جمعية الدعوة بالزلفي

Islām

A Comprehensive Guide to the Reality, Legislation, Beliefs & Laws

The treatise that won first place prize in the international competition 'This is Islam' organized by the WorldWide Association for Introducing Islam (WWAII) - a subsidiary of the Muslim World League (MWL)

الإسلام

حقيقته ، شرائعه، عقائده، نظمه

اللغة الانجليزية

Dr. Muhammad Ibrahim al-Hamad

د. محمد بن إبراهيم الحمد

Translated by
Saad Dawud Burbank

Dawah Society in Az-Zulfi
Tel: 016 4234466 - Fax: 016 4234477

الإسلام

حقيقته، شرائعه، عقائدة، نظمه

Islām

A Comprehensive Guide

to the Reality, Legislation, Beliefs & Laws of the World's Fastest Growing Religion

The treatise that won first place prize in the international competition 'This is Islam' organized by the WorldWide Association for Introducing Islam (WWAII) - a subsidiary of the Muslim World League (MWL)

البحث الفائز بالمركز الأول للمسابقة العالمية (هذا هو الإسلام) التي تنظمها
الهيئة العالمية للتعريف بالإسلام التابعة لرابطة العالم الإسلامي

Dr. Muhammad Ibrahim al-Hamad

تأليف: د. محمد بن إبراهيم الحمد

Translated by Saad Dawud Burbank

جمعية الدعوة والإرشاد وتوعية الجاليات في الزلفي

ⓒ محمد بن إبراهيم الحمد، ١٤٤١هـ

فهرسة مكتبة الملك فهد الوطنية أثناء النشر

الحمد، محمد بن إبراهيم الحمد

كتاب الإسلام حقيقته شرائعه عقائده نظمه: انجليزي./ محمد بن إبراهيم الحمدا سعد داود برنباك.- الرياض، ١٤٤١هـ.

٧٣٦ ص؛ ١٧×٢٤

ردمك: ٢ - ٣٨٧٠ - ٠٣ - ٦٠٣ - ٩٧٨

١- الإسلام - مبادئ عامة ٢- العقيدة الإسلامية

أ. برنباك سعد داود (مترجم) ب- العنوان

ديوي ٢١١ ١٤٤١/٨٢١٧

رقم الإيداع: ١٤٤١/١٠١٥٢

ردمك: ٢ - ٣٨٧٠ - ٠٣ - ٦٠٣- ٩٧٨

Foreword

Foreword of the WorldWide Association for Introducing Islam (WWAII), a subsidiary of the Muslim World League (MWL)

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

All praise is for Allah alone, and may peace and blessings be upon the Messenger of Allah – our Prophet Muhammad – and upon his family, his Companions, and upon those who aid them.

To proceed:

The need of humanity for Islam is great, rather their need for it is dire. The souls of people are unhappy and content except when they turn to their Lord and their Creator; and the condition of people individually, society as a whole, or nations in their entirety, will not be upright except by them following the legislation of their Creator, He Who knows that which contains within it their well-being and success.

It is of no surprise – then – that which we see the non-Muslim societies having attained from the splendour of this world that which they have attained; from luxury, freedom, indulging in desires - not having anybody to hold them to account or anything to prevent them – living in a state of worry, loss, and pure materialism which controls much of what they do.

How can that not be the case when they have not reached the divine methodology that purifies their souls and holds the answers to all that confuses them!?

Due to this, from the obligations and responsibilities upon the nation of Islam is that it undertakes and strives ardently - on behalf of humanity - to spread the guidance of Islam, and to make clear its fine qualities, its universality, and its justice – in order that the definitive proof of Allah is established, and in order that those whom Allah wishes are guided.

The people of Islam - both in the past and present – have carried out a great deal in this regard. However, in these times, the affair is graver, with there being a greater need to multiply efforts, and to dress the call to Islam in garments conforming to modern times and its people; so as to withstand the fakery and deception of the misleading, spiteful media; and so that Islam is acquitted from the actions of some of those who falsely ascribe themselves to it –while in fact they are far removed from its guidance –; and in order to oppose everything preventing the people from being introduced to Islam – the religion by way of which Allah completed His favor upon humanity, and is pleased with as the being the final, comprehensive religion until the day of Judgement.

Thus, it is from the primary aims of the WorldWide Association for Introducing Islam (WWAII) – a subsidiary of the Muslim World League (MWL) – to contribute in this field. From its contributions is that it saw – after consultation, discussions, and travelling to many parts of the world – the need to compile material that introduces Islam and displays its fine qualities.

Many attempts have been made to achieve this, in need of being rephrased and edited, in order to conform with modern times – as aforementioned – by following rigorous academic practices, without being excessive or falling short; or, as the researcher says: "The language used is far from being overpowering or provocative, as well as being distant from partisanship and weakness.

As a result, the idea of launching a research competition arose, under the name of "This is Islam", and it was circulated throughout all of the universities in the Islamic world, in the hope that the largest possible number would participate. A panel of experienced, specialized judges were chosen from amongst the professors of the reputable universities – succeeding which the arduous submissions were received.

However, the best and most deserving of being awarded with first place was the scholar and litterateur: Dr. Muhammad bin Ibrahim al-Hamad – who clearly surpassed his peers to be honoured singly with first place position – and was given the appropriate marks in all areas; due to his treatise being comprehensive, inclusive, well-presented and discussed, gathering between classical and contemporary sources, in addition to his research being well referenced.

The result was this fine, unique piece of work; which we hope will aid in introducing Islam and assist the callers to Allah in inviting to Islam.

I ask Allah to bless this treatise, and to facilitate its translation into all of the worlds languages.

Just as I ask Him – the Exalted and Most High – to reward the researcher, his colleagues, and the panel of judges with the best reward. May He make us guides to good, preventers of evil, and blessed wherever we are.

Written by:
Habib Muhammad al-Harithi
Acting Secretary-General of the WorldWide Association for Introducing Islam (WWAII)
al-Madinah al-Munawwarah
1/12/1434H

Introduction

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

All praise is for Allah, and may peace and blessings be upon the Messenger of Allah - our Prophet Muhammad - ﷺ, his family, his Companions, and upon those who aid them.

To proceed:

Islam is the seal of all religions, and the most comprehensive and universal of them all. Allah the Mighty and Majestic completed it; and He perfected His favour upon the servants by way of it, and He is pleased with it as their religion.

The subject of Islam has many branches and aspects to it – making it a discussion that starts and never ends. This is due to Islam containing the details and rulings pertaining to everything. Allah says:

Sura al-An'am (6):38[مَّا فَرَّطنَا فِي ٱلكِتَبِ مِن شَيءٍ]

[Meaning: We have neglected nothing in the Book.]

So, there is not a single matter – small or great – from the matters of belief, action, legislation, or etiquette, that Islam did not make mention of. Rather it encompassed all matters; either generally or specifically – whether in relation to the nation in its entirety, or those affairs that concern a person specifically.

The Messenger of Islam – Muhammad ﷺ – did not depart this world except after making clear to the nation all they required regarding their religious affairs. So, he conveyed the message of his Lord, and he established the proof upon the people after him.

This study that is between your hands aims to give a comprehensive outlook on the religion of Islam.

Nevertheless, it is impossible for any author – however eloquent he may be – to fulfil such a task as is befitting. This is because – as has preceded – of the lengthiness of the topic and its many branches.

The problem lies not in the lack of availability of knowledge, historical material, or the like. Rather the problem lies in the number of topics wanting to be discussed in order to comprise a book that is clear and concise. Without a doubt, this goal is a formidable and difficult achievement.

Furthermore, another challenge faced was how to effectively communicate the religion of Islam by showing it in its true light – something that every seeker of the truth should have knowledge of – and uncovering that which it contains from tremendous good for all of humanity. This required additional care and precision.

I strove to fulfil this great goal and tried as much as I was able to summarize this treatise; however, it overcame me and increased in its size. This is because each of its sections – rather each of its subsections – is worthy of being researched separately and studied independently to be published in individual theses.

Due to the aforementioned I abridged much; in order to touch upon all of the topics with brevity, while adapting a modernistic approach.

That being said – then however large this work may be – it remains a humble effort; as reflected by the research plan and strategy.

Research plan: The research plan comprises an introduction, eight parts, and a conclusion. This is further broken down as follows:

Part One: The Reality of Islam, the Sources of its Legislation, and its Pillars
Part Two: The Pillars of Faith
Part Three: Muhammad ﷺ - the Seal of all of the Prophets and Messengers
Part Four: Regarding the Knowledge of the Unseen
Part Five: Regarding Sin, Repentance, and Supplication
Part Six: Political, Economic, & Social Systems in Islam & the Role of the Family Unit
Part Seven: The Islamic Stance Regarding Certain Contemporary Issues
Part Eight: Proof of the Truth of Islam

These eight parts make up the main topics of the treatise, with each part being broken down into chapters, and each chapter into sections. Occasionally, some of the chapters have a prologue to give background when needed.

<u>Conclusion:</u> A brief summary of all the topics contained in the treatise.

Research strategy: The researcher took care to observe the following points throughout his research:

1 – Great effort was made to ensure the topics of the treatise were separate from each other, while remaining linked at the same time. The topics are separate in the sense that each of them is deserving of being researched independently, but likewise linked in the sense that they complement and follow on from each other. This is from the perfection of Islam – that each of its aspects are complementary and interconnected – with it being impossible to separate a part of it from the rest of it.

2 – Effort was made to ensure a mild tone was adhered throughout the treatise, taking the mindsets of both Muslims and non-Muslims alike into consideration; and in particular the western mindset. The language used is far from being overpowering or provocative, giving it a greater chance of being accepted. This is also achieved by verifying the authenticity and accuracy of information, as well as striving to clarify the truth with its evidence.

A conscious effort was made to gain acceptance from the reader by gathering between classical and contemporary styles; with the classical style providing strength to the research, and the contemporary style aiding in conveying the message to the various target audiences.

3 – Care was taken to ensure the treatise was presented and written well. This was achieved via:

i. The treatise following the format and style of a research paper – with quotations, referencing, etc, being used throughout.

ii. Attention was paid to ensure correct usage of language, grammar, and punctuation throughout.

iii. Adhering to research principles and practices, with effort made in striking a balance between the treatise being formal and unappealing, and between it being informal and inviting.

iv. Verifying information by returning to its original sources; whether old or contemporary.

v. Generating and maintain reader interest by organizing the treatise into sections, as well as having a variation in quotation and transmission.

vi. Effort was made to ensure the writing in the treatise was lively and fluid; distant from the stagnant, mechanical nature of academic research.

- In addition to a number of other factors that assist the reader in comprehending the intent and maintain their interest. The format enables readers to split up the treatise into parts, or extract sections from it.

4 – Many of the topics in the treatise are interconnected, making it difficult to isolate them independently. Due to this effort was made to research each topic separately, such that the sections of the treatise complemented and completed each other.

5 – Care was given when writing this treatise to making it appropriate as a syllabus to be taught for the subject of Islamic culture, or as supplementary material to an existing curriculum.

The aforementioned were the main challenges faced in writing this treatise, and a brief outline of the research plan – detail of which will follow.

We seek Allah's aid, and upon Him we rely, and may peace and blessings be upon the Messenger of Allah - our Prophet Muhammad - ﷺ, his family, and his Companions.

Dr. Muhammad Ibrahim al-Hamad
az-Zulfi, P.O. Box: 460
15/5/1433H
University of Qassim, Faculty of Islamic Law& Islamic Studies,
Department of Creed, Belief & Modern-Day Theologies
WWW.M-ALHAMAD.COM
M@M-ALHAMAD.COM
@M__ALHAMAD

Part One

The Reality of Islam, the Sources of its Legislation, and its Pillars.

Prologue: The History of Humanity

Chapter One: The Reality of the Religion of Islam

Chapter Two: The Sources of Legislation in Islam

Chapter Three: The Pillars of Islam

Part One: The Reality of Islam, the Sources of its Legislation, and its Pillars.

<u>Prologue:</u> The History of Humanity

The history of the human race begins with the creation of Adam – may peace be upon him – the father of humankind. Allah created him with His Noble Hand from clay, breathed into him the soul He created, and taught him the names of everything – from birds, and animals etc.
Allah also commanded the angels to prostrate to Adam, an indication of nobility and honour, so they all prostrated except Satan who was of the *jinn*. Rather he refused and was arrogant. Therefore, Allah expelled Satan from the kingdom of the heavens in humiliation and disgrace, and because of his disobedience he earned Allah's wrath and curse, and for which he will dwell in misery in Hellfire.
After that, Satan requested Allah to allow him a respite until the Day of Resurrection. Allah – the Almighty – said:

[إِنَّكَ مِنَ ٱلْمُنظَرِينَ] Sura al-A`raaf (7):15

[Meaning: You are of those allowed respite.]
Then Satan said:

[فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ]

Sura Saad (38):82-83

[Meaning: By Your Might, then I will surely mislead them all, except Your chosen slaves from amongst them.]
Then Satan said:

[فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَـٰكِرِينَ] Sura al-A`raf (7):16-18

[ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ]

[Meaning: Because You have sent me astray, surely I will sit in

> wait for them on Your straight path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as grateful. Allah said to Satan: "Exit it (i.e. Paradise) disgraced and expelled. Whoever of them follow you, then surely I will fill Hell with you all.".[1]

So Allah expelled Satan from the Heavens, and gave him the ability to whisper to mankind and misguide them, and He granted him respite until the Day of Resurrection, so that he would increase in sin, and his punishment would be magnified, and his penalty would be multiplied; and Allah made him the criterion so that mankind can distinguish between good and evil.

Thereafter Allah created Adam's spouse, Eve, so that he may enjoy the pleasure of living with her and enjoy her company. So, he ordered them to dwell in the abode of bliss – Paradise – which has within it that which no eye has seen, and no ear has heard, and no mind has ever perceived.

However, Allah warned them about the enmity of Satan towards them both, and He forbade them from eating fruit from a tree of the trees in Paradise. This restriction which Allah imposed on them was merely to test their resolve toward His instructions.

Satan whispered to them, beautifying the prospect of eating from that particular tree, and swore that he was from the sincere advisors. He encouraged them to eat the fruit convincing them that they would be immortal if they did so.

Satan continued in his attempts until he tempted them to eat from the tree, by which they disobeyed their Lord.

Having violated the orders from Allah, they were guilty and regretful, so they turned to their Lord in forgiveness, seeking His repentance. Allah accepted their plea, but He expelled them from the abode of

1 See: '*Da`watut-Tawhid*' of Dr. Muhammad Khalil Harraas (pp. 89-91).

bliss – Paradise – to the abode of fatigue and tiredness, earth.

Adam lived upon the earth, and Allah granted him offspring, and caused them to multiply and expand up until today. Then Allah caused him to pass away and entered him into Paradise.

Since Allah expelled them to the earth the enmity between the children of Adam and Satan and his progeny – from that time – is still ongoing. His goal is to turn them away from the guidance, deprive them of all good, beautify sin and evil to them, and to distance them away from that which pleases Allah. This will lead to their misery and disappointment in this world, and their entering the Hellfire in the Hereafter.

However, Allah did not create His creation pointlessly and in vain, nor did He leave them neglected. Rather He sent to them Messengers who showed them how to worship their Lord, and who illuminated for them the paths of life leading to happiness in this world and the Hereafter.

Allah instructed both mankind and *jinn* to listen whenever they receive any divine books or there comes to them a Messenger to guide them that they must accept them and their teachings and strictly adhere to what they come with.

Those who follow the guidance of Allah, believe in His Books and Messengers, and believe in that which the Books contain, and that which His Messengers command then he should not fear, nor will he go astray, nor will he be miserable. Rather for them is the ultimate happiness in this life and the Hereafter.[1]

This is how humanity began, with Adam and the ten generations that succeeded him living upon obedience to Allah, and His monotheism. After that polytheism was introduced, and other than Allah was worshipped alongside Him. So, Allah sent the first of His Messengers, Noah – may peace be upon him –, to call the people to the worship of Allah, and to warn them of polytheism.

Allah continued to send Prophets and Messengers after Noah

1 See: '*al-Bidayah wan-Nihayah*' of Ibn Kathir for more detail (vol. 1 pp. 161-236); & '*Da`watut-Tawhid*' (pp. 89-92).

throughout the eras, in various places, with some variation between the detailed rulings of their legislations.

However, the original message, and the fundamental of all of their teachings remained the same; and it is: their inviting and calling the people to the religion of Islam, and to the worship Allah alone, and warning against polytheism and setting up false deities besides Allah.

Then prophet Abraham – peace be upon him – came, calling his people to abandon idol worship and to single out Allah with all worship.

Ishmael and Isaac succeeded their father Ibrahim – may peace be upon them all – in prophethood. After them, Allah has sent many other Prophets from the offspring of Prophet Isaac.

The most prominent Prophets from Isaac's lineage were Jacob, Joseph, Moses, David, Solomon, and Jesus – may peace and blessings of Allah be upon them all –.

There was not a prophet that was sent after Jesus from the children of Israel.

After this, the succession of Prophets shifted to the progeny of Ishmael, the other son of Prophet Abraham – may peace and blessings be upon them –.

From this lineage, Allah chose Muhammad – peace and blessings be upon him – to be the seal to all of the Prophets and Messengers. His book – the Quran – was the final word of Allah to mankind.

Therefore, his message is comprehensive, perfect, and universal throughout all of time, in all places, for the whole of mankind and *jinn*, whether Arab or non-Arab, regardless of colour, creed or caste.

There is no good except it indicates towards it and instructs with it, and there is no evil except it warns us and forbids from it. And Allah does not accept from anyone a religion except that which Muhammad ﷺ came with.[1]

1 See: '*Zadul-Maseer fi `Ilm at-Tafsir*' of Ibnul-Jawzi (vol. 1 pp. 58-71).

Chapter One

The Reality of Islam

Section One: The Meaning of Islam
Section Two: Islam – the Religion of a Person's Natural Disposition
Section Three: Allah – the Exalted & Most High – the All-Capable over Everything – He the Mighty and Majestic
Section Four: Piety & its Profound Effects
Section Five: Etiquette & Manners in Islam

Section One: The Meaning of Islam

Firstly: the linguistic meaning of Islam: the term Islam is used in the Arabic language to mean a number of things; all of which revolve around: submission, surrender, obedience, sincerity, yielding, and acceptance.[1]

Secondly: Usage of the term Islam in the Noble Quran: the term Islam is used in the Noble Quran to indicate several meanings – which are the same as the linguistic meanings. From the meanings that occur in the Noble Quran are the following:
(i) **The term Islam occurs with the meaning of sincerity.** Allah the Almighty said:

[إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ] Sura al-Baqarah (2):131

[Meaning: When his Lord said to him: 'Submit (i.e. make sincere your religion)', he said: 'I have submitted in Islam to the Lord of all that exists.']
And He the Mighty and Majestic said:

[وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ] Sura Luqman (31):22

[Meaning: And whoever submits his face to Allah (i.e. by making his actions sincerely for Him, submitting to His commands, and following His Legislation).]

1 See: *'Lisanul-Arab'* of Ibn Manthur (12/293-294).

And He the Exalted and Most High said:

[فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِۗ] Sura aali-Imran (3):20

[Meaning: So, if they dispute with you O Muhammad, say: 'I have submitted myself to Allah and so have those who follow me (i.e. I have made my worship sincerely for Allah alone, and I will not worship anything besides Him).]

(ii) **The term Islam occurs with the meaning of acknowledgement,** as occurs in His saying – He the Almighty –:

[وَلَهُۥٓ أَسْلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا] Sura aali-'Imran (3):83

[Meaning: And all creatures in the heavens and the earth, willingly or unwillingly have acknowledged Him.][1]

(iii) **The term Islam occurs with the meaning of *Tawhid* (monotheism);** as was mentioned by Ibn Al-Jawzee (may Allah have mercy upon him), and he cited as proof the saying of Allah the Almighty:

[يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُواْ] Sura al-Maa·idah (5):44

[Meaning: The prophets who singled out Allah in worship judged by it.][2]

(iv) **The term Islam occurs with the meaning of submission;** as Ibn Al-Jawzee mentioned; citing as proof His saying – He the Almighty:

[وَلَهُۥٓ أَسْلَمَ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا] Sura aali-'Imran (3):83

[Meaning: And to Him have submitted all those within the heavens and the earth – willingly or unwillingly.][3]

And there are other sayings which I have not mentioned for the

1 See: *'al-Wujuh wan-Nadhaa·ir fil-Quranil-Karim'* of Dr. Sulayman al-Qar`awi (pp. 367-370).

2 See: *'Nuzhat al-A`yun an-Nawaadhir fee Ilm al-Wujuh wan-Nathaair fil-Quranil-Kareem'*, of Ibnul-Jawzee (1/51).

3 Ibid.

purpose of concision.

Thirdly: the meaning of Islam in general terms: it is submission of the servant, and his yielding to Allah, and adhering to that which a prophet from the prophets came with, and him making apparent such.

Or it is: A servant's submission to Allah outwardly and inwardly, by carrying out His commands, and staying away from His prohibitions, according to that which has come from Allah the Almighty upon the tongues of His Messengers, may peace be upon them.[1]

Fourthly: the meaning of Islam in a specific sense is: submitting and yielding to Allah, and adhering to that which the Prophet Muhammad ﷺ came with.[2]

This is the final religion by way of which Allah concluded all other religions; and Allah does not accept from anyone other than it. Allah the Mighty and Majestic said:

[إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ] Sura aali-Imran (3):19

[Meaning: Truly, the religion with Allah is Islam.]

And He the Exalted said:

[وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ] Sura aali-Imran (3):85

[Meaning: And whoever desires other than Islam as a religion - never will it be accepted from him.]

And the Prophet ﷺ said: **"By Him in Whose hand is the life of Muhammad! Nobody from this nation hears about me – not a Jew, nor a Christian – then he dies and does not believe in that which I have been sent, except he shall be from the people of the Fire."**[3]

1 See: *'Lisanul-Arab'* (12/293); & *'Fathu Rabbil-Bareeyyah bi Talkhees al-Hamawiyyah'* of Shaykh Muhammmad bin Uthaymin (pp. 94).

2 See: *'at-Tadmuriyyah'* of Shaykhul-Islam ibn Taymiyyah (pp. 173).

3 Sahih Muslim (no. 153).

Section Two: Islam – the Religion of a Person's Natural Disposition

***al-Fitrah* means linguistically:** natural creation[1]. Ibn Manthur – may Allah have mercy upon him – said: 'Allah made and formed the creation: i.e. He created them and brought them into existence.'

***al-Fitrah*:** bringing into existence, inventing.[2]

And he said: "*al-Fitrah* is that which Allah created the creation upon regarding their having knowledge of Him.

In morphology, the term '*fitrah*' is derived from the root verb *fatarahu, yafturuhu, fatrann*; meaning he created such and such."[3]

This is as it relates to the linguistic meaning of *al-Fitrah*.

As for its technical usage: then it means *al-Islam* according to the most correct of the sayings, just as was stated by Shaikh al-Islam Ibn Taymiyyah and his student, Ibn Al-Qayyim, may Allah have mercy upon them.[4]

Therefore; a person's natural inclination is from the greatest of causes leading him to practice religion. And the evidences from the legislation clearly state that a person is naturally disposed to acknowledge the Creator, and to have servitude to Him.

Ibn Al-Qayyim – may Allah have mercy upon him – said: "And they mentioned from `Ikrimah, Mujahid, al-Hasan, Ibrahim, ad-Dahhak, and Qatadah regarding His saying – He the Mighty and Majestic:

[فِطۡرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيۡهَاۚ لَا تَبۡدِيلَ لِخَلۡقِ ٱللَّهِۚ] Sura Room (30):30

1 See: *'Lisanul-Arab'* of Ibn Manthur (5/56).
2 Ibid.
3 Ibid.
4 See: *'Shifaaul-Aleel'* of Ibnul-Qayyim, (pp. 572-5); & see: '*Dar· Ta`aarudh al-Aql wan-Naql*' of Shaykhul-Islam Ibn Taymiyyah (8/371).

[Meaning: The original disposition from Allah upon which He has created all people. No change should there be in the creation of Allah.]

They said: **'The original disposition from Allah'** is: "The religion of Islam."

'No change should there be in the creation of Allah': They said [it means]: "To the religion of Allah."[1]

Every created being, without having to think or be taught, is naturally disposed to believe in its Creator, and to believe that He – the Mighty and Majestic – is the Lord of everything and its Creator.

And no one strays from this natural disposition except if something were to interfere with his heart and cause him to stray.[2]

The Prophet ﷺ said: **"There is not a child that is born except that it is born upon the natural disposition; his parents make him a Jew, or a Christian, or a fire worshipper."**

And in a narration: **"Except that it is born upon this religion."** And in a variant narration: **"Except upon the religion."**[3]

The narration of Iyadh bin Himar, may Allah be pleased with him, mentions: the Messenger of Allah ﷺ said: Allah the Almighty said in the narration that the Prophet ﷺ narrated directly from Him: **"I have created My servants having a natural inclination to the worship of Allah but it is Satan who turns them away from their religion."**[4]

Additionally, a person is naturally inclined to turn to his Lord – the Exalted and Most High – at times of hardship and difficulty. If any person – even a disbeliever who does not believe in the existence of Allah – were to experience hardship or be faced with danger, all of these speculations and doubts leave his mind, and he is left with that which he was created upon. He cries out at the top of his voice, from

1 *'Shifaaul-Aleel'* (pp. 572-3); and see: *'Dar· Ta`aarudh al-Aql wan-Naql'* (8/376).
2 See: *'Rasaa·il fil-Aqeedah'* of Shaykh Muhammad bin Uthaymin (pp. 11); & *'Diraasaat fil-Adyan al-Yahudiyyah wan-Nasraaneeyah'* of Dr. Saud al-Khalaf (pp. 27).
3 Reported by al-Bukhari (2/97); & Muslim (no. 1258).
4 Reported by Muslim (no. 2865).

his inner soul, and from the bottom of his heart; calling upon his Lord to alleviate him of his distress and his worry. He calls upon Him alone, and does not call upon anything besides Him.

And Allah the Almighty spoke the truth when He said:

[فَإِذَا رَكِبُواْ فِي ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ]

Sura al-'Ankabut (29):65

[Meaning: And when they board a ship, they supplicate to Allah, being sincere to Him in religion. But when He delivers them to the land, behold, they associate others with Him.]

And the fact a person is born upon the natural disposition does not mean he is born having knowledge of the affairs of Islam; because Allah the Exalted and Most High says:

[وَٱللَّهُ أَخْرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا] Sura an-Nahl (16): 78

[Meaning: And Allah has brought you out from the wombs of your mothers knowing nothing.]

Likewise, it does not mean that a child is born naïve – not knowing polytheism or monotheism – because the Messenger ﷺ said: **"Except that it is born upon the religion."** And in a variant narration: **"Upon this religion."**

Rather the intent is that every new-born child is born having love for his Creator, acknowledging His Lordship, and affirming his right for servitude and worship. Therefore, if he were to be left upon that, having no interferences, he would not stray from that to other than it; just as he is born liking that which is appropriate for his body from nutrition and drinks – so he desires milk, which is appropriate for him and nourishes him.[1]

Due to that, he ﷺ said: **"So his parents make him a Jew, or a Christian, or a fire worshipper."**

1 See: '*Shifaaul-Aleel*' (pp. 578-579).

And he did not say 'they make him a Muslim'; because the origin is he remains a Muslim. Thus, conversion to other than Islam is considered a deviation from the fundamental and the origin, and this is something caused by external factors.

Therefore, every new-born upon the face of this earth is born upon the natural disposition; and it is the religion of Islam. So the new-born is born acknowledging his Creator, having love for Him and turning to Him.

If he were to remain upon this natural disposition then he is by default a Muslim; not needing to renew his entrance into Islam when he reaches adulthood and sound understanding.

As for if he were to be raised by non-Muslim parents, and converted to their false religion, or he converted to any religion other than Islam, then it becomes binding upon him that he leaves his previous religion and enters into Islam. So he bears witness that none has the right to be worshipped except Allah alone, and that Muhammad is the Messenger of Allah; then he begins to learn that which he must carry out from the rites of the religion – from establishing the prayer and the like.

The scholar Muhammad at-Tahir ibn Ashur said – explaining the fact people are naturally disposed to the religion of Islam –: "The meaning of people being created upon the natural disposition of Islam is: that Allah created the people upon being in agreement with the rulings of this religion, and He made its teachings suitable to their creation, not contrary to it, so that they are not distant from it, nor do they deny and reject it. Such as affirming the Oneness of Allah, for example; because the concept of monotheism conforms with the intellect and with sound reasoning – such that if a person were to be left to his own thoughts and was not taught misguiding beliefs – he would be guided to monotheism through his natural disposition."

Until his saying (may Allah have mercy upon him): "And the fact Islam is the natural disposition that a person is created upon, and the way its rulings are in accordance with the natural inclination of a person, is something that is specific to Islam over all other religions – with regards to its branches.

As for its foundations – then they are something that all of the divine religions share, and this is something we understand from His saying:

Sura Yusuf (12):40 [ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ]

[Meaning: That is the true, straight religion.]

So Islam is comprehensive, everlasting, appropriate for all times, and suitable for all nations. And this cannot be the case except that its rulings are built upon the foundations of the natural human disposition – so that it is suitable for all of the people, and comprehensive for all times. And the essence of the human disposition necessitates that Islam is lenient and easy; because lenience and ease are objectives of the natural disposition."[1]

Based on the aforementioned, it becomes clear that Islam is the natural disposition that Allah created the people upon, and that everyone is naturally inclined to acknowledge the Creator, and His right to servitude. This is what practicing the religion comprises of, and that is its motive. All of this is indicated by the clear textual evidences.

Just as the evidences also indicate that a person's natural disposition – and his acknowledging the Creator as a Lord and the One possessing the right to be worshipped – is something that can be affected, altered and diverted from; due to external factors. These external factors – that cause a person to deviate from his natural disposition – can be categorized into three categories, based on their evidences:

1. **The devils:** and they are the first and original reason for this deviation, just as the aforementioned narration of Iyadh bin Himar indicates.

And the term devils here is comprehensive of the devils from the *jinn* and from mankind – from those who seek to turn the people away from their natural dispositions, and from them turning to their Lord.

2. **Ones parents:** just as occurs in the previous narration, in his ﷺ saying: **"So his parents make him a Jew, or a Christian, or a fire**

1 *'Tafsir at-Tahrir wat-Tanwir'* (9/21).

worshipper."

And this is from the greatest of factors; due to the strength of the bond between the child and his parents, and their affect upon him.

It is possible for society and the media to divert a child away from his natural disposition instead of his parents; and it is even possible they play a greater role than his parents in this regard.

3. **Heedlessness:** and this is from the most significant of factors that cause a person to divert away from his natural disposition. So being heedless and becoming preoccupied with the joys of this worldly life and with its pleasures can lead to a person to forget his Lord, and to turn away from the natural disposition that Allah created him upon.

Allah has made mention of this in the Noble Quran; as occurs in His saying – He the Almighty –:

[وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُواْ بَلَىٰ شَهِدْنَآ ۛ أَن تَقُولُواْ يَوْمَ ٱلْقِيَـٰمَةِ إِنَّا كُنَّا عَنْ هَـٰذَا غَـٰفِلِينَ ﴿١٧٢﴾ أَوْ تَقُولُوٓاْ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنۢ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ] Sura al-A`raf (7):172-3

[Meaning: And remember when your Lord brought forth from the children of Adam – from their loins – their descendants, and made them testify of themselves, saying: 'Am I not your Lord?' They said: 'Yes! We testify.' Lest you should say on the Day of Resurrection: 'Verily, we were heedless of this.' Or lest you say: 'It was only that our fathers associated others in worship with Allah before, and we were merely descendants after them. Will You then destroy us because of the deeds of men who practiced falsehood?']

It is apparent from this verse that heedlessness is from the greatest of factors that cause a person to divert from their natural disposition.[1]

A person may pose the question: What is the benefit of the natural disposition if it is affected by these external factors that lead to it deviating – while it is almost impossible for a person to escape from

1 See: *'Dirasat fil-Adyan'* (pp. 28-30).

some of these factors and causes for diversion, or from all of them?

The answer to which is: the wisdom of Allah entailed that He made the natural disposition such, so that the objective of testing the people with good and evil is achieved; and then – based upon that – they are rewarded for their actions. As for if the natural disposition was strong – to the point it was not affected by anything – then disbelief and deviation would not occur amongst the children of Adam. Rather they would be in disagreement with disbelief; so the wisdom of testing them would not be achieved. And to Allah belongs the highest level of wisdom.

As well as this, there are numerous benefits of the natural disposition; from them:

Firstly: this natural disposition plants in the human soul religiousness and the worship of Allah – the Almighty –.

So if it is not guided to Allah the Exalted and Most High, it worships any other object of worship, so that its desire for practicing religion is fulfilled. Just like the person who is overtaken by extreme hunger; if he does not find good food that he likes, he will eat anything that is possible to be eaten – even if it is something distasteful – in order that his hunger is satisfied.

This explains the widespread presence of the vast majority of the people practicing religion, even if their religion and object of worship much of the time is false.

Secondly: this disposition causes a person to naturally accept servitude [to Allah], and to conform to that which it necessitates. And this is from the affairs of importance to a person, because his soul is averse to anything that does not conform with his natural disposition, and if that is the case, he is therefore unable to carry out the requirements of anything he is naturally opposed to.

Thirdly: this natural disposition causes a person to select the truth. So if a person were to have knowledge of two religions – truth and falsehood – the natural disposition would differentiate between the two of them and incline towards the truth. Rather he be sure of that in

his soul and have certainty of that in his heart. Then he may announce that and adhere to it, and perhaps he does not respond; due to desires, or fear, or affinity and blind following, and the like of that – from those things which cause him to stray from the truth. And this is just as Allah the Mighty and Majestic stated regarding Pharaoh and his people:

[وَجَحَدُواْ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّاۚ] Sura an-Naml (27):14

[Meaning: And they rejected and disbelieved in them (i.e. the signs of Allah) out of injustice and haughtiness, while their inner selves were convinced thereof.]

Fourthly: the natural disposition gives certainty to the person who is guided that he is upon the truth, even if he does not know the detailed evidences that led him to this firm belief. And this explains to us – and Allah knows best – the reason why the Muslim does not leave his religion out of dislike for it; and that he does not do so except because it conforms to his disposition. So his natural disposition is what gives him certainty that it is the truth. Likewise, those people of false religions who have been guided to Islam cling onto it just like the drowning person clings to a lifeline; and that is not except due to the fact he is certain that this religion is the truth, because of its conformity and compatibility with the natural disposition. And Allah knows best.[1]

1 See: *'Dirasat fil-Adyan'* (pp. 30-31).

Section Three: Allah – the Majestic – and His Ability over everything – He the Exalted & Most High

Prologue:

The discussion in this section will cover something of informing about Allah – the Majestic – and His ability over all things – He the Exalted and Most High –.

As for the discussion regarding the affirmation of the existence of Allah – the Exalted and Most High – and the proofs of His Oneness, then this will be covered in detail when discussing the first pillar of faith; which is: to have faith in Allah.

This section will cover that which relates to having knowledge of Allah – the Majestic – and His ability over all things – He the Blessed and Most High –.

The First Topic: Allah – the Majestic –

Allah: He is the Lord of everything and its Owner, the sole Creator, the Organizer of the entire universe, the All-Knowledgeable, the One Who grants life, the One Who causes things to die, the Provider, the All-Able, the Possessor of every attribute of perfection, the One free from all imperfections and faults, the One who deserves to be singled out with worship.

Allah the Mighty and Majestic says – informing His servants about Himself –:

[هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ]Sura al-Hashr; (59):22-24

[Meaning: He is Allah, Whom there is none that has the right to be worshipped but He; the All-Knower of the unseen and the seen. He is

the Most Beneficent, the Most Merciful. He is Allah Whom none that has the right to be worshipped but He; the King, the Pure and Perfect, the One Free from all imperfections, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Exalted is Allah above all that they associate as partners with Him. He is Allah, the Creator, the Originator, the Bestower of forms. To Him belong the Most Perfect and Beautiful Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.]

And He said – He the Almighty –:

[ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ]

Sura al-Baqarah; (2):255

[Meaning: Allaah! None has the right to be worshipped except Him, the Ever Living, Self-Subsisting Sustainer of all that exists. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His permission? He knows whatever lies before them and whatever is behind them, and they cannot encompass anything of His Knowledge except that which He wills. His footstool extends over the heavens and the earth, and preserving them does not weary Him; and He is the Exalted One, the Tremendous One.]

And He said:

[ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ وَأَنَّ مَا يَدۡعُونَ مِن دُونِهِۦ هُوَ ٱلۡبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلۡعَلِيُّ ٱلۡكَبِيرُ]

Sura al-Hajj; (22):62

[Meaning: That is because Allah He is the Truth, and what they invoke besides Him, it is false and futile. And verily, Allah He is the Exalted, the Most Great.]

And He said:

[قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ ۝٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝٣ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ]

Sura al-Ikhlaas; (112):1-4

[Meaning: Say: "He is Allah, One. Allah, the Perfect Lord and Master upon Whom all of creation depends. He begets not, nor was He begotten. Nor is there to Him any equivalent."]

Allah – the Mighty and Majestic – has many names that He named Himself with, some of which have preceded in the aforementioned verses; with the Noble Quran and the pure Prophetic traditions filled with mention of the Names of Allah – the Exalted and Most High –.[1]

The most well-known of these names, and the greatest of them – however – is: the name **Allah**.

This name has many virtues, from them are:

(i) **It is the greatest name of Allah**; as mentioned by a number of the people of knowledge – with them stating that Allah is the name that if the Lord is called upon by way of it, he responds; and if He is asked by it, He gives –.

(ii) **It is the origin for all of the Beautiful and Perfect Names of Allah**; with the rest of the names being ascribed to it, and it being described by them. Allah the Almighty says:

[وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ]Sura al-A`raaf; (7):180

[Meaning: To Allah belong the Most Perfect and Beautiful Names, so worship Him in accordance with them and call on Him by them.]

And He – the Almighty – said:

[ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ] Sura Taa-Haa; (20):8

[Meaning: Allaah! None has the right to be worshipped except Him; to Him belong the Most Perfect and Beautiful Names.]

1 See: *'Badaai` al-Fawaid'* of Ibnul-Qayyim (1/159-170), and *'al-Qawaa`id al-Muthlaa'* of Shaykh Muhammad bin `Uthaymin (pp. 37-38).

And He the Almighty said:

[هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ] Sura al-Hashr; (59):22-24

[Meaning: He is Allah, Whom there is none that has the right to be worshipped but He; the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allah Whom there are none that has the right to be worshipped but He; the King, the Pure and Perfect, the One Free from all imperfections, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Exalted is Allah above all that they associate as partners with Him. He is Allah, the Creator, the Originator, the Bestower of forms. To Him belong the Most Perfect and Beautiful Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.]

And it is said: the Most Beneficent, the Most Merciful, the Creator, the Provider, the All-Mighty, and the All-Wise are all names of Allah; whereas it is not said: Allah is from the names of the Most Beneficent, the Most Merciful – or from the names of the All-Mighty, and the like.

(iii) **This name entails and necessitates the meanings of all of the other names**, and it is indicative of them in general; and the Beautiful and Perfect Names of Allah detail and clarify the majestic, perfect, and tremendous attributes of Allah. So it is the name that the rest of the names Beautiful and Perfect names of Allah return to, and whose meanings revolve around it.

(iv) **It is the name that the majority of the narrated words of remembrance (of Allah) make mention of**, so the *tahlil*[1], the *takbir*[1],

1 i.e. Saying: '*Laa ilaaha illaa Allah*' "There is none that has the right to be worshipped except

the *tahmid*[2], the *tasbih*[3], the *hawqalah*[4], the *hasbalah*[5], the *istirjaa`*[6], the *basmalah*[7], and other than them from the remembrances (of Allah) make mention of this name and are coupled with it. So if the Muslim makes *takbir*[8], he mentions this name; and if he makes *tahmid*[9] he mentions it; and if he makes *tahlil*[10] he mentions it, and likewise with regards to the rest of the words of remembrance (of Allah).

(v) **It is the most mentioned Name of Allah in the Noble Quran**; with it being mentioned in the Quran more than two-thousand two-hundred times – unlike any of the other Names –; and Allah the Exalted and Most High opened thirty-three verses.[11]

As for the meaning of this name then it originates from "***Al-Ilaah*** [God]"[12], which means the One Worshipped. "*Al-Ilaah*" is a Name from the Perfect and Beautiful Names of Allah occurring in the Noble Quran. Allah the Almighty said:

[وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ] Sura al-Baqarah; (2):163

[Meaning: And your God is one God. There is no deity worthy of worship except Him, the Most Beneficent, the Most Merciful.]

And He the Almighty said:

=
Allah".

1 i.e. Saying: '*Allahu Akbar*' "Allah is the Greatest".

2 i.e. Saying: '*Alhamdulillah*' "All praise is for Allah".

3 i.e. Saying: '*SubhanAllah*' "I declare Allah free of all imperfections".

4 i.e. Saying: '*Laa Hawla wa laa Quwwata illaa billaah*' "There is no change and no ability except with (the Aid of) Allah".

5 i.e. Saying: '*Hasbee Allah*' "Allah is sufficient for me".

6 i.e. Saying: '*Innaa lillaahi wa innaa ilayhi raaji`oon*' "Indeed we belong to Allah, and indeed to Him we will return".

7 i.e. Saying: '*Bismillahir-Rahmanir-Rahim*' "In the Name of Allaah, the Most Beneficent, the Most Merciful".

8 i.e. If he says: '*Allahu Akbar*' "Allah is the Greatest".

9 i.e. If he says: '*Alhamdulillah*' "All praise is for Allah".

10 i.e. If he says: '*Laa ilaaha illaa Allah*' "There is none that has the right to be worshipped except Allah".

11 See: '*Tafsir Ibn Jarir*' (2/121); and '*Taysirul-`Aziz Al-Hamid*' of Shaykh Sulayman bin Abdul-Wahhab (pp. 30).

12 Meaning: The One Who Alone Deserves to be Worshipped.

[وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَۚ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ]

Sura at-Tawbah; (9):31

[Meaning: And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.]

And He the Almighty said:

[قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ]

Sura al-Anbiyaa; (21):108

[Meaning: Say: "It is only revealed to me that your god is but one God; so will you submit?"]

Additionally, the best and most comprehensive statement regarding the meaning of Allah is what is reported from Ibn Abbas – may Allah be pleased with them both – that he said: "Allah is the One possessing divinity and the right to be worshipped over all of His creation". Reported by Ibn Jarir in his *Tafsir*[1].

This interpretation of his – may Allah be pleased with him – comprises of two matters:

The first: Allah's attribute from this noble Name; and it is: divinity, as indicated by the term 'Allah' – just as the name "Al-`Aleem (the All-Knowing)" is indicative of the attribute of Knowledge, and the name "Al-`Azeez (the All-Mighty)" is indicative of the attribute of Might, and the name "Al-Hakeem (the All-Wise)" is indicative of the attribute of Wisdom, and "Ar-Raheem (the Bestower of Mercy)" is indicative of the attribute of Mercy – and other than that from the names that indicate the attributes that are indicative of His Self.

Thus, likewise, Allah is the One possessing Divinity; and the Divinity which is His attribute is the tremendous attribute by way of which He deserves to be a God. Rather, He deserves that nobody shares this

1 Mentioned in: '*Taysir al-`Aziz al-Hamid*' (pp. 30).

tremendous attribute with Him in any way at all.

The divine attributes are all of the attributes of perfection, majesty, magnificence, beauty, mercy, kindness, generosity, and bestowing of bounties. This is because these attributes are those that deserve to be deified and worshipped for the sake of; so He is worshipped because He possesses the attributes of Magnificence and Pride; and He is worshipped because He is the Unique in Sustaining, in Lordship, Kingship, and Sovereignty; and He is worshipped because He is the unequalled in Mercy, and in delivering blessings – both apparent and obscure – to all of His creation; and He is worshipped because He is the All-Encompassing over everything with His Knowledge, Rule, Wisdom, Generosity, Mercy, Ability, Honor, and Subduing; and He is Worshipped because He is the Unique in His being unrestrictedly and completely Independent in every way – just as everything besides Him is permanently in need of Him in every way –. So they are in need of Him in His bringing them into existence and His organizing of affairs, and they are in need of His assistance and His provision; they are in need of Him in all of their affairs, and in reliant upon Him for their greatest necessity and most urgent need – and it is: their need to single Him out with worship, and to deify Him alone – because divinity necessitates all of Allah's Beautiful and Perfect Names, and His Lofty Attributes.

The Second: the attribute of the servant from this noble Name; and it is: servitude. So the servants worship and deify Him. Allah the Almighty said:

[وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ] Sura az-Zukhruf; (43):84

[Meaning: It is He Who is the only God to be worshipped in the Heavens and the only God to be worshipped on the earth.]

i.e. The inhabitants of the Heavens and the Earth worship Him – willingly or unwillingly –; so they all yield to His Magnificence, are submissive to His Wish and Will, captives to His Might and Sustaining.

So the servants of the Beneficent deify and worship Him, and they strive with that which they are able to from energy in worshipping Him with their hearts and souls, and by way of their sayings and actions – in accordance with their ranks and positions. Allah has gathered between these two meanings in a number of places throughout the Quran; such as His saying – He the Almighty –:

[إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ]

Sura Taa-Haa; (20):14

[Meaning: Verily! I am Allah! None has the right to be worshipped except I, so worship Me, and establish the prayer for My Remembrance.]

And His saying:

[وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ]Sura al-Anbiyaa; (21):24

[Meaning: And We sent not before you any messenger except that We revealed to him: that there is no deity except Me, so worship Me.]

And His saying:

[فَٱعۡبُدۡهُ وَٱصۡطَبِرۡ لِعِبَٰدَتِهِۦۚ هَلۡ تَعۡلَمُ لَهُۥ سَمِيّٗا]

Sura Maryam; (19):65

[Meaning: So worship Him alone and be constant and patient in His worship. Do you know of any who is similar to Him?][1]

I will suffice with that which has preceded for the time being, and more on the topic of having knowledge of Allah – the Majestic – will follow when discussing the pillars of Islam and the pillars of true faith.

The Second Topic: The Ability of Allah – the Exalted and Most High –

Ability is an attribute from the attributes of Allah – the Exalted and

1 See: '*Fiqh al-Asmaa al-Husna*' of Dr. Abdur-Razzaq al-Badr (pp.77-78).

Most High – that we affirm for Him; and it is: His complete, perfect ability – the clarification of which will follow.

And from His names – He the Exalted and Most High – is Al-Qadeer (the All-Powerful), Al-Qaadir (the Fully-Able One) and Al-Muqtadir (the Omnipotent).

All of these Names are mentioned in the Quran, the most frequently mentioned of them being Al-Qadeer (the All-Powerful), then Al-Qaadir (the Fully-Able One), then Al-Muqtadir (the Omnipotent). Allah the Almighty said:

[وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ] Sura al-Baqarah; (2):286

[And Allah is Able to do all things.]

And He the Almighty said:

[إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا] Sura Faatir; (35):44

[Meaning: He is All-Knowing, All-Powerful.]

He the Almighty also says:

[قُلۡ هُوَ ٱلۡقَادِرُ عَلَىٰٓ أَن يَبۡعَثَ عَلَيۡكُمۡ عَذَابٗا مِّن فَوۡقِكُمۡ أَوۡ مِن تَحۡتِ أَرۡجُلِكُمۡ أَوۡ يَلۡبِسَكُمۡ شِيَعٗا وَيُذِيقَ بَعۡضَكُم بَأۡسَ بَعۡضٍۗ] Sura al-An`aam; (6):65

[Meaning: Say: "He is the One Able to send upon you punishment from above you or from beneath your feet or to cover you with confusion so that you become sects and make you taste the violence of one another."]

And He the Almighty said:

[وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا] Sura al-Kahf; (18):45

[Meaning: And Allah is Able to do everything.]

All of these names prove the affirmation of Ability as an attribute of Allah, and that He – the One free from all imperfections – has perfect Ability. So by way of His Ability He brought the things into existence,

and by way of His Ability He organized them, and by way of His Ability He proportioned and perfected them, and by way of His Ability He grants life and death, and He resurrects the servants for reckoning, and He rewards the doer of good for his good deeds, and the doer of evil for his evil deeds – He – the One who when He intends a thing, he says to it: "Be!" and it is.

And through His Ability He controls the hearts and turns them whichever way He Wishes, and He guides Whomever He Wishes, and He misguides Whomever He Wishes, and He causes the Believer to believe, and the disbeliever to disbelieve, and the obedient one to obey, and the sinner to sin.

And due to His perfect Ability nobody can encompass anything of His Knowledge except that which He wills to teach them; and due to His perfect Ability He created the Heavens and the Earth and that which is between them in six days and nothing of fatigue touched Him, nothing escapes Him from His creation nor does it pass Him by; rather it is within His grasp whatever it may be – He – the One Whose Ability is free from fatigue, tiredness, weariness, and free from inability to do whatever He Wishes.

And due to His perfect ability everything is under His Command and beneath His Control; that which He Wills occurs, and that which He does not Will does not[1].

And from the tremendous foundations of true faith is to believe in preordainment. Allah the Almighty says:

[إِنَّا كُلَّ شَيْءٍ خَلَقْنَٰهُ بِقَدَرٍ] Sura al-Qamar; (54):49

[Meaning: Verily, We have created all things with preordainment.]

And He the Almighty said:

[وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا] Sura al-Ahzaab; (33):38

[Meaning: And the Command of Allah is a decree determined.]

1 See: '*Fiqh al-Asmaa al-Husna*' (pp. 217).

And He the Almighty said:

[وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا] Sura al-Furqaan; (25):2

[Meaning: He has created everything and has measured it exactly according to its due measurements.]

Imam Muslim reports in his *Sahih*[1] from a narration of Abu Hurayrah – may Allah be pleased with Him – that he said: "The polytheists of the Quraish tribe came to have an argument with the Messenger of Allah ﷺ in regard to pre-destiny, so the verses were revealed:

[إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾ يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ] Sura al-Qamar; (54):47-49

[Meaning: Indeed, the criminals are in error and will burn in the Hellfire. The Day they will be dragged in the Fire on their faces it will be said to them: "Taste you the touch of Hell!" Verily, We have created all things with predestination]."

The person who does not believe in pre-decree does not believe in Allah – the Mighty and Majestic –. Imam Ahmad said: "Preordainment is the ability of Allah."[2]

So denying preordainment is denying the ability of Allah – the Mighty and Majestic – and rejecting His attributes – He the One free from all imperfections – or some of them. This contradicts true faith in Him – the One free from all imperfections –; because from the foundations of having true faith in Him is to believe in His preordainments.

Ibn Abbas – may Allah be pleased with both of them – said: "Preordainment is the order of monotheism; so whoever singles out Allah – the Almighty – and believes in preordainment, then it is the firm handhold that will never break. And the one who singles out Allah – the Almighty – and disbelieves in preordainment then he has

1 No. 2656.

2 Shaykhul-Islam mentioned it in '*Minhaj as-Sunnah*' (3/254); and Ibnul-Qayyim in '*Shifaa al-`Aleel*' (pp. 28).

nullified his monotheism."[1]

`Awf said: I heard al-Hasan saying: "He who denies preordainment then he has denied Islam. Indeed Allah – the Exalted and Most High – has preordained preordainments, and He created the creation with predestination, and He allocated the lifespans with predestination, and He distributed the provisions with predestination, and He distributed the calamities with predestination, and He distributed well-being with predestination."[2]

Having true faith in preordainment is from the greatest of attributes of those who have knowledge of it; just as Ibn Jarir reports in his *Tafsir*[3], from a narration of Ibn Abbas – may Allah be pleased with them both – in explanation of His saying – He the Almighty –:

Sura Fatir; (35):28 [إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُاْ]

[Meaning: It is only those who have knowledge among His slaves that fear Allah.]

He said: "Those who say:

Sura al-Baqarah; (2):106 [أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ]

[Meaning: That Allah is able to do all things.]"

Further detail regarding the attribute of preordainment and its praiseworthy effects will follow when discussing the sixth pillar from the pillars of faith; and it is: believing in preordainment.

1 Reported by al-Firyabi in '*al-Qadr*' (no. 205) with the wording being his; and reported by Ibn Battah in '*al-Ibanah*' (no. 1624); and al-Lalakaee in '*Usul al-I`tiqad*' (no. 1224) and others.

2 Reported by Ibn Battah in '*al-Ibanah*' (1676); and al-Lalakaee in '*Usul al-I`tiqad*' (no. 1255).

3 *Tafsir*: explanation of the Quran.

Section Four: Piety & its Profound Effects

Firstly: the meaning of Piety: Piety is from the significant terms that appear in the legislation, with it being mentioned in the Quran and the Prophetic traditions.

It is a comprehensive term that has many meanings and profound effects – all of which revolve around every good and success, whether religious or worldly.

Due to this, we find various scholarly statements and sayings interpreting the meaning of piety; with some of them stating: Piety is: Righteousness.

Other mention it is: Every good.

az-Zajjaj said: "Some of them said: Everything that is done to draw closer to Allah – the Exalted and Most High – is from the acts of good."

Abu Mansur said: "Piety is: the good of this world and the Hereafter. As for the good in this world: it is that which Allah facilitates for the servant from guidance, blessings, and goodness. And the good in the Hereafter is: achieving the everlasting bliss of Paradise."[1]

From the best definitions of piety is the definition of Shaykh Abdur-Rahman as-Sa`di – may Allaah have mercy upon him – wherein he stated: "Piety is a comprehensive name which encompasses the beliefs, actions of the heart, and actions of the limbs – and it includes all of the commandments, and abandoning the forbidden matters."[2]

This comprehensive definition is sufficient, saving the need to prolong the discussion regarding the meaning of piety.

Secondly: Piety in the Noble Quran: the word piety is mentioned much in the Noble Quran, appearing with its various derivatives in a number of contexts; from them:

1 See: '*Lisan al-Arab*' (4/51); and '*al-Wujuh wan-Nadhaair fil-Quran al-Karim*' (pp. 215).

2 '*al-Majmoo`ah al-Kamilah li Muallafat ash-Shaykh as-Sa`di al-Majmoo`ah al-Khamisah*' (1/529).

(i) **It occurs with the meaning of keeping the ties of kinship:** Allah the Almighty said:

[وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةً لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ] Sura al-Baqarah; (2):224

[Meaning: And do not make your oath by Allah an excuse against keeping the ties of kinship.]

And His saying:

[لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ] Sura al-Mumtahanah; (60):8

[Meaning: Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from joining the ties them.]

