radhiyallahu anhum), the sentence “May the curse of Allah be upon the worst of you!” is in actual fact a curse on those who criticise the Sahabah.

Synopsis

The following points may be deduced from the various ayat and Ahadeeth that discuss the status of the Sahabah (radhiyallahu anhum).

- a. The Sahabah (radhiyallahu anhum) are the best among the Ummah. The Ahl-us-Sunnah do not regard anybody from the rest of the Ummah equal to the Sahabah. In fact, we believe that not even the greatest wali can equal the rank of the lowest Sahabi.

- b. The Sahabah (radhiyallahu anhum) have been praised in the Qur'aan and Sunnah.
- c. Allah Ta'ala has already announced His pleasure with them.
- d. Allah Ta'ala has already announced their entry into Jannah.
- e. The Mu'mineen have been commanded in the Qur'aan and the Sunnah to love and respect them and to make dua for them.
- f. Those who hate the Sahabah (radhiyallahu anhum) and criticise them can never be true Muslims.
- g. The rest of the Ummah have been commanded to follow the example of the Sahabah (radhiyallahu anhum); they are the criterion of truth and righteous.

WORKSHEET LESSON 15

1. Who are best among the ummah of Nabi (sallallahu alayhi wa sallam)?

2. Can a wali be higher than a sahabi?

3. What has Allah Ta'ala said with regard to the sahaba?

4. Explain one hadeeth and one ayat that gives the virtue of the sahaba.

LESSON SIXTEEN

WERE THE SAHABAH (RADHIYALLAHU ANHUM)

MA'SUM?

The Jamhur (vast majority) are of the opinion that the Sahabah (radhiyallahu anhum) were not Ma'sum (infallible). However, it is our aqidah (belief) that no Sahabi left the world without repenting for his/her short-comings. This is substantiated from the fact that Allah Ta'ala has in the Qur'aan announced His eternal satisfaction for the Sahabah (radhiyallahu anhum), and Allah's pleasure cannot be attained without forgiveness. In short, the Sahabah (radhiyallahu anhum) were not Ma'sum, but they were definitely maghfur (forgiven). Hence it is still impermissible for us to criticise them. (Ruh-ul-ma'ani).

The Disputes of the Sahabah (radhiyallahu anhum):

We acknowledge that certain disputes transpired between the Sahabah (radhiyallahu anhum) which eventually resulted in bloodshed. However, the belief of our Aslaf (pious predecessors) has always been that "it is not permissible to discuss the quarrels which the Sahabah (radhiyallahu anhum) had between themselves except with a good intention and a Shar'i necessity. It is compulsory for us to think good of the Sahabah (radhiyallahu anhum) and respect them even though they may

have mutually quarrelled.” [Basic Islamic Beliefs - Moulana Abdus Shakur Luckhnawi (rahmatullahi alayh)].

Allamah Safarini (rahmatullahi alayh) writes: “It is compulsory to love all the Sahabah (radhiyallahu anhum) and to refrain from writing, reading (studying), teaching and discussing their disputes. It is compulsory to discuss their good qualities (instead) and to be happy with them..... Imam Ahmed bin Hambal (rahmatullahi alayh) used to dislike those who delve into this discussion (i.e. the discussion of the Sahabah’s disputes). Accepting the Ahadeeth regarding the excellency of the Sahabah (radhiyallahu anhum), he disassociated himself from those who say that the Sahabah (radhiyallahu anhum) were misguided or kafir because the correct approach is to adopt silence in this regard (i.e. we must not discuss it at all)”. (Sharh Aqidah Safarini).

We conclude our discussion regarding the Sahaba (radhiyallahu anhum) with two quotations from the Aqidah at-Tahaawi.

1. “We love the Ashab (Sahabah) of Rasoolullah (sallallahu alayhi wa sallam). However, we do not exceed the limit in our love for any of them. (Although we love them, we do

not regard any of them to be equal to Allah or any Nabi). We do not disassociate ourselves from any of them. (Instead) we hate those who hate them and speak ill of them. We only speak good of them (because) loving them is (a part of) Deen, Iman and good character. (Conversely) hating them is kufr (disbelief), Nifaq (hypocrisy) and rebellion (against Allah and His Rasoolullah (sallallahu alayhi wa sallam)).