(ii) **It occurs with the meaning of obedience:** just as occurs in His saying – He the Almighty –:

[وَبَرَّۢا بِوَٰلِدَيۡهِ] Sura Maryam; (19):14

[Meaning: And dutiful towards his parents.]

And His saying – Glory be to Him –:

[وَبَرَّۢا بِوَٰلِدَتِي] Sura Maryam; (19):32

[Meaning: And dutiful to my mother.]

(iii) **It occurs with the meaning of carrying out the acts of obedience:** as occurs in His saying – He the Almighty –:

[وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ] Sura al-Maa·idah; (5):2

[Meaning: And help one another in the performance of good deeds and the avoidance of sins.]

Piety – when coupled with being god-fearing – takes on the meaning of carrying out good deeds; and being god-fearing in this context means: avoiding the forbidden acts.

(iv) **It occurs with the meaning of righteousness:** when mentioned unrestrictedly piety carries the meaning of righteousness; as mentioned in His saying – He the Almighty:

[لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ] Sura aali-`Imran; (3):92

[Meaning: Never will you attain righteousness until you spend from that which you love.]

And His saying – He the Exalted and Most High –:

[لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ]

Sura al-Baqarah; (2):177

[Meaning: Righteousness is not that you turn your faces toward the east or the west, but righteousness is the quality of one who believes in Allah.]

And His saying:

[أَتَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبِرِّ وَتَنسَوۡنَ أَنفُسَكُمۡ] Sura al-Baqarah; (2):44

[Meaning: Do you order people with righteousness and yet forget yourselves?][1]

Thirdly: Piety in the Prophetic traditions: piety is mentioned in the Prophetic traditions much, with the same meanings as those aforementioned, in addition to other meanings – such as: good manners, tranquillity of the soul, and other than that.

From which occurs in that regard is the narration reported by Imam Muslim in his *Sahih* on the authority of an-Nawwaas bin Sam`aan – may Allah be pleased with him – that the Prophet ﷺ said: "Piety is good manners, and sin is that which creates doubt and you do not like

1 See: '*al-Wujuh wan-Nadhaair*' of Harun bin Musa (pp. 429); '*al-Wujuh wan-Nadhaair*' of ad-Daamaghaani (pp. 67); '*Nuzhatul-A`yun an-Nawaadhir*' of Ibnul-Jawzi (1/95); '*al-Wujuh wan-Nadhaair*' of al-Qar`awi (pp. 215-217); and '*al-Majmu`ah al-Kamilah*' of as-Sa`di [5th collection].

people to know of it."[1]

And on the authority of Waabisah bin Ma`bad who said: I came to the Messenger of Allah ﷺ and he said: "Have you come to ask about righteousness and sin?" I said, "Yes." He ﷺ said: "Consult your heart. Piety is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the chest, even if people have repeatedly given their legal opinion."[2]

Ibn Rajab – may Allah have mercy upon him – said in explanation of the previous two narrations: "His interpretation of piety differed because piety is used in two separate contexts:

The first: As it relates to a person's treatment of the creation by his being good to them; and it is possible that this is specific to being good to ones parents. Just as is said: Showing goodness to ones parents. It is also often used (in a general sense) to mean showing good to all creatures. Ibnul-Mubaarak authored a book called '*Kitabul-Birr was-Silah* (The Book of Righteousness and Maintaining the Ties of Kinship)' that attests to this fact; just as both *Sahih al-Bukhari* and *Jami` at-Tirmidhee* both contain: 'The Book of Righteousness and Maintaining the Ties of Kinship' – which comprises of showing treatment to the creation in general, with the topic of being good to ones parents being mentioned first.

And in the narration of Bahz bin Hakeem, from his father, from his grandfather – that he said: "O Messenger of Allah! to whom should I be dutiful?" He replied: "Your mother." He said: "Then who?" He replied: "Your father." He said: "Then who?" He said: "Then the closest relatives, then the closest relatives."[3]

Also from that which occurs with this meaning: the saying of the

1 Muslim (no. 2553).

2 Reported by Ahmad (4/228); and ad-Darimi (2/245-246); and Abu Ya`laa (nos. 1586 & 1587); and declared as good by an-Nawawi in '*al-Arba`een*' (no. 27).

3 Reported by Ahmad (5/3 & 5); and by al-Bukhari in '*al-Adab al-Mufrad*' (no. 3); and Abu Dawud (no. 5139); and at-Tirmidhi (no. 1897). at-Tirmidhi said: "A good narration".

Prophet ﷺ: "There is no reward for the accepted Hajj except Paradise."[1] And in the *Musnad*: that he ﷺ was asked regarding the best acts of Hajj, so he said: "Feeding the people, and spreading the greeting of *salaam* (i.e. peace)"; and in another narration: "And [the utterance of] fine speech."[2]

Ibn `Umar – may Allah be pleased with them both – used to say: "Piety is something simple and easy: having a welcoming face, and being soft in speech."[3]

If – however – piety is coupled with being god-fearing, as occurs in His saying – He the Exalted and Most High:

[وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ] Sura al-Maaidah; (5):2

[Meaning: And cooperate upon piety and righteousness.]

It is possible that piety could mean: showing good treatment to the creation; and righteousness: dealing with the True One by being obedient to Him, and by staying away from those things He has forbidden.

Or is possible that piety could mean: carrying out the obligatory acts; and righteousness means: abstaining from the forbidden matters.

And His saying:

[وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِۚ] Sura al-Maa·idah; (5):2

[Meaning: But do not help one another in sin and transgression.]

It is possible that sin could mean: acts of disobedience; and transgression: oppressing the creation.

It is also possible that sin could mean: those things forbidden in and of themselves – such as fornication, stealing, and intoxicants – and transgression means: crossing the bounds regarding those things

1 Reported by al-Bukhari (no. 1773); and Muslim (no. 437 & 1349).
2 Reported by at-Tabarani in '*al-Awsat*' (no. 5325); and al-Hakim (1/483).
3 Reported by al-Kharaitee in '*Makarimul-Akhlaq*' (pp. 23-24).

permissible in their origin and entering into that which is forbidden – such as killing those it is permitted to kill as a form of legal retribution as well as those it is not permitted to kill, and taking more than the mandatory limit from *zakat*, and going overboard regarding the prescribed flogging as a legal punishment, and the like.[1]

Ibn Rajab – may Allah have mercy upon him – then went on to explain the second meaning of piety, saying: "The second meaning from the meanings of piety is that it means: carrying out all acts of obedience – both apparent and hidden – as occurs in His saying:

[لَّيْسَ ٱلْبِرَّ أَن تُوَلُّوا۟ وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَلَٰكِنَّ ٱلْبِرَّ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَٱلْمَلَٰٓئِكَةِ وَٱلْكِتَٰبِ وَٱلنَّبِيِّۦنَ وَءَاتَى ٱلْمَالَ عَلَىٰ حُبِّهِۦ ذَوِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينَ وَٱبْنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِى ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلْمُوفُونَ بِعَهْدِهِمْ إِذَا عَٰهَدُوا۟ ۖ وَٱلصَّٰبِرِينَ فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلْبَأْسِ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ صَدَقُوا۟ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ]

Sura al-Baqarah; (2):177

[Meaning: Piety is not that you turn your faces toward the east or the west, but piety is the quality of one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth – in spite of love for it – to relatives, orphans, the needy, the traveller, those who ask for help, and for freeing slaves; and who establishes prayer and gives *zakat*; those who fulfil their promise when they promise; and those who are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the pious.]

It has been reported from the Prophet ﷺ that he was asked regarding true faith, so he recited this verse.[2]

So piety – with this meaning – encompasses all acts of obedience; whether hidden – such as believing in Allah, His angels, His Books, His Prophets; or apparent – such as spending wealth in the sake of

1 '*Jami`ul-`Ulum wal-Hikam*' (2/97-98).
2 Reported by Ibn Abee Haatim in his '*Tafsir*' (no. 1539).

Allah, establishing the Prayer, giving *zakat*, fulfilling promises, having patience with regards to preordainment – such as illness and poverty – and having patience upon obedience to Allah – such as being patient when facing the enemy on the battlefield."[1]

Ibn Rajab continues with his clarification of piety, saying: "And it is possible that the response of the Prophet ﷺ in the narration of an-Nawwaas is inclusive of all of these traits, because it is possible that what is intended by having good manners is to adhere to Islamic manners, and to adorn oneself with the etiquettes Allah disciplined His servants with in His Book; just as He – the Almighty – said to the Messenger of Allah ﷺ:

Sura Noon; (68):4 [وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ]

[Meaning: And indeed, you are of tremendous character.]

Aisha said: "His ﷺ character was the Quran."[2]

Meaning: He would adorn himself with the manners mentioned within it by carrying out its commands and abstaining from its prohibitions; so his acting in accordance with the Quran became his character, and something natural and normal for him, not parting with him – this being the best and most beautiful and noble of characters.[3]

And it has been said: 'Verily all of the religion is good manners.'

As for the narration of Waabisah, wherein he said: "Piety is that about which the soul feels at ease and the heart feels tranquil."[4] And in a narration: "That about which the soul is pleased and relaxed."[5]

And he explained the meaning of the permissible affairs with similar to that – as occurs in the narration of Abu Tha`labah and others – this proving that Allah created his servants having knowledge of the truth, and an inclination to accept it, and He implanted love of that in their

1 '*Jami`ul-`Uloom wal-Hikam*' (2/99).
2 Ahmad (6/91, 163, 216); and an-Nasaaee in '*al-Kubraa*' (6/412).
3 See: '*Hashiyatus-Sindee `alaa Sunan an-Nasaaee*' (3/200).
4 Referencing has preceded.
5 Referencing has preceded.

innate natures, and caused them to be averse to that which opposes it."[1]

Based on the aforementioned, we can understand something from the meanings of piety and its profound effects.

Section Five: Etiquette and Manners in Islam

Etiquette and manners have a great status in Islam, and in what follows we will mention some of the issues related to this.

Firstly: Defining the term Manner: Manners is the plural of manner, and a manner or behavioural trait means: a disposition or temperament – the plural of which is: manners.

Ibn Manthur said: "In the Revelation:

Sura Noon; (68):4 [وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ]

[Meaning: And indeed, you are of tremendous character.]

The plural: 'Manners' does not have an irregular (broken) plural other than this; and a character or manner means: a temperament."[2]

He also mentioned: "Manners are the religion, disposition, and temperament."[3]

al-Jahidh said: "Manners are: the state of the soul through which a person does his actions unintentionally, without choice.

It is possible for some people that manners are instinctive and natural; and for some they are unattainable except through practice and exertion."[4]

Secondly: Defining (Good) Fine Manners: Fine manners is made up of two words; fine, and manners. As for the definition of manners then it has preceded; and as for fine: Ibn Manthur mentions: "Fine is the

1 '*Jami`ul-`Uloom wal-Hikam*' (2/99)
2 '*Lisanul-Arab*' (10/86-87); also see: '*Mu`jam Maqaayees al-Lughah*' (2/213-214).
3 Ibid.
4 '*Tahdheebul-Akhlaq*' of al-Jaahidh (pp. 12).

opposite of ugly and in contrast to it."[1]

And he quoted al-Azhari as saying: "Fine is an adjective for that which is appealing and good."[2]

And he quoted al-Jawhari as saying: "Its plural is beauties – which is irregular – almost as if it is the plural of beauty."[3]

He also stated: "Fine action is the opposite of ugly and unattractive."[4]

This is what fine means.

As for fine manners as a compound word, then it has been defined with various synonymous definitions; and it is possible for us to define it by saying: Fine Manners is: that one adorns themselves with virtues and goodness, such as: having a welcoming face, gentleness, fine speech, being honourable, not harming others, generosity, having a sound heart, forbearance, patience, pardoning, courage, and other than that from noble manners, while remaining distant from all that contradicts the aforementioned.

This is from the easiest explanations of the meaning of fine manners; further detail of which shall follow.

Thirdly: What Good Manners are: The Prophet ﷺ said: "Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and treat the people with good manners."[5]

Shaykhul-Islam ibn Taymiyyah – may Allah have mercy upon him – said: "To encompass all of good manners when treating the people is that a person joins the ties with those who cut him off by giving the them the greeting of *salaam* (peace), honouring them, making supplication for them, seeking forgiveness for them, praising them, and visiting them.

And that a person gives to those who deprive him from learning,

1 '*Lisanul-Arab*' (13/114).
2 Ibid.
3 Ibid.
'*Lisanul-Arab*' (13/116)4
5 Reported by Ahmad (1/159); and declared to be authentic by al-Albani (no. 519).

benefit, and wealth; and that he pardons those who oppress him regarding blood, wealth, or honour.

Some of this is obligatory, and some of it supererogatory."[1]

Fourthly: the meaning of tremendous manners: Allah – the Mighty and Majestic – said in description of His Prophet Muhammad ﷺ:

[وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ] Sura Noon; (68):4

[Meaning: And indeed, you are of tremendous character.]

Glory be to Him; how Great is He? And how perfect is His Beneficence? Look at His tremendous Generosity, and His abundant Kindness; look at how He granted then He praised!"[2]

Shaikh al-Islam Ibn Taymiyah – may Allah be have mercy upon him – said: "As for the tremendous manners that Allah described Muhammad ﷺ with; then it is: the comprehensive religion that is inclusive of everything Allah commanded with unrestrictedly. This is the saying of Mujahid, and others. And it is: the interpretation of the Quran, just as Aisha – may Allah be pleased with her – said: "His ﷺ character was the Quran."[3]

And its reality is: hastening to carry out everything that Allah – the Almighty – loves, while being content and pleased with that."[4]

Ibnul-Qayyim said in explanation of the previous verse: "Ibn `Abbas and Mujahid said: 'You are upon a tremendous religion, there is no religion more beloved to Me, and there is no religion I am more pleased with; and it is the religion of Islam.'

al-Hasan said: 'It is the manners of the Quran.'

Qatadah said: 'It is that which he used to order with from the

1 '*Majmoo` Fataawaa Shaykhul-Islam bin Taymiyyah*' compilation and ordering of Shaykh `Abdur-Rahman bin Qasim and his son Muhammad (10/658).

2 See: '*Ihyaa `Ulumud-Deen*' of Abu Hamid al-Ghazali (2/357-358).

3 Reported by Muslim (no. 746) from a narration of Hisham bin Hakeem that he asked Aisha – may Allah be pleased with her – regarding the manners of the Messenger of Allah ﷺ.

4 '*Majmoo`ul Fataawaa*' of Ibn Taymiyyah (10/658).

command of Allah, and prohibit from the forbiddance of Allah.'

And the meaning is: You are upon the manners that Allah has favoured you with in the Quran."[1]

The scholar Muhammad at-Tahir bin `Aashur – may Allah have mercy upon him – said: "The tremendous manners are: the nobler manners from etiquettes, those that reach the highest level of praiseworthy perfection found in humans; due to the fact all noble manners were found in the Prophet ﷺ; so he treated people well in all situations requiring good treatment. Therefore, tremendous manners are a level higher than fine manners."[2]

He also said: "Know that to encompass all of tremendous manners – those a level higher than fine manners – is: to be devout, to know the realities, to be forbearing, just, and patient upon hardships, to acknowledge the doers of good, to be humble, to be abstinent from the worldly affairs, to be chaste, pardoning, generous, shy, courageous, solemn, dignified, sedate, merciful, and to be good in ones dealings and relations.

Manners are concealed within the soul, with their appearance manifesting in the conduct of their possessor; through one's speech, his welcoming face, his clothing, his judgment, his movements and his calmness, through his food and drink, through his disciplining his family and those under his care, and through the outcomes of that – such as his standing amongst the people, their fine praise of him, and his reputation –.

As for their manifestation in the Messenger of Allah ﷺ then it includes all of the aforementioned, as well as manifesting through his management of the nation, and through that which he was distinguished with from eloquence, and through his concise yet comprehensive speech."[3]

Fifthly: the virtues of good manners: the Islamic legislation mentions that which clarifies the great virtues of good manners – both

1 '*Madarijus-Salikin*' (2/289).
2 '*Tafsir at-Tahrir wat-Tanwir*' (29/64).
3 '*Tafsir at-Tahrir wat-Tanwir*' (29/65).

in this world and the Hereafter –. In that regard is the following:

(i) It is carrying out the command of Allah the Mighty and Majestic. He – the Almighty – said:

[خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ] Sura al-A`raaf; (7):199

[Meaning: Show forgiveness, enjoin what is good, and turn away from the ignorant.]

(ii) It is obedience to the Messenger ﷺ; as he ordered with having good manners in numerous narrations, from them the aforementioned narration of Mu`adh – may Allah be pleased with him – which contains the saying of the Prophet ﷺ: "And treat the people with good manners."

(iii) It is following the example of the Prophet ﷺ, and Allah – the Mighty and Majestic – has said:

[لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ] Sura al-Ahzaab; (33):21

[Meaning: Indeed in the Messenger of Allah you have a fine example to follow.]

(iv) Ones rank is raised; the Prophet ﷺ said: "By his good character a servant will attain the rank of one who prays during the night and fasts during the day."[1]

(v) It is the thing that enters people into Paradise most. The Prophet ﷺ said: "The thing by which most people will enter Paradise is being fearful of Allah and dutiful to Him, and by having good manners."[2]

---

1 Reported by Abu Dawud (no. 4798); and al-Haakim, from a narration of Aisha. al-Haakim said: "Its chain of transmission is upon the condition of the two *Sheikhs* (i.e. Bukhari and Muslim), even though they did not report it", and adh-Dhahabi agreed with him. Also declared as authentic by al-Albaanee in '*as-Saheehah*' (no. 795).

2 Reported by at-Tirmidhee (no. 2004); Ibn Majah (no. 4246); Ibn Hibbaan (no. 476); and al-Haakim (4/324) – from a narration of Abu Hurayrah. at-Tirmidhee said: "This narration is authentic, unique." al-Haakim said: "Its chain of transmission is authentic", and adh-Dhahabi agreed with him.

(vi) Closeness to the seat of the Prophet ﷺ on the Day of Resurrection. He ﷺ said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in manners."[1]

(vii) Attaining the love of Allah – the Mighty and Majestic –. On the authority of Usamah bin Shareek – may Allah be pleased with him – that he said: "We were sitting with the Prophet ﷺ and it was as if there were birds upon our heads and none of us spoke until a people came and said: 'Who is the most beloved of the servants of Allah to Allah?' He said: "The best of them in manners."[2]"

(viii) Good manners is the thing most heavy in the scales on the Day of Resurrection. On the authority of Abud-Dardaa – may Allah be pleased with him – that the Prophet ﷺ said: "There is nothing heavier than good manners to be put in the scales of a servant on the Day of Resurrection."[3]

(ix) It increases one's lifespan, and keeps the homes inhabited. He ﷺ said: "Having good manners and being a good neighbour keeps the homes inhabited and causes an increase in people's lifespans."[4]

(x) It wins over the hearts, makes easy one's affairs, and saves a person from the harms of the creation.

(xi) Good character results in a person being mentioned with good, and it causes an increase in knowledge.

(xii) Having a good character causes a person's mind to be at ease, and an increase in provisions, and saves a person from the harms of

1 Reported by Ahmad (4/193-194); and at-Tirmidhi (no. 2018) – and he said: "Its chain of transmission is good; unique."

2 Reported by at-Tabaraani in '*al-Kabeer*' (1/18/471); al-Haythami said in '*al-Majma*ʿ' (8/24): "Its men are the men of the *Sahih*."

3 Reported by Ahmad (6/446-448); Abu Dawud (no. 4799); and at-Tirmidhi (no. 2003). He said: "Good, authentic". Also reported by Ibn Hibbaan (no. 481); and al-Kharaaitee (no. 50); and declared to be authentic by al-Albaanee in '*as-Saheehah*' (no. 876).

4 Reported by Ahmah (6/159); and declared to be authentic by al-Albaanee in '*as-Saheehah*' (no. 519).

life and from hastiness.[1]

Sixthly: Is it possible to acquire good manners or not? The answer is: Manners, and temperaments – just as they are instinctive, natural, and innate –; likewise they are acquirable, and can be learned through practice, exertion, and by taking suitable means.

Allah the Almighty said:

[إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمْ] Sura ar-Ra`d; (13):11

[Meaning: Surely Allah does not change the condition of a people until they change their own condition.]

He – the Almighty – also said:

[قَدْ أَفْلَحَ مَن زَكَّىٰهَا] Sura ash-Shams; (91):9

[Meaning: Indeed he succeeds who purifies his own self.]

And the Prophet ﷺ said: "Knowledge comes about through seeking to learn, and forbearance comes about through striving to attain forbearance, and whoever strives to attain good is given it, and whoever seek to avoid evil is saved from it."[2]

He ﷺ also said: "And treat the people with good manners."[3]

So these textual evidences and other than them – which are many in number –, indicate that changing ones temperament or character is indeed possible and has occurred. Thus it is not something unachievable or impossible – contrary to those who believe a person's manners are fixed and unchangeable – with them using as proof that they are instinctive and natural, and that a person is created with his temperament; thus it is impossible and unimaginable to change or separate himself from such.

1 For further detail see the book titled: '*Soo-ul Khuluq – Madhaahiruhu – Asbaabuhu – `Ilaajuhu*' of Muhammad al-Hamad (pp. 60-81).

2 Reported by al-Khateeb al-Baghdadi in his'*Taareekh*' (9/127); and al-Albaanee said in '*as-Saheehah*' (no. 342): "Its chain of transmission is good, or close to being good."

3 Referencing of which has preceded.

Furthermore; if it were the case that one's character and manners were unchangeable, then advices, sermons, and admonitions would be pointless; and enjoining people with morality, and abstinence from vice would be burdening the souls with more than they cannot bear – something which no sane person says.

As for if noble manners were from the nature of a person, and he further coupled them with praiseworthy attributes, perfected them with the etiquette of the honourable Islamic Legislation, and cultivated them with practice and discipline – then that is light upon light –; and that is the bounty of Allah which He gives to whomever He wills.[1]

1 See: '*Ihyaa `Uloomud-Deen*' of al-Ghazali (3/55-56); and '*Jawaami`ul-Aadaab*' of al-Qaasimee (pp. 4).

Chapter Two

The Sources of Legislation in Islam

Prologue

Section One: The reality of the Quran and its Credibility.

Section Two: The meaning of the *Sunnah* (Prophetic traditions) and its significance.

Section Three: Ways of preserving the Prophetic *Sunnah* (traditions).

Section Four: The status of the *Sunnah* (Prophetic traditions) in light of the Noble Quran.

Prologue

The Book and the *Sunnah* (Prophetic traditions) are the Islamic sources of legislation; from them the creed, legislation, etiquette of Islam are derived, in addition to various other affairs.

A detailed clarification and explanation of this will follow in the succeeding sections; by way of clarifying the meaning of the Book and the *Sunnah* (Prophetic traditions), the evidences indicating their origin, and everything in relation to that.

Section One: The Reality of the Quran and its Credibility

Firstly: The Reality of the Noble Quran

(i) **The linguistic definition of the Quran:** some language scholars are of the opinion that morphology of the term 'Quran' is: it is a verbal noun with the form of '*fa`lan*' such as '*ghufran*', '*shukran*', and '*rujhan*'; being derived from '*qa-ra-a*' (lit. to read), '*qira-ah*', and '*qur-a-nan*' (lit. reading).

Others are of the opinion that the Quran is a noun, not derived from: '*qa-ra-a*' (lit. to read); rather it is a name for the Book of Allah, just like the rest of the divine books, such as the Torah and the Gospel.

Some of the scholars said: Quran means: collection – it being named Quran because it gathers and collects the chapters, thus it joins them.[1]

(ii) **The technical definition of the Quran:** the scholars have defined the Quran with numerous definitions; and from the best most comprehensive of those being: "The Quran is the miraculous Speech of Allah that He revealed to the Prophet Muhammad ﷺ, transmitted by such a huge number at every stage that it is impossible for them to have gathered upon a lie, recital of which is an act of worship."[2]

The meaning of it being "The miraculous Speech of Allah": i.e. it is not from the speech of humans, nor the *jinn*, nor the angels, nor is it the speech of any of the Prophets or Messengers; rather it is the Speech of Allah – the Mighty and Majestic – He spoke with it in reality, in a manner that befits Him – He the Exalted and Most High –.

By our saying: "Revealed to the Prophet Muhammad ﷺ" we exclude: the rest of the books that were revealed to the Messengers – may peace be upon them – before Muhammad ﷺ; such as the scrolls revealed to Abraham, and the Torah which was revealed to Moses,

1 See: '*Lisanul-Arab*' of Ibn Manthur (1/128-129); and '*al-Bayan fee `Uloom al-Quran*' of Dr. Muhammad bin Ali al-Hasan and Dr. Sulayman al-Qar`awi (pp. 3).
2 See: '*al-Bayan fee `Uloom al-Quran*' (pp. 3).

and the Gospel which was revealed to Jesus – may peace be upon them all –.

"Transmitted by such a huge number at every stage that it is impossible for them to have gathered upon a lie" rebuts the claim of those who say: 'It is Quran – however it was not transmitted by such a huge number that it is impossible for them to have gathered upon a lie.'

And we eliminate by our saying: "Its recital is an act of worship": those narrations that the Prophet ﷺ narrated directly from his Lord; because they are not recited as an act of worship – even though they are attributed as being from Allah the Mighty and Majestic.[1]

(iii) **The names of the Noble Quran:** Allah – the Mighty and Majestic – named the Noble Quran with many names – exceeding fifty in number – from the most well-known of them are:

The Book; due to it comprising of various kinds of stories, signs, rulings, and accounts – all with specific objectives.

The Reminder; due to that which it contains of admonition, warning, and accounts of the previous nations.

And due to that which it contains from honour and elevation for the one who believes in it, and affirms its signs – because the Quran is the criterion between truth and falsehood.[2]

Secondly: The Credibility of the Noble Quran, its Status, and its Flawlessness

The Quran is the final and last of the divine Books, and the longest and most comprehensive of them, and it overrules them all.

Allah the Almighty says:

[وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ]

Sura al-Maaidah; (5):48

1 Ibid.
2 See: '*al-Bayaan fee `Uloomil-Quran*' (pp. 5-6).

[Meaning: And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and a trustworthy witness over it.] He – the Almighty – also said:

[وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ]

Sura Yunus; (10):37

[Meaning: And it is not possible that this Quran could ever be produced by other than Allah , but it is a confirmation of what was before it and a detailed explanation of the Book – wherein there is no doubt – from the Lord of the worlds.]

He also said:

[مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ] Sura Yusuf; (12):111

[Meaning: It is not a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.]

The scholars of exegesis of the Quran said regarding His saying – He the Almighty –:

[وَمُهَيْمِنًا عَلَيْهِ] Sura al-Maaidah; (5):48

[Meaning: And a trustworthy witness over it.]

i.e. A guardian and a witness over that which preceded it from the Books, and a confirmation of them – meaning: it confirms and attests to that which is correct within them, and negates that which has been distorted, altered, and changed of them; and it rules over them either by abrogation or approval.

Due to this, those who truly adhere to the previous books yield to it – just as Allah the Exalted and Most High said –:

[ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ ۝٥٢ وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ]

Sura al-Qasas; (28):52-53

[Meaning: Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah as Muslims.]

And Allah does not accept from anyone a religion other than that which this tremendous Quran came with.[1]

Sheikh Abdur-Rahman bin Sa`di – may Allah have mercy upon him – said regarding His saying – He the Almighty –:

Sura al-Maaidah; (5):48 [وَمُهَيۡمِنًا عَلَيۡهِ]

[Meaning: And a trustworthy witness over it.]

"i.e. It contains that which the previous books contain and an increase with regards to the topics relating to having knowledge of Allah, and lofty morals. Thus it is the Book that follows all truth contained in the (other) books, by commanding and encouraging with it, and by increasing the means to it.

It is the Book that contains the news of the past and future nations, and the book that contains rulings and wisdom, and a mention of those rulings found in the previous books. That which it bears witness to the truthfulness of is accepted; and that which it bears witness to as being rejected is repelled, due to it being corrupted by distortion or alteration. Otherwise – if it were truly from Allah – it would not contradict them."[2]

The Noble Quran is the final message from Allah to humanity, rather it is inclusive of the *jinn* and mankind; contrary to the other divine

1 See: '*A`laamus-Sunnah al-Manshura li I`tiqaad at-Taaifah an-Naajiyah al-Mansura*' of Shaykh Haafidh al-Hakami (pp. 81-82, question no. 80).

2 '*Taysir al-Kareem ar-Rahmaan fee Tafsir Kalaam al-Mannaan*' of Ibn Sa`di (1/490).

books, as they were specific to particular nations, and particular time periods.

Furthermore, the Quran is preserved from addition, decrement, and distortion. Rather Allah – the One free from all imperfections – has guaranteed its preservation. He – the Almighty – said:

[إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ] Sura al-Hijr; (15):9

[Meaning: Indeed We: It is We Who have sent down the Remembrance (i.e. the Quran) and surely We are indeed Preservers of it.]

The scholars of exegesis of the Quran said regarding this verse: Meaning: We are the Ones who have sent down this Quran,

[وَإِنَّا لَهُۥ لَحَٰفِظُونَ]

[Meaning: And surely We are indeed Preservers of it.]

i.e. From everything that does not befit it; from corruption, distortion, addition, decrement, and the like. So no-one is able to add falsehood to it, nor decrease a truth contained within it.[1]

The Quran has a great effect upon the hearts; and nobody intentionally listens to it except that he finds it has an impact on his soul – even if he does not understand its meanings or that which it denotes – and even if he does not know the Arabic language.

This is from the secrets of the Quran that shows its greatness.

The Quran also has a great effect in the elevation of nations and their success; for Allah produced from the Arab nation leaders of wisdom and guidance, and he made them the best nation ever raised up for mankind – before which they were confused in the darkness of ignorance.

And from the characteristics of the Quran is: There is no end to its wonders, and its repetition does not bore, rather the more a person

See: '*Zadul-Masir fee `Ilm at-Tafsir*' of Ibnul-Jawzi (4/384); and '*Fathul-Qadir*' of ash-Shawkani (3/139).1

reads it the more it increases in sweetness, over and over.

And from its characteristics is: Allah made easy its learning and memorization, and due to this many Muslim children memorize it entirely by heart.

And from its characteristics is: It contains the most just of rulings, and the greatest and most noble and comprehensive of them. It leaves nothing small or great except that it enumerates it, both in general and in detail. Every unbiased person of intellect bears witness to this fact, even from the non-Muslims.[1]

Further detail regarding the status of the Quran and its greatness will follow in the next section, and during the discussion of the miraculous nature of the Quran.

Section Two: The meaning of the *Sunnah* (Prophetic traditions) and its significance

The First Topic: The meaning of the Prophetic *Sunnah* (traditions)

Firstly: The term *Sunnah* linguistically: *Sunnah* in the language means a way or behaviour. Labeed bin Rabi`ah – may Allah be pleased with him said in his famous line of poetry:

From a company whose fathers established such practices * and every people have their way and their leader[2]

Ibn Manthur – may Allah have mercy upon him – said: "the *Sunnah* means: a behaviour – whether good or bad –.[3]

Secondly: The technical meaning of *Sunnah*: If the term *Sunnah* is used in the legislation then it refers to that which the Messenger ﷺ ordered with and forbade from, and that which he encouraged with, by

1 See: '*al-Bayan fee `Uloomil-Quran*' (pp. 9-26).
2 See the '*Diwan*' of Labeed bin Rabi`ah (pp. 179).
3 '*Lisanul-Arab*' (13/225).

saying or action.

For this reason, we say in reference to the evidences of the Islamic legislation: the Book and the *Sunnah*, i.e. the Noble Quran and the Prophetic narrations.

With this being said, the scholars of Islamic legislation differ regarding the meaning of *Sunnah* – in accordance with their specialties.

That which concerns us here is the meaning of *Sunnah* as intended by *Hadith* scholars, and in light of it being the second source of Islamic legislation.[1]

Based on this, it is possible for us to define the *Sunnah* as being:

Everything transmitted from the Prophet ﷺ in terms of speech, actions, approvals, physical or personality traits, or behaviours; whether before prophethood, or after it.[2]

Sunnah – according to this meaning – is synonymous with *Hadith*.

The meaning of everything transmitted from the Prophet ﷺ "From sayings": i.e. the narrations he spoke with in different circumstances, and that which he clarified from the rulings of Islam, and its beliefs and etiquettes.

An example of this is his saying: "Indeed actions are but by intentions."[3]

"Or actions": i.e. that which the Companions – may Allah be pleased with them all – transmitted to us; such as: his ablution, his prayer, his rites, his fasting, and the like.

"Or approvals": i.e. everything that the Messenger ﷺ approved of from the actions of his Companions – indicated by his silence and not

1 '*al-Mukhtasar fee `Uloomil-Hadith*' of Dr. Muhammad `Ajjaj al-Khateeb (pp. 15).

2 See: '*as-Sunnah wa Makanatuha fee at-Tashri` al-Islaami*' of Dr. Mustafa as-Sibaa`I (pp. 59); and '*al-Mukhtasar min `Uloomil-Hadith*' (pp. 16).

3 Reported by al-Bukhari (no. 1); and Muslim (no. 1907) with the wording: "Indeed actions are but by intention."

criticizing them, or by his agreement and consent. So that which emanated from them – along with this approval and agreement – is counted as having emanated from the Messenger ﷺ.

For example: his ﷺ silence regarding the Abyssinians play fighting in the mosque, and his not criticizing them.[1]

Their saying: "Physical traits": includes the appearance of the Messenger ﷺ; such as the description of his noble face – which was white with redness – and his height, his colour, and his smile ﷺ.

Their saying: "Or personality traits": includes all of his manners and traits.

Their saying: "Before prophethood": includes all of his conditions prior to him being sent as a prophet.

Their saying: "Or after it": includes all of his conditions after being granted prophethood; due to him being the *imam*, and the finest guide and example. The Messenger of Allah ﷺ informed us that he is a role model in His saying – He the Almighty –:

[لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا]

Sura al-Ahzaab; (33):21

[Meaning: Indeed, in the Messenger of Allah you have a fine example to follow for him who hopes in the meeting with Allah and the Last Day and remembers Allah much.][2]

The Second Topic: The Importance of the *Sunnah* and its Status in Islamic Legislation

The Prophetic *Sunnah* is the second source of the Islamic legislation, and it is from the remembrance and revelation that Allah – the Mighty and Majestic – guaranteed preservation of; just as occurs in His saying – He the Almighty:

1 al-Bukhari (no. 4938); and Muslim (no. 892).

2 See: '*as-Sunnah wa Makanatuha fee at-Tashri` al-Islaami*' (pp. 59-60); and '*al-Mukhtasar al-Wajiz fee `Uloomil-Hadith*' (pp. 15-17).

[إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ] Sura al-Hijr; (15):9

[Meaning: Indeed it is We Who have sent down the Remembrance and surely We are indeed Preservers of it.]

This promise and guarantee includes preservation of the Quran as well as preservation of the Prophetic *Sunnah* which explains the Quran. It is also the wisdom sent down, just as occurs in His saying – He the Almighty –:

[وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ]

Sura an-Nisa·; (4):113

[Meaning: And Allah has sent down to you the Book and the wisdom and taught you that which you did not know.]

Ibn Hazm – may Allah have mercy upon him – said: "The revelation from Allah is of two categories:

The first: Revelation that is recited; composition of which is of a supernatural and miraculous nature.

The second: Revelation that is reported and narrated. This category is not miraculously composed, nor is it supernatural or recited melodiously, rather it is read.

And it is the instruction which comes from the Messenger of Allah ﷺ – who clarifies that which Allah the Mighty and Majestic wants of us. Allah the Almighty said:

[لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ] Sura an-Nahl; (16):44

[Meaning: That you may make clear to the people what is sent down to them.][1]

The fact that the Quran and the *Sunnah* are preserved by Allah does not mean that there isn't anyone who tries to add or delete from them, as this has occurred much – both in the past and present –.

1 '*Ahkaamul-Ihkaam fee Usulil-Ahkaam*' of Ibn Hazm (1/440).

Rather the intent is: that Allah the Mighty and Majestic appoints from the scholars of this nation those who refute the falsehood, addition and decrement from the Book of Allah – the Mighty and Majestic – and the *Sunnah* of His Prophet ﷺ.

Shaikh al-Islam ibn Taymiyyah – may Allah have mercy upon him – clarifies this meaning in his statement: "Verily the religion is preserved by Allah's preservation of it; and since the words of the Quran are preserved and transmitted by such a huge number at every stage that it is impossible for them to have gathered upon a lie, nobody attempted to falsify anything of it, nor add to it – contrary to the books preceding it. Allah the Almighty said:

[إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ] Sura al-Hijr; (15):9

[Meaning: Indeed it is We Who have sent down the Remembrance and surely We are indeed Preservers of it.]

And contrary to the *Hadith*, for Satan yearns to distort much of it; and to alter its terms, by way of addition, decrement, and inventing lies both in its text and chains of transmission. However, Allah placed those who preserve and protect it; and who refute the distortion of the extremists, and the impersonation of the falsifiers, and the explanation of the ignorant – so they made clear that which the liars and distorters invented into it –."[1]

Ibn Taymiyyah also said: "Whatever the explanations of the Quran, or the transmission or explanations of *Hadith* contain from error, then Allah places those who clarify that from this nation; so they mention the evidence proving the error of the mistaken, and the lies of the liar – for indeed this nation does not unite upon misguidance – and there will remain within it a group who are manifest upon the truth until the Hour is established. This is due to them being the last of the nations; so there is no Prophet after them, and no book after their Book. The previous nations if they altered and changed [their books] Allah would send a Prophet to clarify to them, and to command and prohibit them.

1 '*ar-Radd `Alaa al-Bakri*' of Ibn Taymiyyah (1/171).

However, there is no prophet after Muhammad ﷺ, and Allah has guaranteed that He will preserve that which He sent down from the Remembrance, and that this nation will not unite upon misguidance. So He appointed in every era for this nation those who preserve His religion from the people of knowledge and the Quran."[1]

Therefore the Quran is the primary source in Islam – for the affairs of creed, legislation, and etiquette – because it is the miraculous Speech of Allah the Almighty that He sent down upon the Messenger ﷺ via the trustworthy angel Gabriel, and whose words have been transmitted by such a huge number of people at every stage that it is impossible for them to have united upon a lie; recital of which is an act of worship, and it is written in the *mushafs* (written copies of the Quran).

Everything that came from the Messenger ﷺ other than the Quran; such as clarifying the creed, details regarding rulings of the Islamic legislation, and implementation of the Quran – then it is the *Sunnah* – as well as the Prophetic traditions; for they are the result of Revelation from Allah the Almighty, or personal striving and deduction of the Messenger ﷺ, and the Messenger ﷺ is not granted consent upon a mistake.

Thus the source of the *Sunnah* is the revelation; therefore the Noble Quran is revelation that is recited, and whose recital is an act of worship; and the *Sunnah* is revelation that is not recited. The *Sunnah* clarifies that which Allah wants of us. Confirmation of this is found in His saying – He the Almighty – in address to the Messenger ﷺ:

[وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ] Sura an-Nahl; (16):44

[Meaning: And We have also sent down unto you the reminder so that you may explain clearly to the people what is sent down to them.]

The Quran is the primary source, and the *Sunnah* is the secondary source; so they are the two inseparable sources of Islamic legislation. It is not possible for a Muslim to understand the Islamic legislation

1 '*al-Jawaabus-Sahih liman baddala Deenal-Masih*' of Ibn Taymiyyah (3/9).

except by referring to both of them together; and a *mujtahid*[1] or a scholar cannot do without either of them.[2]

The Third Topic: Some of the Proofs Indicating the Validity of the *Sunnah* as Evidence

A person may ask the question: What is the proof that indicates the obligation of acting in accordance with that which is established as being from the Messenger ﷺ, and indicates that the *Sunnah* is indeed the second source of Islamic legislation?

The answer is: There are evidences clarifying and necessitating this; from them:

(i) **The obligation of believing in the Messenger ﷺ:** From the requirements of having true faith in his messengership is the obligation of accepting and attesting to everything that comes from the Messenger ﷺ in the affairs of religion, for Allah the Mighty and Majestic chose the Messengers and selected them from among His servants so that they would convey His legislation to them. Allah – the Almighty – said:

[ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥۗ] Sura al-An`am; (6):124

[Meaning: Allah knows best with whom to place His Message.]

He also said:

[فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ] Sura an-Nahl; (16):35

[Meaning: So is there anything upon the messengers except the duty of clear notification?]

And He – the Almighty – said:

1 a *mujtahid* is one who has reached the level of *ijtihād* in understanding religious laws. This means that he has the ability to deduct religious rulings from the Qurān and Prophetic traditions himself.

2 See: '*I`laamul-Muwaqqi`een*' of Ibnul-Qayyim (1/48); and '*al-Mukhtasar al-Wajiz fee `Uloomil-Hadith*' (pp. 29).

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن قَبۡلُۚ]Sura an-Nisa·; (4):136

[Meaning: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before.]

And His saying:

[فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلۡأُمِّيِّ ٱلَّذِي يُؤۡمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمۡ تَهۡتَدُونَ]

Sura al-A`raaf; (7):158

[Meaning: So, believe in Allah and His Messenger, the illiterate prophet who believes in Allah and His Words, and follow him that you may be guided.]

This is a clear textual evidence indicating the obligation of acting in accordance with that which he came, and the obligation of following him ﷺ.

This is further clarified by the statement of Imam ash-Shafi`ee regarding the previous verse. He said: "So He perfected the basis of true faith – that which everything else follows on from – having true faith in Allah, then in His Messenger."[1]

(ii) **The Noble Quran:** The Noble Quran contains many verses that answer the question posed, and clearly state the obligation of obeying the Messenger ﷺ. From them is His saying – He the Almighty –:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ]

Sura an-Nisa; (4):59

[Meaning: O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree

1 '*ar-Risalah*' (pp. 75, para. 239)

over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day.]

Referring to Allah is returning to His Book and referring to the Messenger is returning to his *Sunnah*.

And His saying – He the Almighty –:

[وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ]

Sooaratul-Hashr; (59):7

[Meaning: And whatever the Messenger has given you then take it; and whatever he has forbidden you from then refrain.]

And how eloquent is His saying – He the Exalted and Most High – in this regard:

[فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا]

Sura an-Nisa·; (4):65

[Meaning: But no – by your Lord – they will not truly believe until they make you judge in all disputes between them; and then find within themselves no discomfort regarding your judgment, and submit in full, willing submission.]

(iii) **Evidence from the *Hadith* (Prophetic traditions) Indicating the Validity of the *Sunnah* as Evidence:** the Messenger of Allah ﷺ said: "Whoever obeys me then he has obeyed Allah, and whoever disobeys me then he has disobeyed Allah."[1]

He – may peace and blessings be upon him – also said: "I have left among you that which, if you cling to it, you shall not go astray: the Book of Allah and the *Sunnah* of His Prophet."[2]

And he ﷺ said: "Stick to my *Sunnah* and the *Sunnah* of the rightly guided caliphs after me. Hold onto it tightly, and bite onto it with your

1 Reported by al-Bukhari (no. 957).

2 Reported by Maalik in '*al-Muwatta*' (2/899); and al-Haakim (no. 318), with the wording being his.

molar teeth."[1]

These narrations indicate the Messenger ﷺ was given the Book and the *Sunnah*, and the obligation of clinging to them both, and that one accepts that which occurs in the *Sunnah* just as he accepts that which occurs in the Book, and acts upon it.

In addition to this: the Messenger ﷺ warned against rejecting his command, and he criticized the one who abandons his narrations with the excuse that he is acting in accordance with that which the Book of Allah – the Almighty – contains, and relying solely upon its content. On the authority of al-Miqdaam bin Ma`dikarib that the Messenger ﷺ said: "Let me not find one of you reclining on his couch; when he hears a command from my commands he says: 'We do not know what this is. Between us and you is the Book.' Verily I have been given the Book and the like of it along with it."[2]

(iv) **The Consensus:** All of the Muslims are in unanimous agreement upon the obligation of acting in accordance with the *Sunnah*, in response to the command of Allah and His trustworthy Messenger; and likewise, they all practice the rulings contained within it just as they practice the rulings of the Noble Quran. This is because it is a source of Islamic legislation just as Allah the Almighty informed and clarified in His Noble Book; and Allah bore witness to the Messenger ﷺ that he only follows what is revealed to him. He the Almighty said:

[قُل لَّآ أَقُولُ لَكُمۡ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعۡلَمُ ٱلۡغَيۡبَ وَلَآ أَقُولُ لَكُمۡ إِنِّي مَلَكٌۖ إِنۡ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَيَّۚ قُلۡ هَلۡ يَسۡتَوِي ٱلۡأَعۡمَىٰ وَٱلۡبَصِيرُۚ أَفَلَا تَتَفَكَّرُونَ]

Sura al-An`aam; (6):50

[Meaning: Say: "I do not tell you that I have the treasures of Allah, nor do I know the unseen, nor do I tell you that I am an angel. I only

1 Reported by Abu Dawud (no. 4607); and at-Tirmidhee (no. 2676). He said: "This is a good, authentic narration."

2 Reported by Abu Dawud (no. 4604 and 4605); al-Albaani said in '*Sahih Sunan Abee Dawud*' (no. 3848 and 3849): "Authentic".

follow what is revealed to me." Say: "Is the blind equal to the seeing? Then will you not give thought?"][1]

He – the One free from all imperfections – also warned against opposing the command of the Prophet ﷺ in His saying – He the Mighty and Majestic –:

[فَلْيَحْذَرْ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ]

Sura an-Noor; (24): 63

[Meaning: So let those who oppose the Messenger's command beware, lest some trial befall them, or a painful torment be inflicted on them.]

He also said:

[فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً]

Sura an-Nisa·; (4):65

[Meaning: But no – by your Lord – they will not truly believe until they make you judge in all disputes between them; and then find within themselves no discomfort regarding your judgment, and submit in full, willing submission.]

Allah ordered us to refer to him for judgment, and to be pleased with his rule. He the Almighty said:

[فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ]

Sura an-Nisa·; (4):59

[Meaning: And if you disagree over anything then refer it to Allah and the Messenger.]

The scholars have unanimously agreed that returning and referring to the Messenger for judgment after his death is returning and referring to his *Sunnah*.

1 See: '*Mukhtasar al-Wajiz fee `Ulumil-Hadith*' (pp. 30-33).

Hence these verses contain the clearest evidence prohibiting opposition of him. Look at how He warned those who oppose him with a trial – which is polytheism, or deviation – and a painful torment.

And look at how He swore upon them not having true faith until they make him the judge in all disputes between them, and they submit to his judgment while not finding within themselves any discomfort regarding his judgment.

Sufficient is this as a warning and threat to those who abandon his *Sunnah* after knowing its ruling – either out of neglect, or disregard, and the like.[1]

Section Three: Ways of preserving the Prophetic *Sunnah*

Prologue

Previously we mentioned the Prophetic *Sunnah* being from the revelation and the remembrance which Allah – the Mighty and Majestic – guaranteed preservation of.

From His preservation – He the Exalted and Most High – of the *Sunnah* is that He caused the Muslims to have concern for it, and appointed men who give it the utmost care; so they purify it, and distinguish that which is authentic from that which is weak, and in this way the successors transmitted it from the predecessors, generation after generation. They would refer to it in all of their religious affairs, and act upon that which it contained, hold fast to it, and preserve it – in order to perfect their imitation of the Messenger ﷺ.[2]

A clarification of this will be discussed in the following topics:

The First Topic: That which has been mentioned regarding having reverence for the *Sunnah*, and the virtue of the *Hadith*

1 See: '*Akhbaar al-Aahaad fee al-Hadith an-Nabawi*' of Dr. Abdullah bin Jibrin (pp. 17-18).

2 See: '*al-Mukhtasar al-Wajiz fee `Uloomil-Hadith*' (pp. 33).

(Prophetic traditions) and its people

Since the *Sunnah* is a source of Islamic legislation, and its origin is the Messenger ﷺ, and since Allah ordered the Believers to honour and venerate him, and He praised those who lower their voices in his presence – there is no oddity then, that it deserves the same honour as the one it originated from. This is from the reasons that caused the scholars to greatly respect and honour the *Sunnah*. From the examples of this:

(i) `Amr bin Maymun reported from Ibn Mas`ud that he narrated a saying of the Prophet ﷺ one day, so he did not say: "The Messenger of Allah ﷺ", except he was overcome with grief, and sweat started to drip from his forehead. And in a variant narration: "His eyes welled up, and his jugular veins bulged.

(ii) Ibn Sireen – if a narration of the Messenger of Allah ﷺ was mentioned in his presence and he was laughing – then he would be silent.

(iii) Imam Maalik – may Allah have mercy upon him – was well known in this regard more than others. If he wished to speak with the traditions of the Prophet ﷺ he would bathe, perfume himself, don new clothes, wear a turban, then he would sit upon his seat humbly, and would continue to burn incense until he finished speaking. He would say: "I like to honour the traditions of the Messenger of Allah ﷺ.

He disliked mentioning the traditions of the Prophet ﷺ if he was standing or in a hurry. These reports are mentioned by al-Qaadhi `Iyaadh in his book '*ash-Shifaa* (the Cure).'[1]

They did so out of honour for the one who made such statements, and out of honour for those noble words that are the most noble of speech, and the highest in status – after the Speech of Allah – the Mighty and Majestic –.[2]

1 See: '*ash-Shifaa*' (2/43).
2 See: '*Akhbaar al-Aahaad*' (pp. 19).

Allah – the Almighty – encouraged with the acquisition of knowledge, He commended and praised the scholars by associating their testimonies of His oneness with the testimonies of His angles. He the All Mighty also negated equality between those who possess knowledge and those who do not.[1]

Likewise the Prophet ﷺ encouraged with knowledge, and informed that its carriers are the inheritors of the Prophets, and that the angels lower their wings for the student of knowledge[2]; and that which has been reported in this regard is ample.

So those that carry the Prophetic narrations – and are busied with learning and teaching them – have an abundant share of this praise for the scholars, and sufficient is this as an honour for *Hadith* (Prophetic traditions) and its bearers. Therefore, spending one's lifetime learning and spreading it is better than busying oneself with supererogatory acts of worship; this not being the case except due to that which it contains from explanation of the Quran, and a revival of the *Sunnah* of the Prophet ﷺ, and an imitation of him in his calling to Allah and conveyance of the Message. Even if it were only for the fact that its people sent plentiful blessings upon the Prophet ﷺ – regarding which great reward has been reported – such as his saying ﷺ: "The person

1 As occurs in His saying – He the Almighty:
[شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ]
Sura aali-`Imran; (3):18
[Meaning: Allah bears witness none has the right to be worshipped except Him, and the angels, and those having knowledge also bear witness.]
And His saying – He the Almighty –:
[إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُاْ]
Sura Fatir; (35):28
[Meaning: It is only those who have knowledge among His servants that fear Allah.]
And His saying – He the Almighty –:
[قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ]
Sura az-Zumar; (39):9
[Meaning: Say: "Are the ones who know equal to the ones who do not know?"]

2 As occurs in the authentic narration reported by Ahmad (4/239); Abu Dawud (no. 3641); at-Tirmidhee (no. 2823) and others, on the authority of Abu ad-Dardaa – may Allah be pleased with him –.

closest to me on the Day of Judgement is the one who sent the most blessings upon me"[1] [then that would be sufficient].

Furthermore, in it is deservingness of the supplication of the Prophet ﷺ; as occurs in the '*Musnad*' and the '*Sunan*' from a narration of Zayd bin Thabit and others, that the Prophet ﷺ said: "May Allah brighten [the face of] a person who hears my saying and retains it, then he conveys it just as he heard it."[2]

And in it is a fulfilment of the order of the Prophet ﷺ in his saying: "Convey my teachings to the people even if it were a single sentence."[3]

The Second Topic: The Pious Predecessors and their Concern for the Prophetic Traditions

Since the Companions – may Allah be pleased with them all – knew the importance of this knowledge, they strove in learning it from their Prophet ﷺ, by accompanying him much, and by preferring his sittings over working to acquire wealth or seeking after their livelihoods. Some of them would appoint those who would attend his gathering so that they could inform them of that which they missed from knowledge; just as `Umar ibn al-Khattaab did with his *Ansari*[4] neighbour.[5]

The Prophet ﷺ was the best example in teaching his Companions and conveying to them the meanings of things. He would use a variety of methods to explain and clarify; such as: presentation, discussion, striking examples, and repetition – so that he would be understood –. The Companions would learn from him in his sittings and gatherings,

1 Reported by at-Tirmidhi (no. 484), and he said: "Good, *gharib* (unique)".

2 The narration of Zayd is reported by Ahmad (4/80); Ibn Maajah (no. 230); ad-Daarimi (1/75) Also reported by Abu Dawud (no. 3660); and at-Tirmidhi (no. 2795) with the same meaning. Also reported by Ahmad (4/80); ad-Daarimi (1/74); and Ibn Maajah (no. 3056) from a narration of Jubayr bin Mut`im.

3 Reported by al-Bukhari (no. 3461); & Ahmad (2/159) from a narration of Abdullah bin `Amr bin al-`Aas.

4 *Ansari*: a term used to refer to the original inhabitants of Medina (as opposed to the *Muhajirin* – those who emigrated from Mecca to Medina).

5 Reported by al-Bukhari (no. 89).

while he was on the pulpit, and whether he was upon a journey or resident. Allah did not cause him to pass away except after he had taught them everything they needed to know – just as some of his enemies from the polytheists bore witness to – as occurs in the narration of Muslim, on the authority of Salman al-Farisi – may Allah be pleased with him – that he said: "It was said to me: 'Your Prophet has taught you about everything; even regarding the etiquette of answering the call of nature.'"[1]

After Allah caused His Prophet Muhammad ﷺ to pass away, his Companions knew the knowledge they learnt from him was a responsibility upon them, and that they were obligated to convey it to the people so that they did not enter under the threat of those whom Allah said regarding them:

[إِنَّ ٱلَّذِينَ يَكۡتُمُونَ مَآ أَنزَلۡنَا مِنَ ٱلۡبَيِّنَٰتِ وَٱلۡهُدَىٰ مِنۢ بَعۡدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِي ٱلۡكِتَٰبِ أُوْلَٰٓئِكَ يَلۡعَنُهُمُ ٱللَّهُ وَيَلۡعَنُهُمُ ٱللَّٰعِنُونَ]

Sura al-Baqarah; (2):159

[Meaning: Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.]

In the same way, their students were aware of the status of this knowledge in the religion that they were burdened with, which led them to expend efforts teaching and learning it. Their gatherings were filled with *Hadith* (Prophetic traditions), and seeking it became almost their sole objective. They endured hardships in attaining it, and travelled great distances; just as it is reported from Ibn `Abbas – may Allah be pleased with them both – that he said: "A *Hadith* (Prophetic tradition) would reach me from some of the Companions, so I would go to him and I would find him taking a siesta, so I would sit at his door – with the wind blowing dust into my face – until he awoke."[2]

1 Reported by Muslim (no. 262).

2 Reported by al-Haakim in '*al-Mustadrak*' (1/102), (3/538). He declared it to be authentic, and adh-Dhahabi agreed with him.

It is famous from Jabir – may Allah be pleased with him – that he travelled to the Levant[1] in order to hear a single narration of the Prophet ﷺ from `Abdullah bin Unays, as reported by Ahmad.[2]

Likewise, Abu Ayyub would travel from Medina to Egypt so that he could narrate a single narration of the Prophet ﷺ from `Uqbah bin `Aamir.[3]

After they would hear a narration of the Prophet ﷺ, they would revise and study it together, and practice it between themselves, so that each of them could be certain he had memorized it. Some of them would repeat a single narration for extended periods of time until they memorized it; just as is reported from Abu Hurayrah – may Allah be pleased with him – that he would set aside a portion of the night to revise narrations of the Prophet ﷺ so that he did not forget them. Mentioned by Ibn Jurayj and others.[4]

Allah favoured them with an increase in memory – by way of which they surpassed those who came after them by a great deal – there being many amazing reports from them in that regard.[5]

Some of them would use the aid of writing to help them memorize.

In short, we have reports from our pious predecessors indicating their concern for *Hadith* (Prophetic traditions) and their care for it – through which Allah brought about preservation of this Islamic legislation, and conservation of its sources – so may Allah have mercy upon them and reward them on behalf of Islam and the Muslims with

1 The Levant: A historic geographical term used to refer to a large piece of land in the northwest part of the Arabian Peninsula; currently Syria, Lebanon, Jordan, Palestine, and surrounding regions.

2 Reported by Ahmad in his '*Musnad*' (3/495) from a narration of Jabir that he said: "I heard about a narration from a man, so I bought a camel, fitted my saddle to it, and travelled for an entire month to meet him…"

3 See: '*Jaami`u Bayaan al-`Ilm wa Fadlihi*' of Ibn Abdul-Barr (1/112). He mentions many reports in this regard.

4 See: His biography in '*al-Bidaayah wan-Nihaayah*' (8/199), and other sources.

5 As mentioned in the biographies of Abu Hurayrah, Qatadah, ash-Sha`bi, and others; see: '*Tahdheebut-Tahdheeb*' and other sources.

the best reward.[1]

The Third Topic: The Efforts of the Scholars of the *Sunnah* in Preserving the *Hadith* (Prophetic traditions)

Near the end of the time of the Companions – may Allah be pleased with them – those who would deliberately lie upon the Messenger of Allah ﷺ began to appear, in spite of there being narrations threatening and warning against such.[2] Those most famous for fabricating narration were a group of infidels who entered into the religion in disguise, while intending to corrupt the creed, and create doubts regarding Islam.

And others:

[مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗاۖ] Sura ar-Rum; (30):32

[Meaning: Of those who split up their religion and became sects.] – they purposefully show partisanship to their leaders, tribes, and lands.

And a third category is: those storytellers who wish to be known for having many tales, and amazing accounts – those that arouse the souls and move the hearts –.

However, the scholars of *Hadith* – when they sensed this danger – they met it with that which nullified and rejected it; in order that the Prophetic *Hadith* (traditions) remained intact from corruption or tarnish, and so that it remained a pure spring for whoever wished to drink from it.

They laid foundations and invented ways that became a means for the preservation of the *Sunnah* so that it continued to be transmitted from generation to generation while remaining green and fresh – just like the day the holder of the Message uttered them – may the peace and blessings of Allah be upon him.

Some of the methods they invented in order to preserve the Prophetic *Hadith* (narrations) are:

1 See: '*Akhbaar al-Aahaad* fee *al-Hadith an-Nabawi*' of Dr. Abdullah bin Jibrin (pp. 21-22).

2 Such as the saying of the Prophet ﷺ: "Whoever lies upon me deliberately then let him take his seat in the Fire." Reported by al-Bukhari (no. 1229) and Muslim (no. 3).

(i) **Adhering to the chains of transmission, and naming of the narrators:** This is from the distinguishing factors of this nation; by way of it we know the source of the *Hadith* (narration) and the condition of its men – which enables to pass the ruling of our acceptance or rejection of it. `Abdullah bin Mubarak said: "The chain of transmission is from the religion; and if it were not for the chains of transmission then anybody would say whatever they wished."[1]

This resulted in the prevention of many fabricated narrations, as the fabricators feared their lies being exposed, and their status diminishing in the eyes of those who respected them.

(ii) **Carefully checking the conditions of the narrators:** Searching for their status regarding *Hadith* and their competence in carrying it – the scholars spoke regarding them due to this being from giving sincere advice to the nation. This is because the narrators have taken on the responsibility of transmitting matters of religion that carry rulings. And this is from the specific types of backbiting that are permissible and is excluded from the general prohibition of backbiting; due to that which it contains from widespread benefit for the nation.

(iii) **Verifying the narration – both at the time of reception and narration –:** The narrators would not mention a narration except they had perfected it; and they would not narrate it except to those who were deserving of hearing it; and they would avoid narrating to the foolish and the people of desires.

These efforts – and other than them – resulted in the distinguishment of the Prophetic narrations; the removal of fabricated, made-up narrations from the term *Hadith* (i.e. from being attributed to the Prophet ﷺ); as well as the identification of liars, announcing their condition, and uncovering their faults – this being something that made them shy away when confronted by those illustrious scholars –. In this regard we have the statement of Sufyan ath-Thawri: "Allah never covered up the faults of one who lied regarding *Hadith*

1 Reported by Muslim in the introduction of his '*Sahih*' (1/87).

(Prophetic narrations)."

It was said to Ibn al-Mubaarak: "Are these narrations fabricated?" He said: "They are the reason the scholars live;

[إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ] Sura al-Hijr; (15):9

[Meaning: Indeed it is We Who have sent down the Remembrance and surely We are indeed Preservers of it]."

Mentioned by as-Sakhawi in '*Fathul-Mugheeth*' and others.[1]

The Fourth Topic: Recording the *Hadith* (Prophetic narrations)

We find the prohibition of writing *Hadith* in some reports from the Messenger ﷺ and from the Companions; just as we find the Prophet ﷺ clearly giving permission to do so on some occasions, and to specific people.[2]

To interpret the prohibition of writing to mean the unsuitability of using *Hadith* as valid evidence is incorrect, as is the view of some heretics. Also, the opinion that the reason behind this prohibition was due to a lack of writing utensils or literate people is weak as well; for there were those from the Companions and their sons who had the ability to write.[3]

The most correct understanding is that the prohibition of writing *Hadith* was at the dawn of Islam – in order that people would busy themselves with memorization of the Quran, and strive to learn it from tablets and parchments – and their study of Prophetic narrations would be through practice and sittings.

Or it is possible that the prohibition was specific to writing *Hadith* and the Quran together on the same parchment – out of fear that those who were ignorant would not be able to distinguish between the two –; and

1 See: '*Fathul-Mugheeth*' (1/30); and '*Akhbar al-Aahaad fee al-Hadith an-Nabawi*' (pp. 22-24)

2 Such as the saying of the Prophet ﷺ: "Do not write anything from me except the Quran." Reported by Muslim (18/129); ad-Daarimi (1/119); and others – from a narration of Abu Sa`eed. And he gave `Abdullah bin `Amr bin al-`Aas permission to write, as occurs in '*Sahih al-Bukhari*' (no. 113). He also wrote `Ali a parchment as occurs in '*al-Bukhari*' (no. 111).

3 Such as `Ali, Zayd bin Thabit, `Abdullah bin `Amr, and others. See: '*Fathul-Baari*' (9/22).

the permission to do so was granted to those who confusion was not feared from – such as `Abdullah bin `Amr – or an allowance was made due to a necessity – such as the command of the Prophet ﷺ to write for Abu Shah.[1]

Also, it is well known that he ﷺ wrote many parchments to some of the covenanters, and on some occasions; as well as his sending books during his time to the leaders of lands, inviting them to Islam[2] – all of this indicating the permissibility of writing *Hadith* in general.

Furthermore, the Companions knew the reason for the prohibition – so some of them refrained from writing, and others wrote out of necessity.[3]

After this fear had disappeared – due to the Quran becoming distinguished and unique from other than it –, and the need for writing increased, the *Sunnah* began to be recorded. This occurred towards the end of the first century, by decree of `Abdul-`Aziz bin Marwan and after him: his son `Umar[4]. Then, in the second century writing became widespread; and the people became accustomed to writing and would narrate from their books and preserve them.

This remained the case until these narrations reached great scholars

1 This incident occurred in the farewell pilgrimage of the Prophet ﷺ, when Abu Shah requested a written copy of the sermon of the Messenger ﷺ; as mentioned by al-Bukhari (no. 112 and 2434).

2 Such as the book he wrote to Heraclius – the leader of the Byzantine empire –; and to Khosrow – the leader of the Persian empire –; and to Negus – the King of Abyssinia –; and to Al-Muqawqis – the King of Egypt –; and others. Ibnul-Qayyim mentions these books in '*Zadul-Ma`ad*' (3/60) and others.

3 Ibn Abdul-Barr reported in '*Jami` Bayaan al-`Ilm wa Fadlihi*' (1/76) – through his chains of transmission – the refrainment of writing *Hadith* (Prophetic narrations) from Zayd bin Thaabit, `Ali bin Abi Taalib, Abu Sa`eed, `Umar bin al-Khattab, Ibn `Abbas, Ibn Mas`ud, Ibn `Umar, Abu Musa, Abu Hurayrah; and from their successors: ash-Sha`bi, an-Nakha`i, Qatadah, and others.
Then he reported the permission to do so – or its being used – from: Jabir, Ibn `Amr bin al-`Aas, Anas, Abu Umamah, and others. Thereafter it became accepted by unanimity.

4 Ibn `Abdul-Barr reported in '*al-`Ilm*' (1/88-91) from Ibn Shihab that he was the first one to record the *Hadith* (Prophetic narrations) by decree of `Umar bin `Abdul-`Aziz.

such as al-Bukhari and Muslim, and the authors of the *Sunan*[1]. They recorded such narrations in their books – both generally and specifically – as well as separating the authentic of it from the weak, and the like.

These collections reached us – and all praise is for Allah – just as they were written, preserved from being altered or changed. By way of this Allah fulfilled His guarantee of preserving the sources of Islamic legislation, and the proof of Allah was established over the servants, and all praise is for Allah – Lord of the Worlds –.[2]

In this way it becomes clear that the religion of Islam, the Book of Islam, and the *Sunnah* of the Prophet of Islam have all reached us in preserved form; as a result of being preserved and passed down by trustworthy hands that gave it care and concern.

Section Four: The status of the *Sunnah* in light of the Noble Quran

Since Prophet Muhammad ﷺ was the intermediary between Allah and His servants in transmitting His legislation and Religion, this meant he was the source of all Islamic legislation.

However, the legislation – as has preceded – is divided into: revelation which is sent down and whose recital is an act of worship, i.e. the Noble Quran; and into: a clarification, demonstration, and an affirmation of that, as well as bringing new legislation regarding the rulings not found within the Quran, i.e. the Prophetic *Sunnah*.

And since there are some rulings in the Quran that are obscure and whose reality is not known; it was the duty of the Prophet ﷺ to clarify them.

Allah the Almighty said:

1 *Sunan*: a term used to refer to the four most famous collections of *Hadith* after Bukhari and Muslim; '*Sunan Abu Dawud*', '*Sunan at-Tirmidhi*', '*Sunan an-Nasaaee*', and '*Sunan Ibn Maajah*'.

2 See: '*Akhbaar al-Aahaad fee al-Hadith an-Nabawi*' (pp. 24-25).

[وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ]

Sura an-Nahl; (16):44

[Meaning: And We have also sent down unto you the reminder so that you may explain clearly to the people what is sent down to them.]

[وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ]

[Meaning: And We have not sent down the Book to you, except that you may explain clearly to them those things in which they differ.]

The Prophet ﷺ carried out his Lord's Command perfectly, and fulfilled his duty impeccably; so he clarified through his *Sunnah* that which was revealed to them.[1]

An explanation of this is that the only sources of religious rulings in the lifetime of the Messenger ﷺ were the Book and the *Sunnah*.

The Book of Allah – the Almighty – contains the basis for the rulings of Islamic legislation without detailing them all. It only explains those rulings in conformance with the solid, unchanging bases that do not evolve in accordance to the different circumstances or habits of people. This is so that the Quran succeeds in achieving uprightness and prosperity for every nation, regardless of circumstances or time period. Therefore, we find it comprises of that which causes its legislation to remain unchanged despite modernization and progression; and leads to bliss in this world and the Hereafter.

Alongside these bases in the Noble Quran we find a mention of the creed, acts of worship, stories of previous nations, manners, and etiquette.

The *Sunnah* came with that which affirms the contents of the Quran, clarifies its ambiguity, details its obscurity, restricts its absolute, specifies its generality, explains its rulings and intents, as well as mentioning rulings not found in the Noble Quran. Thus, the *Sunnah* is a practical implementation of that which occurs in Noble Quran.

From that which has preceded we know the status of the *Sunnah* is the

1 See: '*Akhbaar al-Aahaad fee al-Hadith an-Nabawi*' (pp. 18).

same as that of the Noble Quran – in the sense that they are both revelation and are both sources of Islamic legislation which we are obligated to act in accordance with.

However, the *Sunnah* follows the Noble Quran in virtue, because it explains it – and the thing explained is given precedence over that which explains it, just as the base of something is better than whatever is built upon it – just as Allah the Almighty said:

[وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ]:

Sura an-Nahl; (16):44

[Meaning: And We have also sent down unto you the Reminder so that you may explain clearly to the people what is sent down to them and that they may reflect.]

In summary; it is possible to categorize the relationship between the *Sunnah* and the Noble Quran into four categories:

The First: Either it confirms that which is mentioned in the Quran; such as the narrations commanding with the prayer, *Zakat*, fasting, honesty, refraining from lying, and the narrations forbidding usury, and the like.

The Second: Or it explains the Noble Quran. This clarification is further split into the following sub-categories:

(i) **It clarifies that which is ambiguous in the Quran:** so the *Sunnah* clarifies that which is unclear as it relates to the acts of worship and the religious rulings. For example: the clarification of the Messenger ﷺ regarding the prayer times, the number of units they comprise of, how to pray, and the pillars of prayer – just as he ﷺ said: "Pray just as you have seen me pray."[1]

Likewise, he clarified and explained the obscurity regarding the rites of *Hajj* mentioned in the Noble Quran; just as he ﷺ said: "Learn your rituals from me (i.e. by seeing me performing them)."[2]

1 Reported by al-Bukhari (no. 1757 and 5662).
2 Reported by Muslim (no. 1297).

Also, his clarification on what *Zakat* is to be given upon, its amount, and its threshold – all of which are unmentioned in the Noble Quran.

(ii) **It specifies that which is general in the Quran:** From the examples of this is the clarification of the Messenger ﷺ regarding the saying of Allah the Mighty and Majestic:

[يُوصِيكُمُ ٱللَّهُ فِيٓ أَوۡلَٰدِكُمۡۖ لِلذَّكَرِ مِثۡلُ حَظِّ ٱلۡأُنثَيَيۡنِۚ]

Sura an-Nisa·; (4):11

[Meaning: Allah commands you regarding your children's inheritance; for the male is a portion equal to that of two females.]

This is a general ruling regarding children inheriting from their fathers and mothers and includes all parents and their children. The *Sunnah* then particularized this ruling to those who pass away other than the Prophets, by his saying: "Our property is not inherited; that which we leave is charity."[1]

(iii) **It restricts that which is absolute in the Noble Quran:** so for example in His saying – He the One free of all imperfections –:

[وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقۡطَعُوٓاْ أَيۡدِيَهُمَا] Sura al-Maaidah; (5):38

[Meaning: And the male thief and the female thief: then cut off the hands of both of them.]

The cutting is not restricted to a particular part of the hand; and [in the Arabic language] the term *'Yad* (hand)' is used to refer to the forearm, just as it is used to refer to the upper arm, lower arm, and the palm. The *Sunnah* then restricted the cutting to the wrist, when a thief was brought before the Messenger of Allah ﷺ, and he established the penalty upon him by cutting his hand off from the wrist[2].

The Third: That the *Sunnah* brings additional detail to a fundamental mentioned in the Noble Quran: For example: the prohibition of selling fruits before their condition becomes apparent.

1 Reported by al-Bukhari (no. 2926); and Muslim (no. 1757).
2 Reported by al-Bayhaqi (no. 2626); and see: '*Subul as-Salam*' (4/27-28).

After the Prophet ﷺ emigrated to Medina he found the farmers would sell their fruit before its condition became apparent, with both the buyer and seller not knowing the amount or condition of that which they were trading. This ultimately led to disputes between the two parties when it came to the time of harvest; either due to unexpected severe frost, or disease which destroyed the blossoms and harvest, and also caused a deficiency in fruit. Therefore the Messenger of Allah ﷺ forbade this type of selling as long as the condition of the fruit remained unknown[1], so he said: "If Allah withholds the crop – with what right would one of you take the wealth of his brother?"[2] This contains additional detail to the tremendous foundation mentioned in His saying – He the Almighty –:

[لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ]

Sura an-Nisa·; (4):29

[Meaning: Do not consume your wealth among yourselves unjustly but only in lawful business by mutual consent.]

The Fourth: That the *Sunnah* mentions rulings not found in the Noble Quran: [this category] is not in clarification of the Quran, nor is it a practical implementation affirming that which is mentioned within it. For example: the prohibition of eating the meat of domestic donkeys, and the meat of fanged animals, and the prohibition of marrying a woman and her paternal or maternal aunt at the same time, and the additional mourning of a widow for more than the duration mentioned in the Noble Quran, and other than that.

All of this is *Sunnah*; obligatory upon us to act in accordance with.

This is the view of all reputable scholars from the nation of Islam – regardless of place or time –.[3]

Imam ash-Shafi`ee – may Allah have mercy upon him – said:

1 See: '*Fathul-Baari*' of Ibn Hajar (5/298).
2 See: '*Fathul-Baari*' (5/302).
3 See: '*al-Mukhtasar al-Wajiz min `Uloom al-Hadith*' (pp. 34-38); and '*Akhbar al-Aahad*' (pp. 18).

"Whatever the Messenger of Allah ﷺ legislated regarding that which Allah does not have a ruling in – then he did so according to the rule of Allah; just as Allah informed us in His saying:

[وَإِنَّكَ لَتَهْدِيٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ]

Sura Shuraa; (42):52-53

[Meaning: And you, O Muhammad guide to a straight path – the Path of Allah.]

Prophet Muhammad would legislate alongside the Book of Allah, just as he would legislate things not mentioned with the exact wording of the text of the Book. Allah has made it binding upon us to follow him in all that he legislated, and He made following him obedience to Him, and He made averting following him disobedience to Him. This is something He does not pardon any of the creation regarding, and He has not made a way out for anyone to avoid following the Messenger of Allah."[1]

Shaykhul-Islam Ibn Taymiyah – may Allah have mercy upon him – said: "It is upon us to follow that which is authentically established from him of the *Sunnah*, even if it is said: 'It is in the Quran and we do not understand it', or it is said: 'It is not in the Quran'."[2]

He also said: "Everything that is in the Quran then the Messenger ﷺ is in agreement with; and likewise, everything that the Messenger of Allah ﷺ legislated, then the Quran commands with following him."[3]

He also says: "It is not necessarily the case that everything that occurs in the *Sunnah* is explained in the Quran; because the Messenger ﷺ was the intermediary for His Commands and Forbiddances, and for His Allowances and Prohibitions."[4]

Thus the *Sunnah* is the second source of Islamic legislation.

1 '*ar-Risalah*' of ash-Shaafi`ee (pp. 88-89).
2 '*Majmoo` al-Fatawa*' (5/163).
3 '*Majmoo` al-Fatawa*' (7/40).
4 Ibid.

Chapter Three

The Pillars of Islam

Prologue

Section One: The two Testifications.

Section Two: Prayer.

Section Three: *Zakat* (obligatory almsgiving).

Section Four: Fasting.

Section Five: *Hajj* (the greater pilgrimage).

Prologue

The pillars of Islam are its foundations that it is built upon, and they are five in number:

1. The testification that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah.
2. Establishing the prayer.
3. Giving *Zakat* (alms).
4. Fasting the month of *Ramadan*[1].
5. Performing *Hajj* (the greater pilgrimage) to the sacred house of Allah for those who have the ability.

These pillars are mentioned in the narration of Ibn `Umar – may Allah be pleased with them both – from the Prophet ﷺ that he said: "Islam is built upon five: The testification that none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah;

1 Ramadan is the ninth month of the Islamic lunar calendar; in-between Sha`ban and Shawwal.

and to establish the prayer; and to give *Zakat*; and to fast the month of *Ramadan*; and [to perform] *Hajj*."[1]

These are the pillars of Islam in summary – those pillars that result in there being an Islamic, God-fearing nation among the population; who follow the true religion, and who treat the creation with justice and honesty. This is because the rest of the Islamic legislation can only be correct if these foundations are correct, and the nation can only be rectified if it rectifies the affair of its religion. So its condition will not be rectified as long as it does not rectify the affair of its religion.[2]

A clearer and more detailed clarification of these pillars will follow in the coming sections.

Section One: The Two Testifications

The two testifications refer to: testifying that none has the right to be worshipped except Allah, and testifying that Muhammad is the servant of Allah and His Messenger. These two testifications are the first pillar of Islam.

What follows is a clarification and explanation of this tremendous pillar of Islam:

Firstly: The Meaning of *Laa ilaaha illaa Allah* (there is none that has the right to be worshipped except Allah)

The true meaning that it is not permissible to divert away from is: there is nothing worshipped in truth except Allah.

This is due to the fact that the term '*Ilah* (God)' in Arabic follows the form '*fi`al*' and carries the meaning of '*maf`ul* (being an object)' – just like '*ghiras*' means '*maghrus* (lit. planted)', and just as '*firash*' means '*mafrush* (lit. outspread)'. In the same way '*Ilah*' follows the form of '*fi`al*' and carries the meaning of '*maf`ul* (being an object)' – i.e. '*ma·luh* (lit. deified)', and deification in Arabic means devotion and

1 Reported by al-Bukhari (no. 8); and Muslim (no. 16).
2 See: '*Rasaail fil-`Aqeedah*' of Shaykh Muhammad bin `Uthaymin (pp. 10).

worship. Therefore '*ma·luh* (lit. deified)' means worshipped.

Thus, the meaning of *Laa ilaaha illaa Allah* is: there is none worshipped in truth except Allah. The term 'in truth' is inferred as the objects of worship are many, however the One worshipped in truth is Allah alone, without any partners.

He the Almighty said:

[ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ]

Sura al-Hajj; (22):62

[Meaning: That is because Allah He is the Truth, and what they invoke besides Him, it is falsehood. And verily Allah – He is the Almighty, the Most Great –.][1]

Secondly: The Pillars of *Laa ilaaha illaa Allah* (there is none that has the right to be worshipped except Allah)

The testification has two pillars:

1. **Negation** – contained within the phrase '*Laa ilaaha* (there is none that has the right to be worshipped)'.

2. **Affirmation** – contained within the phrase '*Illaa Allah* (except Allah)'.

So '*Laa ilaaha* (there is none that has the right to be worshipped)' negates singling out in worship anything besides Allah. And '*Illaa Allah* (except Allah)' affirms the oneness of worship for Allah alone, without any partners.

This style is known as '*Qasr* (restriction)' and is a well-known style in the Arabic language. Restriction depends on two phrases; one affirmative, and the other negative.

This rhetoric style is from the strongest of styles in establishing speech, and firmly implanting it in the mind – due to it eliminating any denial or doubt.

1 See: '*Lisanul-Arab*' (13/469).

The restriction method used in the testification is: negation and exception.[1]

Thirdly: The Conditions of *Laa ilaaha illaa Allah* (there is none that has the right to be worshipped except Allah)

It has seven conditions:

1. Knowledge; which negates ignorance.

2. Certainty; which negates doubt.

3. Sincerity; which negates polytheism.

4. Truthfulness; which negates lying and falsehood.

5. Love; which negates its opposite.

6. Submission; which negates disobedience.

7. Acceptance; which negates refusal.[2]

Fourthly: Is the mere utterance of *Laa ilaaha illaa Allah* (there is none that has the right to be worshipped except Allah) sufficient?

The meaning of the testification – as has preceded – is that there is nothing worshipped in truth except Allah. Therefore, nothing besides Allah is to be worshipped, and it is not permissible to dedicate any type of worship to other than Allah. So the one who says this phrase while having knowledge of its meaning, and acting in accordance with that which it necessitates – from abandoning polytheism, and affirming oneness while believing in that which it implicates, as well as acting in accordance to it – then he is truly a Muslim. This is in contrast to the hypocrite who acts upon it without believing; and the polytheist who acts contrary to it, as he remains a disbelieving polytheist even if he were to say it upon his tongue.

Thus, it is clear that mere utterance of this tremendous phrase is

1 See: '*Bughyatul-Eedaah li Talkhis al-Miftah fee `Uloom al-Balaghah*' of `Abd al-Muta`al as-Sa`idi (2/3).

2 See: '*Mukhtasar al-As·ilah wal-Ajwibah al-Usuliyyah `Alaa al-`Aqidah al-Wasitiyyah*' of Shaykh `Abdul `Aziz as-Salman (pp. 9).

insufficient; rather having knowledge of it and acting in accordance with that which it necessitates is essential.

Fifthly: the meaning of Testifying that Muhammad is the Messenger of Allah

It means: Obeying him in that which he commanded, believing him in that which he informed of, abstaining from that which he forbade and prohibited, not worshipping Allah except by way of that which he legislated, and to respect his commands and prohibitions by not giving precedence over that to the saying of anyone from the creation – whoever it may be –.[1]

Sixthly: the wisdom behind the two Testifications being Conjoined

The wisdom behind the conjoining of the testification that Muhammad is the Messenger of Allah with the testification of the oneness of Allah – such that the two testifications make up a single pillar despite there being multiple testifications – is because these two testifications are the foundation of correct action. So neither Islam nor action is accepted without sincerity, and conformance to the Messenger ﷺ.

This means that none is worshipped except Allah alone, and that He is not worshipped except by that which He legislated via His Messenger Muhammad ﷺ.

By way of sincerity, testification that none has the right to be worshipped except Allah is achieved, and by way of conformance, the testification that Muhammad is the Messenger of Allah is achieved. Therefore, one of them is not enough nor does it suffice in place of the other.

And with this the testification for Allah to His Oneness and for the Messenger to his Messengership is achieved.[2]

1 See: '*al-As·ilah wal-Ajwibah al-Usuliyyah `Alaa al-`Aqidah al-Wasitiyyah*' (pp. 10).

2 See: '*ash-Shubuhat al-Latifah `Alaa Mahtawat `Alayhi al-`Aqeedah al-Wasitiyyah minal Mabahith al-Manfiyyah*' of Shaykh Abdur-Rahman as-Sa`di (pp. 113); and '*Rasaa·il fil-`Aqeedah*' of Shaykh Muhammad bin `Uthaymin (pp. 9).

Section Two: The Prayer

Firstly: the meaning of Prayer

(i) **The linguistic meaning of Prayer:** it is used to mean supplication, or supplication for good, just as it is used to mean mercy, declaring Allah to be free from all imperfections, bowing, and prostration.

Prayer from Allah means mercy; and from the creation – i.e. the angels, mankind, and *jinn* – it means standing, prostration, supplication, and declaring Allah to be free from all imperfections.

Likewise, the prayers of birds and animals means their declaring Allah to be free from all imperfections.

And perhaps the most well-known and widely used meaning of prayer linguistically is supplication.

Prayer also carries the meaning of glorification and reverence.[1]

(ii) **The technical meaning of Prayer:** an act of worship that comprises of specific sayings and actions, beginning with the declaration that Allah is the Greatest (Allahu Akbar), and ending with the salutation (as-Salaamu alaikum wa rahmatullah).[2]

(iii) **The reason it was called that** is because it encompasses the meanings of prayer; such as supplication for good, glorification of Allah and declaring Him to be free from all imperfections, bowing, prostration, and the like.[3]

(iv) **The meaning of establishing the Prayer is:** to worship Allah the Almighty by carrying it out steadfastly, in its prescribed time, and in its correct manner.

The prayer has obligations, pillars, conditions, supplementary acts, acts that impair it – mention of which would be lengthy –. Further

1 See: '*Lisanul-Arab*' (14/464-466).
2 See: '*Fiqhus-Sunnah*' of Shaykh Sayyid Sabiq (1/81); and '*Tawdih al-Ahkam min Bulugh al-Maram*' of Shaykh `Abdullah al-Bassam (1/469).
3 See: '*Tawdih al-Ahkam*' (1/469).

detail can be found in most books of the people of knowledge.[1]

(v) **Evidence for [the obligation of] the Prayer:** Evidence for [the obligation of] the prayer is found in the Quran and the *Sunnah*, just as it is proved by the consensus. It is from the matters of the religion known by necessity.[2]

Secondly: The Status of the Prayer and its Importance

The five daily prayers have a lofty status and a great importance in Islam. The prayer is unique in comparison to the rest of the prescribed obligatory acts from a number of angles, from them:

1. It is the greatest and most important of the pillars of Islam after the two testifications.

2. It was prescribed in the Heavens, whereas other than it was prescribed on the earth.

3. It was prescribed by Allah – the Almighty – to His Messenger ﷺ directly without an intermediary; whereas other than it was prescribed with the intermediary of an angel.

4. It is the pinnacle of servitude, humility, and nearness to Allah – the Mighty and Majestic –.

5. It comprises of the best and most complete and comprehensive aspects of worship; as it contains declaring Allah to be the Greatest, praise of Him, extolling Him, declaring Him free from all imperfections, glorifying Him, recital of His Book, sending peace and blessings upon His Messenger ﷺ and upon the family of His Messenger, just as it contains supplication for all of His righteous servants.

It also comprises standing, bowing, prostration, sitting, lowering, and raising. Every joint in the body has its share in this act of worship;

1 See: '*Rasaa·il fil-`Aqeedah*' (pp. 9); and '*Taysir al-`Aziz al-`Allaam Sharh `Umdat al-Ahkam*' of Shaykh `Abdullah al-Bassam (1/100).
2 See: '*Taysir al-`Allaam*' (1/100); and '*Tawdih al-Ahkam*' (1/470).

with the attentive heart of a person being at the head of them.[1]

6. It contains comfort for the eyes, and delight for the heart. The Prophet ﷺ said: "Women and perfume have been made dear to me from this world of yours, and the comfort of my eye has been placed in the prayer."[2]

Ibnul-Qayyim – may Allah have mercy upon him – said commenting upon this narration: "He informed that two things were made dear to him from this world: 'Women and perfume'. Then he said: 'And the comfort of my eye has been placed in prayer'.

The comfort of one's eye is a level higher than love, as not every beloved thing comforts a person. Rather only the most beloved of things comfort a person; He Who is loved for His Essence, and that is none other than Allah – other than Whom there is no deity –."[3]

Until he – may Allah have mercy upon him – said: "So the prayer comforts the eyes of the ones who love [Allah] in this world; due to that which it contains from beseeching the One Whom the eyes are not comforted, nor do the hearts find tranquillity, nor do the souls find peace except by turning to Him; they seek comfort through remembrance of Him, and through humbling and submitting themselves to Him, and by drawing close to Him – especially in prostration, as it is the state in which the servant is closest to his Lord –. In this regard we have his saying ﷺ: "O Bilal! Give us comfort by way of the prayer"(i.e. Bilal was the companion who would perform the call to prayer).

Know – therefore – that his contentment was in the prayer, just as he informed the comfort of his eyes was therein. So then – how is it possible that a person says: 'Let us pray and then we can have a rest

1 See: '*Rasaa·il fil-`Aqeedah*' (pp. 9); and '*Taysir al-`Aziz al-`Allaam Sharh `Umdat al-Ahkam*' of Shaykh `Abdullah al-Bassam (1/100).

2 Reported by Ahmad in '*al-Musnad*' (no. 13623); an-Nasaaee (no. 3949); and al-Haakim (2/160). He said: "This narration is authentic in accordance with the condition of Muslim, although he did not report it", and adh-Dhahabi agreed with him.

3 '*Risalat Ibnul-Qayyim Ilaa Ahadi Ikhwanihi*' (pp. 31-32).

from the prayer?!'

The contentment and comfort of one who loves [Allah] is in the prayer, whereas the heedless person who is averse does not have a share of that. Rather the prayer is difficult and hard for such a person; who – if he were to stand up to perform it – it is as if he is upon hot coals until he finishes from it, and the most beloved of prayers to him is the quickest and swiftest. He does not find comfort within it, nor is his heart content. However, if the eyes of a servant are comforted and his heart finds content by way of something, then it is most difficult upon him to part from it. In contrast, the one who forces himself while having a heart void of Allah and the abode of the Hereafter, and is stricken with the life of this world – the most difficult thing for him is the prayer, and the thing he dislikes most is it being prolonged – even though he is free, healthy, and unoccupied."[1]

Section Three: *Zakat*

Firstly: The Meaning of *Zakat*, and its Ruling

(i) **The linguistic meaning of *Zakat*:** Linguistically *Zakat* is used to mean growth, profit, increase, purification, goodness, investment, and the like.[2]

(ii) **The technical meaning of *Zakat*:** It is an obligatory right upon specific types of wealth, to be given to a certain category of people at its appointed time.[3]

(iii) **The meaning of giving *Zakat*:** To worship Allah – the Almighty – by paying the amount obligatory upon particular types of wealth.[4]

(iv) **The reason for its naming** comes from the linguistic meaning; as it increases, purifies, and cleanses wealth.

1 '*Risalat Ibnul-Qayyim Ilaa Ahadi Ikhwanihi*' (pp. 33-34).
2 See: '*Lisanul-Arab*' (14/358-359).
3 See: '*Tawdihul-Ahkam*' (3/381).
4 See: '*Rasaa·il al-Aqeedah*' (pp. 9).

(v) **The ruling of *Zakat*:** It is obligatory according to Islamic legislation – Allah the Almighty says:

Sura al-Muzzammil; (73):20 [وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ]

[Meaning: And give the prayer and give *Zakat*.]

The Muslims are in consensus that it is a pillar from the pillars of Islam, with the basis of this consensus being the texts of the Quran and the *Sunnah*.

Whoever rejects its obligation has disbelieved; and whoever refuses to pay it has sinned and disobeyed.[1]

Secondly: The importance of *Zakat* and its Benefits

Zakat is one of the pillars of Islam, and one of its great foundations – just as is indicated by the numerous evidences of the Book and the *Sunnah*.

From that which indicates its great status is that Allah the Mighty and Majestic mentioned it alongside the prayer in eighty-one places throughout His Mighty Book.

Zakat is from the fine traits of Islam containing the qualities of mutualism, mercy, affection, and aiding one another. It cuts off the root of every evil that threatens virtue, security, prosperity, and all else that constitutes a happy worldly life and everlasting bliss in the Hereafter. Allah made it a purification for its giver from the evil of miserliness, and an increase both tangibly and spiritually, and an aid from the rich for their deserving brothers, and a unification of the word(i.e. they are united upon the same beliefs and practices), and a harmonization for the hearts, and safety from the evil of envy and pride – the envy of the poor towards the rich, and pride of the rich over the poor –.

With the like of this noble and wise obligation it becomes known that Islam is a religion of social mutualism that supports the poor – who are

1 See: '*Tawdihul-Ahkam*' (3/282).

unable to survive – with that which helps them live. It also shows the fact that Islam is a religion of liberty which gives the rich freedom of ownership as a reward for their labour and efforts; while obligating upon them *Zakat* as a consolation for their brothers. It is a perfectly balanced religion; not communistic or socialistic wherein it deprives individuals at the expense of society – nor is it miserly, tight-fisted, or capitalistic by giving precedence to individuals at the expense of society.[1]

Thirdly: The Economic Impact of *Zakat*

Zakat is an obligation and an act of worship; having positive effects upon the economy that benefit both individuals and society. Mention of some of these effects has preceded. One of the main differences distinguishing *Zakat* from tax is the fact those whom it is binding upon pay it based on religious grounds – unlike taxes – which rely upon government and suffer from people evading them whenever the authorities are absent.

From the most important economic effects of *Zakat* include:

(i) ***Zakat* is a way of redistributing revenue and wealth amongst society;** and results in condolence of the poor. It is a means to achieving economic justice – something that economists agree upon despite their differing regarding its definition and methods.

(ii) ***Zakat* is an incentive for investment;** i.e. a person who owns monetary funds must invest to prevent them from being eaten away. It is well-known that investing in different ventures causes the economy to benefit; and this is something that nations encourage in various ways.

(iii) ***Zakat* is a way of achieving security** and helps to provide the ideal environment for economic activity. This is because poverty is a reason for crime, and because *Zakat* combats poverty therefore it is an indirect means to fighting crime.

(iv) ***Zakat* is a way of improving the situation of those economically disadvantaged within society;** i.e. it contributes

1 See: '*Tawdihul-Ahkam*' (3/282).

towards improving their lifestyle, health, and education; which in turn helps qualify them to participate as a workforce in improving economic growth.

(v) ***Zakat* helps to remove some of the financial responsibility** bore by a nation's aid budget that it spends on those such as the disabled, orphans, and other groups that need social care.[1]

Fourthly: Types of Wealth Upon which *Zakat* is Obligatory

***Zakat* is payable upon four types of wealth, and they are:**

1. **Currency:** This includes gold, silver, and that which is resembles them from modern day currency made of paper or other materials.
2. **Free-grazing livestock:** i.e. cows, camels, and sheep that graze freely on open pasture for majority of the year.
3. **Crops:** Grains such as wheat; fruit such as dates; and minerals such as iron.
4. **Merchandise for business:** i.e. all that is prepared for buying and selling with the goal of profiting.[2]

These are the things that *Zakat* is obligatory to be paid upon, each one having further detail concerning its threshold, and which of it is to be paid. All of this is mentioned at length in the books of the scholars on this topic.

Fifthly: The Recipients of *Zakat*

What is meant by the recipients of *Zakat* is: the beneficiaries it is to be distributed amongst. They are mentioned in the saying of Allah the Almighty:

[إِنَّمَا ٱلصَّدَقَٰتُ لِلۡفُقَرَآءِ وَٱلۡمَسَٰكِينِ وَٱلۡعَٰمِلِينَ عَلَيۡهَا وَٱلۡمُؤَلَّفَةِ قُلُوبُهُمۡ وَفِي ٱلرِّقَابِ

1 See: '*an-Nithaam al-Iqtisaadee fil-Islam*' of Dr. `Umar al-Marzuqi and his colleagues (pp. 147-148).
2 See: '*an-Nithaam al-Iqtisaadee fil-Islam*' (pp.149-163).

وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ] Sura Tawbah; (9):60

[Meaning: *Zakat* expenditures are only for the poor and for the needy and for those employed to collect *Zakat* and for bringing hearts together and for freeing captives or slaves and for those in debt and for the cause of Allah and for the stranded traveller – an obligation imposed by Allah. And Allah is Knowing and Wise.]

The particle '*innamaa* (only)' implies confination and indicates the impermissibility of spending *Zakat* upon other than the eight categories mentioned in this verse.[1]

Section Four: Fasting

Firstly: The Meaning of Fasting, and its Obligation

(i) **The linguistic meaning of Fasting:** Fasting in the language is used to mean abstaining and leaving. It is said: He abstained from food, drink, marriage, and speech – just as it is said: he left it.[2]

(ii) **The technical meaning of Fasting:** It is to intentionally abstain from certain matters, during a specific time, performed by a particular person.[3]

Or it is said: Abstaining from the things that break ones fast from the appearance of dawn until the setting of the sun while intending such.[4]

(iii) **The meaning of fasting Ramadan:** It is to worship Allah the Almighty by abstaining from whatever breaks the fast during daytime in the month of Ramadan.[5]

The things which break a person's fast are eating, drinking, sexual intercourse, and that which carries the same ruling.

1 See: '*an-Nithaam al-Iqtisaadee fil-Islam*' (pp. 163).
2 '*Lisanul-Arab*' (12/350).
3 See: '*Tawdihul-Ahkam*' (3/439).
4 See: '*Fiqhus-Sunnah*' of Sayyid Sabiq (1/381).
5 See: '*Rasaa·il fil-`Aqeedah*' (pp. 10).

(iv) **The obligation of fasting:** Fasting was made obligatory during the month of *Sha`ban*[1] in the second year after the Prophetic *Hijrah* (migration from Mecca to Madinah). The Prophet ﷺ fasted nine Ramadan's according to the consensus of the Muslim scholars.

Fasting the month of Ramadan is one of the pillars of Islam, and it is from the greatest of its obligations. This is indicated by the Book, *Sunnah*, and the consensus. Allah the Almighty said:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ]

Sura al-Baqarah; (2):183

[Meaning: O you who believe! Fasting has been prescribed upon you as it was prescribed upon those before you, so that you may attain piety.]

The Messenger of Allah ﷺ said: "Islam is built upon five…" and he mentioned from them: "Fasting the month of Ramadan."[2] The Muslims are unanimously agreed that the one who denies its obligation has disbelieved.[3]

Secondly: The Virtues of Fasting the month of Ramadan

Fasting Ramadan has great virtues, from them are:

1. **It is a means to a person's previous sins being forgiven:** There occurs in the two most authentic collections of Prophetic traditions (Bukhari and Muslim) the narration of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "Whoever observes fasting during the month of Ramadan out of sincere faith, and hoping to attain Allah's reward, then all his past and future sins will be forgiven."[4]
2. **It is from the greatest means to achieving piety:** (Attaining) piety

1 ***Sha`ban***: the eighth month of the Islamic lunar calendar.
2 Reported by al-Bukhari (no. 8) and Muslim (no. 16).
3 See: '*Tawdihul-Ahkam*' (1/439).
4 Reported by al-Bukhari (no. 38); and Muslim (no. 760).

is the greatest wisdom behind fasting. Allah the Almighty said:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ]

Sura al-Baqarah; (2):183

[Meaning: O you who believe! Fasting has been prescribed upon you as it was prescribed upon those before you, so that you may attain piety.]

Shaykh `Abdur-Rahman as-Sa`di – may Allah have mercy upon him – said in explanation of this verse: "Fasting is from the greatest means to achieving piety, due to that which it contains from obeying the commands and prohibitions of Allah. Some of the aspects of piety it contains is that a fasting person abandons whatever Allah has made forbidden upon him, such as: eating, drinking, sexual intercourse, and the like – i.e. those things that his soul is inclined towards. He does this seeking to draw closer to Allah, intending by his abstinence Allah's reward. This is from piety.

Also: the fasting person trains himself to be aware that Allah the Almighty is watching him, leading him to abandon that which his soul desires while it is within his ability, due to him knowing that Allah is watching over Him.

Also, from the aspects of piety fasting comprises is that a fasting person restricts the pathways of the devil, as the devil runs through the human just as blood flows through him. Thus, by fasting his influence is weakened, and the sins of the son of Adam decrease.

Also: the fasting person – in most cases – increases in acts of obedience; and obedience is from the characteristics of piety.

Also: the rich person – by tasting the pain of hunger – is caused to sympathise and console the poor and destitute. This is another trait of piety.[1]

3. **Fasting is a protection, and a shield from the Fire:** There occurs in the two most authentic collections of Prophetic traditions

1 Tafsir of as-Sa`di: '*Taysir al-Karim ar-Rahman fee Tafsir Kalam al-Mannan*' (pp. 86).

(Bukhari and Muslim) from a narration of Abu Hurairyh – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "Fasting is a shield."[1]

Ibnul-`Arabi – may Allah have mercy upon him – said: "Fasting is a shield because it is abstaining from desires, and the Fire is surrounded by desires. Therefore, if the fasting person refrains from desires in this world, then that will be a shield for him from the Fire in the Hereafter."[2]

4. **The smell that comes from the mouth of a fasting person is finer with Allah than the smell of musk:** There occurs in the two most authentic collections of Prophetic traditions from a narration of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "And the smell that comes from the mouth of a fasting person is finer with Allah than the smell of musk."[3]

The meaning of the smell that comes from the mouth of a fasting person is: the change in scent of the mouth of the fasting person due to fasting.

5. **Allah – the Exalted and Most High – specified fasting as being for Him, and that He will reward for it;** as is established by a narration that occurs in the two most authentic collections of Prophetic traditions (Bukhari and Muslim) upon the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "Every act of the son of Adam is for himself; a good deed is rewarded tenfold up to seven-hundredfold. Allah the Majestic and Most High said: Except for fasting; for it is done for My sake, and I will reward (him) for it. He abandons his desires, and his food and drink for My sake."[4]

The reason for this is because fasting is a secret between the servant and his Lord that nobody else knows except for Him – He the Mighty

1 Reported by al-Bukhari (no. 1795) and Muslim (no. 1151).
2 '*Fathul-Baaree*' of Ibn Hajr (4/1041).
3 Reported by al-Bukhari (no. 5583) and Muslim (no. 1151).
4 Reported by al-Bukhari (no. 7054) and Muslim (no. 1151).

and Majestic –.

Thirdly: Some of the Secrets and Wisdoms behind Fasting

1. Fasting is a good lesson for a person in managing himself, overcoming his whims, and controlling his desire for amusement, jest, and idleness.
2. Fasting nurtures the soul upon trustworthiness and sincerity in action, and causes a person to not have any regard other than seeking the face of Allah the Almighty.

This is a great virtue that eradicates the vices of flattery, pride, and hypocrisy.

3. Fasting nurtures the soul upon good manners and righteous action; causing a person to be dutiful to his parents, keep the ties of kinship, and show goodness to his family and neighbours.
4. It is a way of obtaining good health overall – whether bodily, spiritually, or mentally.

As far as it relates to bodily health, fasting allows the body to burn through fat deposits; especially the bodies of the affluent, well-off, and overweight – those little in activity or labour. The doctors say: Fasting maintains moisture levels in the body, cleanses the toxins caused by overeating from the organs, and breaks down excess fats thus improving cardiovascular health; just as a horse is prepared and conditioned by being placed on a specific diet which causes it to increase in strength when charging and retreating.

As it relates to spiritual health then fasting is from the greatest of means to curing the hearts and reforming the souls.

And as it relates to mental wellbeing then this comes about as a result of fasting correctly; and causes a person to attain good thoughts, foresight, and to contemplate the commands, prohibitions and perfect wisdom of Allah.

By way of this the fasting persons thoughts are rectified, he is enlightened by the light of his Lord, and he answers His call, and

fulfils His obedience. Thus he completes his fasting having been transformed, and possessing radiant thought which distinguishes him from animals, and causes him to ascend through the ranks of happiness and leadership.

This is a general overview and a mention of some of the wisdoms, effects, and secrets that fasting comprises.[1]

Section Five: *Hajj* (the Greater Pilgrimage)

Firstly: The Meaning of *Hajj*, and its legality according to Islamic Legislation

(i) **The linguistic meaning of *Hajj*:** Linguistically *Hajj* means to intend. In morphology, it originates from the verb: '*hajjahu, yahujjuhu, hajjan*' i.e. he intended or aimed for something; and a man that is '*mahjooj*' means: that he is intended.[2]

(ii) **The technical meaning of *Hajj*:** To intend the sacred house for the performance of particular actions at a specific time.[3]

i.e. To intend Mecca at the time of *Hajj* – which is: during its well-known months; *Shawwal*[4]*, Dhul-Qa`dah*[5]*, and Dhul-Hijjah*[6] with the intention of performing the rites, which are: entering into the state of *ihram*[7] from the *miqat*[8], *tawaf* (circumambulation of the *Ka`bah*), *sa`y* (walking between the hills of *Safa* and *Marwa*), standing at *`Arafah*, as

1 See: '*Ramadan Durus wa `Ibar Tarbiyah wa Asrar*' of Muhammad al-Hamad (pp. 249-258).
2 See: '*Lisanul-Arab*' (2/226).
3 See: '*Haashiyat Ibn `Abideen*' (2/454); and '*Tawdihul-Ahkam*' (4/3).
4 ***Shawwal*:** the tenth month of the Islamic lunar calendar.
5 ***Dhul-Qa`dah*:** the eleventh month of the Islamic lunar calendar.
6 ***Dhul-Hijjah*:** the twelfth and last month of the Islamic lunar calendar.
7 ***Ihram*:** a state of ritual purity, sacredness.
8 ***Miqat*:** a specified point at which pilgrims enter into the state of *ihram*. There are five *Miqats* in total; ***Dhul-Hulayfah*** for pilgrims passing Medina, ***Qarn al-Manazil*** for pilgrims coming from the direction of *Najd*, ***Juhfah*** for pilgrims coming from the direction of the Levant (modern-day Jordan, Syria, Lebanon, & Palestine), ***Yalamlam*** for pilgrims coming from the direction of Yemen, and ***Dhatu-`Irq*** for pilgrims coming from the direction of Iraq.

well as other rites.[1]

(iii) **The legality of *Hajj* in Islam:** *Hajj* is one of the pillars of Islam, and from its great foundations.

This is something established by the Book, *Sunnah*, and the consensus of the Muslims.

Allah the Almighty said:

[وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا]

Sura aali-`Imran; (3):97

[Meaning: And due to Allah from the people is a pilgrimage to the House - for whoever is able to find a way thereto.]

There occurs in the two most authentic collections of Prophetic traditions (Bukhari and Muslim) a narration upon the authority of Ibn `Umar – may Allah be pleased with them both – that the Prophet ﷺ said: "Islam is built upon five…"[2] and amongst them he mentioned *Hajj*.

It is only obligatory once during a person's lifetime upon those who have the ability. It occurs in *Sunan Abu Dawud* from a narration of Ibn `Abbas – may Allah be pleased with both of them – traceable to the Prophet ﷺ that he said: "*Hajj* is once; and if anyone increases upon that then it is a supererogatory act."[3]

Secondly: The Benefits of *Hajj*

Hajj has amazing secrets, numerous wisdoms, many blessings, and tangible benefits – witnessed by individuals and the nation as a whole. Sufficient for us in this regard is the saying of Allah the Mighty and Majestic in the Quran:

1 See: '*al-Hajj*' of Dr. `Abdullah at-Tayyar (pp. 15).
2 Referencing has preceded.
3 Reported by Abu Dawud (no. 1463).

[وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ ٢٧ لِّيَشۡهَدُواْ مَنَٰفِعَ لَهُمۡ]Sura al-Hajj; (22):27-28

[Meaning: And proclaim to the people the Hajj pilgrimage; they will come to you on foot and on every lean camel; they will come from every distant pass. That they may witness things that are of benefit to them.]

His saying – He the Almighty –:

[لِّيَشۡهَدُواْ مَنَٰفِعَ لَهُمۡ]

[Meaning: That they may witness things that are of benefit to them.] is comprehensive of every good in this world and in the Hereafter.

The great scholar `Abdur-Rahman as-Sa`di – may Allah have mercy upon him – said regarding the previous verse: "Meaning: That they attain by the house of Allah religious benefits such as (the performance of) virtuous acts of worship – especially those acts of worship that are only performed within it –; as well as them attaining worldly benefits such as provisions, and worldly profits. This is something witnessed and well-known by all."[1]

1 '*Taysir al-Karim ar-Rahman fi Tafsir Kalam al-Mannan*' (pp. 536).

Part Two

The Tenets of Faith

Prologue

Chapter One: Believing in Allah the Mighty & Majestic

Chapter Two: Believing in the Angels

Chapter Three: Believing in the Books

Chapter Four: Believing in the Messengers

Chapter Five: Believing in the Last Day

Chapter Six: Believing in Predestination

Prologue

Islam is made up of creed and legislation; an indication of some of its laws has preceded, as well as a discussion regarding its pillars – which are the basis for its legislation.

As for the Islamic creed then it comprises of having faith in everything that came from Allah, and from the Messenger of Allah ﷺ – from news, definite rulings, affairs of the unseen, and the like.

The fundaments of creed are the six tenets of faith, which are:

1. Believing in Allah.
2. Believing in the angels.
3. Believing in the Books.
4. Believing in the Messengers.
5. Believing in the Last Day.
6. Believing in Predestination; it's good and it's bad.

A more detailed clarification of these tenets will follow in the coming chapters.

Chapter One

Believing in Allah – the Majestic –

Section One: The Meaning of Believing in Allah; its Effects, and its Evidences

Section Two: Evidence from the Legislation indicating Having Belief in Allah

Section Three: Intellectual Evidence indicating Having Belief in Allah

Section Four: Empirical Evidence indicating Having Belief in Allah

Section One: The Meaning of Believing in Allah, its Effects, and its Evidences

Firstly: The Meaning of Believing in Allah, and that which it Comprises

Having faith in Allah is to firmly believe in the existence of Allah; that He is the Lord of everything and its Sovereign, that He is the sole Creator and Organiser of the universe, that He is the One deserving of being worshipped alone without any partners, and that everything worshipped besides Him is false and futile, and that He – the One free from all imperfections – possesses the attributes of perfection and majesty, being far removed from every imperfection or flaw.[1]

It becomes clear from that which has preceded that believing in Allah comprises four matters:

1. **Believing in the existence of Allah**: This is achieved by believing in His perfect existence that was not preceded by nonexistence and is never-ending.
2. **Believing in His Lordship:** This is achieved by singling Him out – He the Mighty and Majestic – with His actions; and that He has no partner in His creation, His Dominion, His Organization, and other than that from the requisites of Lordship.
3. **Believing in His Names and Attributes:** This is achieved by having faith that He has the most Beautiful Names and Perfect Attributes; without resembling Him to His creation, negation, or questioning how they are.
4. **Believing in His right to be singled out with Worship:** This is achieved by singling Him out – He the Mighty and Majestic – with the actions of the servant; without directing any act of worship to other than Him – He the Exalted and Most High –.[2]

1 See: '*A`lamus-Sunnah al-Manshura li I`tiqad at-Taa·ifah an-Najiyah al-Mansura*' of Shaikh Haafidh al-Hakami (pp. 50).

2 See: '*Rasaa·il fil-`Aqeedah al-idencesIslamiyyah*' (pp. 11-17).

Secondly: The Benefits of Believing in Allah

Believing in Allah yields many great fruits which benefit individuals and society as a whole – both in this world and the Hereafter. From these fruits are: Achieving complete serenity and guidance, as well as succession authority, and power upon the earth.

Also from its benefits is: Living a fine life, being given good, granted blessings, and guided to every virtue; being saved from loss, and gaining the protection, victory, and aid of Allah.

Further benefits include: Rising of a person's rank, an expiation of his sins, admittance into the gardens of Paradise, and salvation from the Fire.