2. "Whoever speaks good of the Sahabah of Rasoolullah (sallallahu alayhi wa sallam), his chaste wives and his pure offspring is free from Nifaq (hypocrisy)."
- Imam Tahawi (rahmatullahi alayh) tells us that criticism of the Sahabah (radhiyallahu anhum) and hating them is a sign of nifaq (hypocrisy). We must remember that criticism of the Sahabah (radhiyallahu anhum) leads to kufr. (May Allah Protect us, Ameen).

WORKSHEET LESSON 15

1. Define the word 'ma'sum'.

2. Are the sahaba 'ma'sum'?

3. What is our aqeedah regarding any shortcomings of the sahaba?

4. Explain what our belief should be regarding any disputes of the sahaba?

Hadeeth is called "ijtihad". Non-mujtahidin¹⁸ have been prohibited from engaging in ijtihad. They have been commanded to accept the judgement of the mujtahid. Acceptance of a mujtahid's judgement is called "taqleed".

The jawaz (permissibility) and wujub (compulsion) of taqleed are proven from the following:

1. *"Ask the People of Rememberance if you do not know". (Surah Nahl - Ayat 43, Surah Ambiya - Ayat 7).*
 - According to most mufasssireen (scholars of tafseer) the "People of Rememberance" are the Ulama.
2. *"And it is not (proper) for all the Mu'minun to go out (in jihad) at once. Why does'nt only one group from every major army go out so that (those who don't go) may gain understanding of Deen and so that they may warn their people (those who go out) when they return....." (Surah Towbah - Ayat 122).*
 - This ayat is telling us that (under normal circumstances) all the Muslims should not go in jihad at the same time. Some

¹⁸A person who is qualified in ijtihad is called a mujtahid. The requirements of a mujtahid will be discussed, Insha Allah.

LESSON SEVENTEEN

"TAQLEED"

It is universally accepted by people from all walks of life that one must not interfere in issues of which one is ignorant, unqualified or lacks expertise. Thus, if a medical practitioner has to appear in court, he will seek the services of a lawyer. He will not argue that because he is highly-educated and has a good command of the language, he does not need the service of a lawyer. Despite his degree/s in medicine, he will acknowledge that he cannot interpret the law as he understands it. Similarly, if a lawyer falls ill, he will seek medical help. He will not say, "I am highly qualified and intellectual enough to understand medicine. I will therefore treat myself - I don't need a doctor!". And if the doctor's or lawyer's motor-car breaks down, he will take it to a motor-mechanic. He won't say "I have a Phd. in law" or "I am a doctor; I can repair the car on my own!"

The Shariah is also a field of expert learning and must be treated in a similar manner. Deduction of masaa'il from Qur'aan and

of them must stay behind and dedicate themselves to in-depth (thorough) study of Deen so that when the soldiers return, they may teach them the Shariat.

3. "The ordinary Muslims in the time of the Sahabah and Tabi'een used to ask the mujtahideen, and follow them in their judgements, while the learned among them would answer their questions without indicating the dalil (proof). They (the mujtahideen) would not forbid them from doing this. This therefore constitutes ijma' (consensus) on the absolute permissibility of taqleed." (Cited in 'Understanding the four Mathabs' from Al-Ihkam of Amedi).
4. If taqleed was not permissible, it would be compulsory on every Muslim individual to become a mujtahid. This is an extremely difficult task which would demand that everyone devote themselves entirely to the study of Qur'aan, Hadeeth and the other requirements of a mujtahid. It is obvious that if every Muslim individual was compelled to do this, life would become basically impossible; cultivation, commerce and all other forms of employment would come to a standstill.

The Requirements of a Mujtahid are:

1. Tafseer-ul-Qur'aan (He must have thorough knowledge of the tafseer of every ayat. He must be fully aware of all the tafaseer of every ayat. He must be fully aware of all the Asbab-un-Nuzul¹⁹, Nasikh and Mansukh²⁰ and he must be proficient in the various qiraa-at and the usul (principles) of tafseer).
2. Hadeeth (He must know many thousands of Ahadeeth with their asanid. He must be fully aware of the trustworthiness etc of many thousands of narrators of Hadeeth. He must know the Nasikh and Mansukh in the Ahadeeth also and he must be able to differentiate between the different types of Hadeeth.²¹ Expertise in the usul/principles of Hadeeth is a must.
3. The opinions of the Sahabah (radhiyallahu anhum) and the Tabi'een. (The Mujtahid must be aware of all the masa'il regarding which there is ijma (concensus). He must also be

¹⁹ Circumstances surrounding the revelation of the ayat.