In summary, believing in Allah results in all good both in this world and in the Hereafter; and destruction and loss are caused by a lack of faith, or an insufficiency in faith.[1]

Thirdly: Evidences indicating the Oneness of Allah – the Exalted & Most High –

The proofs indicating the Oneness of Allah are many in number, with His bearing witness – He the Mighty and Majestic – for Himself being sufficient in this regard. This is just as occurs in His saying:

[شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ]

Sura aali-`Imraan; (3):18

[Meaning: Allah bears witness that there is no deity except Him, and so do the angels and those of knowledge - that He maintains the creation in justice. There is no deity except Him; the All-Mighty, the All-Wise.]

The Oneness of Allah, His being singled out with creation and provision, and deserving to be worshipped alone is further proven by a person's innate nature, Islamic Legislation, the intellect, and one's senses.

Together these evidences indicate the existence of Allah as well as the three categories of monotheism; which are: monotheism of Lordship, monotheism of worship, and monotheism of Allah's Names and Attributes. These categories are inseparable – whoever sets up partners with Allah in one of them, then he has done so regarding them all.

1 See: '*Taysir al-Latif al-Mannan fee Khulasah Tafsir al-Quran*' of Ibn Sa`di (pp. 130-134).

For example: Whoever calls upon other than Allah regarding something that none but Allah has ability over, then his supplication is an act of worship dedicated to other than Allah, and means he has set up partners besides Allah in worship.

The supplication made to other than Allah entails belief of the supplicant that the one they call upon has the power to dispose of affairs alongside Allah and is able to actualise such. This is setting up partners with Allah in Lordship.

Furthermore, he did not call upon him except due to his belief that he hears him. This is setting up partners besides Allah regarding His Names and Attributes due to his belief that the one he calls upon has the ability to hear everything whether near or distant. Thus, it is evident that setting up partners besides Allah in worship necessitates setting up partners besides Him in Lordship and regarding His Names and Attributes.[1]

Further detail concerning the proofs of Allah's Oneness will follow in the coming sections – with a mention of intellectual and physical evidences.

Mention of how the natural disposition of a person is indicative of the Oneness of Allah has preceded under the topic of Islam being the religion of one's natural disposition, and the natural disposition mentioned in the Quran is the religion of Islam according to the most correct opinion.

As for evidences from the Islamic legislation proving the Oneness of Allah and belief in Him then they are clear and well-known. Everything that the Messengers came with and that which was revealed in the Books conclusively prove the Oneness of Allah. All of the divine books explicitly mention this; as well as that which they contain from rulings beneficial to the servants in their worldly lives and their Hereafter – such as the prayer, *Zakat*, *Hajj*, and other than it – and that which they contain from mention of signs within the universe, and affairs of the unseen that are proven by fact – all of this

1 See: '*A`lam as-Sunnah al-Manshura*' (pp. 77), Q. no. 73.

indicates it must originate from a wise, knowledgeable Lord Who deserves to be worshipped alone without any partners.[1]

The evidences in this regard are almost innumerable and will be mentioned in many subsections of this treatise.

Section Two: Intellectual Evidence Indicating Having Belief in Allah

As for intellectual evidence indicating having belief in Allah then all created beings must have an originator and a creator; as it is not possible that they created themselves, just like it is impossible that they were created by chance. Therefore, it is not possible that these created beings originated themselves, as a thing does not create itself – because before something is present it is inexistent – so how can it be a creator?!

Similarly it is not possible that the creation came into being by chance; because every occurrence must have an initiator, and due to the fact that it exists with such a coordinated, fine-tuned, and harmonious system – wherein there is a coherent relation between events and their causes, and between organisms themselves – all of which negates the theory that the creation came into existence by chance.[2]

Additionally, every created being is dependent – this is something that is an inherent and permanent characteristic of every living thing – further indicating the existence of a perfect, self-sufficient creator Who is the Lord of the Worlds.

Allah – the Exalted and Most High – mentions this reasoning as compelling evidence in *Sura Tur* (Chapter of The Mount); wherein He says:

Sura Tur; (52):35[أَمْ خُلِقُواْ مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ]

1 See: '*Rasaa·il fil `Aqeedah*' (pp. 11-12).
2 See: '*ar-Riyadh an-Nadirah*' of Ibn Sa`di, pp. 194; & '*Rasa·il fil `Aqidah*', pp. 11-15.

[Meaning: Were they created by nothing, or were they themselves the creators?]

In other words: they were not created without a creator, nor did they create themselves – which only leaves the fact that their creator is Allah – the Majestic and Most High.

It is for this reason when Jubayr bin Mut`im– may Allah be pleased with him – who was a polytheist at the time, heard the Messenger of Allah ﷺ read Sura Tur; when he reached the saying of Allah the Almighty:

[أَمْ خُلِقُواْ مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ... الآية] Sura Tur; (52):35

[Meaning: Were they created by nothing, or were they themselves the creators?]

Jubayr said: "It was as if my heart was about to take flight, and that was the time when belief was first planted in my heart." Reported by al-Bukhari in various places.[1]

For this reason, Allah – the Exalted and Most High – encourages us in numerous places in His Book to ponder and reflect. There is no clearer evidence of this than the multitude of verses ending with the like of His saying:

[أَفَلَا تَعْقِلُونَ] Sura as-Saafaat; (37):138

[Meaning: Will you not then reflect?]

[لَعَلَّكُمْ تَعْقِلُونَ] Sura Yusuf; (12):2

[Meaning: So that you may consider.]

This is because when a person thinks they remember and come to know the truth; which leads them to become fearful, pious, and obedient to God.

Due to this, we notice those who are wise and serious in their search

1 See: '*Sahih al-Bukhari*' (nos. 765, 3050, 4023, and 4854); also reported by Muslim (no. 463).

for the truth indeed find it and are granted success in reaching it.

Something that further proves this is that many great Western philosophers were guided to the truth due to their deep contemplation, and their search for the truth.

Anyone who reads the book 'The Evidence of God in an Expanding Universe' – wherein forty scientists declare their affirmative views on religion; and similar to it, Cressy Morrison's work 'Man Does Not Stand Alone'(former president of the New York Academy of Sciences); which was translated into the Arabic language under the title 'Knowledge Calls to Belief' – comes to know that a true scholar is a believer just as a common person is a believer, and that atheism and disbelief are not found except in half-scholars and the imperfectly learned – those who possess little knowledge which they have learned at the expense of losing their innate belief – while not having reached the level of knowledge that causes a person to believe.[1]

Thus it is apparent that the intellect proves the Oneness of Allah – the Mighty and Majestic –.

As for if a person's intellect were to deny such, then the deficiency is in the intellect itself; just as the poet said:

If your intellect claims to disbelieve in Him * Then disbelieve in your intellect and its claims

And as another poet said:

The intellect attempts to question the existence of a Creator * While the intellect is from His creation

From this standpoint, the falsity of the statement: 'this universe

1 See: 'The Evidence of God in an Expanding Universe – Forty American Scientists Declare their Affirmative Views on Religion' published in 1958 as a contribution to honor the International Geophysical Year, edited by John Clover Monsma, translated by Dr. Damrdash `Abdul Majid Sarhan, review and notes by Dr. Muhammad Jamal ad-Din al-Fandi.
Also see: 'Man Does Not Stand Alone' of Cressy Morrison, translated by Muhammad Salih al-Falaki.
Both books are publications of Dar al-Qalam, Beirut.

originated by chance' or 'the universe was created by a natural process' becomes clear. These claims are nothing but stubbornness and obstinacy to that which is established by both intellectual and textual evidence. Therefore, it is said to those who say: 'the universe came about by chance': How is it possible that this great, vast, fine-tuned, and systematic universe came about by mere chance?

Take, for example, the example struck by an American scholar, Cressy Morrison[1] whereby he explains the impossibility of the universe coming about by chance. He says:

"Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in a hundred; of drawing one, two and three in succession, one in a thousand; of drawing one, two three, and four in succession, one in ten thousand, and so on. Your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one in ten billion."

The objective of striking a simple example as such is to illustrate how astronomical the odds are against the universe originating by chance.

Based on this, how long would it take for the universe to originate if it came about all of a sudden by chance?

Calculating the probability of this using the same method makes such a likelihood impossible and unimaginable.

All that the universe contains indicates it is from the creation of an all-Wise, all-Aware, and all-Knowledgeable Creator; however mankind is

1 Cressy Morrison was president of the New York Academy of Sciences, president of the American Institute in New York, a member of the National Research Council (United States). Morrison was a fellow of the American Museum of Natural History, and a lifetime member of the British Royal Society.
See the translated introduction of Cressy Morrison's book: 'Knowledge Calls to Belief' pp. 12-13.

unjust and ignorant.

[قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧ مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ١٨ مِن نُّطۡفَةٍ
خَلَقَهُۥ فَقَدَّرَهُۥ] Sura Abasah; (80):17-19

[Meaning: Cursed is man; how disbelieving is he! From what substance did He create him? From a sperm-drop He created him and then set him in due proportion.][1]

As for the opinion that the universe was created by a natural process then it is a great lie with no evidence, the absurdity of which is so clear it is needless of a response. Rather merely attempting to imagine such a claim is sufficient as a refutation against believers in this theory.[2]

Similar to these theories is Darwin's theory – believers in which try to explain the presence of living beings – claiming that humans originated from microscopic water organisms which nature then caused to mutate, resulting in new attributes in such organisms, which were then inherited by their offspring until – over millions of years – all of these small variations caused by nature led to the development of numerous beneficial traits, making the original organism more adapted. This process of natural selection then repeated itself until eventually the life forms we observe around us came to be; and which ended with humans.

This is a summary of Darwin's theory – the falsehood and fabrication of which is apparent and clear.[3]

The falsity of this theory is something established – even according to many of those who hold this opinion.

Another rebuttal of this theory is: Supposing such a premise is true;

1 See: '*al-Aqidah Fillaah*' pp. 74-75.
2 Ibid for more detail, pp. 74-98. Also see: 'al-`Ilm Yatabarra· min Nathariyat Darwin' of Ziyad Abu Ghanimah.
3 See: '*al-Aqidah Fillaah*' (pp. 79-92) – as it contains a detailed refutation of this theory. Also see: '*al-Ilm Yatabarra· min Nathariyat Darwin*'

who originated the first organism? And who caused it to evolve to the extent it has?

Section Three: Empirical Evidence indicating Having Belief in Allah

There is much empirical evidence that clearly indicates the Oneness of Allah – the Exalted and Most High –.

From the numerous tangible evidences in that regard are the following:

Firstly: The Answering of Supplications

That is: the supplications of those distressed, or in dire need and the like, being answered; those that call upon Allah – the Exalted and Most High – so He responds to them, and they are granted their intent.

The examples bearing witness to this are innumerable, both as it relates to the Prophets – peace be upon them – and other than them.

Take, for example, that which Allah – the Exalted and Most High – said regarding Noah –peace be upon him –:

[فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ۝١٠ فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ۝١١ وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ]

Sura al-Qamar; (54):10-12

[Meaning: Then he invoked his Lord saying: "I have been overcome, so help me!" So We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs. So the waters met for a matter predestined.]

Likewise that which Allah – the Exalted – informed of in the story of Jonah – peace be upon him –:

[فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ]

Sura al-Anbiyaa·; (21):87

[Meaning: But he cried through the darkness saying: “None has the right to be worshipped but You O Allah, Glorified and Exalted are You. Truly, I have been of the wrong-doers.”]

To which Allah responded, and saved him from the belly of the whale.

Similarly, He said regarding Job – peace be upon him –:

[وَٱذۡكُرۡ عَبۡدَنَآ أَيُّوبَ إِذۡ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلشَّيۡطَٰنُ بِنُصۡبٖ وَعَذَابٍ ۝٤١ ٱرۡكُضۡ بِرِجۡلِكَۖ هَٰذَا مُغۡتَسَلُۢ بَارِدٞ وَشَرَابٞ ۝٤٢ وَوَهَبۡنَا لَهُۥٓ أَهۡلَهُۥ وَمِثۡلَهُم مَّعَهُمۡ رَحۡمَةٗ مِّنَّا وَذِكۡرَىٰ لِأُوْلِي ٱلۡأَلۡبَٰبِ]

Sura Sad; (38):41-43

[Meaning: And remember Our servant Job, when he called to his Lord, “Indeed, Satan has touched me with hardship and torment.” So he was told, “Strike [the ground] with your foot; this is a spring for a cool bath and drink.” And We granted him his family and a like number with them as mercy from Us and a reminder for those of understanding.]

There occurs in *Sahih al-Bukhari* a narration upon the authority of Anas – may Allah be pleased with him – that he said: “While the Prophet was delivering the sermon upon the pulpit on a Friday, a Bedouin stood up and said: "O Allah's Messenger! The livestock are dying and the families are hungry; please supplicate to Allah that He blesses us with rain." The Prophet ﷺ raised both his hands and began to call upon Allah. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rainwater trickling down his beard.

The next Friday the same Bedouin or some other person stood up during the Friday sermon and said: "O Allah's Messenger! The houses have collapsed and the livestock have drowned. Please invoke Allah for us." So Allah's Messenger raised both his hands and said, "O Allah! Around us and not upon us." Whichever side the Prophet directed his hand, the clouds dispersed from there till a gap in the clouds was formed.”[1]

1 See: ‘*al-Bukhari*’ (no. 1033).

The supplication of the supplicant being answered is something witnessed until today – given that all of the conditions for a supplication to be accepted are met. There are many instances where we hear the people go to pray the rain prayer and before they exit the mosque rain is granted to them. Thus the answering of supplications is conclusive evidence indicating the Oneness of Allah – the Mighty and Majestic –.

Secondly: The Truthfulness of the Messengers – peace be upon them –

This is clear empirical evidence proving the belief in Allah; as the Messengers – peace be upon them – are the best of mankind. They delivered Allah's message, He selected and favoured them over the rest of creation, aided them with evident signs, granted them victory and caused them to defeat and overcome their enemies.

Therefore, with regard to the Prophets, it is not possible for a person except that he believes in their truthfulness, because claiming prophethood is the greatest of claims – something that is not claimed except by the most truthful or the most dishonest of people. So the Prophets are the most truthful of people unrestrictedly; and the miracles they possess, Allah's aid of them, His forsaking their enemies, their noble characteristics and praiseworthy attributes, are all indicative of their honesty. Thus we come to know they were indeed sent from Allah, and that He – the Exalted – is the Truth, just as worshipping Him is the truth.[1]

Thirdly: The Human Body

Allah fashioned humans in the most perfect of forms, and created them in the best of stature, just as He – the Exalted and Most High – said:

Sura at-Taghabun; (64):3 [وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ]

[Meaning: And He formed you and perfected your forms.]

And as He – the Mighty and Majestic – said:

1 See: '*Da`watut-Tawhid*' pp. 199-202, & pp. 125-246.

[لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ] Sura at-Tin; (95):4

[Meaning: We have certainly created man in the best of stature.]

If a person were to contemplate regarding his anatomy and that which it comprises from the amazing creations of Allah, and he were to observe his outer form and that which it contains from His perfect making, and that he is distinguished from the rest of the animals due to his realization that behind all of that is a Wise Lord Who created him, and due to him perceiving that this Creator is the Only One that organizes and regulates his affairs.[1]

Shaikh `Abdur-Rahman bin Sa`di – may Allah have mercy upon him – says in establishment of this meaning, when explaining the meaning of the saying of Allah – the Almighty –:

[وَنَفْسٍ وَمَا سَوَّىٰهَا] Sura ash-Shams; (91):7

[Meaning: And by the soul and Him Who made it perfect.]

"In either case, the soul is one of His great signs which is deserving of swearing an oath by; as it is something that is subtle, hidden, swift, quick to change, and produces emotions such as grief, desire, intent, and love. Were it not for the soul, the body would remain a mere empty shell having no benefit. Therefore, it's being proportioned in this way is a sign from the great signs of Allah.

The intent is that the soul of a person is from the greatest of proofs indicative of the existence of Allah alone, which leads to singling Him out with worship."[2]

Fourthly: Guidance of the Creation

This is something witnessed by the senses and proves the Oneness of Allah – the Mighty and Majestic –. Allah guided the animals – intelligent and non-intelligent, birds and beasts, articulate and

1 See: '*ash-Shaykh `Abdur-Rahman as-Sa`di wa Juhudihi fi Tawdih al-`Aqidah*' of Dr. `Abdur-Razzaq al-Badr, pp. 70-72.
2 Ibid. pp. 70-72.

inarticulate – to that which contains benefit for them in their lives and maintains their existence.

There are many amazing and fascinating matters – knowledge of which is only encompassed by Allah – that fall under His saying – He the Almighty –:

Sura Taa-Haa; (20):50 [رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ]

[Meaning: Our Lord is He Who gave to each thing its form and nature, then guided it aright.]

Who, then, guided the new-born baby to suckle from the breast of his mother? Who caused him to know the technique of breastfeeding? This complex process which requires continuous contractions from the muscles of the face, tongue, and neck; as well as constant movement of the lower jaw and breathing via the nose. All of this is done with total guidance, without previous knowledge or experience. Who inspired the new-born such? Verily it is:

Sura Taa-Haa; (20):50 [رَبُّنَا ٱلَّذِيٓ أَعۡطَىٰ كُلَّ شَيۡءٍ خَلۡقَهُۥ ثُمَّ هَدَىٰ]

[Meaning: Our Lord is He Who gave to each thing its form and nature, then guided it aright.]

Additionally, the guidance of a person after he grows up to strive for that which benefits him, such as travelling throughout the earth, and journeying within it – all of this is from the total, comprehensive guidance of the creation.

Discussion of the guidance of birds, beasts, and riding animals is endless; as Allah guided them to perform amazing actions impossible of humans.

The illustrious scholar Ibn Al-Qayyim – may Allah have mercy upon him – mentions many amazing matters in this regard in his book '*Shifa· al-`Alil*'.

These are from the strongest of proofs indicative of the fact that their Creator is Allah – the Exalted and Most High –, while at the same

time they illustrate the perfection of His creation, His incredible arrangement of affairs, and His gracious Wisdom. This is because that which He bestowed them with from remarkable knowledge, resourcefulness, organization, and facilitation of their needs, causes the mouths to glorify Him, and fills the hearts with knowledge of Him, His Wisdom, and His Ability. Every intelligent person knows that Allah did not create anything in vain, nor did He neglect the creation; and that to Him belongs supreme wisdom, clear signs, and decisive evidence, indicating that He is the Lord of everything in existence and its King, the Possessor of every perfection contrary to His creation, Ever Able to do all things, and the all-Knower of everything.[1]

Fifthly: The Universe & Horizons

The horizons are something that everyone observes; the scholar and the layman, the believer and the disbeliever alike. If a person were to ponder and contemplate with insight, they would comprehend the greatness of the One who created them, which in turn would lead them to worship Him alone, without any partners.

Shaikh `Abdur-Rahman bin Sa`di – may Allah have mercy upon him – said regarding His saying – He the Almighty –:

[سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ]

Sura Fussilat; (41):53

[Meaning: We will show them Our Signs in the universe, and in themselves.]

"And He has done so – He the Almighty –. He has shown His servants from the signs that which have made clear the truth, however Allah is the One Who grants belief to whom He wills and forsakes whom He wills."[2]

He mentions elsewhere: "The more an intelligent person reflects regarding the creation, and contemplates regarding the amazing life forms present around him – the more he becomes aware that they were

1 See: '*Shifa· al-`Alil*' pp. 147-164.
2 '*Shaikh `Abdur-Rahman bin Sa`di wa Juhuduhu fil-`Aqidah*' pp. 72-73.

created for the truth by the Truth, and it is as if they are scrolls filled with signs, and books full of evidence and proof; indicating both that which He informed us of regarding Himself and His Oneness, and that which the Prophets informed us of regarding the Last Day. Such a person also comprehends the fact these creatures are directed and controlled, being unable to defy or rebel against the One Who manages and controls them; and that everything in the Heavens and the Earth is destitute to Him, and turns to Him; and that He is the Independent One Who has no need whatsoever of the creation. So there is no God in truth except Him, and there is no Lord besides Him."[1]

He – may Allah have mercy upon him – also says in another place: "Allah the Almighty informs of things in the future that He will show His servants – from signs and proofs in the universe, and within themselves – all of which indicate the Quran is the truth, and the Messenger is the truth, and that which he came with is the truth."[2]

In every era Allah allows His servants to make great discoveries regarding this vast universe.

As of recent times, many discoveries, inventions and facts have been unearthed; and every day researchers continue to uncover new secrets from the secrets of this universe – something that makes them stand in astonishment and become dumbfounded; causing them to acknowledge their weakness and inability, and admit the fact that there are worlds undiscovered and unknown to us.

In summary, everything in the universe acts as decisive proof indicating the existence of a Wise Controller, and an all-Knowledgeable Lord who deserves to be worshipped; however:

If a person does not have a sound eye * then it is no wonder that he is doubtful despite it clearly being day

Sixthly: Worship of all Creatures

Allah the Exalted created all beings – humans, *jinn*, angels, animals,

1 Ibid.
2 Ibid.

inanimate objects, plants, and other than them – to worship Him; and He originated them upon monotheism, and acknowledgement of His right to be singled out with all worship, and awareness of their destitution, need, surrendering and turning to Him – the Mighty and Majestic –.

All of these created beings worship Allah the Mighty and Majestic – the only ones being negligent in that regard are humankind; obstinate and misguided from Allah's Legislation, non-conformant to the rules of this perfect and amazing universe that originated upon the worship of Allah.

Having said this, the forms of worship differ from creature to creature.

From the types of worship is the worship of humankind, which is the best and most noble of them.

As far as the worship of humankind is concerned, then the worship of the Prophets is the most honourable, and their calling to Allah, fighting religious wars, and the like. Succeeding them in virtue are their followers, then the followers of their followers, and so on.

Another type of worship is the worship of the angels and the *jinn*; neither of which are surprising or strange.

What is strange, though, is the worship of the animals and inanimate objects – which many people believe do not understand, perceive, or worship Allah.

This vast universe along with all that it contains from created beings worships and yields to its Creator and Maker. Many acts of obedience – such as prostration, glorification, prayer, seeking forgiveness, submittal, fear – are mentioned both in the Book and the Prophetic *Sunna* in relation to these creatures.

Allah – the Mighty and Majestic – says regarding the prostration of these creatures:

[أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ]

Sura al-Hajj; (22):18

[Meaning: Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth, and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But there are many upon whom the punishment has been justified.]

This does not necessitate that their prostration is the same as how human Muslims prostrate; rather each prostrates in their own manner.

The proof for these creatures glorifying Allah is contained in His saying – He the Almighty –:

[تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبۡعُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ وَإِن مِّن شَيۡءٍ إِلَّا يُسَبِّحُ بِحَمۡدِهِۦ وَلَٰكِن لَّا تَفۡقَهُونَ تَسۡبِيحَهُمۡۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورٗا]

Sura al-Israa·; (17):44

[Meaning: The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.]

Therefore, all created beings glorify their Creator with glorification that us humans do not understand. However, our lack of knowledge regarding that is not sufficient evidence for us to deny its occurrence, as Allah has allowed some of His creation to recognize and understand the glorification of some creatures – such as prophet David, peace be upon him –.

As for their prayer, then Allah the Almighty says:

[أَلَمۡ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَٱلطَّيۡرُ صَٰٓفَّٰتٖۖ كُلّٞ قَدۡ عَلِمَ صَلَاتَهُۥ وَتَسۡبِيحَهُۥۗ]Sura an-Nur; (24):41

[Meaning: Do you not see that Allah is exalted by whomever is within the heavens and the earth and by the birds with wings spread in flight? Each of them has known his means of prayer and exalting Him.]

Although all of them pray and glorify Allah, it is not essential that we comprehend such.

As for the proof of their seeking forgiveness, then it occurs in the narration of Abud-Dardaa· - may Allah be pleased with him – that he said: I heard the Messenger of Allah ﷺ say: "And everyone in the heavens and on earth asks for forgiveness for the seeker of knowledge, even the fish in the sea."[1]

In relation to their submittal to Allah, He the Mighty and Majestic says:

[أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ] Sura aali-`Imran; (3):83

[Meaning: So is it other than the religion of Allah they desire, while to Him have submitted all those within the heavens and earth – willingly or by compulsion – and to Him they will be returned.]

As well as various other types of worship, mention of which would be lengthy.[2]

From this standpoint it becomes clear that all created beings are in need of Allah – the Exalted and Most High – "and that their dependence and need of Him is an inherent quality of every created thing in existence; just as independence is an inherent attribute of the Lord and Creator."[3]

So the dependence of all created beings and their turning to Allah clearly indicates His Oneness.

Seventhly: The Diversity in Flavour, Colour, and Fragrance within Plant Life

This is further empirical evidence indicating the Oneness of Allah;

1 Reported by Ibn Majah (no. 223); and declared as authentic by al-Albaani in '*Sahih al-Jaami`*' (2/1079 no. 6297).

2 See: '*Jami` ar-Rasaa·il li Ibn Taymiyah*' with the checking of Dr. Muhammad Rashad Salim, (1/1-45).

3 '*Majmu` al-Fatawa*' of Ibn Taymiyah (2/9).

and that is because when rain falls upon arid land from the sky, colourless, tasteless, and odourless; it results – by the will of Allah – in different plants, which vary in colour, flavour, and scent. Some of them are sweet, whereas others are sour, or tangy; and some are green, while others are yellow, or black.

Rather a single type of fruit can have different varieties; such as the grape – some vineyards are trellised and others untrellised; some grapes are sweet, others are sour, or bittersweet; some varieties are green, while others are red, or black; some are circular, and others elongated.

Likewise the same diversity is found in the date-palm; some dates are sweeter unripe than in their ripe form, and vice-versa; just as there are some varieties that are black while others are yellow; some are oblong, and others circular – despite all being irrigated with the same water.

Who caused some of them to exceed others in quality of fruit? And who placed within them these different attributes, from colours and flavours?

Verily it is Allah:

[وَٱلَّذِى قَدَّرَ فَهَدَىٰ ۝٣ وَٱلَّذِىٓ أَخۡرَجَ ٱلۡمَرۡعَىٰ ۝٤ فَجَعَلَهُۥ غُثَآءً أَحۡوَىٰ ۝٥]

Sura A`laa; (87):3-5

[Meaning: And Who destined and then guided. And Who brings out the pasture, and then makes it dark stubble.]

Eighthly: Linguistic Diversity

We observe the diversity in dialect and language from nation to nation, and from person to person – so who taught man eloquence? And who knows all of those languages and precisely that which people utter, not being confused in the slightest. Verily it is Allah, the One. Thus, linguistic diversity is a great sign indicating His Oneness – He the Exalted and Most High –.[1]

1 For more detail on the aforementioned see volume one of '*Miftah Dar as-Sa`aadah*' of

Chapter Two

Belief in the Angels

Section One: The Meaning of Believing in the Angels and Various Related Matters

Section Two: The Angels Have Physical Forms

Section Three: The Relationship Between Angels and Mankind

Section One: The Meaning of Believing in the Angels and Various Related Matters

Firstly: Defining the term 'Angels'

(i) Linguistically: In morphology, the origin of this word is from the basic root '*alaka*' meaning he sent. From its derivatives is '*ulook*' meaning sending; i.e. (on a) mission.

Thus, the word '*malak*' (angel) means in the language: missioner.[1]

(ii) Technically: the angels are obedient servants of Allah created from light, belonging to the world of the unseen; they do not deserve to be singled out with any of the entitlements of lordship or worship. This means they do not possess the attributes of creation or provision, nor is it permissible that they are worshipped along with Allah, or besides Him.

Allah the Exalted and Most High endowed them with perfect conformance to His commands and granted them strength to carry out His orders.

They are great in number, no one can enumerate them except Allah.[2]

=

Ibn Al-Qayyim.

1 See: '*Lisanul `Arab*' (10/392-395).

2 See: '*Rasaa·il fil `Aqidah*' of Shaikh Muhammad bin `Uthaymin, pp. 19.

Secondly: That which Believing in the Angels Comprises

Believing in the angels comprises the following matters:

1. Believing in their existence.

2. To believe in the names of those we have been informed regarding; such as the angel Gabriel. As for those we do not know the names of, then we believe in them generally. i.e. we believe that Allah has many angels, and it is not necessary for us to know all of their names.

3. To believe in that which we have been informed of regarding their attributes; such as the attributes of Gabriel – as the Prophet ﷺ informed us that he saw Gabriel in the form Allah created him upon, and that he has six-hundred wings which covered the horizon.

It is possible that an angel may take the form of a man by the command of Allah, just as occurred with Gabriel when Allah sent him to Mary the mother of the Messiah – may peace be upon them both –:

[فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا]

Sura Maryam; (19):17

[Meaning: He appeared before her in the form of a well-proportioned man.]

Likewise, he came to the Prophet ﷺ whilst he was sitting with his Companions in the form of a man, dressed in extremely white clothes and with extraordinarily black hair. No traces of journeying were visible upon him, and none of the Companions of Allah's Messenger ﷺ recognized him. He sat down facing the Messenger of Allah ﷺ, leaning his knees against the Prophet's knees and placing his hands upon the Prophet's thighs. Thereupon he questioned the Prophet ﷺ regarding Islam, true faith, perfection of worship, the Last Hour, and its signs; to which the Prophet ﷺ answered. After his departure the Prophet ﷺ said: "That was Gabriel; he came to teach you your

religion."[1]

Similarly, the angels Allah sent to Abraham and Lot – peace be upon them both – were in the form of men.

4. **To believe in that which we have been informed of regarding the actions they carry out;** such as their glorification of Allah, and their worship of Him throughout the day and night – without slacking or becoming bored –.

Some of them have particular roles, such as Gabriel – the one trusted with Allah's revelation, whom Allah sends to the Prophets and Messengers –; and such as Michael – the one commissioned with the rain and the plants –; and such as Malik – the one commissioned with the Hellfire –; and such as the angels entrusted with protecting human beings; and many other than them.[2]

Thirdly: The Benefits of Believing in the Angels

Believing in the angels has many great benefits; from them:

1. **It causes a person to realize Allah's Greatness, Strength, and Sovereignty;** and that is due to the fact that the greatness of these creatures comes from the Greatness of their Creator.
2. **It leads a person to thank Allah for His care for the sons of Adam;** as He entrusted from these angels those that protect them, record their deeds, and other than that from matters beneficial to them.
3. **A person draws closer to Allah by having love for the angels** – due to their performance of acts that are pleasing to Allah.[3]

1 Reported by Muslim (no. 8).
2 See: '*Rasaa·il fil `Aqidah*' (pp. 19-20).
3 See: '*Rasaa·il fil `Aqidah*' (pp. 20).

Section Two: The Angels Have Physical Forms

There are many textual proofs that explicitly mention the angels possessing physical forms; contrary to those who went astray in this regard and denied that the angels have bodies. Instead they claim that the angels are a permanent force of good amongst creation.

This saying necessitates disbelief in the Book of Allah the Almighty, the Prophetic *Sunna*, and the consensus of the Muslims.

Allah the Almighty says:

[ٱلۡحَمۡدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ جَاعِلِ ٱلۡمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجۡنِحَةٖ مَّثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۚ]

Sura Fatir; (35):1

[Meaning: All praise is due to Allah, Creator of the heavens and the earth, Who made the angels messengers having wings, two or three or four.]

And He said regarding the inhabitants of Paradise:

[وَٱلۡمَلَٰٓئِكَةُ يَدۡخُلُونَ عَلَيۡهِم مِّن كُلِّ بَابٖ ٢٣ سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ ٢٤]

Sura Ra`d; (13):23-24

[Meaning: And the angels will enter upon them from every gate, saying: "Peace be upon you, for that you endured patiently." Excellent indeed is the final home.]

Likewise, in the two authentic collections of Prophetic customs there occurs the narration of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "If Allah loves a servant, He calls Gabriel, saying: "Allah loves so and so, O Gabriel love him." So Gabriel loves him and then announces in the Heavens, saying: "Allah has loved so and so; therefore you should also love him." So all the dwellers of the Heavens love him, and then acceptance upon the Earth is granted to him.[1]

1 Bukhari (no. 7485) & Muslim (no. 2637).

Similarly there occurs in *Sahih al-Bukhari* a narration upon the authority of Abu Hurairah – may Allah be pleased with him – that he said: the Prophet ﷺ said: "Every Friday the angels stand at every gate of the mosque to write the names of the people in order of their arrival; until the imam sits on the pulpit, upon which they fold up their scrolls and get ready to listen to the sermon."[1]

These textual evidences explicitly mention that the angels have bodies and are not just spiritual forces – as the deviants claim. It is upon that which these proofs indicate that the Muslims have unanimously agreed.[2]

Section Three: The Relationship Between the Angels and Mankind

Firstly: The Connection between Angels and Humans

There is a strong connection between the angels and mankind which is manifested in the following points:

1. **They are present at the time a human being is created:** as occurs in the narration of Ibn Mas`ud – may Allah be pleased with him – that he said: Allah's Messenger ﷺ – who is the most truthful of humankind and his truthfulness is a fact – said: "Verily the creation of each one of you is brought together in his mother's womb for forty days, and then he becomes a clot of blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, the time of his death, and whether he will be happy or unhappy. Then the soul is breathed into him."[3]
2. **Their protection of human beings:** Allah – the Almighty – says:

[سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ۝١٠ لَهُۥ

1 al-Bukhari (no. 3039).
2 See: '*Rasaa·il fil `Aqidah*', (pp. 20-21).
3 Reported by al-Bukhari (no. 3208); & Muslim (no. 2643).

مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ]

Sura Ra`d; (13):10-11

[Meaning: It is the same to Him concerning you whether one conceals his speech or publicises it and whether one is hidden by night or conspicuous among others by day. For each one is successive angels before and behind him who protect him by the decree of Allah.]

3. **They are the emissaries of Allah to His Prophets and Messengers:** Allah informed us of the angel Gabriel being specified with this duty:

[قُلۡ مَن كَانَ عَدُوّٗا لِّجِبۡرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلۡبِكَ بِإِذۡنِ ٱللَّهِ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ]

Sura al-Baqarah; (2):97

[Meaning: Say, "Whoever is an enemy to Gabriel, then it is none but he who has brought the Quran down upon your heart – O Muhammad – by permission of Allah, confirming what came before it.]

And He said:

[نَزَلَ بِهِ ٱلرُّوحُ ٱلۡأَمِينُ ١٩٣ عَلَىٰ قَلۡبِكَ لِتَكُونَ مِنَ ٱلۡمُنذِرِينَ ١٩٤]

Sura Shu`ara; (26):193-194

[Meaning: The Trustworthy Spirit has brought it down; Upon your heart – O Muhammad – that you may be of the warners.]

4. **Good impulses are stimulated within the souls of the servants:** Allah has appointed to every human being a companion from the angels and a companion from the *jinn*; as occurs in a narration reported by Muslim on the authority of Ibn Mas`ud – may Allah be pleased with him – that he said: the Messenger of Allah ﷺ said: "There is none amongst you except that he has been appointed a companion from amongst the *jinn*." They said: "Even you, O Messenger of Allah?" Thereupon he said: "Even me, but Allah aided me against him, such that he embraced Islam, and therefore

he does not command me except with good."[1]

It is possible the angel that is appointed to every human is other than the angels who are commanded to record a person's deeds; and that Allah assigned him so that he may guide and direct a person.

A person's companion from the angels and his companion from the *jinn* take turns to influence him; one of them commands him with evil and encourages him to perform it, and the other motivates him to perform good and encourages him with it. Proof of this is found in the narration of Ibn Mas`ud that the Messenger of Allah ﷺ said: "Indeed the devil has an effect on the son of Adam, and the angel also has an effect. As for the effect of the devil; then it is his threatening evil consequences and (persuading a person) to reject the truth. And as for the effect of the angel, it is by his promising a good end and (prompting a person to) believe in the truth. Whoever finds that, let him know that it is from Allah, and let him praise Allah for it. Whoever finds the other then let him seek refuge with Allah from the outcast devil. Thereupon he recited:

[ٱلشَّيۡطَٰنُ يَعِدُكُمُ ٱلۡفَقۡرَ وَيَأۡمُرُكُم بِٱلۡفَحۡشَآءِۖ وَٱللَّهُ يَعِدُكُم مَّغۡفِرَةٗ مِّنۡهُ وَفَضۡلٗاۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ]

Sura al-Baqarah; (2):268

[Meaning: Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing, all-Knowing.]"[2][3]

5. They record the deeds of human beings: there are angels assigned

1 Muslim (no. 2814).

2 Reported by at-Tirmidhi (no. 2988); & an-Nasaa·i (no. 11051), and declared as authentic by al-Albaani in '*Sahih Mawarid ath-Tham·an*' (no. 38).

3 Ibn Kathir said – after mentioning this narration –: "at-Tirmidhi and an-Nasaa·i reported it in this form in their books of explanation of the Quran within their *Sunans*; from a narration of Hannad bin as-Sariyy.

Also reported by Ibn Hibban in his *'Sahih*', with a chain of transmission from Abu Ya`la al-Musiliyy, from Hannad who mentioned it. at-Tirmidhi said regarding it: 'good, strange; and it is a narration of Abu al-Ahwas – i.e. Sallaam bin Sulaym – and I do not know it traceable to the Prophet except via his narration.' This is what he stated." See: '*Tafsir al-Quran al-Atheem*' of Ibn Kathir (1/480).

the task of recording the actions of every human from good or evil; and they are the ones meant by His saying:

[وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ۝١٠ كِرَامًا كَٰتِبِينَ ۝١١ يَعْلَمُونَ مَا تَفْعَلُونَ]

Sura al-Infitar; (82):10-12

[Meaning: And indeed, appointed over you are preservers; noble and recording; they know what you do.]

Allah has appointed to every human two attentive angels that record his actions and sayings and who do not leave him:

[وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ۝١٦ إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۝١٧ مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيد]

Sura Qaf; (50):16-18

[Meaning: We verily created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein. When the two receivers receive, seated on the right and on the left. Not a word does he utter, but there is a watcher at hand.]

Seated: i.e. overseeing.

A watcher at hand: i.e. a surveillant who has been prepared for such a task; one from whom not a word escapes.

6. **Drawing out the souls of humans when their lifespans come to an end:** Allah designated to some of His angels the task of drawing out the souls of the servants when the lifespans He has ordained for them come to an end. He the Almighty said:

[قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ]

Sura as-Sajdah; (32):11

[Meaning: Say: "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."]

Those who pluck the souls are numerous in number; just as Allah the

Almighty said:

[وَهُوَ ٱلۡقَاهِرُ فَوۡقَ عِبَادِهِۦۚ وَيُرۡسِلُ عَلَيۡكُمۡ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ۝٦١ ثُمَّ رُدُّوٓاْ إِلَى ٱللَّهِ مَوۡلَىٰهُمُ ٱلۡحَقِّۚ أَلَا لَهُ ٱلۡحُكۡمُ وَهُوَ أَسۡرَعُ ٱلۡحَٰسِبِينَ]

Sura al-An`am; (6):61-62

[Meaning: And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not ever neglect their duties. Then they are returned to Allah, their true Master. Surely, His is the judgement, and He is the swiftest of reckoners.]

These angels pluck the souls of the disbelievers forcefully and violently, without gentleness or kindness. Allah the Mighty and Majestic said:

[وَلَوۡ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي غَمَرَٰتِ ٱلۡمَوۡتِ وَٱلۡمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيۡدِيهِمۡ أَخۡرِجُوٓاْ أَنفُسَكُمُۖ ٱلۡيَوۡمَ تُجۡزَوۡنَ عَذَابَ ٱلۡهُونِ]

Sura al-An`am; (6):93

[Meaning: And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, saying: “Deliver your souls! Today you will be awarded the punishment of extreme humiliation.”]

Likewise, He says:

[وَلَوۡ تَرَىٰٓ إِذۡ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ٱلۡمَلَٰٓئِكَةُ يَضۡرِبُونَ وُجُوهَهُمۡ وَأَدۡبَٰرَهُمۡ وَذُوقُواْ عَذَابَ ٱلۡحَرِيقِ]

Sura al-Anfal; (8):50

[Meaning: And if only you could see when the angels take away the souls of those who disbelieve at the time of death, they smite their faces and their backs, saying: “Taste the punishment of the blazing Fire.”]

In another verse, He says:

[فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ]

Sura Muhammad; (47):27

[Meaning: Then how will it be when the angels take them in death, striking their faces and their backs.]

As for the believers, then the angels pluck their souls mercifully.

7. **Their approaching the believers:** and that is by way of their love for them; their directing them; their supplication for them – such as their supplicating for the teacher of good, those who await the congregational prayer, those who pray in the first row, those who fill the gaps between the rows, those who partake in the pre-dawn meal, those who send peace and blessings upon the Prophet ﷺ, and those who visit the sick –.

They also approach the believers by saying *amen* to their supplications, seeking forgiveness for them, attending sittings of knowledge and circles of remembrance, recording those who attend Friday prayers, descending upon those who recite the Quran, fighting alongside the believers in battle, and other such actions.[1]

8. **Their hatred for the disbelievers:** the angels do not have any love for the oppressive disbelievers; rather they are their enemies whom whey fight, cause their hearts to quake, and curse.

Secondly: Who is Better; the Angels or Pious Human Beings?

This is a matter that the scholars of old have differed upon and formed various opinions concerning; however a summary of the most correct saying in this matter is what Shaikh al-Islam Ibn Taymiyah – may Allah have mercy upon him – mentions: that **the pious humans are better in regards to the perfect nature of their final abode**. That is: when they enter Paradise and are given the rank of honour, being housed in elevated stations, greeted by their Lord the Most Merciful, distinguished with being near to him, and when He appears to them, and they receive pleasure in looking at His Noble Face – the angels

1 See: '*`Aalam al-Malaa·ikah al-Abrar*' of Dr. `Umar al-Ashqar (pp. 59-76).

serve them by the permission of their Lord.

However **the angels are more excellent in regards to their origin;** and that is due to them being in the presence of the highest companions (i.e. in Paradise); free from that which affects the children of Adam (i.e. from impurities etc.); and occupied with the worship of their Lord.

There is no doubt that the current state of angels is better than that of mankind.

Ibn Al-Qayyim said: 'With the aforementioned detail, the secret of superiority [between angels and mankind] becomes clear, enabling one to gather between the evidences of both sides, and reconcile between them according to that which each of them is correct regarding.'

And Allah knows best.[1]

1 See: '*Majmu` al-Fatawa*' (11/350); '*Lawami` al-Aathar al-Bahiyyah*' of as-Safarini (2/368); '*Sharh al-Aqidah at-Tahawiyyah*' (pp. 338); '*al-Haba·ik fi Akhbar al-Mala·ik*' of as-Suyuti, wherein he mentions a long chapter in that regard (pp. 203-251). Also see: '*`Aalam al-Mala·ikah al-Abrar*' (pp. 96).

Chapter Three

Belief in the Divine Books

Section One: The Meaning of Believing in the Divine Books and Various Related Matters

Section Two: A Comparison of the Similarities and Differences Between the Divine Books

Section Three: The Quran, the Torah, and the Gospel

Section One: The Meaning of Believing in the Divine Books and Various Related Matters

Firstly: Defining the term 'Books'

The term 'Books' linguistically: is the plural of book; which means something written – in the same way that 'spread' appears in the Arabic language with the meaning: outspread.

In morphology, its basic root '*kataba*' revolves around the meanings of collecting and joining. A book is so called due to it comprising a collection of letters that are joined together.

Another derivative is '*katibah* (battalion)' – which was so called due to a faction of the army joining together. In the same way a tailor is called '*katib* (lit. gatherer)' – due to his gathering and joining together the edges of a garment. This meaning is indicated by the saying of al-Hariri in his '*Maqamat* (The Assemblies of al-Hariri)' wherein he mentions in the form of a riddle:

And scribes whose hands never wrote a single letter * and who read nothing of what is written in books

The intent here is: tailors.[1]

1 '*Maqamat al-Hariri*' (pp. 286). Also see: '*Lisanul-Arab*' (1/698-703).

As for the meaning of the word in a technical sense: then the intent is: the Books that Allah the Almighty revealed to His Messengers; as a mercy to creation, and a guidance for them; so that they may attain bliss in this worldly life as well as in the Hereafter.[1]

Secondly: That which Believing in the Divine Books Comprises

1. To believe that they were truly revealed from Allah.

2. To believe in the names of those we have been informed regarding; such as the Quran that was revealed to Muhammad ﷺ, the Torah that was revealed to Moses – peace be upon him –, and the Gospel that was revealed to Jesus – peace be upon him –, and the Psalms that were revealed to David – peace be upon him –.

As for the revealed books unknown to us, then we have a general belief regarding them.

3. We believe in that which is authentically established from news contained within them – such as news contained within the Quran, and news not distorted or altered that is found in the previously revealed books.

4. We act in accordance with that which has not been abrogated from them; we are pleased with it; and we submit to it – whether we comprehend the wisdom behind such or not –.

All of the previous revealed books have been abrogated by the Quran; just as Allah the Almighty said:

[وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ]

Sura al-Maa·idah; (5):48

[And We have revealed to you – O Muhammad – the Book in truth; confirming that which preceded it of the Scripture and as a criterion over it.]

i.e. overruling it. Thus, it is not permissible to act upon any rulings

1 '*Rasaa·il fil `Aqidah*' (pp. 23).

mentioned in the previous revealed books except those which the Quran is in agreement with and attests to the correctness of.[1]

Thirdly: The Importance of Believing in the Divine Books

Believing in the revealed books is of great significance, which is demonstrated in the following points:

1. **Believing in the revealed books is from the foundations of creed,** and a pillar from the pillars of faith. A person's faith cannot be correct unless he believes in the books revealed by Allah upon His messengers – peace be upon them –.
2. **Allah the Mighty and Majestic praised the messengers that convey from Him His messages;** as occurs in His saying:

[ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخۡشَوۡنَهُۥ وَلَا يَخۡشَوۡنَ أَحَدًا إِلَّا ٱللَّهَۗ]

Sura al-Ahzab; (33):39

[Meaning: Those who convey the Messages of Allah and fear Him, and fear none but Allah.]

Just as He the Exalted informed that the Messenger ﷺ and the believers believe that what was revealed from scripture is from Allah. He the Almighty says:

[ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ]

Sura al-Baqarah; (2):285

[Meaning: The Messenger has believed in what was revealed to him from his Lord, and so have the believers. All of them have believed in Allah, His angels, His books, and His messengers.]

3. **Allah commanded the believers to believe in that which He revealed** in His saying:

[قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ وَٱلۡأَسۡبَاطِ وَمَآ

1 See: '*Rasaa·il fil `Aqidah*' (pp. 23).

[أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ]

Sura al-Baqarah; (2):136

[Meaning: Say: "We believe in Allah and that which has been sent down to us and that which has been sent down to Abraham, Ishmael, Isaac, Jacob, and to the twelve sons of Jacob; and that which has been given to Moses and Jesus; and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.]

4. **Allah destroyed the nations of the past due to their disbelieving in His messages;** just as Allah informed regarding Saleh in His saying:

[فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لا تُحِبُّونَ النَّاصِحِينَ]

Sura al-A`raf; (7):79

[Meaning: Then he turned away from them and said: "O my people, I have certainly conveyed to you the message of my Lord and advised you, but you do not like advisors".]

5. **Whoever denies anything from that which Allah has revealed then he is a disbeliever** – as He the Almighty says:

[وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا]

Sura an-Nisa·; (4):136

[Meaning: And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has gone far astray.]

Fourthly: The Benefits of Believing in the Divine Books

Believing in the revealed books yields many great fruits; from them:

1. Knowledge of the care of Allah; and that is due to Him revealing a book to every people in order to guide them by way of it.

2. Knowledge of the wisdom of Allah; as He legislated for every

people that which befits them and suits their circumstances.

3. Sufficiency in the revelation from the opinions of man – which may be correct or incorrect, just as they may be affected by absent-mindedness or one's personal desires.

4. Traversing a clear, straight path that does not contain any crookedness or contradiction.

5. Rejoicing in such great good:

[قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ]

Sura Yunus; (10):58

[Meaning: Say: "In the Bounty of Allah, and in His Mercy; therein let them rejoice." That is better than what they amass.]

6. Being thankful to Allah for this great blessing.

7. Safety from becoming confounded ideologically or theologically.[1]

Fifthly: Evidences Indicating Belief in the Divine Books

There is countless evidence from the Book and the *Sunna* indicating having belief in the divine books. From the examples of such are His saying:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ]

Sura an-Nisa·; (4):136

[Meaning: O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before.]

And His saying:

[وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ]

1 See: '*Rasaa·il fil `Aqidah*' (pp. 23).

Sura Shura; (42):15

[Meaning: I believe in whatsoever Allah has sent down of the Book.]

Likewise the Prophet ﷺ said in the famous narration of Gabriel – when he questioned him regarding true faith - he replied: "That you truly believe in Allah, His angels, His Books, His Messengers, the Day of Judgment, and in predestination; its good and its evil."[1]

Sixthly: The Purpose Behind Revelation of the Divine Books

All of the divine books were revealed for one purpose, and for a single goal, which is: that Allah alone is to be singled out in worship without any partners. They serve as guides for humans to follow in all aspects of their lives – directing them by way of what they contain to every good –; as well as being an inspiration and a light – bringing life to the souls, by removing them from darkness, and illuminating for them all of life's avenues.[2]

Seventhly: That which Contradicts Belief in the Divine Books

From the things that contradict having belief in the divine books are: denial of them, disbelief in them, or distortion of them.

Objecting to the Quran, claiming its abrogation, judging by other than it, claiming its deficiency, attempting to contend with it, and opposing it likewise all contradict having true faith in the divine books.

1 Reported by al-Bukhari (no. 50); & Muslim (no. 8).
2 See: '*ar-Rusul war-Risalat*' of Dr. `Umar al-Ashqar (pp. 235).

Section Two: A Comparison of the Similarities and Differences Between the Divine Books

Part One: The Similarities Between the Divine Books

The divine books all agree in a number of areas:

1. **Unity of their source:** Their source is one; as they are all revealed from Allah the Almighty.
2. **Unity of their purpose:** All of the divine books have one objective; they all call to the worship of Allah alone without any partners, and to the religion of Islam, as Islam is the religion of all the Messengers. Thus, their goal is to call to the religion of Islam, and to the worship of Allah alone, without any partners.
3. **Matters of creed:** All of the divine books contain a mention of having belief in the unseen, and those affairs related to creed – such as believing in the Messengers, resurrection of the dead, believing in the Last Day, and other than that.

Hence the affairs of creed are from the unabrogated pieces of news.[1]

4. **General principles:** All of the divine books lay down general principles essential for mankind to be aware of; such as the concept of reward and punishment – i.e. that a person is accountable for his deeds, punishable for his crimes and sins, and unaccountable for the doings of others. In the same way, he is rewarded for his labour, and only possesses that which his own hands earnt.

Another example of such is: the concept of purification of the souls. This is something we find encouraged and given importance to, along with a clarification that true success is not achieved except by purifying one's soul with obedience to Allah, worshipping Him, and giving precedence to the Hereafter over the worldly life.

Another such principle is that those deserving inheritance of the earth

1 See: '*Da`wat at-Tawhid*' (pp. 199-202; 218-220).

are Allah's pious servants, and the good end is for righteousness and its doers.

5. **Justice and equity:** All of the Prophets – peace be upon them – came with the judgement of justice and equity.
6. **Combating corruption and misguidance:** This is something all of the scriptures agree upon; whether the corruption is as it relates to creed or manners, straying from the natural disposition, transgressing against another human, being fraudulent in one's dealings, or the like.
7. **Calling to the perfection of fine character:** All of the divine books called to the perfection of fine character, such as pardoning the one in the wrong, having patience upon harm, speaking fine words, dutifulness to one's parents, fulfilling covenants, maintaining the ties of kinship, honouring the guest, humbleness, being kind to the poor, and other than that from fine manners.
8. **Many acts of worship:** Many of the acts of worship that we perform were known to the Messengers and their followers; such as prayer, *Zakat*, fasting, and *Hajj*.[1]

Part Two: The Differences Between the Divine Books

The divine books differ with regards to legislation; hence we find the legislation of Jesus is different to the legislation of Moses – peace be upon them – in some respects. In the same way, the legislation of Muhammad ﷺ is different in some respects to the legislations of Moses and Jesus – peace be upon them –.

Allah the Almighty says:

[لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا]

Sura al-Maa·idah; (5):48

[Meaning: To each of you We prescribed a law and a methodology.]

1 See: '*ar-Rusul war-Risalat*' (pp. 235-249).

This does not mean that the various legislations differ in totality; the one who compares will find they agree upon the fundamental matters – as aforementioned –. Thus, the differences between them are with regards to the subsidiary details.

In this way, we find the number of prayers, their units, conditions, the amount of *Zakat*, ritual sites, and other than that, may differ from one legislation to another. It is also possible that Allah may permit something in a particular legislation due to a wisdom and forbid the same matter in another legislation due to a wisdom He has knowledge of, and that we may not necessarily comprehend. Some examples of this are:

1. **Fasting:** In the previous nations a fasting person would break his fast at sunset – after which it was permissible for them to eat, drink, and engage in sexual relations – until the onset of dawn, provided they did not sleep. If they slept before dawn, then all of the aforementioned became prohibited for them until sunset the following day. Allah lightened such hardship upon this nation (Islam) by making these acts permissible for the Muhammadan nation from sunset until sunrise, regardless of whether they sleep or not. He the Almighty said:

[أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَـٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ]

Sura al-Baqarah; (2):187

[Meaning: It has been made permissible for you the night preceding fasting to go to your wives for sexual relations. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread of night.]

2. **Covering the intimate parts of the body when bathing:** This was not something binding upon the Children of Israel; as occurs in the narration reported by al-Bukhari and Muslim: "The Israelites used to bathe naked, and they would look at the private parts of one another. Moses, however, used to bathe alone."[1]
3. **The forbidden matters:** Allah allowed Adam to unite his sons and daughters in wedlock, however thereafter He forbade such.

Similarly, concubinage was permitted in Abraham's legislation, with Abraham himself having Hajar as a concubine alongside Sara.

Allah then forbade such upon the Children of Israel in the Torah.

Likewise marrying two sisters was something permissible, as Jacob did when he married the two daughters of his maternal uncle: Layyaa, and Raaheel – who were sisters. Afterwards Allah forbade such a practice in the Torah.

Another matter which Allah forbade upon the Jews is mentioned in *Sura al-An`am* (Chapter of the Cattle), wherein He the Almighty said:

[وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ]

Sura al-An`am; (6):146

[Meaning: And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited upon them their fat, except what adheres to their backs or the entrails or what is joined with bone. By that We repaid them for their injustice. And indeed, We are truthful.]

Then Jesus – peace be upon him – permitted for the Children of Israel some of that which had been prohibited upon them.