²⁰ Those ayat that have abrogated other ayat and the abrogated ayat.

aware of all the different opinions in the masa'il in which they differ.

- 4 Proficiency in usul-ul-fiqh (the principles of fiqh) - He must be able to differentiate between the different types of ijma (consensus) and qiyas (analogical reasoning).
5. Proficiency in the various sciences of the Arabic language including nahw (syntax)²², sarf (morphology)²³, balaghat (rhetoric)²⁴, lughah (usage of the language), pre-Islamic literature etc.
6. A phenomenal memory and intelligence.
7. Taqwa (piety)

²¹There are ten different types of Hadeeth in varying degrees of authenticity (soundness).

²²Sentence construction, the rules that govern the grammatical arrangement of words.

²³Study of the form of words.

²⁴The art of persuasive or impressive speaking or writing.

- It is quite evident from the above that ijtiḥād is not everybody's 'cup of tea'. One of the salient qualities of the Ahlul Sunnah is that they honour and respect the early 'ulama, especially the mujtahidin. Imam Ṭahawī (rahmatullāhi alayh) says: "The early ulama and those who succeeded them - the people of piety, the scholars of Ḥadeeth and the scholars of fiqh - only good should be spoken of them. Whoever speaks bad of them is misguided."

WORKSHEET LESSON 17

1. Define the following

a) Ijtihad _____

b) People of remembrance. _____

c) Taqleed _____

2. List the requirements of a mujtahid.

LESSON EIGHTEEN

TAQLID-E-SHAKSI

Strict adherence to one madhab is called Taqlid e Shaksi. There is virtual ijma (consensus) among the Ahlus Sunnah that Taqlid e Shaksi is compulsory. The proof of the compulsion of Taqlid e Shaksi is that Allah Ta'ala says *"don't follow your desires; it will mislead you from the path of Allah"*, (Sura Hud Ayat 26). Those who don't adhere to one madhab only eventually make "taqlid" of their desires. Thus they follow Imam Abu Hanifa (rahmatullahi alayh) when it suites them and they follow Imaam Shafi'ee (rahmatullahi alayh) when it suites them. As a result they very often follow nobody.

Example: Zaid made wudhu in order to perform salaah. Before performing salaah, he vomited a mouthful and touched his private part. When he vomited he said: "my wudhu is still valid because according to Imaam Shafi'ee (rahmatullahi alayh) vomit does not nullify wudhu". When he touched his private part he said: "my wudhu is still valid because according to Imam Abu Hanifa (rahmatullahi alayh) touching ones private part does not nullify wudhu". Now if Zaid performed salaah without a fresh wudhu, his salaah will be invalid according to both Imaams. The reason being that although vomiting a mouthful does not break wudhu

according to Imaam Shafi'ee (rahmatullahi alayh), he regards touching the private parts a nullifier of wudhu. Similarly, although Imam Abu Hanifa (rahmatullahi alayh) is of the opinion that one's wudhu does not break when he touches his private part, he regards vomit a nullifier of wudhu. Thus Zaid neither followed Imam Abu Hanifa (rahmatullahi alayh) nor Imam Shafi'ee (rahmatullahi alayh). Instead, he "followed" his desires.(Fatawa Mahmudia).

WORKSHEET LESSON 18

1. Explain what Taqlid e Shakhsi is.

LESSON NINETEEN

THE QABR (GRAVE)

We learn from a few ayat of the Qur'aan and many ahadith of Rasoolullah (sallallahu alayhi wa sallam) that the life of the qabr (grave) is definitely true and that the qabr (grave) "is either a garden from the gardens of Jannah or a pit from the pits of the fire". Belief in the life of the qabr (grave) is therefore an important aspect of our aqidah (belief).

1. "...and a terrible punishment befell the people of Fir'aun.

(This punishment is that) the fire will be shown to them every morning and evening and on the Day of Qiyamah (it will be said to the angels): Enter the people of Fir'aun into the severest punishment". (Surah Mu'min Ayat 45-46)

The above is Moulana Mahmudul Hasan's (rahmatullahi alayh) translation of the ayat. Moulana Thanwi's (rahmatullahi alayh) translation is: "... a terrible punishment befell the people of Fir'aun. *(This punishment is that) they are brought in front of the fire every morning and evening and on the Day of Qiyamah (it will be said to the angels): Enter the people of Fir'aun into the severest punishment".*

Anyway, irrespective of which translation we prefer, this ayat proves that there is a punishment before Qiyamah. Mufasssireen explain that this punishment which is before Qiyamat is the punishment of the grave.

2. It is narrated from Sayyidina Bara bin Azib (radhiyallahu anhu), a famous sahabi, that Rasoolullah (sallallahu alayhi wa sallam) said: "when the Muslim is questioned (by Munkar and Nakir) in the grave, he will bear witness that there is no deity besides Allah and that Muhammad is the Rasool of Allah. That is the meaning of Allah's statement (in the Qur'aan - Surah Ibrahim) that "Allah will keep the people of Imaan firm with the firm speech". (Bukhari and Muslim)
3. It is narrated from Rasoolullah (sallallahu alayhi wa sallam) that: the ayat "Allah will keep the people of Imaan firm with the firm speech" was revealed regarding the grave. It will be said to the inmate of the grave: "Who is your Rabb?" he will reply: "My Rabb is Allah and my Nabi is Muhammed". (Bukhari and Muslim)
4. It is narrated from Sayyiditina Aisha (radhiyallahu anha) that a Jewess one day visited her and mentioned the punishment of the grave. She said: "May Allah protect you from the punishment of the grave". Sayyiditina Aisha (radhiyallahu anha) later asked Rasoolullah (sallallahu alayhi wa sallam)

about the punishment of the grave. He replied: “Yes, the punishment of the grave is true!” Sayyidatina Aisha (radhiyallahu anha) says that she never saw Rasoolullah (sallallahu alayhi wa sallam) perform any salaah thereafter except that, after completing his salaah, he would ask Allah to protect him from the punishment of the grave. (Bukhari and Muslim)

5. Sayyidina Uthmaan (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: “I never saw a scene except that the grave was more frightening. (The most frightening scene that I ever saw was the grave).” (Tirmidhi and Ibn Majah)
 6. “.... if I did not fear that you would not bury your dead, I would have asked Allah to allow you to hear the punishment of the grave.....” (Muslim)
- The meaning of this Hadeeth is that if the people were able to hear the punishment of the grave, they would get so frightened that they would not bury the dead.
 - This Hadeeth tells us why Allah Ta’ala has not allowed man to see or hear the punishment of the grave.

7. Rasoolullah (sallallahu alayhi wa sallam) taught us that every dweller of the grave is visited by two angels called Munkar and Nakir. They ask him the following questions:
- a. "Who is your Rabb?"
 - b. "What is your Deen?"
 - c. "What do you say of this man (Muhammed sallallahu alayhi wa sallam) who was sent to you?"

Those who answer correctly experience great ease and comfort - their graves will be transformed into gardens of Jannah. On the contrary, those who answer incorrectly experience untold misery and suffering - their graves are transformed into pits of Jahannum.

Note: The above are just a few Ahadeeth regarding the "life of the grave". The truth is that, as Imam Nawawi (rahmatullahi alayh) says, the Ahadeeth in this regard are so many that they cannot be counted. (At-Taliq As-Sabih).

Summarising his discussion on the life of the grave, Moulana Idris Kandhelwi (rahmatullahi alayh) writes: "The comfort and punishment of the grave is established from the Book of Allah Ta'ala, the Sunnat of the Rasool and the Ijma (consensus) of the

Ummah. It is therefore compulsory to believe in it. As far as its ‘kayfiyat’ is concerned (i.e. how it happens), that is known to Allah only.” (Ilmul Kalam).

Note: The phrase “life of the grave” actually refers to the period between worldly death and the Day of Qiyamah. (This period is called Barzakh in Arabic). The transitional period between death and Qiyamah is called “life of the grave” because most people who die are buried in graves. This explanation proves that those people who are cremated, or die at sea and thus thrown overboard cannot evade the questioning of Munkar and Nakir.