The final legislation came, laying down the principle of: permissibility of all good things and prohibition of all evil things.

1 Reported by al-Bukhari (no. 278); & Muslim (no. 339).

From the distinguishing features of the final legislation is that it is comprehensive of all of mankind until the Hour is established; contrary to the other legislations – as they were specific to certain peoples or eras.[1]

Section Three: The Quran, the Torah, and the Gospel

The Quran, the Torah, and the Gospel are the greatest of the divine books.

Firstly: The Noble Quran

The Quran is the last of the divine books and their seal. It is also the longest and most comprehensive of them, as well as being a criterion over them.

A mention of the Noble Quran has preceded under discussion of the topic 'the sources of Islamic legislation'.

Further detail will follow when discussing the miraculous nature of the Quran in part eight, entitled: 'Proof Indicating Islam is the Truth'.

Secondly: The Torah

1. **Meaning of the word 'Torah':** 'Torah' is a Hebraic word meaning legislation, law, or guidance.[2]

The Torah – in its original form, and according to the Muslims – is the name of the book revealed to Moses, peace be upon him.

The Torah is a tremendous book comprising light and guidance; just as Allah the Almighty said:

[إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ]

Sura al-Maa·idah; (5):44

1 See: '*ar-Rusul war-Risalat*' (pp. 250).
2 See: '*Dirasat fil-Adyan al-Yahudiyyah wan-Nasraniyyah*' of Dr. Saud al-Khalaf (pp. 74).

[Meaning: Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted to Allah judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah.]

And He the Almighty said:

[ثُمَّ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ تَمَامًا عَلَى ٱلَّذِيٓ أَحۡسَنَ وَتَفۡصِيلٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُم بِلِقَآءِ رَبِّهِمۡ يُؤۡمِنُونَ]

Sura al-An`am; (6):154

[Meaning: Then We gave Moses the Scripture, making complete Our favour upon those who do right, and as a detailed explanation of all things and as a guidance and a mercy that they might believe in the meeting with their Lord.]

In many places in the Quran, Allah the Mighty and Majestic couples between the Quran and the Torah; due to the fact they are the best two books to be revealed to creation.

In short, this is the reality of the Torah that was revealed to Moses – peace be upon him –.[1]

2. **The Torah present today:** As for the Torah we have today, and according to the Jews, it is a term indicative of the legislation that the Jews believe Moses – peace be upon him – wrote with his own hand.

They call it: 'Pentateuch', from the Greek word: 'penta' – meaning: the five books. These books are:

The First: The Book of Genesis: This book discusses the creation of the universe, the appearance of humans, the deluge of Noah, and the time period between the birth of Abraham until the death of Joseph – peace be upon them –.

The Second: The Book of Exodus: It contains a discussion of the life

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (3/148).

of the Israelites in Egypt – from the death of Joseph until their departure from Egypt to the land of Canaan accompanied by Moses and Joshua – and that which occurred to them after their departure.

The Third: The Book of Leviticus: 'Leviticus' is an ascription to Levi the son of Jacob. In this book, from the topics discussed are purity, uncleanliness, sacrifice and ritual, vows, and veneration of Aaron and his sons.

The Fourth: The Book of Numbers: A census starting from the time of Jacob is taken; recording the tribes, tribespeople, and sumpters of the Israelites.

The Fifth: The Book of Deuteronomy: i.e. a repetition of the legislation, and a further reiteration of commands and prohibitions pertaining to them.

This book concludes with the death of Moses – peace be upon him –.[1]

The Christians use the term Torah to refer to all the books of the Old Testament.[2]

In addition to the foregoing books, there are thirty-four additional books in the Protestant version of the Bible – bringing the total number of books including the Torah to thirty-nine. Christians call this the Old Testament, which can be categorized as follows:

Firstly: The five books ascribed to Moses – peace be upon him –.

Secondly: The thirteen Historical Books: 1. Joshua. 2. Judges. 3. Ruth. 4. Samuel I. 5. Samuel II. 6. Kings I. 7. Kings II. 8. Chronicles I. 9. Chronicles II. 10. Ezra. 11. Nehemiah. 12. Esther. 13. Jonah (Jonas) – peace be upon him –.

These books contain a history of the Israelites after Moses – peace be upon him – until their return to Palestine after Babylonian captivity, and their restoration of the temple after its destruction. Chronicles I

1 See: '*Muqaranah baynal-Quran wat-Tawrah*' of Muhammad as-Suyani; & '*Dirasat fil-Adyan al-Yahudiyyah wan-Nasraniyyah*' (pp. 74-75).
2 See: '*Qaamus al-Kitab al-Muqaddas*' (pp. 467); & '*Dirasat fil Adyaan*' (pp. 75).

and II however, are a repetition of the story of the Israelites – starting with a summary of the birth of Adam through to the first year of King Cyrus' reign.

Similarly, the book of Jonah (Jonas – peace be upon him –) mentions his story with the people of Nineveh[1], to whom he was sent.

Thirdly: The fifteen Prophetic Books: 1. Isaiah. 2. Jeremiah. 3. Ezekiel. 4. Daniel 5. Hosea. 6. Joel. 7. Amos. 8. Obadiah. 9. Micah. 10. Nahum. 11. Habakkuk. 12. Zephaniah. 13. Haggai. 14. Zechariah. 15. Malachi.[2]

These books compose mostly of visions, prophecies of what will become of the Israelites, the people's relationship with them, warnings of the consequences of what would happen to the Israelites, and a promise of their victory and return.

These books are ascribed to those present at the time of Babylonian captivity onwards.

Fourthly: The five Books of Wisdom and Poetry (Books of Literature): 1. Job. 2. Proverbs. 3. Ecclesiastes. 4. Song of Songs. 5. Lamentations.

Fifthly: The Book of Praises and Hymns is another name for the Book of Psalms, which is ascribed to David – peace be upon him –.[3]

---

1 Nineveh is the city in which Jonah – peace be upon him – was sent to. It is situated on the outskirts of Mosul, on the bank of the Tigris river, and was the capitol of the Neo-Assyrian Empire.

See: '*Mu`jam al-Buldan*' (5/339); '*Qaamus al-Kitab al-Muqaddas*' (pp. 990); & '*Dirasat fil Adyaan*' (pp. 76).

2 This is their order in the Protestant version of the Bible. See: '*Dirasat fil Adyan*' (pp. 76).

3 Dr. Saud al-Khalaf – may Allah preserve him – says: "Notice that the people of the Book divide their book into books, chapters, and verses. Each book is made up of a number of chapters, and in this way it is resemblant of the Quran in the way it is split into parts. According to them, each chapter comprises a number of verses; just as the Quran is split into chapters. The verses differ in length and brevity, like the verses in the Noble Quran. The foregoing arrangement is with regards to genre; however the Jews arrange the Books like so:

Firstly: The five Books of Moses.

Secondly: The Former Prophets: Joshua, Judges, Samuel I & II, and Kings I & II. Then

These are the Books of the Hebraic copy of the Bible as recognised by Jews and Protestant Christians.

As for Catholic and Orthodox Christians, then they rely upon the Greek version of the Bible – which contains an additional seven books in comparison to its Hebraic counterpart. They are the Books of Tobit, Judith, Wisdom, Sirach, Baruch, and Maccabees I & II.[1]

3. **The Talmud:** One of the central religious texts of Judaism. It means: 'learning Judaism and its orders'.

The Talmud has two components: **(a). Text:** which is called '*Mishnah*' meaning: 'learning' or 'redaction'. **(b). Analysis & Commentary:** which is called '*Gemara*' meaning: 'completion'.

The Talmud is the comprehensive written version of the Jewish oral law that Pharisee rabbis relayed to one another in secret, generation after generation.

Then, in the first and second centuries Anno Domini – due to their fear of it becoming lost – they recorded it, calling it '*Mishnah*'. This was then explained, the analysis being termed '*Gemara*'.

These analyses were written over a long period of time, stretching from the second century until the end of the sixth century Anno Domini.

Additions were made by Babylonian and Palestinian rabbis, after which the text – *Mishnah* – along with its analysis – *Gemara* – was named collectively: 'The Talmud'.

The version with the analysis and notes of Babylonian rabbis was called: 'The Babylonian Talmud'; whereas the version accompanied

=

come the Latter Prophets: Isiah, Jeremiah, Ezekiel, and the Book of the Twelve Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Thirdly: Writings – which are mostly literary –: Psalms, Proverbs, Job, Song of Songs, Ecclesiastes, Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and Chronicles I & II.

See: '*Dirasat fil Adyan*' (pp. 77).

1 See: '*Dirasat fil Adyan*' (pp. 76-77).

by the analysis of the Palestinian rabbis was called: 'The Palestinian Talmud'.

The Talmud is revered and venerated by the Pharisee Jews, while the remaining sects disaffirm it.[1]

The Talmud has a huge impact on the mentality of the Jews.

4. **Distortion of the Torah:** Every unbiased, discerning person – alongside the believing Muslims – knows the innocence of the Torah that Allah revealed to Moses – peace be upon him – from much of what is contained in the books of the Jews. Some of the reasons for this are:

(a) That which occurred to the Torah from disappearance, replication, distortion, and loss. It was altered, changed, and misplaced, as well as going missing seven times between the times of Solomon – peace be upon him – in the year 945 B.C and the year 613 A.D; when it went missing for the seventh time. This proves its loss and lack of credibility.

(b) That which it contains from erroneous beliefs opposing what the Messengers informed of.

(c) That which it contains from blasphemy of the Lord – Mighty and Majestic – and likening Him to the creation. From the examples of that is their saying: "God wrestled with Jacob all night, until Jacob overpowered Him."

Likewise, their saying: "The Lord regretted that He created humankind due to what He saw from their wickedness; and He cried until His eyes became inflamed, and the angels visited him."

Exalted is Allah above whatever the wrongdoers say, by great sublimity.

(d) That which it contains from insult and slander of the Prophets; such as their saying: "Aaron made an idol cast in the shape of a calf

1 See: '*al-Kanz al-Marsud fi Qawa`id at-Talmud*' of Dr. Rohling, translation by Yusuf Nasrullah (pp. 47-50); & '*Dirasat fil Adyan*' (pp. 120-121).

and worshipped it along with the Israelites."

Likewise, it occurs: "That Lot drank wine until he became drunk, before preceding to commit incest with his two daughters – one after another."

Also, they say: "Solomon – peace be upon him – apostatized at the end of his life, and worshipped idols – building for them temples."

There are many more similar examples of the like of these disgraceful acts which the Prophets – peace be upon them – are utterly free from.[1]

(e) That which it contains from mistakes, impossibilities, and contradictions.[2]

(f) The conflict between the Torah and modern-day science proves that which it contains from scientific errors.

From the books that discuss the foregoing are: 'What is the Origin of Man?' and 'The Torah, the Gospel, the Quran, and Science' authorship of a French scholar: Dr. Maurice Bucaille. In these two books he proves the existence of scientific errors in both the Torah and the Gospel. At the same time, he establishes the fact there is no contradiction between the Quran and facts proven by modern-day science. Rather he mentions evidence affirming the Quran's precedence to science by fourteen-hundred years.[3]

Thirdly: The Gospel

1. The Gospel in origin: The Gospel is a Greek word meaning: good news; glad tidings.[4]

The Gospel according to the Muslims is the great book that Allah

1 See: '*ar-Rusul war-Risalat*' (pp. 104-105); & '*Dirasat fil Adyan*' (pp. 94-124).

2 See: '*al-Bahth as-Sarih fi Ayyuma Huwa ad-Din as-Sahih*' of Shaikh Ziyadah bin Yahya ar-Raasi – who was from the Christian scholars that embraced Islam – (pp. 239-309), wherein he mentions thirty examples of doubtfulness and contradiction in the Torah and the Gospel.

3 See: '*Muqaranat at-Tawrah wal-Quran*' of Muhammad as-Suyan (pp. 35); & '*at-Tawrah wal-Injil wal-Quran wal-`Ilm*' of Morris Bucaille, translated by Shaikh Hasan Khalid.

4 See: '*Qamus al-Kitab al-Muqaddas*' (pp. 120); & '*Dirasat fil Adyan al-Yahudiyyah wan-Nasraniyyah*' (pp. 197).

revealed to Jesus – peace be upon him – as a completion of the Torah, and as an endorser of it. It conforms to the Torah with regards to most legislation; guides to the straight path; clarifies truth and falsehood; and calls to the worship of Allah alone without any partners. This is the Gospel that was revealed to Jesus – peace be upon him –.

After Jesus' ascension, the Gospel was distorted, altered, changed, deleted from, and added to.[1]

2. **The Gospel post Jesus – peace be upon him –:** The holy book of the Christians is a collection of books comprising the Torah, and the books annexed to it, the Gospel, and the epistles of the Messengers.

The Torah and the books annexed to it are collectively called the Old Testament; while the Gospel – along with the epistles of the Messengers – is called the New Testament.

The Christians regard both the Old and New Testaments to be holy, gathering between them in a single book which they call the Holy Bible.

They also believe that the rulings of the Old Testament were abrogated, and therefore do not practice any of its legislation, as Paul annulled acting in accordance with it. However, they still believe its holiness, and benefit religious knowledge from it – such as information pertaining to the creation of the heavens and the earth, the creation of Adam, stories of the Prophets, supplications, prayers, hymns, and praises.[2]

The New Testament – then – comprises the Gospels and the epistles annexed to it; its contents being as follows: Christs' mission, a history of his life, a mention of some of the early Christian missionaries and a history of their lives, and other religious epistles – which are, in order –: 1. Gospel of Matthew. 2. Gospel of Mark. 3. Gospel of Luke. 4. Gospel of John. 5. Acts of the Apostles. 6. Epistle to the Romans. 7.

1 See: '*Dirasat fil-Adyan*' (pp. 197).
2 See: '*Dirasat fil-Adyan al-Yahudiyyah wan-Nasraniyyah*' (pp. 195).

First Epistle to the Corinthians. 8. Second Epistle to the Corinthians. 9. Epistle to the Galatians. 10. Epistle to the Ephesians. 11. Epistle to the Philippians. 12. Epistle to the Colossians. 13. First Epistle to the Thessalonians. 14. Second Epistle to the Thessalonians. 15. First Epistle to Timothy. 16. Second Epistle to Timothy. 17. Epistle to Titus. 18. Epistle to Philemon. 19. Epistle to the Hebrews. 20. Epistle of James. 21. First Epistle of Peter. 22. Second Epistle of Peter. 23. First Epistle of John. 24. Second Epistle of John. 25. Third Epistle of John. 26. Epistle of Jude. 27. The Revelation to John.[1]

3. **The Gospels regarded by the Christians are: (a) The Gospel of Matthew;** who was from the Twelve Disciples. This Gospel was written in Hebrew or Syriac.

The last copy to be found was in Greek; with there being a difference of opinion regarding who wrote the Gospel and who translated it.[2]

(b) The Gospel of Mark: which was written by John. Mark is titled 'Saint Mark the Evangelist'; and was not from the Twelve Disciples of Christ whom Jesus chose to be close to him.

Mark was of Jewish origin; his family were inhabitants of Jerusalem at the time of the appearance of Christ. He was of the first to accept Christ's call, thus he was chosen from amongst the seventy apostles whom the Holy Spirit descended upon following the ascent of Christ.[3]

He was active in calling to Christianity in Antioch (Greece), North Africa, Egypt, and Rome; before being killed in circa 62C.E.[4]

(c) The Gospel of Luke: they say: Luke was born in Antioch and studied medicine before becoming a physician – after which he become a disciple of Paul, accompanying him upon his travels. His writings were influenced by his close association with Paul.[5]

1 See: 'Dirasat fil-Adyan al-Yahudiyyah wan-Nasraniyyah' (pp. 195-196).
2 See: '*Muhadarat fi an-Nasraniyyah*' (pp. 40).
3 See: '*Muhadarat fi an-Nasraniyyah*' (pp. 46).
4 See: '*al-Mawsu`ah*' (pp. 501).
5 See: '*Muhadarat fi an-Nasraniyyah*' (pp. 47).

(d) The Gospel of John: John was a beloved disciple of Jesus. Some claim his identity is unknown, and that he was the only one to mention the trinity as well as claim the divinity of Christ – at such an early stage in Christian history.[1]

4. Criticism of the modern Gospel:

Many scholars of Islam – classical and contemporary alike –, as well as Christian academics who converted to Islam, and unbiased Christians – all mention the many weaknesses that occur in the Gospel possessed by Christians today. From these scholars is Shaikh al-Islam Ibn Taymiyah in his book: '*al-Jawab as-Sahih liman Baddala Din al-Masih* (The Correct Reply to Those Who Altered Christ's Religion'; and Ibn Al-Qayyim in his book: '*Hidayat al-Hayara fi Ajwibat al-Yahud wan-Nasara* (Guidance of the Confused in Answering the Jews and Christians)'.

Examples of contemporary scholarly work in this field include: '*Ithaar al-Haq* (The Truth Revealed)' of Shaikh Rahmatullah al-Hindi; '*Muhadarat fin-Nasraniyyah* (Discussing Christianty)' of Shaikh Muhammad Abu Zahrah; '*al-Bahth as-Sarih fi Ayyima Huwa ad-Din as-Sahih* (The Clear Search for the True Religion)' of Shaikh Ziyadah bin Yahya ar-Rasi – a Christian scholar who converted to Islam; and '*Muhadarat fi Muqaranat al-Adyan* (A Comparative Discussion of Religion) of Shaikh Ibrahim Khalil Ahmad.

Some of the criticisms of modern versions of the Gospel are as follows:

(i) The early Christians – as Paul mentions in his epistles – are of the opinion that God revealed a book called the Gospel to Christ; which Christ – peace be upon him – called the people to believe in.

However, the Christians have no knowledge what happened to this book.

(ii) The Gospels that the Christians possess were not dictated by Jesus – peace be upon him – nor were they sent down as revelation.

1 See: '*al-Mawsu`ah*' (pp. 501).

Rather they were written after his time.

(iii) The alterations, distortions, and modifications made to the Gospels by scribes.

(iv) The differences and contradictions present in the Gospels. Shaikh Rahmatullah al-Hindi – at the end of his book '*Ithaar al-Haq* (The Truth Revealed)' – mentions over a hundred differences between the Gospels.[1]

(v) The Christians do not know precisely when these books came to be accepted as the binding canon of 'Holy Scripture'.

Instead they hold that their books gradually became sacred throughout the fourth century after Christ.

(vi) Breakages in the chain of transmission between the books and their authors. The Christians do not have chains of transmission for their books, and do not know their real origin – which leads us to the conclusion that these books are falsely attributed to their authors, and that the Christians merely have blind faith in them.

The like of this does not provide a human soul with the sufficient contentment that these books aim to provide in origin; and that is: avoiding the Anger of Allah and attaining His Good Pleasure.

(vii) It contains blasphemy of the Lord – Exalted and Most High – and attributing evil to the Prophets – peace be upon them –.

(viii) It contains false beliefs that contradict both textual evidence and the intellect.

(ix) It contradicts scientific facts. This is something established by numerous scholars, such as Dr Maurice Bucaille, as aforementioned.[2]

(x) The Gospels – regardless of their genuineness – are void of political, social, economic, and academic concepts.[3]

1 See: '*Muhadarat fi an-Nasraniyyah*' of Shaikh Muhammad Abu Zahrah (pp. 981).
2 See: '*Muqaranah at-Tawrah wal-Quran*' (pp. 35).
3 See: Article of Dr. Muhammad ash-Shahid; '*al-Bayan*' magazine, no. 22, pp. 86.

In summary, the Gospels present today are not the same as the Gospel that was revealed to Jesus – peace be upon him –. Rather they are a mixture of ancient Indic, Greek, and Egyptian religions and paganism – just as they are a representation of Paul's (Saul) change to Christianity.

This does not mean – however – that the Gospels are free from all truth, and from the words of Christ – and although this is not something that can be proven academically – we are able to establish such due to the Quran mentioning that which supports and attests to.[1]

Fourthly: Is it Permissible for a Person to Adhere to the Torah or the Gospel After the Revelation of the Quran?

It is not permissible for anyone to do so; due to that which has preceded, in addition to – supposing they were genuine – the fact that they were specific to a certain people, and a set era, and because they were abrogated by the Noble Quran.

From this standpoint, the falseness and impermissibility of acting in accordance to these books becomes clear. The only exception to this ruling is that which the Quran concurs with. Further proof indicative of the misguidance of the Jews and Christians and the falsity of their claims is found in the saying of the Prophet ﷺ: "No Jew or Christian from amongst this nation hears about me, then dies having not believed in that with which I have been sent except that shall be from the inhabitants of the Fire."[2]

1 See: '*al-Bahth as-Sarih*' (pp. 239-309); & '*Dirasat fil Adyan*' (pp. 210-214) for further detail.

2 Reported by Muslim (no. 153).

Chapter Four

Belief in the Messengers

Section One: The Meaning of Prophethood and Messengership

Section Two: The Reality of the Prophets and Messengers, their Infallibility, and the Benefits of Believing in Them

Section Three: Believing the Finality of Prophethood & Related Matters

Section One: The Meaning of Prophethood and Messengership

Firstly: Linguistic Definitions of Prophethood and Messengership

(i) The linguistic definition of Prophethood: In Arabic morphology, prophethood is derived from one of three linguistic roots. It is either derived from the root '*naba·*', which means information or news of significance or importance – based on which – the meaning of prophethood would be: informing.

Or it is said to be derived from '*nabawah*' or '*nabwah*', meaning highness; based on which the word prophethood would mean: elevation and altitude.

Or it is said to be derived from '*an-nabi*' meaning: a path; based on which the word prophethood would mean: the path to Allah the Mighty and Majestic.[1]

However, prophethood from a religious perspective is inclusive of all these meanings; as the reality of prophethood is informing of that which comes from Allah the Mighty and Majestic. In the same

1 See: '*Mu`jam Maqayis al-Lughah*' of Ibn Faris (5/384-385); & '*Lisanul-`Arab*' (1/162-164).

instance, this role is an elevation for the one who performs it – due to that which it contains from nobility and honour – as well as being the path that leads to Allah the Exalted.

Despite this, the most fitting of these meanings is its derivation from the word '*naba·*' meaning news. This is because a Prophet is informed by Allah, just as he informs the people of Allah. These two traits are sufficient as a confirmation of the prophethood of a prophet, and in turn earn him the attributes of elevation and loftiness, while also affirming the fact he is a means to knowing Allah the Mighty and Majestic.

The term '*naba·*' occurs in the Quran with the meaning of information; just as occurs in His saying:

[نَبِّئْ عِبَادِيٓ أَنِّيٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ]

Sura al-Hijr; (15):49

[Meaning: Inform My servants that truly, I am the Oft-Forgiving, the Most-Merciful.]

And He says – relating the statement of His Messenger ﷺ –:

[نَبَّأَنِيَ ٱلْعَلِيمُ ٱلْخَبِيرُ]

Sura at-Tahrim; (66):3

[Meaning: The All-Knower, the All-Aware informed me.]

Further evidence of this is proven by numerous Quranic verses.

Based on the foregoing, perhaps the closest derivative of the word prophethood is informing, thus enabling us to define a prophet as being someone who is informed by Allah, or someone who informs of Allah the Mighty and Majestic.[1]

(ii) The linguistic definition of Messengership: In Arabic morphology, the origin for this word is: the letters '*raa*', '*seen*', and *'laam*' (*rusul*).

1 See: '*`Aqidat Khatm an-Nubuwwah bin-Nubuwwah al-Muhammadiyah*' of Dr. Ahmad Sa`d al-Ghamidi (pp. 14-15).

In Arabic, the word 'messenger' is derived from the root 'sending', meaning: 'guiding'.

Or it is said to be derived from the root 'successiveness'; from the saying of the Arabs: 'succession of milk' i.e. if it flowed (from the udder) in abundance. The word messenger – then – is either taken from the fact they guide the people, or from the fact that revelation is continuously sent down upon them.[1]

This is as it relates to the linguistic definitions of the two terms.

Secondly: Technical Definitions of Prophethood and Messengership

It is possible for us to define prophethood and messengership in a technical sense by saying: They are states that occur to a person when Allah the Mighty and Majestic chooses them; informing them the news of the Heavens, and orders them to convey it.

Prophethood and messengership are thus achieved by Allah simply singling a person out with revelation – regardless of the various opinions regarding the differences and similarities between them both[2] – discussion of which will follow shortly.

Thirdly: The Difference Between Prophets and Messengers

Scholars have discussed at length the topic of the difference between prophets and messengers and the definition of these two terms; however much of their speech is not free from criticism. The most correct view according to many people of knowledge is that there is indeed a difference between the two terms, although they disagree as it relates to what is intended by each of them.

Prophethood is broader than messengership, so every messenger is a prophet – but not every prophet is a messenger.

The truth is – and Allah knows best –: that a prophet is: a man whom Allah informs of a previous legislation so that he may warn its people.

1 See: '*Lisan al-`Arab*' (1/283-284).
2 See: '*`Aqidat Khatm an-Nubuwwah*' (pp. 15-16).

It is also possible that he may be ordered to convey certain commands in relation to a specific matter, or instructions, or advices. For example, the Israelite Prophets – they all followed the legislation of the Torah – with none of them bringing new legislation abrogating that of the Torah's. Thus, it is possible to describe them as being restorers of the teachings of previous messengers.

As for a messenger, then he is: a man whom Allah sends with a legislation and orders him to convey it to those who disobey His commands – whether the legislation in question is new in itself, or to those whom it is directed –. A messenger may also abrogate some of the rulings contained within his predecessor's legislation.[1]

Fourthly: The Signs of Prophethood

Prophethood is from the greatest of claims; and is not something claimed except by the most truthful or the most dishonest of people.

True prophethood is recognised by many signs – the greatest of which are miracles – in addition to: virtuous action, noble character, and praiseworthy traits.

Therefore, any claimant to prophethood who is aided with miracles from Allah, and is famous for their honesty, trustworthiness, fine character and praiseworthy traits, is indeed a prophet whom Allah has sent down revelation to and is from those whom Allah aids.

As for if he is contrary to that, then he is a lying imposter falsely claiming prophethood whom there is no doubt Allah the Mighty and Majestic will expose.

Further detail regarding the signs of prophethood will follow in part eight, when discussing the topic of the: 'Miracles of the Messenger Muhammad ﷺ'.

1 '*an-Nubuwwat*' of Ibn Taymmiyah (pp. 225-227); '*Usul ad-Din*' of al-Baghdadi (pp. 154); '*`Aqidat Khatm an-Nubuwwah*' (pp. 15-16); '*Mahabbat ar-Rasul ﷺ Baynal-Ittiba` wal-Ibtoda`*' of `Abdur-Ra·uf Muhammad `Uthman (pp. 15); & '*ar-Rusul war-Risalat*' of Dr. `Umar al-Ashqar (pp. 14-15).

Section Two: The Reality of the Prophets and Messengers, their Infallibility, and the Benefits of Believing in Them

Firstly: The Reality of the Prophets and Messengers

The prophets and messengers are human beings created by Allah whom revelation is sent down upon. However, they do not possess any of the qualities of lordship or worship.

They experience that which humans experience from sickness, sleep, death, dependence on food and drink, and the like.

Allah the Almighty describes them as worshipping Him superlatively; just as occurs in His praise of Noah – peace be upon him –. He the Almighty says:

[إِنَّهُۥ كَانَ عَبۡدٗا شَكُورٗا]

Sura al-Isra·; (17):3

[Meaning: Indeed, he was a grateful servant.]

Likewise, He mentions regarding Muhammad ﷺ:

[تَبَارَكَ ٱلَّذِي نَزَّلَ ٱلۡفُرۡقَانَ عَلَىٰ عَبۡدِهِۦ لِيَكُونَ لِلۡعَٰلَمِينَ نَذِيرًا]

Sura al-Furqan; (25):1

[Meaning: Blessed is He who sent down the Criterion upon His Servant that he may be a warner to the worlds.]

And He mentions in relation to Abraham, Isaac, and Jacob:

[أُوْلِي ٱلۡأَيۡدِي وَٱلۡأَبۡصَٰرِ ۝٤٥ إِنَّآ أَخۡلَصۡنَٰهُم بِخَالِصَةٖ ذِكۡرَى ٱلدَّارِ ۝٤٦ وَإِنَّهُمۡ عِندَنَا لَمِنَ ٱلۡمُصۡطَفَيۡنَ ٱلۡأَخۡيَارِ]

Sura Saad; (43):45-47

[Meaning: Those of strength and of religious understanding Indeed, We chose them for an exclusive quality: remembrance of the home of the Hereafter. And verily, they are to Us, of the chosen and the best.]

And with regards to Jesus the son of Mary – peace be upon him – He says:

[إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِيٓ إِسْرَٰٓءِيلَ]

Sura az-Zukhruf; (43):59

[Meaning: Jesus was not but a servant upon whom We bestowed favour, and We made him an example for the Children of Israel.]

Messengership is given to a person by Allah choosing them and is not acquired by a person's striving.

The Messengers are the best, finest, and most excellent of mankind.

Secondly: Infallibility of the Prophets and Messengers

The entire Islamic community is in consensus that the prophets and messengers are infallible with regards to their bearing and conveying their Lord's message.

They do not decrease from anything that Allah reveals to them, nor do they forget anything of that – except what has been abrogated.

Allah guaranteed His Prophet Muhammad ﷺ that He would make him read so that he did not forget any of what had been revealed to him, except that which Allah wished to make him forget; just as occurs in His saying:

[سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ۝٦ إِلَّا مَا شَآءَ ٱللَّهُ]

Sura al-A`laa; (86):6-7

[Meaning: We will make you recite so you will not forget, except what Allah wills.]

The Messengers are infallible in their conveyance of the message; so they do not conceal anything from revelation, as concealment would be regarded as disloyalty – something impossible in relation to them. Allah the Almighty says:

[وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ۝٤٤ لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ۝٤٥ ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ]

Sura al-Haaqah; (69):44-46

[Meaning: And if he had forged a false saying concerning Us, We surely should have seized him by his right hand, and then We would have severed his aorta.]

The natural emotions felt by the prophets and messengers do not contradict their infallibility; such as when Abraham – peace be upon him – felt fear when he saw the hands of his guests did not reach the food presented to them as he was unaware they were angels.

When Moses – peace be upon him – became enraged, he seized his brother by the hair of his head, dragged him towards himself, and threw down the tablets while in their inscription was guidance. This occurred when he returned to his people after the appointment with his Lord and found them worshipping the calf.

Similarly, the forgetfulness of Muhammad ﷺ unrelated to his delivery of the revelation or affairs of legislation; as occurs in the narration of '*Dhul-Yadayn* (the long-armed)' when the Prophet ﷺ forgot while in prayer.[1]

Rather he ﷺ explicitly mentioned that forgetfulness occurs to him just as it occurs to the rest of mankind – in his saying: "Verily I am a human being; I forget just as you forget. When I forget, then remind me."[2]

It is also possible that the prophets may err in their judicial rulings by not reaching the truth, just as minor sins may occur from them. However, they are not given consent upon error; rather they are granted a return to the truth and a rectification of their mistake. In other words: Allah the Mighty and Majestic does not approve of their sins or mistakes, rather He corrects them via revelation, and guides them to repent after sin. Due to this their subsequent state is better than their prior state.

As for the wicked deeds and major sins – the Prophets and Messengers are infallible with regards to them, by consensus of the

1 See: '*Sahih al-Bukhari*' (no. 1228).
2 Reported by al-Bukhari (no. 392); & Muslim (no. 572).

Islamic community.

The foregoing serves a brief summary regarding the infallibility of the prophets – and although there is further detail in relation to this topic – this is not the right place to discuss such.[1]

Thirdly: What Believing in the Messengers Comprises

Believing in the Messengers comprises four matters

1. **To believe their messengership is the truth from Allah – the Almighty** –. Whoever disbelieves in the messengership of any of them then he has disbelieved in them all, just as Allah the Almighty says:

[كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ]

Sura Shu`ara; (26):105

[Meaning: The people of Noah denied the messengers.]

Thus, Allah regarded them as deniers of all the messengers despite there only being one messenger present at the time.

2. **To believe in those who have been specified by name,** such as Muhammad, Abraham, Moses, Noah, and Jesus – peace be upon them all –.

As for those whom we do not know the names of, then we have a general belief in them. Allah the Almighty says:

[وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ]

Sura Ghafir; (40):78

[Meaning: And indeed We have sent Messengers before you. Among them are those whose stories We have related to you, and among them are those whose stories We have not related to you.]

3. **Believing in that which is authentically established from their news.**

1 See: '*Majmu` al-Fatawa*' (10/293-313, 15/150); & '*ar-Rusul war-Risalat*' (pp. 99-116).

4. **Acting in accordance with the legislation of the one sent to us from them,** and he is their seal – Muhammad ﷺ - who was sent to all of mankind. Allah the Almighty says:

[فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا]

Sura an-Nisa·; (4):65

[Meaning: But no, by your Lord, they will not truly believe until they make you – O Muhammad – judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged and submit in full, willing submission.]

Fourthly: Benefits of Believing in the Prophets and Messengers

Believing in the Prophets and Messengers has many great benefits; from them:

1. Knowledge of the mercy of Allah the Almighty, and His care for His servants. That is because He sent Messengers to them to guide them to His path, and to clarify to them how to worship Him; as the human intellect cannot independently come to know that.
2. Thankfulness to Allah the Almighty upon this tremendous blessing.
3. Loving the Messengers – peace be upon them –, revering them, and praising them as befits them – because they are the Messengers of Allah the Almighty, and because of their worshipping Him, conveying His message, and sincerely advising His servants.[1]

1 See: '*Rasaa·il fil `Aqidah al-Islamiyyah*' (pp. 27).

Section Three: Believing the Finality of Prophethood & Related Matters

Firstly: The Meaning of Believing the Finality of Prophethood

The finality of Prophethood is: The cessation of Allah's communication to the people, and the termination of revelation from the heavens.[1]

The meaning of this belief is: that all prophethood came to an end with the prophethood of Muhammad ﷺ, and that revelation was terminated with his death – may peace and blessings be upon him –. This is from the core beliefs of the Muslims; whoever claims contrary to that is a disbeliever in Allah and a denier of His Prophet ﷺ.

This is proven by the Quran, Prophetic traditions, and consensus of the Islamic community.

There is much evidence in the Noble Quran indicating the belief of the finality of prophethood, which we can categorise as follows:

(i) Verses explicitly mentioning the finality of prophethood; just as Allah the Almighty said:

[مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ]

Sura al-Ahzab; (33):40

[Meaning: Muhammad is not the father of any man among you, but he is the Messenger of Allah and last of the prophets.]

This verse explicitly mentions that Muhammad is the conclusion to those who preceded him from the prophets. Thus, there is no prophet nor messenger after him.

This is also how the exegetists of the Quran – from the first era of Islam until today – interpreted the aforementioned verse.[2]

1 See: *'Aqidat Khatm an-Nubuwwah*' (pp. 16).
2 See: *'Aqidat Khatm an-Nubuwwah*' (pp. 19-24).

(ii) Verses establishing the finality of prophethood through rationality: There are numerous Quranic verses that serve as an example of this – such as the verses indicative of the universality of our Prophet Muhammad's message. Allah the Almighty says:

[قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا]

Sura al-A`raf; (7):158

[Meaning: Say – O Muhammad –: 'O mankind, indeed I am the Messenger of Allah to all of you.']

Likewise, the verses mentioning Allah's guarantee to preserve His Book are indicative of this fact.

Also, the verses that establish the Quran being a proof against all those it reaches; such as Allah's saying:

[وَأُوحِىَ إِلَىَّ هَـٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ]

Sura al-An`am; (6):19

[Meaning: And this Quran has been revealed to me that I may therewith warn you and whomsoever it may reach.]

Similarly, the verses that call the people only to have faith in the previous messengers and divine books – not in other than them.[1]

As for proof from the Prophetic *Sunna*; then the Prophet ﷺ used to give great attention to establishing and asserting the belief of the finality of prophethood, using a variety of explanatory styles to achieve his aim. It was something he mentioned on various occasions, and removed every shadow of a doubt regarding; leaving this article of faith manifest and clear.

One who examines the narrations of the Messenger ﷺ will notice that they give emphasis to the finality of his prophethood through use of various wordings, some of which have been conveyed by such a large number of narrators that it is not conceivable they could have agreed

1 See: '*`Aqidat Khatm an-Nubuwwah*' (pp. 19-29).

upon a lie. These narrations are therefore accepted as unquestionable in their veracity.[1]

The Prophet ﷺ said: "There will be liars from amongst my nation; all of them will claim prophethood. However, I am the seal of the prophets – there is no prophet after me."[2]

Secondly: The Meaning of Miracles, Wondrous Feats, and Satanic Trickery

A miracle is: An extraordinary matter that Allah causes to happen at the hands of a prophet, as an aid for him, and as proof of his truthfulness. Another name for a miracle is a sign.

An extraordinary matter is one that humans are unaccustomed to, and unable to perform.

A wondrous feat is: An extraordinary matter that Allah causes to happen at the hands of one of His allies; aiding them in a religious or worldly matter.

Such a feat occurs at the hands of a believing, obedient ally of Allah who adheres to the religion.

In reality these wondrous feats are miracles of the Prophet, as they were only granted to their possessors due to their adhering to his way.

A satanic trick is: An extraordinary matter that happens at the hands of one who rejects Islam, refuses the truth, and partakes in sin. Satan uses such tricks to avert people from following the truth; such as entering into idols and speaking to those who worship them, or judging between them, or fulfilling some of their needs. They may also cause misguided people to levitate in the air momentarily, or transfer them to a faraway place, and the like.

These three – miracles, wondrous feats, and satanic tricks – are similar in the sense that they are all extraordinary matters. The difference between them is that miracle only occurs at the hands of a prophet – as

1 See: '*`Aqidat Khatm an-Nubuwwah*' (pp. 30-53).
2 Reported by Ahmad (no. 22448); & al-Hakim (4/496).

an aid and a manifestation of his truthfulness; a wondrous feat occurs at the hands of an obedient ally of Allah; and a satanic trick occurs at the hands of an illegitimate, disobedient fool.[1]

Thirdly: Claimants of Prophethood

Numerous prophetic movements have arisen since the early eras of Islam and until today - the leaders of which claim prophethood. The main reasons for the appearance of such movements include: ignorance, tribalism, nationalism, and the Islamophobia of the Jews and Christians.

Some of the most famous claimants of prophethood in the early era of Islam were: al-Aswad al-`Ansi, Tulayhah bin Khuwaylid, Musaylimah, and Sajah at-Taghlibiyyah.

The most prominent claimants in the Umayyad and Abbasid dynasties were: al-Mukhtar bin `Ubaid, al-Haarith bin Sa`ed, Bayan bin Sam`an, al-Mughirah al-`Ijli, Abul-Khattab al-Asadi, `Ali bin al-Fadl al-Himyari.

In modern times there have been many claimants to prophethood, the most famous of whom were: Muhammad bin `Ali Shirāzi – the founder of Bábism; Husayn Ali al-Mazandarani –founder of the Bahá'í Faith; and Ahmad al-Qadyani – founder of the Ahmadiyya movement.

Refuting each of these claims would take up much time and space; however the obviousness of their falseness saves us the task of having to clarify such.[2]

Fourthly: Unique Characteristics of Our Prophet Muhammad ﷺ

Our Prophet Muhammad ﷺ possessed many unique characteristics, enumeration of which would be difficult. It is possible to summarize some of these in the following points:

1. The universality of his Message: Allah the Mighty and Majestic says:

1 See: '*Muthakkirah fit-Tawhid*' of Shaikh Muhammad bin Qasim (pp. 16-17).

2 See: '*`Aqidat Khatm an-Nubuwwah*' (pp. 170-271); & '*Rasa·il fil Adyan wal-Firaq wal-Mathahib*' of Muhammad al-Hamad (pp. 223-315).

[قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا]

Sura al-A`raf; (7):158

[Meaning: Say – O Muhammad – "O mankind, indeed I am the Messenger of Allah to you all.]

Contained in this noble verse is a proof of the universality of his Message to all people. This was an attribute specific to him – and was something not granted to any of the previous prophets. The prophets that preceded Muhammad ﷺ were sent to their nations exclusively, and therefore each nation was in need of someone who would convey to them the commands of Allah the Exalted.

Allah the Mighty and Majestic clarified the generality of Muhammad's messengership to all people so this would not be assumed with regards to him.[1]

The Prophet – peace be upon him – said: "Every Prophet used to be sent to his nation exclusively, however I have been sent to all mankind."[2]

2. **Allah the Mighty and Majestic has guaranteed prevalence of his religion over all religions;** Allah the Exalted says:

[هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ]

Sura at-Tawbah; (9):33

[Meaning: It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the polytheists hate it.]

3. **Allah the Mighty and Majestic guaranteed preservation of the Book He revealed to Muhammad ﷺ;** just as occurs in His saying:

[إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَـٰفِظُونَ]

Sura al-Hijr; (15):9

1 '*`Aqidat Khatm an-Nubuwwah*' (pp. 24).
2 Reported by al-Bukhari (no. 438).

[Meaning: Indeed, it is We who sent down the Quran, and indeed We will be its guardian.]

4. **His religion is complete, and suitable for every time, place, and nation.** Allah the Exalted says:

[ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا...]

Sura al-Ma·idah; (5):3

[Meaning: This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.]

5. **He was made victorious by awe of frightening his enemies for a distance of one month's journey; the spoils of war were made lawful for him; the earth was made pure and a place of prayer for him; and anyone of his followers can pray anywhere and at any time that the prayer is due** – as occurs in a narration authentically established from him.[1]

6. **The numerous miracles that Allah caused to happen at his hands.**

7. **He will be the one to have the most followers on the Day of Resurrection.**

8. **On the Day of Resurrection he will intercede with the Major Intercession on behalf of the creation, after all the other prophets excuse themselves from doing so.**

9. **He will be the first person to request that the doors of Paradise be opened; and his nation will be the first of nations to enter paradise.**

In addition to many other characteristics unique to him.

More detail regarding the Prophet ﷺ will follow in the coming parts, specifically parts three and eight.

1 Reported by al-Bukhari (no. 438).

Chapter Five

Belief in the Last Day

Section One: The Meaning of Believing in the Last Day, its Significance, and its Benefits

Section Two: The Blowing of the Trumpet

Section Three: Resurrection

Section Four: The Standing: Reckoning, the Scales, and the Exhibition of the Books of Deeds

Section Five: The Reservoir of Prophet Muhammad ﷺ, and the Bridge over the Hellfire

Section Six: Paradise and Hell

Section One: The Meaning of Believing in the Last Day, its Significance, and its Benefits

Firstly: The Meaning of Believing in the Last Day

Believing in the Last Day includes having faith in all news that has been mentioned regarding it, and those affairs relating to it. This includes believing in the signs that lead up to it; death; the trial of the grave, its punishment, and its bliss; the blowing of the trumpet; resurrection of the dead from their graves; reckoning; judgement; the terror and horror at the standing place; the details of the gathering place; distribution of the scrolls of deeds; placing of the scales; the bridge over the Hellfire; the bridge between the Hellfire and Paradise; the reservoir of the Prophet ﷺ; the intercession; and other that that; Paradise and it's bliss – the peak of which is looking at the Face of Allah the Mighty and Majestic; the Hellfire and its punishment – the most severe of which is: them being veiled from their Lord the

Exalted.[1]

Secondly: The Significance of Believing in the Last Day

Believing in the Last Day is of great importance as indicated by the following points:

1. **It is one of the six tenets of faith;** as occurs in the famous narration of Gabriel, wherein the Prophet ﷺ said – after Gabriel questioned him regarding true faith – he replied: "It is that you believe in Allah, His angels, His Books, His Messengers, the Last Day, and that you believe in predestination – its good and its evil aspects –.[2]
2. **Its plentiful mention in religious texts,** and its frequently being coupled with belief in Allah the Almighty.
3. **Praise of the believers, and dispraise of the disbelievers by way of it.** Allah the Exalted says in description of the believers:

[وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ]

Sura an-Naml; (27):3

[Meaning: And they believe with certainty in the Hereafter.]

And He says in description of the disbelievers:

[وَهُم بِٱلۡأٓخِرَةِ هُمۡ كَٰفِرُونَ]

Sura Hud; (11):9

[Meaning: While they are disbelievers in the Hereafter.]

4. **The multiplicity of its names:** The Last day has many names due to its great importance and many terrors.

Al-Qurtubi – may Allah have mercy upon him – said: "Everything of importance or greatness has numerous attributes, and multiple names – this is from the practice of the Arabs in their speech.

1 See: '*A`lam as-Sunnah al-Manshurah*' of Shaikh Hafidh al-Hakami (pp. 65).
2 Reported by Muslim (no. 8).

Take the sword as an example – due to its great value, benefit, and status – the Arabs gave it five-hundred names; and there are further examples of the like of this. Thus – due to its importance and many terrors – Allah mentioned the Day of Resurrection in His Book with various names, and He described it with many descriptions.[1]

Thirdly: The Benefits of Believing in the Last Day

Believing in the Last Day renders many benefits, fine manners, acts of worship, and praiseworthy consequences – that in turn benefit individuals and societies – both in this life and in the Hereafter.

The benefits of believing in the Last Day include:

1. **Fulfilling the worship of Allah the Mighty and Majestic.** Believing in the Last Day is from the affairs that we worship Allah the Almighty by way of.
2. **It increases a person in faith.** Believing in the Last Day is one of the six tenets of faith without which true faith is unachievable; the more a servant increases in knowledge regarding it, the stronger his faith and certainty become, and the higher his rank is.
3. **It causes a person to have hope and fear.** Believing in the Last Day causes a person to perform acts of obedience, hoping to attain the reward on that day – just as it causes one to abandon sin, out of fear of being punished on that day.

If a person understands this in detail – realizing the everlasting bliss that the obedient people will experience, and the painful torment and punishment the sinners will experience – it is from the greatest of motives that cause a person to perform good and abstain from evil.

4. **A person comes to know of the bounty of Allah, His justice, and His Wisdom;** as He requites those deserving of being punished through His justice, and rewards those deserving of bounty through His munificence.

1 '*at-Tadhkirah*' of al-Qurtubi (pp. 342-442).

This becomes known by having knowledge of that which occurs in the Hereafter from reward and retribution.

5. **Temperance both in times of difficulty and ease:** The believer is temperate in all circumstances; blessings do not cause him to transgress, and calamities do not cause him to despair. Rather if he is blessed with prosperity, he is thankful; and if he is tested with adversity, he is patient.

The Prophet ﷺ said: "Amazing is the case of a believer; there is good for him in everything and this applies only to a believer. If he experiences prosperity, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."[1]

6. **It causes a person to adorn themselves with excellent manners.** Believing in the Last Day leads a person to having fine manners – such as giving in charity, as he knows that which he puts forth in this world he will find it with Allah in the Hereafter, better and more lasting. Thus, a person chooses to do acts of righteousness with his wealth even if he is in need, to the extent his giving is similar to one who does not fear poverty.
7. **The believer finds solace from that which he misses out on in this world by having hope in the reward of the Hereafter.** This causes him not to be displeased if a difficulty befalls him, or he loses a loved one, because He is hopeful of receiving compensation from Allah the Mighty and Majestic. Thus, he is not discontent, but rather he feels comforted and consoled.[2]

After having clarified the meaning of believing in the Last Day, its significance, and its fruits – next we will discuss some of its occurrences in detail.

1 Reported by Muslim (no. 2999), from a narration of Sohaib.
2 See: '*al-Eeman bil Yawm al-Aakhir*' of Muhammad al-Hamad (pp. 9-11).

Section Two: The Blowing of the Trumpet

Firstly: Defining the Blowing of the Trumpet

(i) The linguistic meaning of blowing: Blowing is well-known in the language; it is said: 'he blew with his mouth', 'he is blowing', 'blowing'; if a person causes air to exit from it. It is also said: 'blowing into the fire', 'blowing into the drink', and the like.[1]

(ii) The linguistic meaning of trumpet: The word trumpet has various meanings in the Arabic language; from them is: 'horn'. It is with this meaning the exegetists of the Quran interpreted the saying of Allah the Almighty:

[وَنُفِخَ فِي ٱلصُّورِ]

Sura al-Kahf; (18):99

[Meaning: And the Trumpet will be blown.][2]

(iii) The blower of the trumpet: He is Raphael (*Israfeel*), one of the noble angels from the bearers of the Throne of Allah.

(iv) The religious meaning of blowing of the trumpet is: Raphael's blowing into the horn he has put to his mouth and been entrusted with blowing into at the time of the establishment of the Hour.[3]

Secondly: Evidence Indicating the Blowing of the Trumpet

The blowing of the trumpet is proven by the Quran, Prophetic traditions, and the consensus of the Islamic community.

(i) Evidence from the Quran indicating the blowing of the trumpet: Allah the Almighty says:

[وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلۡأَرۡضِ إِلَّا مَن شَآءَ ٱللَّهُۖ ثُمَّ نُفِخَ فِيهِ أُخۡرَىٰ فَإِذَا هُمۡ قِيَامٞ يَنظُرُونَ]

1 See: '*Lisan al-`Arab*' (3/62-64).
2 See: '*Lisan al-`Arab*' (4/474).
3 See: '*al-Qiyamah al-Kubra*' of Dr. `Umar al-Ashqar (pp. 31-36).

Sura az-Zumar; (39):68

[Meaning: And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall down dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.]

(ii) Evidence from the Prophetic traditions indicating the blowing of the trumpet: there occurs in *Sahih Muslim* the narration of `Abdullah bin `Amr – may Allah be pleased with them both – that he said: The Messenger of Allah ﷺ said: "Then the trumpet will be blown. Everyone will hear it, turning and raising their necks towards it, then they will all fall down dead. Allah will send down rain which will be like dew or like a shadow (the narrator doubted of the two words was most correct) and by way of it the bodies of the people will sprout. Then the trumpet will be blown for the second time and they will be standing, looking around."[1]

Thirdly: The Number of Times the Trumpet will be Blown

The number of times Raphael will blow in into the trumpet is twice:

(i) The Blowing of Death; this blowing causes the people to become terrified and fall down dead. When Allah the Almighty gives permission for the termination of this world, He commands Raphael – peace be upon him – to blow into the trumpet, upon which everyone in the Heavens and the earth fall down dead except those whom Allah wills. The earth will become a barren ground, the mountains a heap of sand pouring down, and everything that Allah informed of in His Book – especially in *Sura al-Infitar* (Chapter of the Cleaving) and *Sura at-Takwir* (Chapter of the Overthrowing) – will occur.

This blowing is referred to as: The Blowing of Death, the Blowing of Terror, the Quaking, and the Cry.

(ii) The Blowing of Resurrection: Upon this blowing, the people will be resurrected from their graves and will stand up alive before their

1 Reported by Muslim (no. 2940).

Lord.

This blowing is also called: The Second [blowing], or: the Subsequent [blowing].

Some of the people of knowledge are of the opinion that the horn will be blown three times:

1. The Blowing of Terror – without the occurrence of death.
2. The Blowing of Death.
3. The Blowing of Resurrection and standing up before the Lord of the worlds.

Those who consider the Blowing of Terror to be the same as the Blowing of Death count them as two; whereas those who consider each of them separately count them as being three in total.[1]

Section Three: Resurrection

Firstly: The Definition of Resurrection

(i) The linguistic meaning of resurrection: It occurs in the Arabic language with the meanings of emanation, spreading, stirring, and the like.[2]

(ii) The meaning of resurrection in a religious sense: It is a restoration of the bodies to their original forms, and a revival of the dead on the Last Day – so that they can be called to account for their deeds and judged.[3]

Secondly: Evidence Establishing Resurrection

1 See: '*Majmu` al-Fatawa*' (4/460); '*Sharh al-Wasitiyyah*' of al-Harras (pp. 205-206); '*Lum`atul-I`tiqad*' with the explanation of Shaikh Muhammad bin `Uthaymin (pp. 114-115); '*A`lam as-Sunnah al-Manshurah*' of Shaikh Hafidh al-Hakami (pp. 104-105); & '*al-Qiyamah al-Kubra*' (pp. 39-42).

2 See: '*Lisan al-`Arab*'.

3 See: '*Lum`atul-I`tiqad*' with the explanation of Shaikh Muhammad bin `Uthaymin (pp. 115); & '*al-Qiyamah al-Kubra*' (pp. 51).

The belief in resurrection is something indicated by the Book, Prophetic traditions, consensus of the Islamic community, intellect, and the natural disposition of a person – just as it is something necessitated by Allah's wisdom; as it entails He makes for the creation a place of return, wherein they are rewarded for their adherence to that which they were instructed with upon the tongues of His Messengers.[1]

Allah the Almighty says:

[أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ]

Sura al-Mu·minun; (23):115

[Meaning: Did you think that We created you uselessly and that to Us you would not be returned?]

He – the Mighty and Majestic – also says:

[ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ]

Sura al-Mu·minun; (23):15-16

[Meaning: Then indeed, after that you are to die. Then indeed, on the Day of Resurrection, you will be made to rise.]

Similarly, the Prophet ﷺ said: "The people will be assembled on the Day of Resurrection barefooted and uncircumcised." Its authenticity is agreed upon.[2]

The evidences proving resurrection and restoration of the dead to life are almost innumerable.

Thirdly: Evidence Indicating the Possibility of Resurrection

The evidences indicating the possibility of resurrection are established by the Book, Prophetic traditions, intellect, and a person's senses – a brief mention of which has preceded. It is possible for us to further elaborate on this topic by saying:

1 See: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 404); '*Rasa·il fil-`Aqidah*' (pp. 29); & '*A`lam as-Sunnah al-Manthurah*' (pp. 101-103).

2 Reported by al-Bukhari (no. 3349); & Muslim (no. 2860).

(i) Textual evidence indicating the possibility of resurrection. Textual evidence means proof from the Book and Prophetic traditions.

Allah the Almighty says:

[زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبۡعَثُواْۚ قُلۡ بَلَىٰ وَرَبِّي لَتُبۡعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلۡتُمۡۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ]

Sura at-Taghabun; (64):7

[Meaning: Those who disbelieve have claimed that they will never be resurrected. Say: "Nay, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."]

Notice how Allah emphasises this meaning by His saying: 'Nay', swearing an oath upon it, usage of the Arabic letters '*laam*' and the emphatic '*noon*'.

This is further indicated by many textual evidences.

(ii) Empirical evidence indicating the possibility of resurrection[1]: As far as empirical proof of the possibility of resurrection, then Allah has demonstrated this by resurrecting the dead in order that His servants may witness it themselves in this world. In *Sura al-Baqarah* (Chapter of the Cow) alone, there are five examples of this:

1. That which occurred to the people of Moses – peace be upon him – when they said to him:

[لَن نُّؤۡمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهۡرَةٗ]

Sura al-Baqarah; (2):55

[Meaning: We shall never believe in you till we see Allah plainly.]