WORKSHEET LESSON 19

1. Quote an ayat from the Qur'aan proving life in the qabr.

2. Quote two ahaadeeth proving life in the qabr.

3. Who are Munkar and Nakir and what questions will they ask?

4. Can questioning by Munkar and Nakir be evaded by being cremated?

LESSON TWENTY

"QIYAMAH AND THE SIGNS OF QIYAMAH"

One of the most fundamental issues in Islam is the Aqidah (belief) that this world is temporary and that one day (the Day of Qiyamah) it will all perish with the rest of the creation. *"Whatever is on it (the earth) will perish. Only the Face (Being) of your Rabb - the Master of Majesty and Honour - will remain."* (Surah Rahman - Ayat 26, 27). Thereafter everyone will be resurrected and made to account for their deeds and how they led their worldly lives. While the people of Iman and good deeds will be blessed with entry into the eternal gardens of Jannat, the people of kufr (disbelief) and sin will be thrown into the blazing fire of Jahannam.

Sinful Muslims will, as a result of their sin, go to Jahannam for a temporary period only. On account of their Iman they will eventually go to Jannat. "Pious" kuffar (disbelievers), however, will never enter Jannat. They will be rewarded for their good deeds in this world in the form of wealth, comfort etc. and in the Hereafter they will be thrown into Jahannam forever.

When will Qiyamah Take Place?

Only Allah Ta'ala knows the answer to this question. He did not inform any of the Mala'ikah or Ambiya of the exact time of Qiyamah. *"They ask you (O Muhammed) concerning the Hour (of Qiyamah). Say: Its knowledge belongs to Allah Ta'ala only. And what do you know, the Hour may be close!"* (Surah Ahzab - Ayat 63). Sayyidina Jibra'eel (Alayhis Salaam) once said to Rasoolullah (sallallahu alayhi wa sallam): "Tell me of the Hour (when will it be?)". Rasoolullah (sallallahu alayhi wa sallam) replied: "The one being asked doesn't have any more knowledge (in this regard) than the one who is asking!" (Bukhari, Muslim).

The Signs of Qiyamah:

Although none of the Ambiya knew the exact date and time of Qiyamah, they were informed by Allah Ta'ala of the many signs of Qiyamah. All these signs have been explained in the Ahadeeth. Some of the major signs are:

1. The Appearance of Imam Mahdi (rahmatullahi alayh)

- At least twenty three Sahabah (radhiyallahu anhum) narrated Ahadeeth regarding Imam Mahdi (rahmatullahi alayh). (At-Taliq). Hafiz Suyuti (radhiyallahu anhu) collected ninety marfu' Ahadeeth in this regard. (A Marfu' Hadeeth is a

Hadeeth whose chain of transmission reaches Rasoolullah (sallallahu alayhi wa sallam) without any interruption/breakage).

- In view of the great number of Ahadeeth regarding Imam Mahdi (rahmatullahi alayh), the Ahlus Sunnah are unanimous that it is compulsory to believe in his appearance. (At-Taliq).

2. **The Appearance of Dajjal**

- Dajjal will appear shortly before Sayyidina Eesa's (Alayhis Salaam) descent to the earth. He will be one-eyed and the letters Kaf, Fa and Ra will be written on his fore-head. He will have a garden and a fire with him claiming that he is Allah. He will send those who believe him to his 'garden'. His 'garden', however, will be a blazing fire. Similarly, he will send those who deny that he is Allah to his 'fire'. His 'fire', however, will actually be a beautiful garden with sweet water. Allah Ta'ala will endow him with extraordinary powers. For example, he will command the skies to send rain and it will rain (immediately). He will therefore pose a great threat to the Iman of many, many people. Rasoolullah (sallallahu alayhi wa sallam) said: "There is no

greater test (for the Believers) between Adam's (Alayhis Salaam) creation and Qiyamah than Dajjal". (Muslim). He will eventually be killed by Sayyidina Eesa (Alayhis Salaam).

3. **The Coming of Sayyidina Eesa (Alayhis Salaam)**

- As previously explained, Muslims believe that Sayyidina Eesa (Alayhis Salaam) did not yet die a physical death. Shortly before the Jews entered his house in order to kill him, he was raised to the skies. *"..... and they definitely didn't kill him. Instead Allah Ta'ala raised him to Himself. And Allah Ta'ala is all Powerful, All-Wise."* (Surah Nisa - Ayat 157-158).
- We also believe that he is still alive and that he will come back to the earth shortly before Qiyamah. His special mission will be to kill Dajjal. Rasoolullah (sallallahu alayhi wa sallam) told us that he will kill Dajjal at a place called "Bab Ludd". (Mishkat).
- Imam Mahdi (rahmatullahi alayh) will still be alive at that time. Sayyidina Eesa (Alayhis Salaam) will only assume the reigns of leadership after the death of Imam Mahdi (rahmatullahi alayh). He will conduct himself as an ummati

(follower) of Rasoolullah (sallallahu alayhi wa sallam); he will follow his shari'at (and not the Injeel).

- He will eventually die a physical death and be buried alongside Rasoolullah (sallallahu alayhi wa sallam).
- It is compulsory to believe that Sayyidina Eesa (Alayhis Salaam) did not die as yet, but that he is still alive in the heavens and that he will return to the earth shortly before Qiyamah. Rejection of any of these beliefs is kufr.

LESSON TWENTY ONE

SIGNS OF QIYAMAH

4. The Appearance of Ya'juj and Ma'juj

Ya'juj and Ma'juj is the name of a barbaric tribe that was imprisoned between two mountains by Dhul Qarnain. *"They said: O Dhul Qarnain! Ya'juj and Ma'juj are causing mischief in the land. Can we pay you to erect a barrier between us and them? ... I (Dhul Qarnain) will erect a barrier between you and them ... So they are unable to scale it or dig through it. He (Dhul Qarnain) said: This is due to the mercy of my Rabb, but when the promise of my Rabb comes, He will level it (the barrier) to the ground (and Ya'juj and Ma'juj will be released)"* (Surah Kahf-Ayat 94-98).

We learn from this Ayah and many Ahadeeth that the re-appearance of the Ya'juj and Ma'juj is a major sign of Qiyamah. Upon their release they will cause a great deal of destruction in the earth. Not long thereafter Allah Ta'ala will destroy them (all of them). Sayyidina Eesa (Alayhis Salaam) will live for a period of 40 years after their destruction.

5. **The Rising of the Sun in the West**

We learn from Ahadeeth narrated by Sayyidina Abdullah bin Mas'ud, Sayyidina Abdullah bin Amr, Sayyidina Hudhaifa, Sayyidina Abu Hurairah, Sayyidina Abu Dharr etc (radhiyallahu anhum) that one of the major signs of Qiyamah is that the sun will one day rise in the West (instead of the East).

6. **The Dabbatul Ard (Animal of the Earth)**

The Dabbatul Ard is a strange animal which will appear either the day before the rising of the sun from the West or the day after it. This animal will emerge from Mount Safa in Makkah and it will speak to the people in human language. *"And when the decision is passed on them, we will take out an animal for them from the earth (and) it will speak to them that the people did not believe our signs." (Surah 27-Ayat 82)*

Finally, we quote Imam Tahawi (rahmatullahi alayh) once again: "We believe in the signs of Qiyamah - the emergence of Dajjal, the descending of Eesa bin Maryam (Alayhis Salaam), the rising of the sun from the West and the appearance of the Dabbatul Ard."

WORKSHEET LESSON 20 & 21

Choose the correct answers from the given options.

1. The time of Qiyamah is:

- a) In the year 2020
- b) Known to Allah and the malaa'ikah
- c) Known by Jibra'eel (Alayhis Salaam), Nabi (sallallahu alayhi wa sallam) and Allah Ta'ala.
- d) Known by all pious people.
- e) Known by Allah only.

2. Imaam Mahdi's appearance:

- a) was narrated by 20 sahaba (radhiyallahu anhum).
- b) is a minor sign of Qiyamah.
- c) is a compulsory belief of muslims.
- d) is uncertain.
- e) none of the above.

3. Dajjal:

- a) will appear before Eesa (Alayhis Salaam).
- b) will have one eye.
- c) will be given extraordinary powers by Allah.
- d) all of the above.
- e) none of these are correct.

4. Dajjal will be killed:

- a) by a group of pious muslims.
- b) on the day of Qiyamah.
- c) Imaam Mahdi.
- d) Eesa (Alayhis Salaam).
- e) Ya'juj and Ma'juj.

5. Eesa (Alayhis Salaam):

- a) will kill Dajjal in Damascus
- b) will be the leader of muslims while Imaam Mahdi is alive.
- c) will follow the Shari'at of Nabi (sallallahu alayhi wa sallam).
- d) will be buried in Makkah near the Ka'bah.
- e) will be raised to the skies after killing Dajjal.