Allah caused them to die and then brought them back to life.

2. That which occurs in the story that took place during the time of Moses, when the Israelites disputed regarding a man who had

1 See: '*Rasa·il fil-`Aqidah*' (pp. 32-33).

been murdered – Allah ordered them to slaughter a cow, and to strike him with a piece of it, so that he could inform them of his killer; so they did, and Allah revived him, then he informed them of his killer.

3. That which occurs in the story of the people who left their homes in many thousands – fleeing death –; Allah caused them to die, then He restored them to life.

4. That which occurs in the story of the person who passed by a township that had fallen into ruin, when he wondered how Allah could bring it back to life. So Allah caused him to die for a hundred years, then He brought him back to life.

5. That which occurs in the story of Abraham – the chosen beloved servant of Allah – when he asked Allah the Almighty to show him how He gives life to the dead. Allah ordered him to slaughter four birds and place parts of them on the surrounding mountains; then he was to call them – whereupon the parts reassembled, and the birds flew to Abraham in haste.

(iii) Intellectual evidence indicating the possibility of resurrection[1]: Logic proves that resurrection is possible from two angles:

1. Allah created the Heavens and the earth to begin with; therefore the One able to initiate creation has the ability to restore it.

Allah the Almighty says:

[وَهُوَ ٱلَّذِى يَبْدَؤُاْ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ]

Sura ar-Rum; (30):27

[Meaning: And it is He who begins creation; then He repeats it, and that is even easier for Him. To Him belongs the highest description in

1 See: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 404-407); '*Rasa·il fil-`Aqidah*' (pp. 33); & '*al-Qiyamah al-Kubra*' (pp. 73-86).

the Heavens and the earth. And He is the all-Mighty, the all-Wise.]

He the Almighty also says:

[كَمَا بَدَأۡنَآ أَوَّلَ خَلۡقٖ نُّعِيدُهُۥۚ وَعۡدًا عَلَيۡنَآۚ إِنَّا كُنَّا فَٰعِلِينَ]

Sura al-Anbiya·; (21):104

[Meaning: As We began the first creation, We will repeat it. That is a promise binding upon Us. Indeed, We shall do it.]

Similarly, Allah orders His Prophet ﷺ to respond to those who deny the possibility of bones being restored after their disintegration by saying:

[قُلۡ يُحۡيِيهَا ٱلَّذِيٓ أَنشَأَهَآ أَوَّلَ مَرَّةٖۖ وَهُوَ بِكُلِّ خَلۡقٍ عَلِيمٌ]

Sura Yaa Seen; (36):79

[Meaning: Say: "He will give life to them Who created them for the first time! And He is the all-Knower of every creation."]

2. Oasification of barren land. Land may be infertile and barren – with not a single green shoot in sight – then when the rain falls, it is stirred to life, becoming green and alive, and putting forth every kind of lovely growth.

The One able to bring it back to life after it being barren is also able to resurrect the dead.

Allah the Almighty says:

[وَمِنۡ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلۡأَرۡضَ خَٰشِعَةً فَإِذَآ أَنزَلۡنَا عَلَيۡهَا ٱلۡمَآءَ ٱهۡتَزَّتۡ وَرَبَتۡۚ إِنَّ ٱلَّذِيٓ أَحۡيَاهَا لَمُحۡيِ ٱلۡمَوۡتَىٰٓۚ إِنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ]

Sura Fussilat; (41):39

[Meaning: And among His Signs is that you see the earth barren, but when We send down rain to it, it is stirred to life and growth. Verily, He Who gives it life, surely, He is Able to give life to the dead. Indeed! He is Able to do all things.]

He the Almighty also says:

[وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ۝٩ وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝١٠ رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ]

Sura Qaf; (50):9-11

[Meaning: And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest, and lofty palm trees having fruit arranged in layers – As provision for the servants, and We have given life thereby to a dead land. Thus will be the resurrection.]

Fourthly: The Religious Status of Believing in Resurrection

Believing in the Last Day – and the unseen in general – includes believing in Resurrection.

The significance and great importance of that in the religion is clear and proven by the many textual evidences mentioned previously.

Its significance is further highlighted by the fact Allah – the Mighty and Majestic – swore an oath upon its occurrence, praised the believers by way of it, informed us that it is a true promise, and something guaranteed; just as He dispraised the disbelievers in it.

Fifthly: The Ruling on Denying Resurrection

Denying Resurrection constitutes disbelief in Allah the Mighty and Majestic. Thus, the denier of Resurrection is a disbeliever in Allah the Exalted, His Messengers, His Books, and the Last Day.

Allah the Almighty says:

[زَعَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَن لَّن يُبْعَثُوا۟ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِير]

Sura at-Taghabun; (64):7

[Meaning: Those who disbelieve have claimed that they will never be resurrected. Say: “Nay, by my Lord, you will surely be resurrected;

then you will surely be informed of what you did. And that, for Allah, is easy."]

And upon the authority of Abu Hurairah – may Allah be pleased with him – that the Prophet ﷺ said: Allah the Almighty said: "The son of Adam disbelieves Me and he had no right to do so, and he insulted Me and he had no right to do so. As for his disbelieving Me, it is by his saying: 'Allah will not remake me as He made me at first'. However, the initial creation of him is no easier for Me than remaking him. As for his insulting Me, it is by his saying: 'Allah has taken to Himself a son'; while I am the One, the Self-Sufficient Master, Whom all creatures are in destitute need of. I begot not nor was I begotten, and there is none like unto Me."[1]

Section Four: The Standing: Reckoning, the Scales, and the Exhibition of the Books of Deeds

The First Topic: The Standing

1. **Definition of the Standing:** The Standing is from the names of the Day of Resurrection.

al-Qurtubi – may Allah have mercy upon him – said: "In the Arabic language it is a verbal noun from the root: 'he stood', 'he is standing'; and out of magnification it occurs in feminine form – as is the practice of the Arabs."[2]

2. **The reason behind its naming:** The scholars differed regarding the reason behind its naming upon four sayings:

(a) Due to it including these affairs.

(b) Due to the people rising up from their graves to it.

(c) Due to the people standing before the Lord of the worlds.

1 Reported by al-Bukhari (no. 4975).
2 '*at-Tadhkirah*' (pp. 246).

(d) Due to the Spirit and the angels standing in rows upon that day.[1]

3. **The tremendousness of that Day:** The affair of the Day of Standing is great, its terror is severe and unlike anything the servants have experienced. From the evidences that indicate this are:

(i) Allah the Almighty described it as being tremendous in His saying:

[أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ]

Sura al-Mutaffifin; (83):4-5

[Meaning: Do they not think that they will be resurrected on a tremendous Day.]

(ii) Allah also described it as being heavy – in His saying:

[إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا]

Sura al-Insan; (76):27

[Meaning: Verily! These disbelievers love the present life of this world and put behind them a heavy Day.]

(iii) That which it contains from fright and horror, such that every nursing mother will forget her nursling, and every pregnant one will drop her load, and you will see mankind appearing in a drunken state, yet they will not be intoxicated.

(iv) The ties of kinship will be severed on the Day of Resurrection.

(v) The disbeliever will be prepared on that Day to give up everything so that he may receive deliverance from the punishment that has befallen him.

(vi) The extreme length of that day:

[فِي يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ]

Sura al-Ma`arij; (70):4

1 See: '*at-Tadhkirah*' (pp. 246).

[Meaning: On a Day the measure whereof is fifty thousand years.][1]

4. **The closeness of the Sun to the creation:** the Sun will be brought until it is a mile away from the creation, and their sweat will bridle them – some of them up to their ankles, some of them up to their knees, some of them up to their chests, some of them up to their collar-bones; everyone in accordance with their deeds[2] - as occurs in the two *Sahihs* and other than them.[3]

Some of the pious predecessors mentioned: "If the sun were to rise in this world as it will on the Day of Resurrection, it would incinerate the entire world, liquefy the rocks, and evaporate all of the rivers."[4]

5. **Those whom Allah will shade on the Day of Resurrection:** There are many actions that will save a person from the terrors of the Day of Resurrection.[5]

Mention of those whom Allah will shade under His shade on the day there is no shade but His shade occurs in the narration of the seven, as reported by *al-Bukhari*, *Muslim*, and others – on the authority of Abu Hurairah ﷺ that the Prophet ﷺ said: "Seven people Allah will shade them under His Shade on the Day when there is no shade but His shade; a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces for illicit relations, but he rejects this offer and says: 'I fear Allah'; a man who gives in charity and conceals it to the extent that his left hand does not know what his right has given; and a man who remembers Allah in solitude and his eyes become tearful."[6]

1 See: '*al-Qiyamah as-Sughra*' (pp. 95-99).
2 See: '*at-Tadhkirah*' (pp. 272-277); & '*Majmu` al-Fatawa*' (3/145).
3 See: '*al-Bukhari*' (no. 6532); & '*Muslim*' (no. 2863).
4 See: '*at-Tadhkirah*' (pp. 272).
5 See: '*at-Tadhkirah*' (pp. 277-278).
6 al-Bukhari (nos. 660, 1423, 6479, 6806); & Muslim (no. 1031).

The Second Topic: Reckoning

1. **The linguistic meaning of Reckoning:** The word reckoning in Arabic morphology is taken from the word '*hasaba* (reckon)' – the letters '*haa*', '*seen*', and '*baa*' make up the sound root verb with various meanings; from them: counting and enumerating.[1]
2. **The religious meaning of Reckoning:** It is Allah's disclosing to His servants their actions on the Day of Resurrection, and His informing them of what they put forth from good or evil.[2]
3. **The evidences establishing Reckoning[3]:** Reckoning is something established by the Book, Prophetic traditions, and consensus of the Islamic community.

As for the evidences from the Book and Prophetic traditions – they have been conveyed by such large numbers of transmitters that it is not conceivable they could have agreed upon a lie. These evidences are therefore accepted as unquestionable in their veracity.

Allah the Almighty says:

[إِنَّ إِلَيْنَآ إِيَابَهُمْ ۝٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم]

Sura al-Ghashiyah; (88):25-26

[Meaning: Verily, to Us will be their return; then indeed, upon Us is their account.]

The Prophet ﷺ used to say in some of his prayers: "O Allah! Grant me an easy reckoning."

Aisha – may Allah be pleased with her – said: 'What is an easy reckoning?'

He replied: "His book of deeds is briefly looked into, then he is

1 See: '*Mu`jam Maqaayis al-Lughah*' (2/59); & '*Lisan al-`Arab*' (1/311).
2 See: '*Lum`atul I`tiqad*' (pp. 117); & '*Sharh al-Wasitiyyah*' of al-Harras (pp. 209).
3 See: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 411-412); '*Majmu` al-Fatawa*' (3/146); '*Lum`atul I`tiqad*' (pp. 117); '*Rasa·il fil-`Aqidah*' (pp. 30); & '*Sharh al-Wasitiyyah*' of al-Harras (pp. 208-209).

pardoned."[1]

Also, there occurs in the two authentic collections of Prophetic narrations the narration of Aisha – may Allah be pleased with her – that the Prophet ﷺ said: "Whoever is taken to account on the Day of Resurrection will be punished."

Aisha said: 'I said: Has not Allah the Exalted said:

[فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا]

Sura al-Inshiqaq; (84):8

[Meaning: He will soon have an easy reckoning.]?

She said: He replied: "That is not the reckoning, for that is only the presentation of deeds. Whoever is thoroughly taken to account will be destroyed."[2]

Reckoning on the Day of Resurrection is also something established by the consensus of the community of Muslims.

4. **Reckoning is something necessitated by the Wisdom of Allah:** The wisdom of Allah entails that He calls His servants to account, as Allah the Almighty revealed the Books, sent the Messengers, obligated upon the servants acceptance of that which they came with, and adherence to that which is compulsory – thus if there were to be no reckoning or reward, all of the foregoing would be in vain; and the all-Wise Lord is far removed from such.

Allah the Almighty indicated to this in His saying:

[فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ۝٦ فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَآئِبِينَ]

Sura al-A`raf; (7):6-7

[Meaning: Then We will surely question those to whom a message was sent, and We will surely question the messengers. Then We will

1 Reported by Ahmad (6/48); Ibn Abu `Aasim in '*as-Sunnah*' (no. 885); and al-Albaani said in '*Takhrij as-Sunnah*': "Its chain of narration is aunthetic".

2 Reported by al-Bukhari (nos. 103, 4939, 6536, 6537); & Muslim (no. 2876).

surely relate their deeds to them with knowledge, and We were not at all absent.][1]

5. **A description of how the Reckoning will take place:** The textual evidences of the Islamic legislation explain how the Reckoning shall take place and describe what will occur.

It is possible for us to outline the happenings by saying: Allah – the Exalted and Most High – will make His servants stand before him, causing them to admit to the sins they committed, the actions they performed, and the sayings they uttered. He will also inform them of what they were upon in the worldly life from belief or disbelief, obedience or disobedience, steadfastness or deviation, and that which they deserve from reward or punishment – based on what they have put forth.

Reckoning is inclusive of that which the Lord says to His servant and that which they say to Him; their excuses; that which He establishes against them from proofs and evidences; the attestation of the witnesses; weighing of the deeds; and the like.[2]

6. **The types of Reckoning:** There are various types of Reckoning: from them is that which is difficult; from them is that which is easy; from them is that the servant acknowledges their deeds and is honoured; from them is that the servant is reprehended and rebuked for his actions; from them is grace and pardoning; and from them is taking to account and requital – all of which are under the control of the Most Beneficent, the Most Merciful, the Most Wise.[3]

7. **The basic principles in accordance with which a servant is judged:** Even if Allah the Mighty and Majestic were to punish all of creation that would not be oppressive of Him; as they are all His servants, and His creation – and the owner of something may dispose of it however they wish.

1 See: '*Rasa·il fil `Aqidah*' (pp. 30).
2 See: '*al-Qiyamah al-Kubra*' (pp. 193).
3 See: '*al-Qiyamah al-Kubra*' (pp. 193).

However, Allah – the True One – will give them a fair Reckoning, as befits His perfect Wisdom and Justice.

Allah the Exalted has clarified to us in many textual evidences a number of the fundamental principles that judgement will be carried out in compliance with – an outline of which can be summarised in the following:

(i) Perfect justice free from any oppression.

(ii) No person shall be held accountable for the offences of others, and no soul will bear the burden of another.

(iii) The deeds of the servants will be shown to them.

(iv) Only good deeds will be multiplied – not sins.

(v) Witnesses will testify against the disbelievers and hypocrites.[1]

8. The comprehensiveness of the Reckoning, and those who will have no Reckoning: The Reckoning is comprehensive of all people – except for those whom the Prophet ﷺ exempted – as occurs in the narration of the seventy thousand reported by the two *Sahihs*[2] upon the authority of Ibn `Abbas – may Allah be pleased with them both – that he said: the Messenger of Allah ﷺ said: "All of the nations were displayed before me…" until his saying: "Then I looked and saw a huge multitude of people." Gabriel said: 'Those are your followers, and those are seventy thousand in front of them who will not receive any reckoning nor punishment."

I asked: "Why?" He said: "For they used not to treat themselves with cauterisation, nor did they used to seek treatment by the recitation of verses of the Quran and supplications, nor did they used to seek omens in things – rather they used to put their trust only in their Lord."

Upon hearing that, Ukkashah bin Mihsan stood up and said: 'Invoke

See: '*al-Qiyamah al-Kubra*' (pp. 193). 1

2 i.e. the two most authentic books after the Noble Quran, al-Bukhari and Muslim (collections of Prophetic traditions).

Allah to make me from them.'

He said: "O Allah make him from them."

Then another man got up and said: 'Invoke Allah to make me from them.'

He said: "Ukkashah has preceded you."[1]

9. **A description of the Reckoning of the disbelievers:** Shaikh al-Islam Ibn Taymiyyah – may Allah have mercy upon him – said: "Allah will bring the creation to account for their deeds; and He will seclude Himself with His believing servant, causing him to acknowledge his deeds – as is mentioned in the Book and Prophetic traditions.

As for the disbelievers, their reckoning will not be the same as those whose good and evil deeds are compared – because they have no good deeds. Rather their deeds will be counted and enumerated, then they will be informed of them, confess to them, and be requited for them."[2]

10. **The first of the nations to receive Reckoning:** The first of the nations to be reckoned is the nation of Muhammad ﷺ; as occurs in the narration reported by the two *Sahihs*[3]: "We are the last [of nations] but we will be the first to be judged on the Day of Resurrection, before the rest of creation."[4]

Ibn `Abbas is reported to have said: "We are the last of the nations, and the first to be brought to account." This narration is traceable to the Prophet ﷺ.[5]

11. **The first of a person's deeds for which will be called to account is:** the prayer; if they are in order then the rest of his actions will

1 Reported by al-Bukhari (no. 6541); & Muslim (no. 220).

2 See: '*Majmu` al-Fatawa*' (3/146).

3 i.e. the two most authentic books after the Noble Quran, al-Bukhari and Muslim (collections of Prophetic traditions).

4 Reported by al-Bukhari (no. 876); & Muslim (nos. 855, 856).

5 Reported by Ahmad (1/282, 2/274, 2/342); Ibn Majah (no. 4290); al-Busiri said in '*az-Zawa·id*' (3/317): "Its chain of transmission is authentic, and its narrators are reliable."

be in order. But if they are deficient then the rest of his actions will be deficient – as the Prophet ﷺ informed.[1]

12. The first matter concerning which the people will be judged is bloodshed; due to the saying of the Prophet ﷺ: "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood." The authenticity of this narration is agreed upon.[2]

The Third Topic: The Scales

1. Defining the word 'scale'.

(i) The linguistic definition: In Arabic morphology its origin is '*miwzan*' – after which the letter '*waaw*' was replaced with the letter '*yaa*', due to the letter preceding it being broken. Its plural is 'scales'.

A scale is an instrument used to measure the weight of things. Or it is: what is used to calculate how heavy or light something is.[3]

(ii) The religious definition: That which Allah sets up on the Day of Resurrection to weigh the deeds of the servants.[4]

2. Evidence mentioning the scales: The scales are proven by the Book, Prophetic traditions, and consensus of the Islamic community.

(i) From the evidences that occur in the mighty Book is His saying – He the Almighty –:

[وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ فَلَا تُظۡلَمُ نَفۡسٞ شَيۡـٔٗاۖ وَإِن كَانَ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٍ أَتَيۡنَا بِهَاۗ وَكَفَىٰ بِنَا حَٰسِبِينَ]

Sura al-Anbiya·; (21):47

1 See: '*Sunan at-Tirmidhi*' (no. 413); Ibn Majah (no. 1426). This narration was declared authentic by al-Albani in '*Sahih al-Jami`*' (no. 2020).
2 Reported by al-Bukhari (no. 6864); & Muslim (no. 1678).
3 See: '*Lisan al-`Arab*' (13/446).
4 See: '*Lum`atul I`tiqad*' (pp. 120).

[Meaning: And We shall place the scales of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.]

(ii) Evidence from Prophetic traditions: The Prophet ﷺ said: "Two words are beloved to the Most Merciful, light upon the tongue, and heavy upon the Scale: 'Free is Allah from imperfection and all praise is for Him'; 'Free is Allah the Magnificent from imperfection'"[1].

(iii) Consensus of the Islamic community: The pious predecessors were in unanimous agreement regarding the establishment of the scales.[2]

3. Are the Scales physical or metaphorical?

The scales that the deeds of a person shall be weighed upon are actual, tangible scales; with two pans, and a pointer.[3]

The explainer of at-Tahawi's creed – may Allah have mercy upon him – said: "The Prophetic traditions indicate that the Scales of deeds have two real pans that are visible."[4]

4. What shall be weighed upon the Scales?

A person's deeds shall be weighed upon the scales; and although they are intangible in origin – Allah the Mighty and Majestic will cause them to have substance – such that the good deeds of a person will be placed in one pan, and the evil deeds in the other pan. This is what is apparent from the previous textual evidences.

It is also said: the scrolls of deeds are what will be weighed; and it is

1 Reported by al-Bukhari (no. 7563); & Muslim (no. 2694).

2 See: '*at-Tadhkirah*' (pp. 360-373); '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 417-419); & '*Lum`atul I`tiqad*' (pp. 120).

3 See: '*Lum`atul I`tiqad*' (pp. 119); & '*al-Qiyamah al-Kubra*' (pp. 249).

4 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 417). Also see: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 417-419) for the evidences indicating its reality.

said: the doers themselves will be weighed[1], due to that which occurs upon the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito." He said: "Read [the saying of Allah the Almighty]:

[فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ وَزْنًا]

Sura al-Kahf; (18):105

[Meaning: And on the Day of Resurrection We will not give them any weight.][2]

The great scholar – Shaikh Ibn `Uthaymin – may Allah have mercy upon him, said: "Some of the scholars reconciled between these textual evidences by saying: (i) All of the foregoing shall be weighed; or: (ii) the scrolls of deeds will be weighed in reality – and due to the deeds that are written therein, they will become heavier or lighter. Thus, it is as if deeds themselves possess weight.

As for the weight of the doers of actions – the intent is: his worth and sanctity.

This is a good reconciliation, and Allah knows best."[3]

The explainer of at-Tahawi's creed – may Allah have mercy upon him – said: "Thus it is established that the deeds, their doers, and the scrolls of deeds will all be weighed. It is also established that the scales have two pans; only Allah the Almighty knows how that will be in reality. It is upon us to have belief in the unseen just as the truthful one ﷺ informed – without addition or omission."[4]

Ibn Hajr – may Allah have mercy upon him – said: "Abu Ishaq az-Zajjaj said: The people of *Sunna* are in consensus regarding having

1 '*Sharh al-`Aqidah al-Wasitiyyah*' of al-Harras (pp. 207); & '*Lum`atul I`tiqad*' (pp. 121).
2 Reported by al-Bukhari (no. 7429); & Muslim (no. 2785).
3 '*Lum`atul I`tiqad*' with the explanation of Shaikh Ibn `Uthaymin (pp. 121).
4 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 419).

belief in the Scales; and that the deeds of the servants will be weighed upon it on the Day of Resurrection; and that the Scales have a pointer and two pans which incline in accordance with ones actions."[1]

5. How many pairs of scales will there be – one or more?

The answer to this question is: the scholars differed regarding this issue; some of them said: there are numerous sets of scales – either in accordance with the number of nations and individuals, or in accordance with the number of actions. The evidence they used is: the word 'scales' does not appear in the Quran except in plural form. As for it appearing in singular form in the narration then that is by consideration of the class.

Other scholars said: There is only one set of scales, as it appears in singular form in the narration; and as for its appearance in the Quran in plural form, then that is by consideration of the things that are weighed. It is possible either of these opinions are correct, and Allah knows best."[2]

6. What is the wisdom behind the placement of the Scales?

The wisdom is: it is a manifestation of the justice of Allah the Mighty and Majestic.[3]

The Fourth Topic: Exhibition of the Books of Deeds

1. Definition:

(i) The linguistic meaning of exhibition: It means: the laying open of a book; or: the broadcasting of something.

(ii) The Books of Deeds: They are the registers and scrolls wherein the deeds are enumerated.

(iii) The meaning of the exhibition of the Books of Deeds: Their manifestation on the Day of Resurrection, and their distribution; some people will receive their Books in their right hand, and

1 '*Fathul-Bari*' (3/538).
2 '*Lum`atul I`tiqad*' with the explanation of Shaikh Ibn `Uthaymin (pp. 121).
3 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 419).

others will receive them in their left hand from behind their backs.

2. **Evidence indicating the foregoing:** Exhibition of the Books of Deeds is proven by the Book, Prophetic traditions, and consensus of the Islamic community.[1]

Allah the Almighty said:

[فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝٧ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ۝٩ وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ۝١٠ فَسَوْفَ يَدْعُواْ ثُبُورًا ۝١١ وَيَصْلَىٰ سَعِيرًا]:

Sura al-Inshiqaq; (84):7-12

[Meaning: Then, as for him who will be given his Record in his right hand, He surely will receive an easy reckoning and will return to his family in joy. But whosoever is given his Record behind his back; he will cry out for his own destruction, and shall enter a blazing Fire, and made to taste its burning.]

And upon the authority of `Aa·ishah – may Allah be pleased with her – that she asked the Prophet ﷺ: 'Will you remember your family [on the Day of Resurrection]?'

He said: There are three places where no-one will remember anyone: At the scales – until a person knows whether his scales are light or heavy; at dispersal of the scrolls – until a person knows whether his book will be put into his right hand, or into his left hand, or behind his back; and at the bridge when it is placed across Hell – until a person crosses over it."[2]

3. **A description of how the Books will be received:** The believer shall be given his book in his right hand and will receive it from in

1 See: '*Majmu` al-Fatawa*' (3/146); '*Lum`atul I`tiqad*' with the explanation of Shaikh Muhammad bin `Uthaymin (pp. 122-123); '*Sharh al-Wasitiyyah*' of al-Harras (pp. 204-206); & '*A`lam as-Sunnah al-Manthurah*' (pp. 107-110).

2 Reported by Abu Dawud (no. 4755); & al-Hakim (4/578). He said: "Its chain of transmission would be authentic according to the condition of the two Shaikh's [i.e. al-Bukhari and Muslim] – if it were not for the missing link between al-Hasan and `Aa·ishah". adh-Dhahabi was in agreement with him.

front of him. He will become happy and rejoice at this, saying:

[هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ]

Sura al-Haaqah; (69):19

[Meaning: "Here, read my record."]

As for the disbeliever, then he will receive his Book in his left hand from behind his back – upon which he will cry out for perdition and destruction, saying:

[وَأَمَّا مَنۡ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُوتَ كِتَٰبِيَهۡ ۝٢٥ وَلَمۡ أَدۡرِ مَا حِسَابِيَهۡ]

Sura al-Haaqah; (69):25-26

[Meaning: But as for him who will be given his Record in his left hand, he will say: "I wish that I had not been given my Record, and that I had never realised how my account stood."]

Section Five: The Reservoir of Prophet Muhammad ﷺ, and the Bridge over the Hellfire

The First Topic: The Reservoir of Prophet Muhammad ﷺ

1. Definition of the word reservoir:

(i) The linguistic definition: In Arabic morphology, the word reservoir is the verbal noun of '*haada*' meaning: to accumulate. The word reservoir thus means: a place where water accumulates and is stored; its plural is reservoirs.[1]

(ii) The religious definition: It is the Reservoir of water fed by the river of *al-Kawthar* (the River of Abundance) at the Plains of Gathering on the Day of Resurrection, belonging to the Prophet ﷺ.[2]

2. The Reservoir of the Prophet ﷺ is something established by the

1 Ibid.
2 '*Lum`atul I`tiqad*' with the explanation of Shaikh Muhammad bin `Uthaymin (pp. 123).

evidences of the Book, Prophetic traditions, and consensus of the *Sunnites*.

With regards to Quranic proof, Allah the Mighty and Majestic says to His Prophet ﷺ:

[إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ]

Sura al-Kawthar; (108):1

[Meaning: Indeed, We have granted you – O Muhammad – the River of Abundant Good.]

Evidence from the Prophetic traditions has been transmitted by so many reliable narrators that there could be no collusion.

The explainer of at-Tahawi's creed says: "The narrations that have been reported relating to the Reservoir of the Prophet ﷺ reach the level of infallibility, having been transmitted by over thirty of the Companions of Allah's Messenger."[1]

These narrations include the statement of the Prophet ﷺ: "I am your predecessor at the Reservoir; whoever passes by me shall drink from it, and whoever drinks from it will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them." The authenticity of this narration has been agreed upon.[2]

And upon the authority of Anas – may Allah be pleased with him – that he said: 'When the Prophet ﷺ was made to ascend through the Heavens he said: "I came upon a river the banks of which there were tents made of hollow pearls. I asked Gabriel: 'What is this?' He replied: 'This is the River of Abundance'." The authenticity of this narration has been agreed upon.[3]

As for the consensus, then this is something the *Sunnites* have a

1 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 227).
2 Reported by al-Bukhari (no. 6583, 7050); & Muslim (no. 2290).
3 Reported by al-Bukhari (no. 4964); & Muslim (no. 162).

consensus of opinion regarding.[1]

3. A description of the Reservoir of the Prophet ﷺ: A summary of that which occurs in the authentic narrations describing the Prophet's Reservoir: It is a great reservoir, a source of abundant good, and it is fed by the River of Abundance in Paradise.

Its water is whiter than milk and silver, colder than ice, sweeter than honey, and finer smelling than musk. Its drinking vessels are as many as the stars in the sky, and it is immensely vast – both its length and width will be equal to a month-long journey. Its water will continue to increase every time people drink from it. Whoever drinks from it a single time shall never become thirsty. Musk will grow on its banks, its pebbles will be of pearls and gold bars, and it will yield jewels of all colours.[2]

In addition to the various narrations that have been reported regarding its description.[3]

4. Where does the Reservoir get its drinking vessels from?

The reservoir gets its drinking vessels from Paradise, as has been made clear in many Prophetic traditions – such as the narration that occurs in *Sahih Muslim* upon the authority of Abu Dharr that he said: 'I said: O Messenger of Allah! What about the vessels of the Reservoir?'

He said: "By Him in Whose Hand is the life of Muhammad, its vessels outnumber the stars and planets shining in the sky on a dark, cloudless night. They are from the vessels of Paradise; whoever drinks from it shall never be thirsty. Two spouts will feed into it from Paradise, and he who drinks from it shall never feel thirsty. It is as long as it is wide – the distance between its two sides is like that between Oman and Aqaba (in Jordan); its water is whiter than milk and sweeter than

1 See: '*Lum`atul-I`tiqad*' (pp. 124); & '*Sharh al-Wasitiyyah*' (pp. 210-211).
2 See: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 288); '*Majmu` al-Fatawa*' (3/146); & '*Sharh al-Wasitiyyah*' (pp. 210).
3 See – for example –: '*Sahih al-Bukhari*' (nos. 6583, 7050, 7051, 6593, 7048, and 1344); & Muslim (nos. 2290, 2292, 2293, 2298, and 2299).

honey."[1]

Muslim also reports the narration of Thawban – may Allah be pleased with him – in which the Prophet ﷺ was asked regarding its drinking water, to which he replied: "Two streamlets whose sources are in Paradise will flow into it via two spouts. One of them is made from gold and the other is from silver."[2]

5. Is the Reservoir something specific to our Prophet ﷺ?

Some narrations mention every prophet will have a reservoir, however the Reservoir of Prophet Muhammad ﷺ is the largest, greatest, and sweetest of them all, having the most drinkers.[3]

In this regard we have the narration of the Prophet ﷺ that he said: "Indeed there is a reservoir for every Prophet, and indeed they will boast regarding which of them has the most drinkers. And verily I hope that mine will be the one with the most drinkers."[4]

6. Does the Reservoir exist now?

Yes, it exists now. The proof is that which al-Bukhari and Muslim report from the saying of the Prophet ﷺ in the narration of `Uqbah bin `Aamir that the Messenger of Allah ﷺ went out one day to offer prayer over the martyrs of Uhud just as he used to pray over the deceased. He then ascended the pulpit and said: "I shall precede you to the Reservoir, and I shall be a witness over you. By Allah! Verily I am looking at my reservoir now."[5]

7. Those who will drink from the Reservoir, and those who will be turned away from it.

The truthful and obedient believers will drink from the Reservoir, while the innovators who converted and turned upon their heels will

1 Reported by Muslim (no. 2300).
2 Reported by Muslim (no. 2301).
3 See: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 228); & '*Lum`atul-I`tiqad*' (pp. 125).
4 Reported by at-Tirmidhi (no. 2443), and declared as authentic by al-Albani in '*as-Sahihah*' (no. 1589). He said in '*Sharh at-Tahawiyyah*' (pp. 228): "It is good."
5 Reported by al-Bukhari (no. 1344, 3596, 4042, 6426, and 6590); & Muslim (no. 2296).

be refused from doing so.

The Messenger of Allah ﷺ said: "I shall precede you to the Reservoir, and I will contend for some people, but I shall have to yield. I will say: 'O my Lord! They are my companions; they are my companions.' Then it shall be said: 'You do not know what they innovated after you.'" The authenticity of this narration is agreed upon.[1]

And there occurs in *Sahih Muslim* the narration of Abu Sa`eed al-Khudri – may Allah be pleased with him –: "It will be said: 'You do not know what they did after you.' So I will say: 'Woe to him who changed [his religion] after me.'"[2]

Muslim also reports the narration of `Aa'ishah – may Allah be pleased with her –: "You do not know what they did after you; they have been constantly turning back on their heels."[3]

The Second Topic: The Bridge over the Hellfire

1. Definition of the word bridge:

(i) The linguistic definition: It is a straight path.[4]

(ii) The religious definition: It is the bridge that stretches over the Hellfire so that people may cross over it to reach Paradise.[5]

2. The Bridge over the Hellfire is something established by the Book, Prophetic traditions, and consensus of the *Sunnites*.[6]

Amongst the Quranic proofs is the saying of Allah the Almighty:

[وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا]

Sura Maryam; (19):71

1 Reported by al-Bukhari (no. 6575 and 6576); & Muslim (no. 2297).
2 Reported by Muslim (no. 2291).
3 Reported by Muslim (no. 2294).
4 See: '*Mu`jam Mufradat Alfaath al-Quran*' of ar-Raghib al-Asfahani (pp. 287).
5 See: '*Sharh al-`Aqidah al-Wasitiyyah*' of al-Harras (pp. 210); '*Lawami` al-Anwar al-Bahiyyah*' (2/189); & '*Lum`atul I`tiqad*' with the explanation of Shaikh Muhammad bin `Uthaymin (pp. 126).
6 See: '*at-Takhwif min an-Nar*' of Ibn Rajab (pp. 242-253); '*Lawami` al-Anwar al-Bahiyyah*' (2/82); & '*Lum`atul-I`tiqad*' (pp. 126).

[Meaning: There is not one of you but will pass over it; this is with your Lord a Decree which must be accomplished.]

A group of the pious predecessors interpreted this verse to mean crossing over the Bridge, while others interpreted it to mean entering into the Fire but being saved from it.[1]

Evidence from the Prophetic traditions includes: the lengthy narration of Abu Sa`eed al-Khudri reported by the two *Sahihs*[2], and in it there occurs: "Then a bridge will be laid over the Hellfire, and intercession will be permitted. They will say: 'O Allah! Save us, save us.'"[3]

2. A description of the Bridge: Many Prophetic traditions describe how the Bridge shall be, such as the lengthy narration of Abu Sa`eed al-Khudri, which includes: "It is slippery and will cause people to fall down. It has hooks, spikes, and thorns like the *Sa`dan* (creeping thorn rose plant; *Neurada procumbens*) found in the region of *Najd*."

Abu Sa`eed said: "I heard that the bridge is narrower than a hair and sharper than a sword."[4]

There also occurs the long narration of Abu Hurayrah in the two *Sahihs*[5], and in it there occurs: "In the Hellfire there are hooks like the thorns of the *Sa`dan* plant (creeping thorn rose; *Neurada procumbens*) – have you seen the thorns of the *Sa`dan* plant?"

They replied: "Yes, O Messenger of Allah."

He said: "These hooks will be like the thorns of the *Sa`dan* plant (creeping thorn rose; *Neurada procumbens*). Nobody except Allah

1 See: '*at-Tadhkirah*' (pp. 387); & '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 416).

2 i.e. the two most authentic books after the Noble Quran, al-Bukhari and Muslim (collections of Prophetic traditions).

3 Reported by al-Bukhari (nos. 4581 and 4919); & Muslim (no. 183).

4 Ibid.

5 i.e. the two most authentic books after the Noble Quran, al-Bukhari and Muslim (collections of Prophetic traditions).

knows their greatness in size. They shall snatch the people in accordance with their deeds; some of the people will be destroyed or remain [in the Hellfire] because of their deeds; some will be cut or torn by the hooks [causing them to fall into Hell]; some will be punished and then relieved, and the like."[1]

4. The people's passing over the Bridge: Passing – i.e. crossing over it – in accordance with their deeds.

Shaikh al-Islam Ibn Taymiyyah – may Allah have mercy upon him – said: "The Bridge is erected over the Hellfire – and it is the Bridge[2] between Paradise and the Hellfire. The people will cross over it in accordance with their deeds; from them are those who will cross in the blink of an eye, and from them are those who will cross like a flash of lightning, and from them are those who will cross like the wind, and from them are those who will cross like the finest of steeds, and from them are those who will cross like riders on camels, and from them are those who will cross it running, and from them are those who will cross it walking, and from them are those who will cross it crawling, and from them are those who will be snatched and thrown into Hell. The Bridge has hooks to grab the people according to their deeds, and whoever passes over it will enter Paradise."[3]

The speech of Shaikh al-Islam Ibn Taymiyyah is taken from the authentic narrations that describe the crossing over the Bridge.

From those narrations is that which is reported in the two *Sahihs*[4] upon the authority of Abu Sa`eed that the Prophet ﷺ said: "The believers shall then pass over like the blink of an eye; and like lightning; and like the wind; and like a bird; and like the finest of horses and camels. Some will escape and be safe, some will be

1 Reported by al-Bukhari (no. 7437); & Muslim (no. 182).

2 The bridge between Paradise and Hellfire is called the *Qantarah*, or the second bridge – mention of which will follow –.

3 '*Majmu` al-Fatawa*' (3/146-147).

4 i.e. the two most authentic books after the Noble Quran, al-Bukhari and Muslim (collections of Prophetic traditions).

lacerated and let go, and some will be pushed into the fire of Hell."[1]

5. Who will be the first to cross the Bridge?

The first of the prophets to cross will be Muhammad ﷺ, and the first of the nations to cross will be his nation.

The Prophet ﷺ said: "I and my nation will be the first to pass over it; and none but the messengers would speak on that day, and the prayer of the messengers on that day would be: 'O Allah! Save us, save us.'"[2]

6. Will the disbelievers cross over the bridge?

The Prophetic narrations indicate that the bridge will be erected only for the believers – amongst whom are the hypocrites and sinners. That is whom the bridge will be erected for.[3]

Ibn Rajab – may Allah have mercy upon him – said: "Know that the people are split into categories: believers who only worship Allah alone and do not associate any partners with Him, and polytheists who associate partners with Allah in worship. As for the polytheists: then they will not cross over the Bridge; rather they will fall into the Fire before the placement of the Bridge."[4]

7. The *Qantarah*: It is that which is between Paradise and the Fire, and some scholars call it the second Bridge.[5]

Shaikh al-Islam Ibn Taymiyyah mentions – following the discussion of the crossing over the Bridge –: "After they have passed over it, they will be stopped at a bridge between Paradise and the Fire to settle the disputes they have between themselves. When amends have been made between them and they have been purified, permission will be granted to them to enter Paradise."[6]

1 Referencing has preceded.
2 Reported by al-Bukhari (no. 7437); & Muslim (no. 182).
3 See: '*al-Qiyamah al-Kubra*' (pp. 275).
4 '*at-Takhwif min an-Nar*' (pp. 232). Also see: '*al-Qiyamah al-Kubra*' (pp. 275-276).
5 See: '*at-Tadhkirah*' (pp. 392-394).
6 '*Majmu` al-Fatawa*' (3/147).

Section Six: Paradise and Hell

1. Defining the word 'Paradise'.

(i) The linguistic definition: The word paradise in the Arabic language means: a garden of many trees. Hence it means: a garden containing many trees because of which the ground is covered.[1]

(ii) The religious definition: Paradise is the abode of bliss in the Hereafter that Allah has prepared for the pious, sincere believers who follow His messengers.[2]

2. The origin of its name

Ar-Raghib al-Asfahani said: "Paradise was so-called either because of its likeness to the gardens on earth – although there is a difference between the two – or due to its bliss being hidden from us, as is indicated by the saying of Allah the Almighty:

[فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ]

Sura as-Sajdah; (32):17

[Meaning: No person knows what is kept hidden for them of joy as a reward for what they used to do.][3]

3. Definition of the word 'Fire'.

(i) The linguistic definition: In the Arabic language, the word 'fire' is used to refer to the flame that is sensed, heat by itself, the Fire of Hell, and the fire of war.[4]

(ii) The religious definition: The Fire is the abode of punishment in the Hereafter that Allah has prepared for the disbelievers who disbelieve in Him, and who disobeyed His Messengers.[5]

---

1 See: '*Mu`jam Mufradat Alfaadh al-Quran*' (pp. 96).
2 See: '*Lum`atul I`tiqad*' (pp. 131).
3 See: '*Mu`jam Mufradat Alfaadh al-Quran*' (pp. 96).
4 See: '*Lum`atul I`tiqad*' (pp. 131).
5 See: '*Lum`atul-I`tiqad*' (pp. 133); & '*al-Jannah wan-Nar*' of Dr. `Umar al-Ashqar (pp. 154-160).

4. Paradise is of different levels, and the Fire is of different depths.

The inhabitants of Paradise differ in their levels of bliss in accordance with their righteous deeds; just as the inhabitants of the Fire differ in their depths in punishment, in accordance with their evil crimes.[1]

5. Who are the inhabitants of Paradise? And who are the inhabitants of the Fire?

Every pious believer will be from the inhabitants of Paradise, and every wretched disbeliever will be from the inhabitants of the Fire.

Allah the Almighty said regarding Paradise:

[أُعِدَّتْ لِلْمُتَّقِينَ]

Sura aali-`Imran; (3):133

[Meaning: It has been prepared for the pious.]

He the Exalted also said:

[أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ]

Sura al-Hadid; (57):21

[Meaning: It has been prepared for those who believe in Allah and His Messengers.]

And He said regarding the Fire:

[أُعِدَّتْ لِلْكَٰفِرِينَ]

Sura al-Baqarah; (2):24

[Meaning: It has been prepared for the disbelievers.]

And He said:

[فَأَمَّا ٱلَّذِينَ شَقُواْ فَفِى ٱلنَّارِ]

Sura Hud; (11):106

1 See: '*Lum`atul-I`tiqad*' (pp. 133); '*al-Jannah wan-Nar*' (pp. 25); & see: '*at-Tadhkirah*' (pp. 425-602) for more detail.

[Meaning: As for those who are wretched, they will be in the Fire.]

6. Paradise and Hellfire have both been created and currently exist.

Allah the Almighty said regarding Paradise:

[أُعِدَّتْ لِلْمُتَّقِينَ] Sura aali-`Imran; (3):133

[Meaning: It has been prepared for the pious.]

And He said regarding the Fire:

[أُعِدَّتْ لِلْكَٰفِرِينَ] Sura al-Baqarah; (2):24

[Meaning: It has been prepared for the disbelievers.]

'It has been prepared': i.e. readied.

The Prophet ﷺ said after praying the eclipse prayer: "I saw Paradise, and I stretched my hand out to pluck a bunch [of its fruits]. Had I plucked it, you would have eaten from it for as long as this world exists. Then I saw the Hellfire, and I have never a sight more horrible than it." Its authenticity has been agreed upon.[1]

Imam Abu Ja`far at-Tahawiy – may Allah have mercy upon him stated: "Paradise and Hellfire have already been created."[2]

The explainer – Ibn Abil-`Izz al-Hanafi ﷺ – said: "Paradise and Hellfire have already been created and are currently in existence by consensus of the *Sunnites*."[3]

7. Paradise and Hellfire are eternal.

Allah the Almighty said:

[جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا] Sura al-Bayyinah; (98):8

1 Reported by al-Bukhari (no. 1052); & Muslim (no. 907).

2 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 420). Also see: '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 420-422) & '*Lum`atul I`tiqad*' (pp. 131) for more detail.

3 Ibid.

[Meaning: Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever.]

The Quranic verses indicating the perpetuity of Paradise are many; whereas the perpetuity of Hellfire has been mentioned in three places:

The first: In *Sura an-Nisa·* (Chapter of The Women) Allah states:

[وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا]

Sura an-Nisa·; (4):168-169

[Meaning: Nor will He guide them to a path – except the path of Hell; they will abide therein forever.]

The second: In *Sura al-Ahzab* (Chapter of The Combined Forces) Allah the Almighty says:

[إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾ خَٰلِدِينَ فِيهَآ أَبَدًا]

Sura al-Ahzab; (33):64-65

[Meaning: Verily, Allah has cursed the disbelievers, and has prepared for them a burning Fire, wherein they will abide forever.]

The third: In *Sura al-Jinn* (Chapter of The Jinn) Allah the Exalted says:

[وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا]

Sura al-Jinn; (72):23

[Meaning: And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; he shall abide therein forever.]

Imam Abu Ja`far at-Tahawi – may Allah have mercy upon him – mentions regarding Paradise and Hellfire: "They shall never perish, nor will they come to an end."[1]

8. The location of Paradise: It is in the highest and most honourable

1 '*Sharh al-`Aqidah at-Tahawiyyah*' (pp. 424). For further detail see: (pp. 424-432); '*Lum`atul I`tiqad*' (pp. 132); & '*ar-Rad `Ala Man Qaala bi Fanaa· al-Jannah wan-Nar wa Bayan al-Aqwal fi Thalik*' of Shaikh al-Islam bin Taymiyyah, studied and researched by Dr. Muhammad bin `Abdullah as-Samhari.

of places, just as Allah the Almighty says:

[كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ]

Sura al-Mutaffifin; (83):18

[Meaning: Nay! Indeed, the record of the righteous is in the most exalted of places (the seventh Heaven).]

There occurs the saying of Allah the Mighty and Majestic in the famous narration of al-Bara· bin `Aazib regarding the punishment of the grave: "Write the name of my servant in the Register of those enjoying the most exalted of ranks, and return his soul to the earth."[1]

9. The location of Hellfire: It is in the lowest of low places, just as Allah the Almighty says:

[كَلَّآ إِنَّ كِتَٰبَ ٱلۡفُجَّارِ لَفِي سِجِّينٍ]

Sura al-Mutaffifin; (83):7

[Meaning: Nay! Indeed, the record of the wicked is in the lowest of depths.]

And there occurs the saying of Allah the Exalted in the narration of al-Bara· – may Allah be pleased with him –: "Write the name of my servant in the depths of the lowest earth."[23]

10. What does belief in Paradise and Hellfire mean?

It means: to have faith in their creation and current existence, and in their permanence due to Allah's preservation of them – perpetually and endlessly. This comprehends believing in all that Paradise contains from bliss, and all that Hellfire contains from painful punishment.[4]

That which has preceded outlines some of the happenings of the Last Day; and in chapter four further detail and clarification regarding related topics – such as death, signs of the Hour, the afterlife, and the like – shall follow.

1 Referencing has preceded.

2 Referencing has preceded.

3 See: '*Lum`atul-I`tiwad*' (pp. 132-133).

4 See: '*A`lam as-Sunnah al-Manshura*' (pp. 115).

Chapter Six

Belief in Predestination

Section One: The Meaning of Believing in Predestination, its Significance, Evidence of it, and the Obligation of a Person in Relation to it

Section Two: The Benefits of Believing in Predestination

Section Three: The Opinions of the People regarding Predestination, Free Will, and Taking the Means of Sustenance

Section Four: Using Predestination as an Excuse; Compulsion and Choice

Section Five: Wisdom and Causality; Guidance and Misguidance

Section One: The Meaning of Believing in Predestination, its Significance, its Evidence, and a Person's Obligation Regarding it

Firstly: Defining Belief in Predestination

It is to have faith in the all-encompassing knowledge of Allah, His writing, His will, and His creation of everything.[1]

Secondly: The Levels of Predestination and its Pillars

It becomes apparent from what has preceded that predestination is based on four matters which are also referred to as the levels or pillars of predestination.

These pillars are essential in understanding the affair of

1 See: '*at-Ta`rifat*' of al-Jarjani (pp. 177); '*Lawami` al-Anwar*' of as-Safarini (1/348); '*Rasa·il fil `Aqidah*' of Shaikh Muhammad bin `Uthaymin (pp. 37); & '*al-Eman bil Qada· wal-Qadr*' of Muhammad al-Hamad (pp. 35-36).

predestination, and in order to achieve correct faith regarding it and a person must believe in them all.

The first level: Knowledge: To believe that Allah possesses knowledge of everything – generally and specifically, in the past and in the future, whether it relates to His actions, the actions of His servants, or that which takes place in the universe. His knowledge is comprehensive of everything that ever occurred, everything that shall ever occur, and everything that has not occurred – how it would be if it did occur.

Likewise He had knowledge of His creation before He created them – He knew their provisions, lifespans, deeds, movements, and their rests.[1]

There is much proof for this level, such as the saying of Allah the Almighty:

[عَٰلِمِ ٱلۡغَيۡبِۖ لَا يَعۡزُبُ عَنۡهُ مِثۡقَالُ ذَرَّةٖ فِي ٱلسَّمَٰوَٰتِ وَلَا فِي ٱلۡأَرۡضِ وَلَآ أَصۡغَرُ مِن ذَٰلِكَ وَلَآ أَكۡبَرُ إِلَّا فِي كِتَٰبٖ مُّبِينٖ]

Sura Saba·; (34):3

[Meaning: Allah, He is the Knower of the unseen, not even an atom's weight within the heavens or within the earth or what is smaller than that or greater, except that it is in a clear Book.]

The second level: Writing: To believe that Allah wrote everything He had prior knowledge of regarding the measures of all of creation in the Preserved Tablet.

[أَلَمۡ تَعۡلَمۡ أَنَّ ٱللَّهَ يَعۡلَمُ مَا فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ إِنَّ ذَٰلِكَ فِي كِتَٰبٍۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٞ]

Sura al-Hajj; (22):70

[Meaning: Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Verily, that for Allah is easy.]

1 See: '*Shifa· al-`Alil*' of Ibn Al-Qayyim (pp. 61).

Muslim reports in his authentic collection of prophetic traditions the narration of `Abdullah bin `Amr bin al-`Aas – may Allah be pleased with them both – that he said: I heard the Messenger of Allah ﷺ say: "Allah ordained the measures of the creation fifty thousand years before He created the heavens and the earth."[1]

He ﷺ likewise said: "There is not a created soul except that it has its place either in Paradise or in Hell assigned, and it has also been determined for him whether he will be among the blessed or wretched."[2]

The third level: Will: This level connotes belief in the operative will of Allah, and in His perfect ability – that which He wills occurs, and that which He does not will does not occur. There is not an instance of movement, stillness, guidance, or misguidance, except by His will.[3]

Allah the Mighty and Majestic said:

[وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ]

Sura al-Qasas; (28):68

[Meaning: And your Lord creates what He wills and chooses.]

He the Exalted also said:

[وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ]

Sura at-Takwir; (81):29

[Meaning: And you do not will except that Allah wills - Lord of the worlds.]

The Prophet ﷺ said: "Verily, the hearts of all the sons of Adam are between two fingers from the fingers of the Most Merciful just like one heart. He turns it in any direction He wills."[4]

1 Reported by Muslim (no. 2653).
2 Reported by al-Bukhari (no. 1632); & Muslim (no. 2647).
3 See: '*Shifa· al-`Alil*' (pp. 66); & '*Tafsir as-Sa`di*' (6/52).
4 Reported by Muslim (no. 2655).

The fourth level: Creation: This level connotes the belief that all beings – along with their souls, attributes, movements, and actions – are created; and that everything besides Allah originated from nothing and was brought into existence after nonexistence.

There are numerous evidences for this level, such as the saying of Allah the Almighty:

[ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِی خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَۖ]

Sura al-An`am; (6):1

[Meaning: All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light.]

Likewise, He the Almighty said:

[ٱلَّذِی خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ]

Sura al-Mulk; (67):2

[Meaning: He who created death and life to test you as to which of you is best in deed.]

The actions of the servants are included within this level, as they are encompassed by the comprehensiveness of His creation – thus Allah creates, originates, and decrees them, while the servants acquire and perform them. Therefore, Allah creates their actions, and they accomplish them.

Allah the Exalted says:

[ٱللَّهُ خَٰلِقُ كُلِّ شَيۡءٖ]

Sura ar-Ra`d; (13):16

[Meaning: Allah is the Creator of all things.]

These are the levels of predestination without which it is impossible to have faith in.[1]

1 See: '*al-Eman bil-Qada· wal-Qadar*' (pp. 76).

Thirdly: The Significance of Believing in Predestination

Having faith in predestination is from the most important affairs of creed, as it is one of the tenets of faith – belief in which is from the completion of monotheism. The books of the pious predecessors paid it attention and discussed it at great length. Similarly, the topic of predestination is something that concerns people from all walks of life – because of its connection to their everyday lives and their ever-changing circumstances; such as health, sickness, poverty, wealth, life, death, happiness, misery, and the like.[1]

Fourthly: The Ruling on Discussing the Affair of Predestination

Discussing predestination is not forbidden unrestrictedly, nor is it allowed unrestrictedly – rather there is detail regarding this matter. If the affair of predestination is discussed in accordance with the correct scholarly methodology that relies upon the Book and Prophetic traditions, and a person's intent was to attain the truth – this is not something prohibited or forbidden, rather in some cases it may be obligatory.

As for if a person falsely engaged in discourse of it, relying merely upon the intellect in their understanding; or their intent was to object to it, dispute regarding it, or show obstinacy – all of this is strictly impermissible.[2]

Fifthly: The Types of Divine Decree

Divine decree in terms of its generality and specificness can be split into four categories.

1. **The general decree:** It is Allah's Decree that encompasses all created beings – meaning His comprehensive knowledge of them and His recording of all things.

There is much evidence indicating this type of Decree – such as the

1 See: '*al-Eman bil-Qada· wal-Qadar*' (pp. 7-9).

2 See: '*Sharh al-`Aqidah al-Tahawiyyah*' (pp. 262); '*Sharh as-Sunnah*' of al-Barbahari (pp. 36); '*al-Qada· wal-Qadar fil-Islam*' of Dr. Faruq ad-Dasuqi (1/368); & '*al-Eman bil-Qada· wal-Qadar*' (pp. 19-25).

saying of Allah the Almighty:

[أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ إِنَّ ذَٰلِكَ فِي كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِير]

Sura al-Hajj; (22):70

[Meaning: Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Verily, that for Allah is easy.]

Likewise, the Prophet ﷺ said: "Allah ordained the measures of the creation fifty thousand years before He created the heavens and the earth." Reported by Muslim.[1]

2. **The lifetime decree:** It is the Allah's Decree regarding everything that happens to a servant in his lifespan and until his death. This includes writing of whether he will be blessed or wretched.

Proof of this is contained in the saying of the Prophet ﷺ: "Verily the creation of each one of you is brought together in his mother's womb for forty days, then he becomes a clot of blood for a similar period, then a morsel of flesh for a similar period, then there is sent to him the angel who blows his soul into him and is commanded with four matters: to write down his sustenance, his life span, and whether he will be happy or unhappy." Reported by al-Bukhari and Muslim.[2]

3. **The annual decree:** This occurs on the Night of Decree every year, and is indicated by the saying of Allah the Almighty:

[فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ]

Sura ad-Dukhan; (44):4

[Meaning: Therein – on that night – is decreed every matter of ordainments.]

Similarly, Allah the Almighty says:

[تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ]

Sura al-Qadr; (97):4-5

1 Muslim (no. 2653).
2 al-Bukhari (no. 3208); & Muslim (no. 2643).

[Meaning: The angels and the Spirit descend therein by permission of their Lord for every matter, peace it is until the emergence of dawn.]

It has been said in explanation of the foregoing verse: Upon that night – i.e. the Night of Decree – everything that will happen in that year is written; from death, life, honour, humiliation, provision, and rain – even the pilgrims, it is said regarding them: 'so-and-so and so-and-so will perform the pilgrimage'.[1]

4. **The daily Decree:** This is indicated by the saying of Allah the Almighty:

[كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ]

Sura ar-Rahman; (55):29

[Meaning: Every day He has a matter to bring forth.]

It has been said regarding explanation of this verse: From the matters He brings about is that He honours some and disgraces others; raises some and lowers others; gives to some and denies others; enriches some and impoverishes others; causes some to laugh and others to cry; and some to die and others to live – and other than that.[2]

Sixthly: Evidence Indicating Having Belief in Predestination

This great tenet of faith is proven by the Book, Prophetic traditions, consensus of the Islamic community, the natural disposition, the intellect, and the senses.

As for Quranic proof: There are many verses – in addition to those that have preceded – indicating such. Allah the Almighty says:

[وَكَانَ أَمْرُ ٱللَّهِ قَدَرًا مَّقْدُورًا]

Sura al-Ahzab; (33):38

1 See: '*Zad al-Masir*' (7/338); '*Tafsir al-Qur·an al-Adhim*' of Ibn Kathir (4/140); '*Fath al-Qadir*' of ash-Shawkani (4/572); & '*A`lam as-Sunnah al-Manthura*' of al-Hakami (pp. 129-133).

2 See: '*Zad al-Masir*' (8/114); '*Tafsir al-Qur·an al-Adhim*' of Ibn Kathir (4/275); & '*Fath al-Qadir*' (5/136).

[Meaning: And ever is the command of Allah a destiny decreed.]

He the Almighty also says:

[إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ]

Sura al-Qamar; (54):49

[Meaning: Indeed, all things We created with predestination.]

And His saying:

[وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ]

Sura al-Hijr; (15):21

[Meaning: And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.]

As for evidence from Prophetic traditions: There occurs the saying of the Prophet ﷺ in the narration of Gabriel – peace be upon him –: "And that you believe in predestination, its good and its evil." Reported by Muslim.[1]

Muslim also reports the saying of Tawus: "I found some Companions of Allah's Messenger ﷺ saying: "Everything occurs by predestination". He further said: I heard Abdullah bin `Umar saying: "Everything occurs by predestination, even incapability and capability".[2]

The Prophet ﷺ also said: "And if anything befalls you, then say not: 'If only I had done this then such-and-such would have happened. Rather say: 'It is the Decree of Allah, and He does whatever He wills.'" Reported by Muslim.[3]

As for consensus of the Islamic community: All of the Muslims are in unanimous agreement upon the obligation of believing in

1 Reported by Muslim (no. 8).
2 Reported by Muslim (no. 2655).
3 Muslim (no. 2664).

predestination – both the good and evil of it – and that it is from Allah.

An-Nawawi – may Allah have mercy upon him – said: "There is much conclusive evidence –from the Book, Prophetic traditions, consensus of the Companions and Muslim representatives of early and later times – establishing the Decree of Allah the Exalted and Most High."

Ibn Hajr – may Allah have mercy upon him – said: "The methodology of all of the pious predecessors is that all matters occur by the preordainment of Allah the Almighty."[1]

As for the natural disposition of a person: Belief in predestination is something known by way of a person's natural disposition – in olden times and nowadays – and was only rejected by a few polytheists amongst the nations. Even their misconception did not lead them to negate or deny it outrightly, rather they misunderstood it. It is for this reason that Allah the Almighty said regarding the polytheists:

[سَيَقُولُ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَآ أَشۡرَكۡنَا وَلَآ ءَابَآؤُنَا]

Sura al-An`am; (6):148

[Meaning: Those who associated partners with Allah will say: "If Allah had willed, we would not have associated anything with Him, and neither would our fathers."]

Thus, they affirmed Allah's Will, however they used it as an excuse for their polytheism. Allah then made clear that this was the state of those who preceded them, in His saying:

[كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبۡلِهِمۡ]

Sura al-An`am; (6):148

[Meaning: Likewise belied those who were before them.]

The Arabs of pre-Islamic ignorance knew about preordainment and it was something they did not deny; none of them believed that events merely transpire without the knowledge or predestination of Allah.

1 '*Fath al-Bari*' of Ibn Hajr (11/287).

A senior Arabic scholar – Abu al-`Abbas Ahmad bin Yahya Tha`lab – clearly mentions that none of them negated it outrightly, in his saying: "'I do not know an Arab indeterminist.' It was said to him: 'Are any of the Arabs affected by the saying that there is no predestination?' He said: 'I seek refuge in Allah! There is not amongst the Arabs except affirmers of predestination – its good and its evil – both from the people of pre-Islamic ignorance and Islam; their speech is in that regard is plentiful and clear."[1]

As for the intellect: The sound intellect has certainty of the fact that Allah is the Creator, Organiser, and Owner of the universe; and that it is impossible this amazing system, with its perfect coordination – wherein there is a coherent relation between events and their causes – could originate by chance. This is because that which comes about haphazardly is unsystematic in its very existence, so how can it be methodical in its continuance and development?

Thus, if it is established intellectually that Allah is the only Creator – this necessitates that nothing occurs in His dominion except by His Decree and Will.[2]

Proof of this is contained in the saying of Allah the Almighty:

[ٱللَّهُ ٱلَّذِى خَلَقَ سَبۡعَ سَمَٰوَٰتٍ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىۡءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَىۡءٍ عِلۡمَۢا]

Sura at-Talaq; (65):12

[Meaning: It is Allah who has created seven heavens and of the earth, the like of them. His command descends among them so you may know that Allah has power over all things and that Allah has encompassed all things in knowledge.]

Furthermore, the details regarding predestination are not something that disagree with the intellect; rather they are conformant with it.

1 See: '*Sharh Usul I`tiqad Ahl as-Sunnah wal-Jama`ah*' of al-Lalikaa·i (4/705).
2 See: *'ar-Riyadh an-Nadhirah*' of Shaikh `Abdur-Rahman as-Sa`di (pp. 194).

As for the indication of a person's senses: We see, hear, and read that the affairs of people are rectified by their belief in predestination. Further detail regarding this shall follow under discussion of the fruits of believing in predestination. Those who have true faith in it are from the happiest, most patient, bravest, kindest, most perfect, and intelligent of people.

Predestination rounds out monotheism, as Ibn `Abbas – may Allah be pleased with them both – mentioned; as monotheism cannot be attained except by having faith in Divine Ordainment and Predestination.

Additionally, that which Allah and His Messenger ﷺ informed us of – from future events that have taken place – acts as clear empirical evidence indicating the truth and validity of believing in Predestination.[1]

Seventhly: A Person's Obligation Regarding Predestination

A person's obligation regarding this matter is that they believe in the Ordainment and Decree of Allah, and in His commands and prohibitions. It is upon them to believe in the textual evidences, and to obey the orders of Allah.[2]

If a person performs good, he praises Allah; and if he does evil, he seeks forgiveness from Allah – knowing that everything occurs by Allah's Decree and Ordainment. When Adam – peace be upon him – sinned, he repented, so Allah chose him and guided him; whereas Satan was obstinate and used predestination as his excuse. This earned him the curse of Allah and caused him to be far removed from His mercy. Therefore, the one who repents is Adamic; and the one who displays obstinacy and uses predestination as an excuse is Satanic. The people of bliss follow their father Adam, while the people of

1 See: '*ash-Shaikh `Abdur-Rahman as-Sa`di wa Juhuduhu fil `Aqidah*' of Dr. Abdur-Razzaq al-Badr (pp. 72-73).

2 See: '*Jawami` ar-Rasa·il*' of Ibn Taymiyyah (2/341); & '*Dar· Ta`arudh al-`Aql wan-Naql*' (8/405).

wretchedness follow their enemy – Satan.[1]

In summary: it is upon a person to believe in the four levels of predestination; and that nothing occurs except that Allah has knowledge of it, and has recorded, decreed, and created it. It is also upon a person to believe that Allah commanded with His obedience and forbade from his disobedience – thus he should perform acts of obedience and abandon disobedience. So, if Allah grants him success to perform acts of obedience and abandon sin, then he should praise Allah and persevere; but if he is forsaken and left to himself such that he sins and gives up obedience, then it is upon him to seek forgiveness and repent.

Furthermore, it is upon the servant to strive in order to attain his worldly needs, and to take the correct means that allow him to achieve them – so he travels throughout the earth and traverses its paths –. Then, if things happen in accordance to what he wants – he praises Allah, and if things happen contrary to what he wants – he seeks solace in the preordainment of Allah, knowing that everything occurs by the preordainment of Allah the Exalted. He is mindful that which befell him would never have missed him, and that which missed him would never have befallen him.

If a person realizes there is a great wisdom in everything Allah creates and commands with – he finds sufficiency in that. Then – the more he increases in faith and knowledge – the more Allah's Wisdom and Mercy becomes apparent to him; and he becomes amazed, realising the truth of that which Allah informed of in His Book.

It is not necessary that everyone possesses detailed knowledge regarding the belief in predestination, rather having this general belief is sufficient.[2]

---

1 See: '*Majmu` al-Fatawa*' of Ibn Taymiyyah (8/64); & '*Tariq al-Hijratayn*' of Ibn Al-Qayyim (pp. 170).

2 See: '*Majmu` al-Fatawa*' (8/97); '*at-Tuhfah al-Mahdiyyah fi Sharh ar-Risala at-Tadmuriyyah*' of Shaikh Falih bin Mahdi (2/140); & '*al-Eman bil-Qada· wal-Qadr*' (pp. 61-63).

This is what is connoted by the textual evidences, a person's natural disposition, the intellect, and the senses. There is no contradiction nor ambiguity in that, and all praise is for Allah.

Section Two: The Benefits of Believing in Predestination

The correct belief in Divine Ordainment and Predestination renders many benefits, fine manners, acts of worship, and praiseworthy consequences – that in turn benefit individuals and societies – both in this life and in the Hereafter.

From such benefits are:

1. **Reliance:** Reliance upon Allah is the essence of worship, and a person's reliance will not be right or correct until he has the proper faith in predestination.

   Reliance – in a religious sense – is used to mean: the direction of a person's heart towards Allah at the time of performing action, seeking His aid, and relying upon Him alone. That is the secret of true reliance and its reality.[1]

2. **Profound hope and having good thoughts of Allah:** Predestination leads a believer to have good thoughts of Allah and profound hope in Him; as He knows that Allah does not decree anything except out of His perfect Justice, Mercy, and Wisdom.[2]

3. **Patience and forbearance:** You find believers in predestination being patient and tolerant in the face of adversity, being able to endure great burdens.

On the other hand, those who do not believe in predestination become annoyed at the smallest of things, to the extent that it leads some of them to insanity, devilish insinuations, drug taking, and suicide.

Due to this, the suicide rate is high in the countries whose people do

1 See: '*Madarij as-Salikin*' of Ibn Al-Qayyim (2/218); & '*al-Fawa·id*' of Ibn Al-Qayyim (pp. 201-202).
2 See: '*Madarij as-Salikin*' (2/166-199).

not believe in the Divine Ordainment and Predestination.

If we were to investigate the reasons for their suicide, we would find they were very petty – only requiring from a person that they disregard and ignore such thoughts. We find some of them commit suicide because of a breakup in their relationship; others because of their failure in an exam; others because of the death of their favourite singer or a personality they admire; and others because of the defeat of their favourite team, and the like.

Occasionally, mass suicide occurs – however the strange thing is that most suicide victims are not lower-class citizens, making it impossible to blame their hardships.

On the contrary, the majority of suicide victims are upper-class citizens who are accustomed to luxury – rather they are from the famous people and psychologists who it is believed bring about happiness and solve a person's problems.[1]

4. **It combats despair:** A person who does not believe in predestination is affected by depression and despair. Thus, if a calamity afflicts him he considers it as backbreaking, and if a crisis befalls him he thinks it will never cease.

Contrast to this is the state of a believer in predestination, who does not know despair, and is optimistic in all of his affairs. He awaits the deliverance from his Lord, being mindful of the fact that victory comes with patience, and that with hardship comes ease.

5. **Generosity and kindness:** The believer in predestination has certainty that Allah is the continual Provider, and that He has distributed the provisions between His creation – each of them has his share, and not a single soul will die until its provision and lifespan have been fulfilled. Likewise, a person will not be

1 See: '*al-Jami` as-Sahih fi al-Qadr*' of Shaikh Muqbil al-Wadi`i (pp. 11-12); '*Afwal Shams al-Hadarah al-Gharbiyyah min Nafithah al-Ijram*' of Mustapha Ghazal (pp. 109-111); & '*Limatha Intahara Ha·ula·i*', compilation and study of Hani al-Khayyir – wherein he mentions the accounts of political, military, literary, social, and artistic figures.

impoverished except by the Will of Allah the Mighty and Majestic.

This belief causes a person to be charitable and give to good causes; favouring others with his wealth over himself – even if he is in need of it – out of his trust in Allah, and as a response to His command with spending in charity.[1]

6. **Courage and bravery; and the abandonment of cowardice and weakness:** Having faith in preordainment causes the heart of a person to become filled with courage and bravery, just as it empties it from weakness and cowardice. This is because the believer in predestination knows he shall not die before his appointed time, and that only what is written will befall him, and if all of mankind gathered to harm him – he would never be harmed except by what Allah had written for him.

Only true believers in Allah, His Decree, and His Predestination realise the like of this, are aware of its fruits, and experience its sweetness. Thus, a believer in predestination senses tranquillity in his heart, peace in his soul, and calmness in his mind. He does not overthink regarding potential harm afflicting him, and if it does – he is not heartbroken, rather he endures and is patient. If he falls sick, he does not make it worse by worrying; and if an adversity befalls him, he remains steadfast. It is from wisdom that a person does not gather between the pain of anticipating harm, and the pain of harm itself.

Rather he is happy as long as the causes of sadness remain distant from him. Then, if they occur, he meets them with courage and temperance.

You will find the elite Muslims – such as the scholars that worship Allah and the devoutly obedient servants – possess an inconceivable sense of tranquillity in their hearts and peace in their souls.

Even amongst the common Muslims – you find they feel a certain sense of serenity and tranquillity in their hearts and minds unexperienced by the great thinkers, writers, and doctors from

1 See: '*al-Hidayah al-Islamiyyah*' of Shaikh Muhammad al-Khidr Husayn (pp. 84-98).

amongst the non-Muslims. How many non-Muslim doctors – for example – are astonished when they diagnose ill Muslims, only to discover they are suffering from a serious disease – such as cancer – not knowing how to break the news to them. However – upon informing them – they are surprised at how receptive their patient is, as he accepts the news calmly and composedly.

Many non-Muslims are astounded by the belief of Muslims in Divine Ordainment and Predestination. They testify to the resolution of the Muslims and express admiration in their writings and testimonies.

This is a true attestation from a people who have been deprived of believing in Allah, His Decree, and in Predestination.[1]

Their deprivation is not except due to their turning away from Allah, and due to their remoteness from the true religion – Islam – that Allah has chosen for His servants and concluded the divine religions with.

Section Three: A Person's Free Will, and Carrying out the Means of Sustenance

Firstly: Predestination and the Free Will of a Person

Belief in predestination – as has preceded – does not contradict the fact a servant possesses free will regarding voluntary actions, just as he possesses the ability to perform them. This is something proven both by Islamic legislation and reality.

As for evidence from the Islamic legislation: there are many evidences indicating this; such as the saying of Allah the Almighty:

[فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا]

Sura an-Naba·; (78):39

[Meaning: Whosoever wills, let him seek a way to His Lord.]

1 See: '*Madarij as-Salikin*' (2/32); '*Jami` al-`Ulum wal-Hikam*' of Ibn Rajab (1/287); & '*Da` al-Qalaq Wabda· al-Hayat*' [How to Stop Worrying and Start Living] of Dale Carnegie (pp. 291-295).

And His saying:

[فَأْتُواْ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ]

Sura al-Baqarah; (2):223

[Meaning: Come to your place of cultivation (i.e. your wives) however you wish.]

As for reality: Everyone secretly knows that they possess free will and the ability to perform or refrain from an action, just as they are able to differentiate between that which they do voluntarily – such as walking – and that which they do involuntarily – such as shivering –.

However, a person's free will and ability only occur by the Will and Ability of Allah. Proof of this is found in the saying of Allah the Almighty:

[لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ]

Sura at-Takwir; (81):29-30

[Meaning: For whoever wills among you to take a right course; and you do not will except that Allah wills – Lord of the worlds.][1]

Secondly: Predestination and Carrying out the Means of Sustenance

Using lawful and ordinary means to attain sustenance does not contradict the belief in predestination. Rather performing such means is something necessitated by the correct belief in Divine Ordainment and Predestination.

Hence it is obligatory upon a person – alongside believing in predestination – to strive, and to take the rightful means, while asking Allah the Almighty to make easy for him the means to happiness and to aid him upon that.

The texts of the Book and Prophetic traditions are filled with

1 See: '*Minhaj as-Sunnah*' of Ibn Taymiyyah (2/109-112); & '*at-Tibyan fi Aqsam al-Qur·an*' of Ibn Al-Qayyim (pp. 45, 166-169).

commands to use lawful means in all courses of life. They order with striving in search of sustenance, preparing to meet the enemy before battle, taking provisions upon journeys, and the like.

Likewise, they order with performance of the lawful means which lead to the good pleasure of Allah and His Paradise; such as the prayer, *Zakat*, fasting the month of Ramadan, *Hajj*, supplication, and other than that.

The life of the Messenger ﷺ and his Companions – rather the lives of all Muslims, and of those who follow them – attest to their use of lawful means, and to their diligence and striving.[1]

Section Four: Using Predestination as an Excuse; Compulsion and Freedom

Firstly: Using Predestination as an Excuse to Perform Sin and Refrain from Righteousness

Belief in Predestination does not provide a person with an excuse to commit sin and withhold from righteousness.

Shaikhul-Islam Ibn Taymiyyah – may Allah have mercy upon him – said: "It is not permissible for anyone to use predestination as an excuse according to the consensus of the Muslims, as well as the followers of other religions, and all discerning people. If it were to be acceptable, it would enable everyone to do what they pleased – such as murder, theft, and all types of corruption – using preordainment as an excuse.

However, if a criminal himself were to be assaulted, and the perpetrator used predestination as an excuse for his attack – he would oppose that. This opposition is indicative of the invalidity of such a statement; thus, the nullity of using predestination as an excuse is something fundamentally known by the intellects."[2]

---

1 See: '*Shifa· al-`Alil*' (pp. 50-53); '*ar-Riyadh an-Nadhirah*' of as-Sa`di (pp. 125-126); & '*al-Qada· wal-Qadr*' of Dr. `Umar al-Ashqar (pp. 83-84).

2 '*Majmu` al-Fatawa*' (8/179); & see: '*Iqtida· as-Sirat al-Mustaqim*' of Ibn Taymiyyah (2/858-859).

This is further proven by the fact we see people seeking after that which suits them from the worldly affairs until they attain it. They do not leave off what befits them while using predestination as an excuse for that.

So why – then – do they use predestination as an excuse to leave off that which is of religious benefit to them and choose that which is of harm to them instead?!

By way of example: If a person wanted to travel to a particular land and there were two possible routes he could take; one of them was safe and peaceful, and the other was filled with chaos, disorder, murder, and bandits – which one would he take?

There is no doubt he would take the first route. Why – then – regarding the Hereafter, would he not take the route to Paradise instead of the route to the Fire?

A further rebuttal would be to say to the one who uses predestination as an excuse to perform sin and leave off righteousness – according to his belief –: 'Do not get married; if Allah decrees that you will have a child, then it will be granted to you – otherwise it will not. Do not eat or drink; if Allah decrees that you reach your fill of food and drink, then it will happen – otherwise it will not. If a lion charges at you, do not try and escape from it – if Allah decrees your safety then you will be saved; and if He does not, then your attempt to escape will not be of any benefit to you. Likewise, if you fall ill then do not take any medication; if Allah decrees you will be cured then you shall be restored to health; and if He does not, then medicine will not benefit you.'

Would such a person agree with us in this regard? If he agreed, it would be indicative of the corruption of his mind – and if he disagreed, it would show the falsity of his saying and the futility of his excuse.

In short: using predestination as an excuse to perform sin or refrain from righteousness is something invalidated by the religion, the

intellect, and reality.[1]

Secondly: When is it Permissible to use Predestination as an Excuse?

It is allowed to use predestination as an excuse when calamities befall a person – such as poverty, illness, losing a loved one, crop devastation, bankruptcy, manslaughter, and the like. This is from the perfection of being pleased with the Decree of Allah. Thus, predestination is used as an excuse for calamities – not wrongdoings. Hence the blissful person is the one who seeks forgiveness from his wrongdoings and has patience under difficult circumstances. Allah the Almighty said:

[فَٱصۡبِرۡ إِنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَٱسۡتَغۡفِرۡ لِذَنۢبِكَ]

Sura Ghafir; (40):55

[Meaning: So be patient – indeed, the promise of Allah is truth. And seek forgiveness for your sin.]

The wretched person – however – is discontent at the time of calamity and uses predestination as an excuse for his wrongdoings.

This is clarified by the following example: If a person who committed manslaughter were to be chastised by the people, and the defendant used predestination as an excuse, his reasoning would be valid. Nevertheless, this does not mean he is not accountable.

However, if a person committed murder and was rebuked and reprimanded for that, then he protested – using predestination as his excuse – his reasoning would be void.[2]

Secondly: A Person is Between Freedom and Compulsion

A question that is often asked is: Are people free or are they

1 See: '*Minhaj as-Sunnnah an-Nabawiyyah*' (3/65-78); '*Majmu` al-Fatawa*' (8/262-268); '*Iyqath al-Fikrah li Muraja`at al-Fitrah*' of as-San`ani; & '*al-Eman bil-Qada· wal-Qadr*' (pp. 130-135).

2 See: '*Majmu` al-Fatawa*' (8/454); & '*Iqtida· as-Sirat al-Mustaqim*' of Ibn Taymiyyah (2/857-858).

compelled?

This question is frequently asked, and there are those who answer by saying a person is compelled – just as there are those who answer by saying a person is free.

The truth is: to categorically answer this question would be incorrect. Rather the answer to such a question needs to be detailed.

As for the answer that people are compelled and do not have any free choice, then it is incorrect; because if it were to be said: 'They are compelled unrestrictedly' – it would be said: In that case: how can they be answerable for their actions? Likewise, how is it possible that they are compelled while we see them possessing free will, ability, and choice? And how do we understand the texts that establish for them free will, ability, and choice?

Similarly, the answer that people possess complete freedom is also incorrect; because the question that then poses itself is: How can they be completely free whilst they did not have a say in their birth? Nor do they choose when they fall ill, or die, and the like of that – from those affairs which occur contrary to the wishes of a person.

If it were to be said: 'a person is independent regarding the actions that happen by his decision and free will' – then it would be said: Even with his voluntary actions this is the case; as it is possible that he may or may not actually do what he initially wanted and decided upon, though he has the ability, due to a number of matters that may hinder him. This phenomenon is something witnessed.

Thus, the error of categorically answering such a question becomes clear to us. Were it to be the case that a person was compelled, he would not have ability or free will; and were he to have complete freedom, he would do everything that he wished.

Those who are of the opinion that a person is compelled are upon the ideology of the fatalists (Jabariyyah) who say: a person is necessarily and inevitably constrained to act as he does. They deny that man has ability, will, or action.

The claimants that a person has complete freedom are upon the ideology of the indeterminists (Qadariyyah) who claim that events transpire without the knowledge or predestination of Allah, that a servant creates his own actions, and that his will and actions are independent.[1]

So, what is the solution to this issue? What is the answer to this question?

The answer is that the truth is in the middle, in-between these two sayings; and it is guidance between these two misguidances. We say – and Allah is the Granter of success –: A person is free to a certain extent, just as he is compelled to a certain extent. He is free in the sense that he possesses his own initiative – which enables him to make choices; and his own ability – which enables him to do things. Proof of this is found in the saying of Allah the Almighty:

[فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ]

Sura al-Kahf; (18):29

[Meaning: So whoever wills - let him believe; and whoever wills - let him disbelieve.]

Likewise, He the Almighty says:

[وَهَدَيۡنَٰهُ ٱلنَّجۡدَيۡنِ] Sura al-Balad; (90):10

[Meaning: And shown him the two ways (of good and evil).]

And in His saying:

[فَأۡتُواْ حَرۡثَكُمۡ أَنَّىٰ شِئۡتُمۡۖ] Sura al-Baqarah; (2):223

[Meaning: Come to your place of cultivation however you wish.]

And in His saying:

[وَسَارِعُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ] Sura aali-`Imran; (3):133

1 See: '*al-Eman bil-Qada· wal-Qadr*' (pp. 184-188).

[Meaning: And hasten to forgiveness from your Lord.]

Similarly, in the saying of the Prophet ﷺ in the narration reported by *Muslim*: "Adhere to that which benefits you, ask Allah for help, and do not give up…"[1]

And his saying that occurs in the narration reported by *al-Bukhari*: "Pray before the sunset prayer." He said it thrice, and in the third time he said: "Whoever wishes to offer it can do so."[2]

There are many further examples that also highlight this point.

At the same time, a person is compelled in the sense that all of his actions are encompassed by predestination and included within it. Thus a person is not able to escape from what Allah has predestined for him. Hence his choice falls within the ability of Allah, just as Allah says:

[هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ] Sura Yunus; (10):22

[Meaning: It is He who enables you to travel on land and sea.]

Likewise, He the Almighty says:

[وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ] Sura al-Qasas; (28):68

[And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.]

Similarly, the Prophet ﷺ said: "Allah ordained the measures of the creation fifty thousand years before He created the heavens and the earth."[3]

There are many further examples of evidence in this regard.

It is for this reason that Allah the Almighty coupled between these two

1 Reported by Muslim (no. 2664).
2 Reported by al-Bukhari (nos. 1183 & 7368).
3 Reported by Muslim (no. 2653).

matters – i.e. that a person is free to a certain extent, just as he is compelled to a certain extent – in the like of His saying:

[لِمَن شَآءَ مِنكُمۡ أَن يَسۡتَقِيمَ ۝٢٨ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ]

Sura at-Takwir; (81):29-30

[Meaning: For whoever wills among you to take a right course; and you do not will except that Allah wills – Lord of the worlds.]

So Allah the Mighty and Majestic affirmed for the servant's free will; just as He clarified that their free will is subordinate to His will, and falls within it.

Also, the Prophet ﷺ said: "There is not one amongst you who has not been allotted his seat in Paradise or the Fire."[1]

They said: 'O Messenger of Allah! Then what is the use of performing good deeds? Should we not depend upon what has been written for us?'

Thereupon he said: "No, work – as it will be made easy for each person to do that for which he was created."

This narration is further evidence for the aforementioned. It proves a person has free choice, as the Prophet ﷺ said: "Work" – just as it is indicative of the fact that his free choice does not escape the predestination of Allah, as the Prophet ﷺ said: "It will be made easy for each person to do that for which he was created."

This is what is necessitated by the evidences of the religion and reality.[2]

1 Reported by al-Bukhari (nos. 1362, 4945); & Muslim (no. 2647).

2 See: '*Daf` Eham al-Idhtirab*' of Shaikh Muhammad al-Amin ash-Shanqiti (pp. 286-287); '*al-Eman bil-Qada· wal-Qadr*' (pp. 184-188).

Section Five: The Affair of Guidance and Misguidance

The affair of guidance and misguidance is of great importance and a lengthy discussion. It is possible for us to summarise this matter by saying: Guidance, misguidance, obedience, and disobedience all occur by the will of Allah. A person is the reason that these matters happen, and he is answerable for them. This is an absolute truth according to the *Sunnites* – and a principle that all intellectuals agree upon is: 'Absolute truths are not contradictory, and even if they appear to us as such – then that is due to our lack of understanding.' Thus, it is sufficient for us to merely accept and believe in all of these absolute truths. We do not refuse any of them, even if we cannot comprehend them – because there is a connection between the affair of Divine Ordainment and Predestination and between the attributes of Allah. So predestination is the Ability of Allah; and Allah's Ability is like His Knowledge, His Wisdom, and His Will – in the sense that their meaning is known but their manner is unknown. Consequently, just as we are incapable of encompassing the Attributes of Allah – likewise we are incapable of encompassing the secret of Divine Predestination, some of which include Allah's guiding and misguiding; gladdening and saddening; causing life and death, and the like. He does all of this due to a wisdom that He has knowledge of, and which we do not – and he is the all-Knowing, the all-Wise.

A person's belief is not diminished because of his inability to comprehend the secret of predestination, as he is incapable of doing so – and Allah does not burden a soul more than it can bear.

What does harm him is if he were to base rulings upon his incapability, acts without guidance, refuses absolute truths, and fails to reconcile between the textual evidences.

Intellectuals are in agreement that the one who owns a thing may dispose of it as he wishes, and it is not necessary – for his disposal to be valid – that others comprehend the wisdom behind it. Nobody has the right to object to his disposal if they do not know the grounds for his actions.

They also agree that an expert in a certain field, speciality, or branch of knowledge may do things incomprehensible to the intellects of those inexperienced in such.

Their failure to understand does not reduce such a field, speciality, or branch of knowledge in significance.

All of this is in relation to mankind – who are deficient in their knowledge and wisdom – so how about in the case of the Most Just of Judges; the One Who has encompassed everything in mercy and knowledge?!

If we were to try and uncover what which has been hidden from us concerning the secrets of predestination that Allah has exclusive knowledge of - that would merely be overburdening oneself in vain. A person's attempt to comprehend the impossible will be[1]:

Like one who rams a boulder in order to split it * However he cannot harm it, and the antelope merely damages his horn[2]

To summarise: Guidance and misguidance are possessed by Allah alone. Allah knows best whom to guide just as He knows best with whom to place His Message.

This does not mean we abandon using the legitimate means, as Allah the Mighty and Majestic placed means and made them a path to reaching guidance. He likewise warned from the means to misguidance and made clear that they lead to destruction. Lastly, we must remain mindful of the fact all of that is in the Hands of Allah – the Mighty and Majestic. He is not questioned about what He does, whereas they will be questioned about what they do.[3]

1 See: '*al-`Aql wan-Naql `Inda Ibn Rushd*' of Dr. Muhammad Aman (pp. 56-57).
2 *Diwan al-A`sha al-Kabir* (pp. 61).
3 See: '*al-Ikhtilaf fi al-Lafth*' of Ibn Taymiyyah (pp. 35); & '*al-Ibanah*' of Ibn Battah (1/390).

Part Three

Muhammad ﷺ – the Last of the Prophets and Messengers

Chapter One: The Sending of the Prophet ﷺ and a Summary of His Biography

Chssapter Two: The Character of the Prophet ﷺ and the Secrets of His Biography

Chapter Three: The Glad Tidings Given by Jesus and Moses – peace be upon them both – of the Coming of Muhammad ﷺ

Chapter One

The Sending of the Prophet ﷺ and a Summary of His Biography

Section One: Preparation for Prophethood

Section Two: A Short Biography of the Prophet ﷺ and His Lineage

Section Three: The Beginning of Revelation

Section One: Preparation for Prophethood

Allah – the Mighty and Majestic – facilitated many matters in the lead up to the sending and prophethood of the Prophet ﷺ foretelling his coming. For example:

1. **The supplication of Abraham, the glad tidings given by Jesus – peace be upon them both – and the vision of his mother Amina:** The Prophet ﷺ said regarding himself: "Indeed I was the servant of Allah and the last of the Prophets when Adam – pace be upon him – was still clay; and I shall inform you of the explanation of that: the supplication of my father Abraham, and the glad tidings of Jesus to his people, and the vision which my mother had."[1]

The meaning of this narration is: that the Prophet ﷺ said: I am the answer to the supplication of Abraham – peace be upon him – who was the chosen beloved servant of Allah; because when he was raising the foundations of the Kaaba with his son Ishmael, Allah informed us in the Quran of his saying:

[رَبَّنَا تَقَبَّلْ مِنَّآۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُواْ

1 See: '*al-Musnad*' (no. 17280); '*Dala·il an-Nubuwwah*' of al-Bayhaqi (1/80-82); & '*ar-Rawd al-Unuf*' of as-Suhayli (1/290).

عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ]

Sura al-Baqarah; (2):127-129

[Meaning: Our Lord, accept this from us. Verily You are the all-Hearing, the all-Knowing. Our Lord and make us submissive unto You and from our offspring a nation submissive to You. And show us our rites and accept our repentance. Truly, You are the One Who Accepts repentance, the Most Merciful.]

Allah answered the supplication of Abraham and Ishmael – peace be upon them both – thus the last prophet was Muhammad – peace be upon him – who was from their descendants.

As for his saying: "And the glad tidings of Jesus": that is because Jesus – peace be upon him – gave glad tidings of Prophet Muhammad's coming, just as Allah mentioned in the Quran:

[وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ]

Sura as-Saff; (61):6

[Meaning: And remember when Jesus the son of Mary said: "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.]

Jesus – peace be upon him – was the last of the prophets sent to the Israelites. There were no other prophets between him and Muhammad ﷺ. He gave glad tidings of a prophet called Ahmad succeeding him; and from the names of Prophet Muhammad ﷺ is Ahmad.

As for the vision of his mother: then she had a true vision when the pains of childbirth overcame her, and she delivered him – wherein there appeared to her eyes a light that illuminated for him Basra in the Levant.[1]

1 See: '*Dala·il an-Nubuwwah*' of al-Bayhaqi (1/80-84); & '*Khulasat as-Sirah an-*

2. **The fact that the Prophet ﷺ emerged from the Arab nation:** The Arab nation was given precedence over the rest of the nations present at that time. It was prepared for the spiritual reformation of humanity contained by Islam, despite being an illiterate, idolatrous nation that was split and divided due to its strong nomadism.

On the other hand, the Arab nation was distinguished with independent thought, individual freedom, intelligence, independent will, self-respect, heroism, as well as both physical and mental strength.

The Arab nation was also the closest to establishing justice between individuals.

Likewise, they reached the peak of eloquence and magniloquence. This was something that made them receptive and responsive to intellectual evidence, as well as literary and poetic devices. Furthermore, it enabled them to communicate divine and religious knowledge, as well as logic and cosmology – at a time when the other nations were divided by religious and doctrinal partisanship, in addition to racial intolerance.

The greatest trait possessed by the Arabs – however – was that their natural dispositions remained undamaged, even though the developed civilisations were more advanced than them in all arts and manufacture.

Islamic reform is based upon giving precedence to reformation of the soul – by independence of the mind and will, and correction of one's character – over reformation of that which the earth contains from minerals, plants, and animals.

In this way, Allah – the Mighty and Majestic – prepared this nation for the great reform brought by Muhammad ﷺ.[1]

3. **The nobility of his lineage:** His lineage is the purest and noblest of lineages – just as Allah the Almighty said:

=

Nabawiyyah wad-Da`wah al-Islamiyyah' of Shaikh Muhammmad Rashid (pp. 13-14).

1 See: '*Khulasat as-Sirah an-Nabawiyyah*' (pp. 3-7).

[إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ]

Sura aali-`Imran; (3):33

[Meaning: Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds (mankind & jinn).]

Similarly, there occurs in *Sahih Muslim* the narration of Wathilah bin al-Asqa` that he said: I heard the Messenger of Allah ﷺ saying: "Verily Allah chose *Kinana (tribe)* from amongst the descendants of Ishmael, and He chose the tribe of *Quraish* from amongst *Kinana*, and He chose the *Banu Hashem* clan from amongst *Quraish*, and he chose me from amongst *Banu Hashem*."[1]

Allah granted eminence to the *Banu Hashem* clan due to that which they were distinguished with from virtues and morals. Hence they were the most honest of people at times of unrest, and the best of them to the poor and orphans.

`Amr bin `Abd Manaf was nicknamed *Hashem* due to him being the first person to break bread for *Tharid* – which is a delicious dish – which he would give to those affected by drought. Every year all of the pilgrims would eat to their fill, and his dinner table remained food-laden in times of ease and hardship alike.

`Abdul-Muttalib – the grandfather of the Prophet ﷺ – outdid *Hashem* in this regard, and even fed the animals and birds. He was also the first person to worship in the cave of *Hira*, and it is said that he abstained from drinking wine.

In summary: The family of the Prophet ﷺ surpassed the rest of their people in ethics, morality, and virtue. Allah chose Muhammad ﷺ from amongst the clan of *Banu Hashem* – making him the best of the children of Adam, and their chief.[2]

4. He ﷺ had exemplary character: Allah – the Exalted – created him

1 Reported by Muslim (no. 2276).

2 See: '*al-Fusul fi Sirat ar-Rasul*' of Ibn Kathir (pp. 5-7); & '*Khulasat as-Sirah an-Nabawiyyah*' (pp. 10-11).

having noble traits, and praiseworthy qualities. Prior to prophethood he was the best of his people –the best of mankind, even – due to the purification of his soul, the soundness of his natural disposition, and his excellent manners and character.

He was well-known for his honesty, trustworthiness, and fine manners. This was something that caused him to have such a high standing in society before prophethood – to the extent he was nicknamed 'the trustworthy one'.

Muhammad ﷺ remained upon this until he reached full strength and maturity in body and mind – not desiring wealth or reputation, nor seeking fame or prestige – until the revelation came to him from the Lord of the Worlds.[1]

5. **The fact he was illiterate; unable to read or write:** This was from the greatest of preparations and proofs indicating the truth of his prophethood; the fact an unlettered man emerged from an illiterate nation having never read a single book or written a single word, nor having ever uttered any poetry or spoken in prose extemporaneously – the fact he came with such a tremendous call and a divine, just legislation which eradicated all social chaos and guaranteed its adherents perfect human happiness while freeing them from the enslavement of worshipping other than their Lord, the Mighty and Majestic.

All of this proved the truthfulness of his prophethood and acted as preparation for it.[2]

6. **The fact he was raised in Makkah –** the good land that Allah chose to be the location for the first house upon earth establishing His monotheism, sincere worship, and perfect rites.

Allah – the Exalted and Most High – said:

[إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَلَمِينَ]

1 See: '*Khulasat as-Sirah*' (pp. 17-19).
2 See: '*Khulasat as-Sirah*' (pp. 25).

Sura aali-`Imran; (3):96

[Meaning: Indeed, the first house of worship established for mankind was that at Makkah - blessed and a guidance for the worlds (mankind).][1]

Section Two: A Short Biography of the Prophet ﷺ and His Lineage

His lineage: He was Muhammad the son of `Abdullah, the son of `Abdul-Muttalib, the son of Hashim, the son of `Abd Manaf, the son of Qusayy, the son of Kilab, the son of Murrah, the son of Ka`b, the son of Lu'ayy, the son of Ghalib, the son of Fihr, the son of Malik, the son of an-Nadhr, the son of Kinanah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyas, the son of Mudar, the son of Nizar, the son of Ma`d, the son of Adnan. Adnan was from the Arabs, who were from the descendants of Ishmael the son of Abraham – peace be upon them both.[2]

The mother of the Prophet ﷺ was Amina the daughter of Wahb, the son of `Abd Manaf, the son of Zuhrah – who was the brother of the grandfather of the Prophet ﷺ.

After `Abdullah – the father of the Prophet ﷺ – married her; he remained with her and her family for three days, after which she became pregnant with the Prophet ﷺ. She found great ease in bearing him – as is the case with healthy, chaste women.[3]

His mother had a vision while she was pregnant with him – mention

1 See: '*Akhbaru Makkah fi Qadim ad-Dahr wa Hadithihi*' of al-Fakihi ([126] 5/190).

2 See: '*Jawami` as-Sirah*' of Ibn Hazm (pp. 4-6); '*ar-Rawd al-Unuf*' (1/23-38) for more detail regarding the lineage of the Prophet ﷺ, and an explanation of the names mentioned therein. Also see: '*Hada·iq al-Anwar wa Matali` al-Asrar*' of Ibn ad-Dabi` (1/94); '*Subul ar-Rashad fi Hady Khayr al-`Ibad*' (1/235-322); '*Khulasat as-Sirah*' (pp. 11-12); '*Muhammadun Rasulullah*' of Ahmad Taymur Basha (pp. 28); & '*Mawsu`at Nadhrat an-Na`im fi Makarim Akhlaq ar-Rasul al-Karim*' (1/192).

3 See: '*Khulasat as-Sirah*' (pp. 13-14); & '*as-Sirah an-Nabawiyyah as-Sahihah*' of Dr. Akram al-`Umari (1/90-91).

of which has preceded.

His birth: As a baby he was handsome, fit, and in good health. His birth was in the Year of the Elephant, corresponding with the year 571CE.[1]

His father died while he was in the womb of his mother, thus his grandfather `Abdul-Muttalib nurtured him. His mother suckled him for three days, after which his grandfather entrusted his suckling to a woman by the name of Halima as-Sa`diyyah.

His suckling amongst the tribe of Sa`d: It was from the customary practices of the Arabs that they would send their children to be suckled in desertlike regions, as it led to them growing up strong and healthy.[2]

Due to her new foster child, the household of Halima as-Sa`diyyah was showered with blessings in a way they had not previously experienced. For example, they had travelled to Makkah on a frail jenny. On the return journey from Makkah, however, as Halima rode with the infant on her lap, the jenny moved so swiftly that it left the rest of the caravan behind. This was something that amazed her fellow travellers.

Halima used to complain that her breast milk did not suffice her nursling and that he would constantly cry out of hunger. However, when the Prophet ﷺ would suckle, her breasts overflowed with milk to the extent that she would breastfeed them both until they were satisfied.

Halima also narrated that the homeland of her people – the Sa`d tribe – was drought-stricken. Upon being granted the honour of suckling her foster child, both her land and cattle yielded, and her circumstances changed from suffering and poverty to happiness and ease.

---

1 See: '*Hada·iq an-Anwar*' of Ibn ad-Dabi` ash-Shafi`i (1/29); '*Khulasat as-Sirah*' (pp. 14); & '*Fiqh as-Sirah*' of Shaikh Muhammad al-Ghazali, with referencing by Shaikh al-Albani (pp. 58-63).

2 See: '*Jawami` as-Sirah an-Nabawiyyah*' of Ibn Hazm al-Andalusi (pp. 607); & '*ar-Rawd al-Unuf*' (1/278-286, and 297).

After two years had passed, Halima took him back to his mother and grandfather in Makkah. However, she pleaded with his mother to let her keep him for longer, due to that which she witnessed from the blessings she had been granted because of him. His mother Amina consented, and thus Halima returned home delighted with Muhammad ﷺ.

After the passing of yet another two years, Halima returned him to his mother at the age of four. Thereafter his mother looked after him until her passing when he was six years old. Then, for the next two years, he remained under the guardianship of his grandfather. Before his grandfather died, he instructed his son – Abu Talib, who was the paternal uncle of the Prophet ﷺ – to take custody of him. Upon the passing of the Prophet's grandfather, Abu Talib took Muhammad ﷺ under his care, treating him the same as his own family and children.[1]

Abu Talib lived a harsh life and thus the Prophet ﷺ was not accustomed to luxury. Perhaps this was out of Allah's concern for His noble Prophet.

Muhammad ﷺ grew accustomed to shepherding with his milk siblings during the time he spent in the desert with the tribe of Sa`d. This was something he continued to do for the people of Makkah, as it provided him with a wage that enabled him to be financially independent of his uncle.

Travelling with his uncle to the Levant, and his meeting with Bahira the monk: At the age of twelve years, two months, and ten days, the Prophet ﷺ accompanied his uncle – Abu Talib – upon a trade expedition to the Levant. During the journey, Bahira the monk saw Muhammad ﷺ and gave his uncle glad tidings. He also warned him of the enmity of the Jews upon seeing the Seal of Prophethood between his shoulders.

Travelling on business with Khadijah's wealth: Muhammad ﷺ travelled again to do business with the wealth of Khadijah bint Khuwaylid. She paid him more than she used to pay other wageworkers as the trip was extremely profitable for her. Rather it

1 See: '*ar-Rawd al-Unuf*' (1/300-301); & '*A`lam an-Nubuwwah*' of al-Mawardi (pp. 248-249).

brought her bliss in this world and the Hereafter.

Khadijah was the wisest and most desirable woman from Quraysh, to the extent she used to be called even prior to Islam: 'The Pure One' – due to that which she possessed from chastity, purity, and apparent virtue.

His marriage to Khadijah: When her servant – Maysarah – informed her of what he had witnessed upon the journey from the excellent character and virtue of the Prophet ﷺ, as well as that which Bahira the monk said to his paternal uncle – Abu Talib –, she was impressed by what she heard and she desired him as her husband. Khadijah was a widow before her happy marriage to Muhammad ﷺ at approximate age of forty. He was twenty-five years old at the time.

The Prophet ﷺ did not marry anyone else during her lifetime and he did not love anyone else like her. She died ten years after his prophethood. He would mention her frequently, spend in charity on her behalf, and give gifts to her friends. She bore all of his children except for Ibrahim – who was born by his bondmaid, Maria al-Qibtiyyah.

This is a small glimpse at the life of the Prophet ﷺ and some of the events that occurred prior to prophethood and revelation.[1]

Section Three: The Beginning of Revelation

The Prophet ﷺ attained maturity and reached his mental and physical peak as he approached the age of forty. Revelation started in the form of good dreams, such that he would not have a dream except it came true like bright daylight – precisely as he had dreamt it.

The solitude of the Prophet ﷺ in the cave of Hira, and the sending

1 See: '*Sunan at-Tirmidhi*' (no. 3620); '*Dala·il an-Nubuwwah*' (1/90-92); '*ar-Rawd al-Unuf*' (1/313-318); '*al-Khasa·is al-Kubra*' of as-Suyuti (1/226); '*Khulasat as-Sirah*' (pp. 15-16); '*Muhammadun Rasulullah*' of Ahmad Taymur Basha (pp. 35-36); & '*Fiqh as-Sirah*' of al-Ghazali (pp. 68-69).

down of Revelation to him: Solitude was made beloved to him and hence he would isolate himself in the cave of Hira in Makkah. Here he would worship Allah for nights on end before returning to Khadijah to stock up on food and water. He remained upon this state until the truth came to him in the month of Ramadan when the Quran was revealed to him. The angel Gabriel appeared to him to teach him the first verses that were revealed of the Quran, saying: "Read!" "I cannot read," he said. The angel repeated: "Read!" to which he replied: "I cannot read." Once again, the angel commanded him: "Read!" "I cannot read," he restated. After each of the three answers the angel would press his chest and squeeze it until he could bear it no longer.

When Gabriel let him go after the third time, he recited the first verses that were revealed of the Quran. He said:

[ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ۝١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ۝٢ ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ۝٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ۝٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ]

Sura al-`Alaq; (96):1-5

[Meaning: Read! In the Name of your Lord, Who has created all that exists. He created man from a clot. Read! And your Lord is the Most Generous, Who has taught to write with the pen.]

With these tremendous verses – that command with knowledge and inform of how humans are created – revelation began to be sent down upon the Prophet ﷺ. He returned to his wife, Khadijah, with a trembling heart – however he kept his sanity. "Wrap me up! Wrap me up!" he said. He ordered her to cover him with garments. She did so until his fear was dispelled, then he informed her of what had happened. "I feared for myself [that I may die or fall sick permanently]" he told her.

Khadijah – may Allah be pleased with her – said in reply: "Never! I swear by Allah that He would never disgrace you. You maintain the ties of kinship, you bear the burdens of the poor, you help the destitute, you honour the guest, and you assist those who are stricken with calamities."

In this way Khadijah – by way of her wisdom – assured her husband that whoever desired good for the people then Allah would not disgrace them. The established way of Allah entails that a person is rewarded in accordance with their deeds.

Khadijah then took the Prophet ﷺ to her cousin – Waraqa bin Nawfal – who had converted to Christianity in the days of pre-Islamic ignorance. He used to write the Gospels in Hebrew and was old in age, having become blind. Khadijah said to him: "Listen to what Muhammad has to say." "What have you seen, my nephew?" Nawfal asked. The Prophet ﷺ informed Nawfal of what had occurred. Upon hearing what had happened, Waraqa said: "This is the paraclete[1] that was sent to Moses. Would that I were a youth – i.e. young – and would that I were alive when your people expel you."

The Messenger ﷺ said to him: "Will my people really expel me?!" He replied: "Yes. No man has ever come with the like of which you have and not been held in enmity; but if I should live to that day, I will give you great help." Waraqa died soon afterwards, and the revelation ceased.[2]

No further revelation was sent after the first instance for the following three years, during which the Prophet increased in readiness and his yearning and longing grew.

The Prophet ﷺ said: "As I was walking, I heard a voice in the sky, and when I looked up towards the sky, I saw the angel who had come to me in the cave of Hira. He was sitting on a chair in-between the sky and the earth. I was so startled[3] by him that I fell to the ground. I came to my family and said: "Cover me! Cover me".

---

1 **Paraclete** (Arabic: *Namus*): One entrusted with the secret of a king. It is also said to mean: one entrusted with the secret of a person, and is used in contradistinction to the word 'spy' – one who seeks to know the evil deeds of another. See: '*ar-Rawd al-Unuf*' (1/408)

2 See: '*Sahih al-Bukhari*' (no. 4953); '*Muslim*' (no. 161); '*ar-Rawd al-Unuf*' (1/396); & '*Khulasat as-Sirah an-Nabawiyyah*' (pp. 19-20).

3 Startled by him: i.e. frightened and scared. See: '*an-Nihayah fi Gharib al-Hadith*' of Ibn al-Athir (1/228).

He described himself as being terrified by him, however the terror on the second occasion was less than the first. When he returned to his family he enshrouded and wrapped himself up – i.e. he enveloped himself completely in garments.

Allah the Almighty then revealed to him His saying:

[يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ]

Sura al-Muddathir; (74):1-5

[Meaning: O you enveloped! Arise and warn! And your Lord Magnify! And your garments purify! And defilement forsake!]

The explanation of this revelation is: O you who has enveloped himself garments! Arise and warn the people with the Quran; convey Allah's call to them; purify your garments and deeds from the defilements of polytheism; forsake the idols; and abandon the idolaters.

The continuation of revelation, and the Prophet's calling to Islam: Revelation continued to be sent down successively following that, and the Prophet ﷺ conveyed the call of his Lord. Allah revealed to him the command to invite people to His worship alone, and to the religion of Islam – which He chose for mankind and concluded all religions with. The Prophet ﷺ undertook the mission, calling to the way of his Lord with wisdom, fair preaching, and disputation with that which was best.[1]

The first to answer his call were: Khadijah from the women; Abu Bakr as-Siddiq from the men; and `Ali bin Abi Talib from the children. After that the people continued to embrace Islam and the Muslims grew in number. Due to this, the polytheists persecuted him severely – expelling him from Makkah and torturing his companions. So he migrated to Madinah wherein the revelation continued to be sent down upon him. He continued his call – fighting religious wars and conquering – until his successful conquest of Makkah.

1 See: '*Jawami` as-Sirah*' (pp. 21).

Thereafter Allah completed for him the religion and contented him with the glory of Islam and multitude of Muslims, before He caused him to die at the age of sixty-three years. Forty years he spent before prophethood, and twenty-three he spent as a prophet and messenger.[1]

By way of his death Allah concluded the divine messages and made it obligatory upon the *jinn* and mankind to obey him. Whoever obeys him will attain happiness in this world and shall enter Paradise in the Hereafter; and whoever disobeys him shall be miserable in this world and will enter the Fire in the Hereafter.

After Allah – the Mighty and Majestic – caused the Prophet ﷺ to die, his Companions adhered to his way. They conveyed his call, conquered many lands in the name of Islam, and propagated the Religion of Truth until it reached the ends of the earth. His religion shall remain until the Day of Resurrection.

What can be said regarding an unlettered man who grew up amongst an illiterate people – yet he brought about a reformation that changed the entire history of humanity, and that encompassed legislation, politics, and all other aspects of religion and worldly life? A reform that expanded – with its language – in a single century from the region of Hijaz to the distant regions of Europe and Africa in the west, and to China in the Far East. A reform that all nations yielded to and all countries succumbed to. A reform that captivated the souls before the bodies, and that resulted in civilisation and advancement, justice and mercy, as well as the sciences of logic and cosmology. All of this occurred at the hands of a nation who had only recently become literate. A nation purified by the Quran and taught by it that personal reform leads to universal reform. Is it at all possible that this could have occurred without revelation from One All-Wise, all-Knowing; or that it could have happened without Divine aid from the True God, the Almighty, the all-Powerful, the Most Merciful?[2]

1 See: '*Jawami` as-Sirah*' (pp. 6-7).
2 See: '*Khulasat as-Sirah*' (pp. 30-31).

Chapter Two

The Character of the Prophet ﷺ and the Secrets of His Biography

Section One: The Character of the Prophet ﷺ

Section Two: Mercy in the Life of the Prophet ﷺ

Section Three: Secrets of the Prophetic Biography

Section One: The Character of the Prophet ﷺ

Our Prophet Muhammad ﷺ was the best of creation; the purest of mankind; the highest of them in rank; the greatest of them in standing; the best of them in character; and the noblest of them with Allah – the Exalted and Most High –.

Allah chose him with knowledge and honoured him with messengership, and He aided him with revelation.

He created him upon praiseworthy traits and originated him upon noble characteristics, then He cultivated him and perfected his cultivation, and He nurtured him and perfected his nurturing. His character was the Quran, just as the Mother of the Believers – `Aa·ishah, may Allah be pleased with her – mentioned when she was asked regarding his character.

The Prophet ﷺ was the main intent behind such nurturing and cultivation, after which he enlightened the rest of creation. He was nurtured by the Quran and he nurtured others by it. After Allah perfected for him his character, He praised him by saying:

[وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ]

Sura al-Qalam; (68):4

[Meaning: And indeed, you are of a great moral character.]

The scholars – may Allah have mercy upon them – have written regarding his characteristics and his manners, and have discussed his forbearance; his clemency; his mercy; his compassion; his modesty; his courage; his kindness; his generosity; his honesty; his sincerity; his honour; his trustworthiness; his altruism; his humbleness; his leniency; his benevolence; and the like of such noble traits which he reached the pinnacle in.