6. Ya'juj and Ma'juj:

- a) are a tribe of pious people who will teach muslims how to obey the commands of Allah Ta'ala.
- b) are a tribe of barbarians imprisoned between two rivers by Moosa (Alayhis Salaam).
- c) are a tribe of barbarians imprisoned by Dhul Qarnain between two mountains.
- d) do not exist.
- e) are a major sign of Qiyamah.

7. The incorrect statement is:

- a) the sun rising from the west is a major sign of Qiyamah.
- b) the Dabbatul Ard will emerge from mount Marwa in Makkah.
- c) the Dabbatul Ard will speak to people in human languages.
- d) Ya'juj and Ma'juj are major signs of Qiyamah.
- e) none of the above statements are incorrect.

LESSON TWENTY TWO

"SOME IMPORTANT ASPECTS OF THE HEREAFTER"

The Mizan (The Scale of Actions)

"And We will set up the scales of justice on the Day of Qiyamah, thus not even the slightest injustice will be done to anyone"
(Surah Ambiya - Ayat 47).

"On the Day of Qiyamah Allah Ta'ala will call a man from my Ummah in front of the rest of creation and open ninety nine scrolls for him - each scroll will be as far as one can see. Allah Ta'ala will then ask him: "Do you disagree with any of this? Did my scribes, the angels (Kiraman Katibin), wrong you (by recording sins which you did not do)?" He will say: "No, my Rabb". Allah Ta'ala will ask him: "Do you have any excuse?" He will reply: "No, my Rabb." Allah Ta'ala will say: "Of course (you do have an excuse), you have one good deed with us and today you will definitely not be treated unjustly." Thus a card will be brought (on which will be written): "I bear witness that there is no deity besides Allah Ta'ala and that Muhammed is His servant and Rasool." Allah Ta'ala will say: "Bring your weight (your good action)!" He will say: "O my Rabb! What is this card in comparison to these (ninety-nine) scrolls?" Allah

Ta'ala will reply: "(Don't worry) you will not be treated unjustly." The scrolls will then be placed in one pan (of the scale of actions) and the card in the other pan. Thus the scrolls will be lighter and the card will be heavier. Nothing will be heavier than the name of Allah Ta'ala." (Tirmidhi, Ibn Majah)

"There are two words which are beloved to Rahman (Allah), light on the tongue (easy to pronounce), heavy on the scale (of actions) - Subhanallahi Wa Bihamdihi Subhanallahil Azeem. (Bukhari).

- We understand from the above-mentioned ayah and Ahadeeth (and many more) that our actions will be weighed on a real scale on the Day of Qiyamah. The Ahlus Sunnah are unanimous that it is compulsory to believe in the physical existence of this scale of actions called Mizan in Arabic. (At-Taliq).

The Sirat

Not one of you but will pass over it; this is, with thy Lord, a decree which must be accomplished. (Surah 19 - Ayat 71)

The Sirat is a very slippery bridge over Jahannum. It is thinner than a strand of hair and sharper than a sword. Rasoolullah

(sallallahu alayhi wa sallam) described this bridge in a number of Ahadeeth. After the people account for their deeds, they will all have to cross this bridge. The people of Jannah will cross it safely (in varying degrees of speed) and the people of Jahannum will slip and fall into Jahannum.

The River of Kowther and the Hawdh

"Verily, we have given you the Kowther" (Surah 108 - Ayat 1)

Kowther is the name of a river in Jannah and the Hawdh is a massive pond or lake outside Jannah (in the plain of reckoning). Because the water in the Hawdh comes from the Kowther river, it is also called Kowther. The water of Kowther and the Hawdh was described by Rasoolullah (sallallahu alayhi wa sallam) as "whiter than milk and sweeter than honey." (Mishkat). Whoever will drink a single sip of the Hawdh will never feel thirsty again. (Mishkat-Bukhari, Muslim). On the day of Qiyamah Rasoolullah (sallallahu alayhi wa sallam) will quench the thirst of the Mu'minin with the water of the Hawdh. (He) Rasoolullah (sallallahu alayhi wa sallam) will personally give every Mu'min water to drink.

“EPILOGUE”

We make du'aa to Allah to fill our hearts with Imaan, to keep us with Imaan, to take us from this world with Imaan and to raise us on the Day of Qiyamah with Imaan and in the company of Rasoolullah (sallallahu alayhi wa sallam) and the Sahabah (radhiyallahu anhum)

آمِينَ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ وَعَلَى آلِهِ وَاصْحَابِهِ

أَحْمَدِينَ - آمِينَ