Whoever follows his example and imitates his manners shall be granted the very best of final abodes, and a well-guarded honour.

A person is given honour, aid, and sufficiency in accordance with their adherence to the way of Prophet ﷺ. Likewise, guidance, prosperity, and success are granted in accordance with adherence to his way. Thus Allah – the Almighty – made following the Prophet ﷺ a condition for bliss in this life and the next, just as He made opposing him a cause of misery in this life and the next.

For his followers is guidance, security, success, honour, sufficiency, victory, leadership, aid, and a fine life in this world and the next.

And for his opponents is humiliation, disgrace, fear, misguidance, desertion, and misery in this life and the next.[1]

Spreading his praiseworthy characteristics and propagating his noble manners is from the best of ways and from the most just of paths. Doing so is a means to cutting off all corruption and quashing falsehood. Rather it is a means to honour and glory; a way to bliss; and a path to forbearance.

That which follows is a summary of what the scholars have penned regarding the character of the Prophet ﷺ. The chains of transmission and referencing have been omitted as the intent is brevity, not wordiness and prolixity.

From that which has been said regarding his character is:

He was the most forbearing of people, the bravest of people, the most

1 See: '*Zad al-Ma`ad*' of Ibn Al-Qayyim (1/37).

just of people, and the most abstinent of people.

He was the most generous of people and would sleep not possessing a single dinar or dirham. If there was anything leftover when night fell, he would not go to bed until he had given it away to someone in need.

He would only take a year's sustenance from that which Allah provided him with, in the form of dates and barley. This was something he was pleased with for the sake of Allah. He did not refuse anybody their request, and after giving them what they had asked for, he would return to his limited sustenance. He even chose to give others from it, to the extent that on some occasions he became needy before the year ended.

He would mend his shoes, repair his garments, serve his family and cut up meat with them. He was the shyest of people and never fixed his eyes upon the face of anybody.

He would attend the invites of slaves and freemen alike, and he would accept gifts – even if they were something small, such as a drink of milk or a rabbit's thigh, being grateful by eating from it and repaying their givers. He would not take from charity, and he was not too proud to accept the invites of bondmaids or the poor.

He would become angry for the sake of his Lord and not for himself. He would bind stones to his stomach out of hunger, occasionally eating whatever was present. He would not refuse that which was available or leave that which was permissible. If he found dates without bread, he would eat them; and if he found roasted meat, he would eat it; and if he found bread made from barley or wheat, he would eat it; and if he found something sweet such as honey, he would eat it; and if he found milk without bread, he would suffice himself with it; and if he found watermelon or fresh dates, he would eat them.

He would visit the sick, attend funerals, and walk amongst his enemy alone and unguarded.

He was the humblest of people, and the most serene of them without being haughty. He was the most eloquent of people without being

wordy, and the best of mankind absolutely. Nothing of the worldly affairs worried him.

He would wear whatever was available from permissible clothing – sometimes he would wear a cloak; sometimes a striped Yemeni mantle; and sometimes a woollen jubbah (gown).

He would ride whatever he could – sometimes a horse; sometimes a camel; sometimes a grey mare; sometimes a donkey; and sometimes he would walk barefoot.

He would sit with the poor, eat with the needy, honour the virtuous for their good manners, and engage the nobles by treating them well. He would maintain good ties with his relatives, without favouring them over those of greater excellence.

He did not shun anybody; he accepted the apology of the apologiser; he would joke but never lied; he would laugh but never guffaw; he would compete with his family; and he was patient whenever anyone raised their voice at him.

None of his time passed without him either performing deeds for Allah – the Almighty – or seeing to his needs.

He never looked down upon a poor person because of their poverty or weakness, neither did he respect a king for his kingship – rather he invited them both to Allah with an equal call. Allah caused him to lead a virtuous life and granted him perfect governance, despite his illiteracy and inability to read or write.

He was raised in a desertous land of ignorance as a poor orphan who looked after sheep. Allah – the Almighty – taught him good character and praiseworthy traits and informed him about the former and later peoples. He educated him regarding that which leads to success and victory in the Hereafter, and to bliss and salvation in this world. He also instructed him to adhere to righteousness and to abandon unbeneficial matters.

He did not insult any of the believers except that he made it an expiation and a mercy for them. He never cursed or swore at a woman

or servant.

He never raised his hand to hit anyone except when fighting in battle for the sake of Allah – the Almighty –. He never sought revenge for anything that was done to him unless it transgressed the bounds of Allah, and he was never given the choice between two affairs except that he chose the easier option – as long as it did not involve sin or severing the ties of kinship, as he was the furthest of people from that.

Nobody would come to him with a need except he would aid them in it; regardless of whether they were a freeman, bondsman, or bondswoman.

Muhammad ﷺ was not severe or harsh, nor was he vociferous in the marketplaces. He did not requite an evil deed with one similar to it, rather he would pardon and overlook.

From his manners was that he would initiate whoever he met with the greeting of peace, and he would have patience with whoever approached him with a need until they were the ones to depart.

He did not let go of the hand of anybody that held his hand until they let go; and if he met any of his companions, he would initiate a handshake before taking hold of their hand, interlocking fingers, and squeezing tightly.

He used to sit most of the time with his shins raised while wrapping his arms around his knees – like the sitting of a person on their buttocks with their knees erected while tying them with a garment or holding them with their hands. His gathering was indistinguishable from the gatherings of his Companions, as he used to sit wherever there was space. He would never extend his legs while sitting with his Companions so that he did not restrict them, unless the area was spacious and uncrowded.

He would honour whoever entered upon him, to the extent that he would even lay his garment out for complete strangers so that they could sit upon it.

He would give preference to whoever entered upon him by giving

them the cushion he was sitting upon, and if they refused, he would continue to insist until they gave in.

He made all of his Companions feel as if they were the closest of people to him; and he would give everyone that sat with him their share of his attention, time, speech, fine manners, and advice.

His gathering was one of dignity, clemency, modesty, goodness, and honesty. There was no raising of voices nor was the honour of anybody defamed. Likewise, any mistakes that occurred therein were not repeated.

'Nor was the honour of anybody defamed' – meaning: the honour of the people was not mentioned in a bad light. It is said: 'he defamed him' if he mentioned him in a bad light. The intent behind honour here is: the dignity of the people and that which they refuse to be insulted regarding.

'Likewise, any mistakes that occurred therein were not repeated' – meaning that they were not mentioned again. 'Slips' is the plural of 'slip', i.e.: an unintentional mistake from saying or action. The intent is: the attendees of the Prophet's gathering were trustworthy and averse to idle talk. If a slip occurred from one of them, the rest of them would not expose him by divulging or conveying such.

This is from the lofty etiquettes of the Arabs. Waddak bin Thumayl – who was from the poets featured in '*al-Hamasah* (An Anthology of Valour Poems)' – said in this meaning:

The soundness of Ad's intellects not be worry by those who sit in their company

Those who sit in the company of Ad's sound intellects need not worry
* of sharp tongues if they err in speech

The companions of Prophet Muhammad ﷺ would never interrupt him while he was talking in a gathering. They would only speak when he was silent and would not differ or have prolonged arguments in his company.

They were attentive and would listen to whoever wished to speak until they had concluded their speech.

The last speaker in the gathering of the Prophet ﷺ was given the same share of attention and consideration as the first speaker.

The Prophet ﷺ would laugh with them, and marvel at that which they marvelled at, as long as it conformed to etiquette.

He was patient with strangers if they spoke or acted harshly, to the extent that perhaps his Companions disliked such. However, they did not put themselves forward before him, nor did they transgress that which he had taught them from patience, mercy, and helping the needy with their request.

Similarly, from his manners was that he made dialogue a foundation of his. Any unbiased and impartial person can clearly see that his life was filled with excellent discussion at the highest level, and in the best of manners and ways.

There is no strangeness in this, as the Prophet ﷺ is the best of mankind, and his biography is the most exemplary example of human life.

The various stages and many phases he passed by during his lifetime include peace, war, prosperity, and hardship. He was the chosen Messenger; the obeyed chief; the compassionate father; the loyal husband; the exemplary teacher; and the sincere friend.

He would deal with the young and the old; pious and impious; believers and unbelievers; combatants and non-combatants; men and women; relatives and strangers – and in all of these instances and dealings he would implement dialogue. This was not something he merely did under false pretences without it being heartfelt or having actual results.

He would call his Companions by their teknonyms, out of respect for them and as an attraction for their hearts. He would give teknonyms to those who did not have children, and the people would call them by such. He would also give teknonyms to both the women who had

children and those who had not given birth alike. Even the children he would give teknonyms to, in order to soften their hearts.

He was the furthest of people from anger and the easiest of them to please. He was the best and gentlest of mankind in his treatment of people, and he would never call anyone by a name they disliked.

The forgoing is a summary of some of the manners and characteristics of the Prophet Muhammad ﷺ. May Allah grant us adherence to his way and allow us to follow his example, and may He guide us by way of his guidance.[1]

Section Two: Mercy in the Life of the Prophet ﷺ

Allah – the Almighty – says in description of His Prophet ﷺ while informing of His grace upon mankind:

[فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ]

Sura aali-`Imran; (3):159

[Meaning: By mercy from Allah you were gentle with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. Pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely upon Him.]

Shaikh Muhammad at-Tahir bin `Aashur – may Allah have mercy

1 For more detail regarding that which has been mentioned see: '*ash-Shama·il al-Muhammadiyyah*' of at-Tirmidhi (pp. 186-280, 262-283) with the checking of Muhammad `Afif az-Zu`bi. Also see: '*al-Anwar fi Shama·il an-Nabiyy al-Mukhtar*' of al-Baghawi, with the checking of Shaikh Ibrahim al-Ya`qubi (1/161-358); '*Akhlaq an-Nabiyy* ﷺ' of Abu ash-Shaykh al-Asbahani, with the checking of `Isam ad-Din as-Sababitiyy (pp. 13-98); '*Dala·il an-Nubuwwah*' of Abu Nu`aym (pp. 551-656); '*Ihya· `Ulum ad-Din*' (2/357-387); '*Shama·il ar-Rasul wa Dala·il Nubuwwatihi wa Fada·ilihi wa Khasa·isihi*' of Ibn Kathir (1/73-152); & '*al-Hiwar fi as-Sirah an-Nabawiyyah*' (pp. 238-245).

upon him – says in explanation of this verse: "Gentleness here is a metaphor indicative of his extensive good treatment of both the people whom his call reached as well as the Muslims. It also indicates that he would overlook the harshness of the polytheists and forgive people their faults."[1]

He – may Allah have mercy upon him – also said: "Muhammad ﷺ was sent with a gentle temperament. His gentleness was a mercy from Allah upon this nation in implementing His legislation without being overly lenient, and with clemency and assistance in its attainment. For this reason, his gentleness was coupled with mercy from Allah that He placed within him; as he was sent to all of mankind, however Allah chose that his call should be to the Arabs firstly due to a wisdom which was: so that the Arabs could convey the Islamic legislation to the world.

The Arabs are a nation known for their dignity, their intolerance to oppression, the soundness of their natural dispositions, and their intelligence.

They were the first ones to receive the religion and thus sternness and harshness did not befit them. Rather their wing needed lowering in order for the Islamic legislation to be conveyed to them, so that by way of that they could avoid obstinacy – which was the only barrier between them and compliance to the truth.

It has been reported that the forgiveness, pardoning, and mercy of the Prophet ﷺ were reasons for many people embracing Islam. This is something that `Iyaadh mentioned in his book '*ash-Shifa·* (the Cure)'.[2]

Allah – the Exalted and Most High – said in clarification of the comprehensiveness of the mercy in the sending of the Messenger ﷺ:

[وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ]

Sura al-Anbiyaa; (21):107

1 '*Tafsir at-Tahrir wat-Tanwir*' of the great scholar, Muhammad at-Tahir bin `Ashur (4/145).

2 '*Tafsir at-Tahrir wat-Tanwir*' (4/145).

[Meaning: And We have not sent you except as a mercy to the worlds.]

This verse affirms the attribute of mercy in one of the strongest possible ways, namely by way of restriction through the agents of negation and exclusion, thus signifying the generality of mercy.

Ibn Al-Qayyim – may Allah have mercy upon him – said: "The most correct of the two sayings regarding the verse –:

[وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ]

Sura al-Anbiya·; (21):107

[Meaning: And We have not sent you except as a mercy to the worlds.] – is that it is general.

Based on this premise, we understand two things:

Firstly: The universality of the benefit of his Message. As for his followers, then they attained by way of it honour in this life and the next. Regarding his combatant enemies – those of them whose killing and death were hastened, then that was better for them than their remaining alive; as their remaining alive would have been a cause for the increase in the severity of their punishment in the Hereafter, in addition to the fact that they were already destined for misery. Thus, the hastening of their deaths was better for them than leading long lives upon disbelief.

The covenanters lived under his shade, his treaty, and his pact in the life of this world. Due to the covenant they had, their evil was less than that of those at war with him.

Concerning the hypocrites, their blood, their wealth, and their families were spared and honoured due to their outward display of faith. They were given the same rulings as the Muslims, such as inheritance laws and the like.

With regards to the remote peoples who were distant from him, then Allah the Exalted removed by way of His Message the comprehensive punishment of the entire inhabitants of the earth, and thus all of the

worlds benefitted by way of His Message.

Secondly: That he was a mercy to all of mankind. The believers accepted this mercy and thus it benefitted them in this world and the next, whereas the disbelievers refused it. This merely means that they did not accept it and does not necessitate that he was not a mercy to them. A similar example would be to say: 'This medicine is a cure for such-and-such an illness' – just because a person does not take it does not mean that it is not a cure for such an illness."[1]

Shaikh Ibn `Aashur – may Allah be pleased with him – said in explanation of the foregoing verse: "This verse contains a comprehensive description of the sending of Muhammad ﷺ.

The distinguishing feature of this legislation amongst the other legislations is one that befits its universality and perpetuity, namely that it is a mercy to all of the worlds."[2]

Until he – may Allah have mercy upon him – said: "This is apparent from two angles: firstly: mercy was something he adorned his virtuous soul with; and secondly: mercy encompasses all aspects of his legislation."[3]

Section Three: Secrets of the Prophetic Biography

The Prophetic biography is full of lessons and of secrets, such as:

1. **It is impossible to exhaust all discussion concerning the Prophetic biography regardless of how much is written regarding it. It has been said:** Concerning the biographies of the greats, then generally it is sufficient that they are written a single time, or a few times, after which there remains nothing more to mention. Any further discussion surrounding their lives becomes

1 '*Jalaa· al-Afham fi Fadl as-Salah was-Salam `Alaa Khair al-Anam*' of Ibn Al-Qayyim (pp. 9).

2 '*Tafsir at-Tahrir wat-Tanwir*' (7/164-165).

3 '*Tafsir at-Tahrir wat-Tanwir*' (7/166-167); & see: '*ar-Rahmah wal-`Athamah fi as-Sirah an-Nabawiyyah*' for more detail.

merely an unnecessary repetition regarding which sufficiency can be found in precedent works.

However, the biography of our Prophet Muhammad ﷺ is something that historians and narrators have shown a concern for since the beginning of Islam and until today. They have written books in multiple languages upon the topic, and yet, have not exhausted discussion regarding it. On the contrary, the more that is written regarding the life of the Prophet ﷺ, the more exquisite and engrossing it is.

For this reason, you will seldom find a topic pertaining to knowledge, or philosophy, or character, or manners, or morals, or ethics, or sociology, or politics, or eloquence, or language, or other than that – except that you shall find it mentioned superabundantly in the Prophetic biography, such that there remains surplus material for successive researchers. Thus the Prophetic biography is an endless fount of goodness for all people; and although it does not rely on experiments, nor is it a theory susceptible to being proven or disproven by evidence – as is the case with scientific hypothesis that are subject to change over time – rather in origin it is based upon narrations and reports; however it is a domain with much scope for the deduction of rulings; regulations; principles related to various sciences; good manners; etiquette; and the like.[1]

2. **Slander made against the Prophet ﷺ is a reason for the revival of his virtues:** Many islamophobics have sought to defile the prophetic biography – either out of ignorance or obstinacy – but been unable to do so. However, in some cases this has had the opposite effect, piquing the interest of some unbiased researchers in search of the truth. Thus, they were either guided to goodness in its entirety, or at least to a portion of it.
3. **Allah – the Mighty and Majestic – placed a natural interest within the people for the life of the Prophet ﷺ:** Perhaps from the blessings of Allah upon His Prophet is that He caused the people –

1 See the introduction to: '*Hada·iq al-Anwar wa Matali` al-Asrar*' (1/3).

both the acceptors and deniers of his prophethood – to have an innate concern for the Prophetic biography. This is because he ﷺ is light. Therefore, whoever recognises this fact it is proof of his own cognizance, and whoever does not then it is proof of his own blindness. Regardless, light remains light.

4. **Our concern for the life of the Prophet ﷺ is not merely academic or theoretical;** rather the necessity of the believers for this spring of love and guidance is greater than the need of the scholars to research and study. Whoever has a trace of faith in their heart will find themselves drawn to Muhammad, desiring to strengthen their bond with him – regardless of however lax they are in religion.

Loving the Messenger of Allah is from loving Allah. Muhammad – peace be upon him – even with his lofty status, is not except a human messenger.[1]

5. **The life of the Prophet ﷺ has a profound effect in rectifying a person's conduct, and in nurturing noble character** as it is a reflection of the perfect example of human life in truth**.** By way of his sayings, his actions, and the rest of his practices, Prophet Muhammad ﷺ represented the most exemplary role model which human efforts must emulate in their quest for perfection.[2]

6. **All stages of the Prophetic biography are well-known, and all aspects of it are apparent.**

There is no doubt that this is from the greatest secrets of its perpetuity and magnificence. It is only correct to take the biography of anyone as an example to be followed if their life was well-known and apparent; and free from faults and deficiencies.

It is clear that all stages of the life of the Messenger of Allah ﷺ are apparent; from the marriage of his father, `Abdullah, to his mother,

1 See the Mr. Muhammad Fathi `Abdul-Mun`im's introduction to: '*Muhammadun Rasulullah*' of Ahmad Taymur Basha (pp. 14-16).

2 See the Dr. Muhammad Khalil Harras' introduction to: '*al-Khasa·is al-Kubra*' of as-Suyuti (1/3-4).

Amina, until his death.

We have much information regarding his birth; his childhood; his youth; his occupation before prophethood; and his journeys outside of Makkah before he was ennobled by Allah with prophethood.

Our knowledge regarding his circumstances post-prophethood is much clear, detailed, and thorough. This is something that made his biography as clear as the light of day, and led some Western critics to say about him: "Muhammad – peace be upon him – is the only person ever to be born whose life was like sunlight [i.e. as clear as day]."[1]

The scholars have precisely recorded his biography and have come across minute details likely to be overlooked by many.

If a reader were to open the index to one of the works on his life and his characteristics, he would see this plainly and clearly.[2]

1 See the introduction to: '*Hada·iq al-Anwar wa Matali` al-Asrar*' (1/40-41).
2 See: '*ar-Risalah al-Muhammadiyyah*' of Sayyid Sulayman an-Nadawi (pp. 102-104).

Chapter Three

The Glad Tidings Given by Jesus and Moses – peace be upon them both – of the Coming of Muhammad ﷺ & the Sayings of the Impartial non-Muslims in that Regard

Prologue: The Glad Tidings Given by the Prophets of the Coming of Muhammad ﷺ

Section One: The Glad Tidings Given by Moses – peace be upon him – of the Coming of Muhammad ﷺ

Section Two: The Glad Tidings Given by Jesus – peace be upon him – of the Coming of Muhammad ﷺ

Section Three: Sayings of the Impartial non-Muslims Regarding Muhammad ﷺ

Chapter Three: The Glad Tidings Given by Jesus and Moses – peace be upon them both – of the Coming of Muhammad ﷺ & the Sayings of the Unbiased non-Muslims in that Regard

Prologue: The Glad Tidings Given by the Prophets of the Coming of Muhammad ﷺ

It was only appropriate in the case of a great messenger such as Muhammad ﷺ – especially considering the universality of his call, as well as the perpetuity of his religion and legislation – that Allah the Exalted informed His prophets and messengers – peace be upon them – of his coming, and described to them some of his characteristics and his signs so that they could give glad tidings of his coming to their nations, and instruct them to accept his call and obey him.[1]

1 See: '*Muhammadun Rasulullah wa Khatam an-Nabiyyin*' of Shaikh Muhammad al-

This is indeed what took place, just as Allah the Mighty and Majestic said:

[وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓاْ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُواْ وَأَنَا۠ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ]

Sura aali-`Imran; (3):81

[Meaning: And remember when Allah took the covenant of the prophets saying: "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you must believe in him and support him." Allah said: "Have you acknowledged and taken upon that My commitment?" They said: "We have acknowledged it." He said: "Then bear witness, and I am with you among the witnesses."]

Ibn Kathir said in explanation of this verse: "`Ali bin Abi Talib and his cousin, Ibn `Abbas – may Allah be pleased with them both – said: 'Allah did not send any of the prophets except that He took a covenant from them that if Muhammad ﷺ was sent while they were still alive then they would believe in him and support him."[1]

The greatest glad tidings given were by those messengers of strong will; namely Moses and Jesus – peace be upon them – mention of which shall follow in the next two sections.

Section One: The Glad Tidings Given by Moses – peace be upon him – of the Coming of Muhammad ﷺ

News regarding the coming of the trustworthy Prophet had been delivered to the Israelites by the prophet of Allah Moses long ago. They had been informed of his sending; his attributes; the clarity of his message; and the characteristics of his religion. He was the unlettered Prophet who commanded the people with good and forbade

=

Khadhir Husayn (pp. 54-55).

1 See: '*Tafsir al-Quran al-Adhim*' of Ibn Kathir (1/357).

them from evil; he made lawful for them fine things and prohibited them from immorality; and he relieved those who believed in him of the burdens and shackles which Allah knew they would be bound by because of their sins – so he freed them from such when they believed in him. The followers of this prophet were fearful of their Lord and dutiful to Him; they paid the alms due upon them; and they believed in the signs of Allah.

The inevitable news was delivered to the Israelites that whoever believed in this unlettered Prophet, honoured him, revered him, aided him and followed the guidance that was revealed to him – they would be the successful and victorious ones in this life and the Hereafter.

Allah says in the Quran:

[قَالَ عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَـٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَـٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَـٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَـٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ]

Sura al-A'raf; (7):156-7

[Meaning: Allah said: "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will ordain it especially for those who are fearful of Me and dutiful to Me and give Zakat and those who believe in Our verses - Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honoured him, supported him and followed the light which was sent down with him - it is those who will be the successful.][1]

1 See: '*ar-Rusul war-Risalat*' of Dr Umar al-Ashqar (pp. 165).

This verse clearly mentions that the Prophet Muhammad ﷺ is written in the Torah and the Gospel, and what is meant by him 'being written' in them is: his sending is mentioned; as well as his call and some of his traits.

This is certainly the case as the aforementioned verse was revealed upon the ears of scholars from the two nations; the Jews and Christians. Some of them believed in him ﷺ and informed others of that which their books contained regarding his signs and attributes, while others – although they do not deny their books mention a prophet who was to come with such signs and attributes – they stubbornly denied that the reference was to the Prophet Muhammad ﷺ, instead claiming another prophet was meant. Allah revealed the following verse in reference to such people:

[ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ]Sura al-Baqarah; (2):146

[Meaning: Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know it.]

Some scholars and researchers sought to compile the indications of Muhammad's coming, highlighting how they correspond precisely to the Prophet Muhammad ﷺ – such that the reader is left without a doubt that he is indeed the Messenger whom the prophets gave glad tidings of his coming, and whose comprehensive message they prophesied.

Due to how conclusive these indications are in serving as proof for the truthfulness of Muhammad's prophethood, the noble Quran mentions them as evidence of prophethood. Allah the Almighty said:

[أَوَ لَمۡ يَكُن لَّهُمۡ ءَايَةً أَن يَعۡلَمَهُۥ عُلَمَٰٓؤُاْ بَنِيٓ إِسۡرَٰٓءِيلَ]
Sura ash-Shu'ara; (26):197

[Meaning: And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?]

The recognition of the Israelite scholars was from the signs of Muhammad's truthfulness in his claim to prophethood because their knowledge was based on that which the Torah mentioned of his traits and his signs – coupled with the fact these traits and signs matched how he ﷺ was.[1]

The Torah contains remnants of Moses' glad tidings informing of Muhammad's coming, as mentioned in the Book of Deuteronomy – Chapter Eighteen, Verse 18-19, wherein Allah said to Moses: "I will raise up for them [i.e. for the Israelites] a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in my name."

These glad tidings clearly denote the messengership of Muhammad ﷺ as he was from the sons of Ishmael who were brothers to the sons of Israel; their grandfather was Isaac who was the brother of Ishmael. In addition to this, he had the noblest of lineages.

His saying: "like you" means: a person of legislation – just as Moses was. He also put His words in Muhammad's mouth, as Muhammad was illiterate and could not read books. Rather Allah revealed His speech to him, and he would memorize and recite it. Muhammad was the messenger sent to the whole of mankind and the Israelites are required to follow him, and to leave their legislation for his legislation. Whoever does not do so then Allah will punish them, as is mentioned: "I myself will call to account anyone who does not listen to my words that the prophet speaks in my name."

Further evidence that these were indeed the tremendous glad tidings Allah revealed to Moses is the fact it occurred during a particular setting, namely when Moses chose from his people seventy men for the appointed time and place that Allah set for him, and the earthquake seized them due to their request to see Allah, the Exalted and Most High. Moses then supplicated to his Lord and interceded on

1 See: '*Muhammadun Rasulullah wa Khaatam an-Nabiyeen*' (pp. 55-6).

their behalf, so Allah resurrected them after their death. Allah said following Moses' intercession and supplication:

[عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ...]Sura al-A'raf; (7:156)

[Meaning: My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it especially for those who fear Me and are dutiful to Me…]

If you refer to the Torah, Book of Exodus, you will find that Allah revealed these glad tidings after Moses went to the appointment that Allah had set for him. The Torah also makes mention of something similar to an earthquake, when it mentions: "When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance…" Book of Exodus, Chapter 20 of the Samaritan Torah.[1]

The Torah that is available today, however, has been distorted and changed as is indicated by the great degree of differing present between the various copies and editions. One will find there are three copies of the Torah: Hebraic, Greek and Samaritan; with each people claiming their copy is most correct and authentic. In addition to this, there are clear differences between the numerous editions of the Torah and their translations.

This distortion has resulted in many of the indications and signs of Muhammad's coming being omitted or erased. Despite this, a great deal of these prior indications remain in existence and are clear to those who contemplate them and compare them to the biography of the Messenger ﷺ whilst remaining impartial.

Discussion relating to the indications of Muhammad's coming is lengthy due to their number.[2]

1 See: '*ar-Rusul war-Risalat*' (pp.165-6).

2 See: '*ar-Rusul war-Risalat*' (pp. 168-73) wherein a number of signs indicating the coming of Muhammad ﷺ are mentioned. Also see: ibid. Chapter 8.

Section Two: The Glad Tidings Given by Jesus – peace be upon him – of the Coming of Muhammad ﷺ

Jesus – may peace be upon him – gave glad tidings of the coming of Muhammad ﷺ, as Allah mentions in the Quran in His saying:

[وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ]

Sura as-Saff; (61):6

[Meaning: And when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."]

Ahmad is from the names of our Prophet Muhammad ﷺ; as is authentically established in '*Sahih al-Bukhari*' from a narration of Jubayr bin Mut'im that he said: I heard the Messenger of Allah ﷺ say: "I have five names: I am Muhammad; I am Ahmad; I am the effacer (*al-Mahi)* by whom Allah wipes out disbelief; I am the gatherer (*al-Hashir*) before whom people are gathered; I am the last successor (*al-Aqib*)."[1]

In the previous section, discussion of the verse in Chapter 7 (*Sura al-A'raf*) which mentions the prophecy of Moses regarding the coming of Muhammad also mentions that his description is contained within the Gospel as well as the Torah.

Similarly, in Chapter 48, Verse 29, Allah – the Mighty and Majestic – strikes two examples to describe Muhammad ﷺ and his companions. He – the Almighty – said:

[مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا

1 Reported by al-Bukhari no. 4614; & Muslim no. 2354.

مِّنَ ٱللَّهِ وَرِضۡوَٰنَۖا سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا]

Sura al-Fath; (48):29

[Meaning: Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and His good pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage the disbelievers by way of them. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.]

The Gospel of Matthew contains a mention of some of the glad tidings foretelling the coming of Muhammad ﷺ. Chapter 11, Verse 14 mentions: “And if you are willing to accept it, he is the Elijah who was to come. Whoever has ears, let them hear.”

Prophet Muhammad ﷺ informed us that there was no other prophet between him and Jesus, which means when Jesus mentioned Elijah he was referring to Muhammad ﷺ. According to gematria ‘Elijah’ equals ‘Muhammad’.

In the Gospel of John, Chapter 14, Verse 15, it says: “If you love me, keep my commands. And I will ask the Father, and he will give you another advocate to help you and be with you forever.” Some versions mention: “And he will give you another Paraclete that he may abide with you forever.”

The literal meaning of the Greek word ‘Paraclete’ is Ahmad, which is from the names of Prophet Muhammad ﷺ.

The Gospel of John, Chapter 15, Verse 26, also states: “But when the Helper comes, whom I shall send to you from the Father, the Spirit of

truth who proceeds from the Father, He will testify of Me."

His saying "He will testify of Me": this is true as Prophet Muhammad ﷺ testified to the prophethood and messengership of Jesus. "The Spirit of truth" is a metaphor for Muhammad, in addition to the fact that the meanings mentioned in the modern translation are not precise. This is because their Greek origin – which the Gospels were translated from – mention the word 'Parakletos'– translated as '*Faraqalet* (Paraclete)*'* in the Arabic versions printed in London in 1821, 1831 and 1834, which is closer to the original aforementioned Greek word than the term 'helper' we find occurring in the modern versions. Allah criticized the people of the Book because of their distortion of the scriptures in His saying:

[يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ]

Sura an-Nisa; (4):46

[Meaning: There are some who displace words from their right places.]

It is to be noted that there is a sentence preceding Verse 26 that has been omitted from this chapter in the modern versions; however, it clearly exists in the older versions of the Gospel. It states: "But when the *Manhamanna* who Allah will send to you comes" – '*Manhamanna'* literally meaning 'Muhammad' in Syriac.[1]

Section Three: Sayings of the Impartial non-Muslims Regarding Muhammad ﷺ

Every impartial, intellectual person cannot help but marvel at the greatness of Muhammad ﷺ while attesting to the truthfulness of that which he brought, due to the multitude of signs which indicate this.

1 See: '*ar-Rusul war-Risalat*' (pp. 165-6). Also refer to the books which contain a detailed discussion of the prior indications of the coming of Muhammad ﷺ, such as: '*al-Jawab as-Sahih li man Baddala Din al-Masih*' and *'an-Nubuwwat*' of Ibn Taymiyah; '*Hidayat al-Hayara fi Ajwibat al-Yahud wan-Nasara*' of Ibn Al-Qayyim; and '*Idhar al-Haq*' of Shaikh Rahmatullah al-Hindi.

There is no doubt regarding the significance of an opposer's attestation, just as it is said: 'Merit is that which one's enemies attest to'.

What follows is a number of testimonies given by Christian and other non-Muslim philosophers and thinkers regarding Prophet Muhammad ﷺ.

1. The testimony of the famous English philosopher Thomas Carlyle (1795-1881), winner of the Nobel Peace Prize. Thomas' testimony is arguably the greatest and most famous given by a Western writer, and it is as if it were written by a Muslim possessing detailed knowledge regarding the circumstances of the Prophet ﷺ.

Here are some excerpts from his book 'On Heroes, Hero-Worship, and The Heroic in History' in which he addresses his Christian audience:

"Our current hypothesis about Mahomet, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only.

It is really time to dismiss all that. The word this man spoke has been the life-guidance now of one hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as we. A greater number of God's creatures believe in Mahomet's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by?

I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what to think of this world at all, if quackery so grew and were sanctioned here.

Alas, such theories are very lamentable. If we would attain to knowledge of anything in God's true Creation, let us disbelieve them wholly! They are the product of an Age of Scepticism; indicate the

saddest spiritual paralysis and mere death-life of the souls of men: more godless theory, I think, was never promulgated in this Earth. A false man found a religion?

Why, a false man cannot build a brick house! If he do not know and follow truly the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish-heap. It will not stand for twelve centuries, to lodge a hundred and eighty millions; it will fall straightway."

He continues: "This Mahomet, then, we will in no wise consider as an Inanity and Theatricality, a poor conscious ambitious schemer; we cannot conceive him so. The rude message he delivered was a real one withal; an earnest confused voice from the unknown Deep. The man's words were not false, nor his workings here below: no Inanity and Simulacrum To kindle the world; the world's Maker had ordered it so. Neither can the faults, imperfections, insincerities even, of Mahomet, if such were never so well proved against him, shake this primary fact about him.

One other circumstance we must not forget: that he had no school-learning of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Mahomet never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame-beacons through so many lands and times…

But, from an early age, he had been remarked as a thoughtful man. His companions named him 'Al Amin, The Faithful.' A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted

that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even; —a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh."

He further states: "Ah no: this deep-hearted Son of the Wilderness, with his beaming black eyes, and open social deep soul, had other thoughts in him than ambition. A silent great soul; he was one of those who cannot but be in earnest; whom Nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared in upon him; with its terrors, with its splendours; no hearsays could hide that unspeakable fact, "Here am I!" Such sincerity, as we named it, has in very truth something of divine. The word of such a man is a Voice direct from Nature's own Heart. Men do and must listen to that as to nothing else; — all else is wind in comparison."

Carlyle continues: "We will leave it altogether, this impostor-hypothesis, as not credible; not very tolerable even, worthy chiefly of dismissal by us."

He goes on to say: "And now if the wild idolatrous men did believe this, and with their fiery hearts lay hold of it to do it, in what form soever it came to them, I say it was well worthy of being believed. In one form or the other, I say it is still the one thing worthy of being believed by all men. Man does hereby become the high-priest of this Temple of a World. He is in harmony with the Decrees of the Author of this World; cooperating with them, not vainly withstanding them: I know, to this day, no better definition of Duty than that same. All that is right includes itself in this of cooperating with the real Tendency of the World: you succeed by this (the World's Tendency will succeed),

you are good, and in the right course there. *Homoiousion*, *Homoousion* vain logical jangle, then or before or at any time, may jangle itself out, and go whither and how it likes: this is the thing it all struggles to mean if it would mean anything. If it do not succeed in meaning this, it means nothing. Not that Abstractions, logical Propositions, be correctly worded or incorrectly; but that living concrete Sons of Adam do lay this to heart: that is the important point. Islam devoured all these vain jangling Sects; and I think had right to do so. It was a Reality, direct from the great Heart of Nature once more. Arab idolatries, Syrian formulas, whatsoever was not equally real, had to go up in flame, — mere dead fuel, in various senses, for this which was fire."

Furthermore, he writes: "Forger and juggler? Ah, no! This great fiery heart, seething, simmering like a great furnace of thoughts was not a juggler. His Life was a Fact to him; this God's Universe an awful Fact and Reality."

He continues by saying: "Traits of that kind shew us the genuine man, the brother of us all, brought visible through twelve centuries, — the veritable Son of our common Mother.

Withal I like Mahomet for his total freedom from cant. He is a rough self-helping son of the wilderness; does not pretend to be what he is not. There is no ostentatious pride in him; but neither does he go much upon humility: he is there as he can be, in cloak and shoes of his own clouting; speaks plainly to all manner of Persian Kings, Greek Emperors, what it is they are bound to do; knows well enough, about himself, 'the respect due unto thee.' In a life-and-death war with Bedouins, cruel things could not fail; but neither are acts of mercy, of noble natural pity and generosity, wanting. Mahomet makes no apology for the one, no boast of the other."

Carlyle goes on to say: "No Dilettantism in this Mahomet; it is a business of Reprobation and Salvation with him, of Time and Eternity: he is in deadly earnest about it! Dilettantism, hypothesis, speculation, a kind of amateur-search for Truth, toying and coquetting

with Truth: this is the sorest sin. The root of all other imaginable sins. It consists in the heart and soul of the man never having been open to Truth; — 'living in a vain show.' Such a man not only utters and produces falsehoods, but is himself a falsehood. The rational moral principle, spark of the Divinity, is sunk deep in him, in quiet paralysis of life-death. The very falsehoods of Mahomet are truer than the truths of such a man. He is the insincere man: smooth-polished, respectable in some times and places; inoffensive, says nothing harsh to anybody; most cleanly, — just as carbonic acid is, which is death and poison.

We will not praise Mahomet's moral precepts as always of the super-finest sort; yet it can be said that there is always a tendency to good in them; that they are the true dictates of a heart aiming towards what is just and true. The sublime forgiveness of Christianity, turning of the other cheek when the one has been smitten, is not here: you are to revenge yourself, but it is to be in measure, not over much, or beyond justice. On the other hand, Islam like any great Faith, and insight into the essence of man, is a perfect equalizer of men: the soul of one believer outweighs all earthly kingships; all men, according to Islam too, are equal."

He concludes with the statement: "To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards Arabia is at Grenada on this hand, at Delhi on that;—glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world.[1]

2. The testimony of Count Henry de Castries (1850-1927), a French politician, and a governor of Algeria says in his book '*L'Islam Impressions et Études* (1906) [Islam, Impressions and Studies]'

1 See: 'al-Islam fi Nathar al-Gharb' of Husayn Abdullah Ba-Salamah (pp. 89-95); & 'Muhammadun Rasulullah – Khulasat Siratihi wa Maqalat Nadirah fiha' of Muhammad al-Hamad (pp. 30-35).

translated by Fathi Zaghlul Basha – may Allah have mercy upon him –: “The nation of Arabs prior to the coming of the Prophet were an idolatrous people for the most part, and within this predominantly idolatrous mass stirred a ferment monotheistic. The doctrine of monotheism was represented by a group of people called *Hanifites*[1], who remained upon the religion of Abraham; that of the simplest monotheism. The Christians, however, split into many sects – all of which had polytheistic dogmas, or the belief and worship of multiple gods. Muhammad received from them the first notion of one God; however as the Prophet possessed a religious soul he transformed this notion into a faith few souls had previously known. This profound faith completely transformed humanity.

It is not necessary to look elsewhere than in the path of the *Hanifites* for this fertile sprout. Muhammad could neither read nor write; he was – as he repeated often – an unlettered prophet.

This assertion has not been contradicted by any of his contemporaries, and it is certainly not in the East, where life goes on in the open, that he could have received clandestine instruction. The knowledge of reading and writing was at that time very rare in Arabia, and there was only one man in Mecca who knew how to write. We can conclude, then, from the aforementioned, that Muhammad did not consult any divine book, nor did he seek the guidance of a previous methodology.

Surmising that our sacred books were used in the composition of the Quran, and supposing that the Quran reproduced some passages even; the psychological phenomenon of the life of Muhammad, this faith in the unique God who explodes in his soul and raises all his being, remains deeply inexplicable.

The crisis which determined his vocation was long and terrible. He had received from heaven an eminently religious soul. Retirement was a double necessity for him. First of all, to escape the idolatry and polytheism of Christian heretics, which he also abhorred. "It was a thorn in his flesh," says Kuenen. Then be alone with the great thought

1 i.e. those who remained upon the true religion of Abraham; monotheism.

that obsessed him: the Oneness of God. He retired to Mount Hira and his nights were spent in meditation and prayer; desert nights that invade the soul of emotion…

What could be in such an environment the meditation of this man of forty years, in all the maturity of his intelligence, but endowed with this intelligence of Semite, essentially intuitive and unfit for discursive reasoning? It must consist in repeating with force these words: "Allah is One! Allah is One!" That all Muslims have repeated after him, words whose profound meaning eludes us [i.e. the Christians], due to our farness from monotheism. His thought then revealed the multiple forms we read in the Quran: "He begets not, nor was He begotten. Nor is there to Him any equivalent."[1]

All the energetic pleonasms of the Arabic language helped him to return again to an idea already expressed so powerfully. It is from such a meditation that the Islamic profession must have gone out: "There is no god worthy of worship but Allah!" Such was the genesis of this faith in the one God, as irreducible as a rock and which the mind can scarcely conceive, an energetic faith whose affirmations are still listened to today by the Muslims and which distinguishes them from the followers of all religions. They are well, as they call themselves, in all the strength of the term: the Believers. The explosion of this faith, we repeat, is the capital fact of the life of the Prophet and the best guarantee of his sincerity."

Castries goes on to discuss revelation and the miraculous nature of the Quran in its eloquence and meanings – something that the articulate Arabs such as Utbah bin Rabi'ah, Musaylamah the liar and others attested to. He also demonstrated the fallacy of Musaylamah's claim.

Then he said: "If the Quran is not the word of God, if it is only a purely subjective conception of the spirit of Muhammad, let us retain at least, for the honour of humanity, that the admirable wonders of the Arab Prophet are not those of an impostor. This was not the opinion of many who called him a false prophet. Our poor vocabulary is partly

1 Quran; (112):3-4.

complicit in this calumny, forcing us to this blatant contradiction to call a perfectly sincere individual as a sincere prophet."

He continues: "Muhammad is not an impostor; he is not a plagiarist, nor is he "a plundering prophet," as Mr. Sayous calls him. There are no doubt similarities between the Quran and certain passages of the Scriptures; but they have their natural explanation in that Muhammad directly linked Islam to Christianity and Judaism, just as Muhammad is the seal of the prophets and messengers."

The Count follows on by saying: "However the most important point is that the Quran is the last divine book to be revealed to humanity, the one after which there shall be no other book; and Muhammad is the last of the prophets after whom Allah's words will not be changed.

After lengthily analysing the preceding subjects and answering the slanders that the extremist orientalists invented about the Prophet of Islam, he writes: "Every land Islam entered it became the preponderant religion therein, despite never seeking to supplant them. It is not, therefore, to intolerance that Mohammedanism owed its rapid expansion, and it would be more correct to maintain that the religious toleration which it has shown has caused the ruin of the Western empires."

He also states: "Let us remember that the religion of the Quran, without any pressure other than that resulting necessarily from Arab conquest and domination, without apparent conversion, was capable of capturing the hearts of all the Jewish, Christian, or idolatrous populations of northern Africa, as well as of a considerable part of Asia and that, even in Spain, enlightened Christians willingly abjured their faith to become Muslims."

Here is a summary of the view that Count Henry de Castries had of Islam. His book '*L'Islam Impressions et Études* (1906) [Islam, Impressions and Studies]', of which we have reproduced some excerpts, deals with various subjects and refutes slander invented by priests, missionaries and some extremist orientalists who do not lend any worry to fairness. Even though he claims to belong to

Christianity, Henry de Castries has given fair opinions about Islam, the Quran and the Prophet Muhammad for two reasons:

1. He wanted to exercise his freedom of thought and his sense of fairness in speaking the truth – even if it went against the interests of his own religion.

2. He wanted to make the true nature of Islam known to the French people so that they were aware of its reality, and so that they would not be deceived by the slanders invented by the missionaries who swallowed up the wealth of the nation under the pretext of Christianisation, while the results were far from the reality which was: their wealth was being spent to satisfy the desires and endless greed of the priests.[1]

3. The testimony of Professor Louis Pierre Eugène Sédillot. Sédillot was a French orientalist, a European scholar, and French politician who wrote a book entitled: '*Histoire des Arabes* [The History of the Arabs]' which was translated into Arabic by Ali Basha Mubarak – may Allah have mercy upon him –. After recalling the merits of the Arab peoples, he wrote in the introduction: "And when Muhammad came, he tightened the bonds and united the various tribes in the Arabian Peninsula, directing them to a common goal. Thus, their standing increased to the point that their empire extended from the River Tagus – which runs through Spain and Portugal – to the Ganges – the largest river in India. They carried the torch of civilisation in the East and in the West, whilst Europe, who were plunged into the darkness of the Middle Ages, seemed to have completely forgotten the traditions of Greeks and Romans.

The Abbasids in Baghdad; the Umayyads in Cordoba; and the Fatimids in Cairo all strove for scientific advancement and the development of the various knowledge branches before their Mamluk sultanates broke up and lost their political powers. Thus, they focussed on their religious influence which continued to be felt throughout their realms. The Christians of Spain borrowed from them their knowledge,

1 See: 'Islam fi Nathari A'lam al-Gharb' (pp. 25-8).

their industry, and their discoveries which resulted in their expulsion; just as the Turks and the Mongols who defeated the Asian sultanates in Asia benefitted from the knowledge of those they conquered."[1]

4. Testimony of the orientalist Professor Reinhart Dozy. Dozy said: "If, as the priests claimed, Muhammad was a false prophet, an imposter, how do we explain his victories? How did his adherents achieve innumerable conquests? How is this not indicative of the miracles of this Messenger? The Christians used to believe that disgrace of the Muslims would be achieved by a near miracle, as they had heard of the miracles of the Church occurring for the smallest of reasons. In vain, they awaited a miracle that would save the Christian lands from the conquests of the Muslims. There had been actual miracles, however, miracles greater than those of all the saints together: a previously unknown people had suddenly announced themselves to the world, conquering the largest countries one after the other; but far from testifying against the doctrine which he preached, they testified for it. If the apostasy of Christians must be attributed in part to self-interest and the desire to escape a humiliating situation, it is positive that many of them embraced Islam through personal conviction and true faith."[2]

5. Testimony of the French poet Lamartine: Professor Muhammad Kurd Ali writes in his book of memoirs '*al-Mudhakkirat*': "The most recent writings evoking the life of the Arab Prophet and analysing his eminent work I have read come from the great French poet Lamartine who said: "Never has a man consciously or unconsciously had divine intentions as this is something superhuman: to undermine superstitions interposed between the creature and the Creator; to render God to man and man to God; and to restore the rational idea of worshipping a single God amid this chaos of twisted material idolatry.

Never has a man accomplished in such a short period of time such an immense and lasting revolution in this world, since less than two

1 Ibid (pp.29).
2 Ibid (pp. 40-1).

centuries after his preaching, Islam – through preaching and through use of arms – reigned over the three Arabian landmasses, calling to the worship of a Allah alone throughout Persia, Khorasan, Transoxiana, Western India, Syria, Egypt, Ethiopia, all the known continent of northern Africa, several islands of the Mediterranean, Spain and part of the Gaul (France).

If the greatness of the goal, the smallness of the means, and the immensity of the result are the three measures of the genius of a man. Who, then, will dare to compare any human to Muhammad? The most famous people have merely navigated armies, laid down laws, and founded empires which often collapsed after their passing.

As for Muhammad: he wiped out armies; laid down legislation; established empires; reconciled between nations; founded countries; and united millions of men over a third of the inhabited globe. Moreover, he stirred ideas, beliefs, and souls. He came with a book of which every letter became law, a spiritual nationality inclusive of peoples of all languages and all races. He set an indelible, distinguishing trait for the character of this Muslim nationality; he called to the abolishment of all fabricated gods and called to the belief in Allah – the One – alone. Intellectual, orator, caller, legislator, warrior, intelligent, reviver of imageless worship, founder of twenty earthly empires and a single spiritual empire – that was Muhammad. Every scale where human greatness is measured, who was greater than him?"[1]

The foregoing are some examples of the countless testimonies in this regard.[2]

1 '*al-Mudhakkirat*' of Muhammad Kurd Ali (4/1315-6).

2 For further detail see: '*al-Islam fi Nathari A'lam al-Gharb*'; and '*Atharul-Ulama al-Muslimeen fi al-Hadharah al-Urubbiyyah*' of Ahmad Ali al-Mulla (pp. 103-6).

Part Four

Regarding the Knowledge of the Unseen

Prologue

Chapter One: The World of the *Jinn* and Devils

Chapter Two: Death, the Afterlife, and the Grave

Chapter Three: The Signs of the Last Hour

Prologue

Believing in the unseen is one of the distinguishing characteristics of the believers; they believe in all that the Messengers of Allah transmit and inform of.

Existence is not limited to material things. Believing only what they physically sense and experience, atheists reject the existence of all else. Not only do they negate the unseen matters, they also deny that which the Messengers came with and the books revealed to them.

This false claim is belied by religion, reasoning and experience because things other than those perceived by the senses exist as truthful news the most eminent of which is: whatever Allah and His Messengers inform us of, since that contains an explanation of everything. Indeed, if we compare the knowledge acquired through perception to the knowledge brought by the Messengers, it would be like a drop of water in an immense sea.

There are also things that people believe without being able to see them – take the soul as an example. The soul is not something perceptible to the senses, but if it were to leave the body an inanimate object is all that would remain. Does one therefore question its existence on the pretext that it is not perceptible to the senses? Likewise, electricity: who has already seen it with their eyes? We only see its effect. Is it easier to believe in the existence of electricity than to believe in Allah who created it amongst all that He created in this vast universe?

Ironically, atheists contradict their restriction of belief to only what is perceived by the senses or experienced physically by firstly affirming a set of theories and experiments, and then leaving them for more recent findings which contradict the initial.[1]

Amongst his refutations of the atheists Shaikh Abdur-Rahman as-Sa'di – may Allah have mercy upon him – said: "When atheists are asked why they reject what Allah and His Messenger tells us about the

1 See: '*al-Madhahib al-Mu'asirah*' of Dr 'Abdur-Rahman 'Umayrah (p. 142).

unseen, they say: because it is not proven by our sciences that rely on sense perception and experimentation.

The following arguments are to be made against them: Assuming what you say is true, the means of obtaining conviction are numerous – most of which escape your perceptions as they are deficient even by your own admission. Indeed, you claim that your senses perceive certain terrestrial truths – but even these truths, you confess to not knowing them fully. You do not stop researching and performing experiments which sometimes succeed but fail most of the time. If this is their condition regarding the earthly truths which all human beings perceive to differing degrees, how then can you reject the existence of celestial or unseen worlds? Even worse, how can you deny the attributes of the Lord and His greatness when your sciences do not tell you anything about Him? All those of intellect are unanimous in considering these rejections as illegitimate and merely out of arrogance."[1]

That being said, some elements of the belief in the unseen have been mentioned under the section on the pillars of faith, further discussion of which shall follow in the coming sections.

1 '*al-Adillah wal-Qawati' wal-Barahin*' of Ibn Sa'di (p. 322).

Chapter One

The World of the Jinn and Devils

Section One: Defining the World of the *Jinn*

Section Two: The Purpose of the Creation of the *Jinn*; their Abodes; their Abilities and their Death

Section Three: Satan & the Son of Adam

Section Four: The Enmity between the Human Being & Satan

Section Five: The Underlying Wisdom Behind the Creation of Satan

Section One: Defining the World of the Jinn and Devils

Firstly: the meaning of the word '*Jinn*': Ibn Manthur – may Allah have mercy upon him – said: "The Arabic verb root form '*janna yajunnuhu jannann'* means: to conceal."[1]

In order to clarify the meaning of the word *Jinn* we can say: the world of the *Jinn* is different to that of humans and angels. Like humans, they are endowed with intellect; the ability to reason; a conscience and a free will. However, they differ from humans in some ways such as their origin.

They are called *Jinns* because of their invisibility, just as Allah described them in His saying:

[إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ]

Sura al-A'raf; (7):27

[Meaning: Indeed, he sees you, he and his tribe, from where you do not see them.][2]

1 '*Lisanul-Arab*' (13/92). Also see: '*Ahkamul-Jaan*' of Badr-Ud-Din Ash-Shibli (p. 19).
2 See: '*Aalam al-Jinn was-Shayatin*' (p. 11).

Secondly: the origin of the *Jinn*: Allah – the Exalted and Most High – informs us that the *Jinn* were created from fire in the following verses:

[وَٱلۡجَآنَّ خَلَقۡنَٰهُ مِن قَبۡلُ مِن نَّارِ ٱلسَّمُومِ]

Sura al-Hijr; (15):27

[Meaning: And the *Jinn* We created before from scorching fire.]

Similarly, in Chapter 55, Allah says:

[وَخَلَقَ ٱلۡجَآنَّ مِن مَّارِجٖ مِّن نَّارٍ]

Sura ar-Rahman; (55):15

[Meaning: And He created the *Jinn* from a smokeless flame of fire.]

Ibn ‘Abbas, ‘Ikrimah, Mujahid, al-Hasan and others say regarding Allah’s saying:

[مَّارِجٖ مِّن نَّارٍ]

[Meaning: smokeless flame of fire.]

‘The end of a flame’; and in another narration: ‘The best and purest of flames.’[1]

an-Nawawi says in his commentary on Muslim's collection of hadiths: “The word *maarij* means a flame mixed with the blackness of the fire.”[2]

In a hadith reported by Muslim Aisha narrates that the Prophet ﷺ said: “The angels were created from light, the *Jinn* of a smokeless flame and Adam of what was described to you.”[3][4]

Thirdly: The creation of the *Jinn*: the *Jinn* were created before human beings as Allah has informed us in His saying:

1 ‘*al-Bidayah wan-Nihayah*’ (1/59).
2 See: ‘*Sahih Muslim*’ with an-Nawawi’s explanation (18/123).
3 See: *Sahih Muslim* (no. 2996).
4 See: ‘*Ahkam al-Jaan’* (pp. 25-9); & ‘*Aalam al-Jinn was-Shayatin*’ (p. 11).

[وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ]

Sura al-Hijr; (15):26

[Meaning: And We did certainly create man out of clay from an altered black mud. And the *Jinn* We created before from scorching fire.]

These verses show that the jinn were created before human beings.[1]

Fourthly: the meaning of the term 'Satan (*Shaytan*)': Ibn Manthur – may Allah have mercy upon him – said: "It is said: '*Shaytan* (Satan) follows the verb form of '*fay'aal*' from the trilateral [Arabic] verb '*Sha-ta-na*' i.e. to be far removed. This is if we consider the letter '*noon*' is part of the root, as the plural '*Shayatin* (devils)' suggests. The word '*Shaytan* (Satan) is well-known and refers to any arrogant and rebellious being whether it be a *Jinn*, a human being, or an animal."[2]

He later adds: "It is also said: the term '*Shaytan* (Satan)' follows the verb form of '*fa'laan*' from the trilateral verb root of '*Shaa-ta, ya-shee-tu*' i.e. if something were to be destroyed and burnt.

Judge Abu Ya'laa – may Allah have mercy upon him – says about this word: "The '*Shayatin*' are the rebellious and evil *Jinn*. It is also said: '*marid* (rebellious)*'* and '*shaytan* (devil)' can be used interchangeably to designate a demon."[3]

Fifthly: Satan and the *Jinn*: Satan whom Allah has informed us of throughout the Quran belongs to the world of the *Jinn*. He used to worship Allah; he lived in the Heavens with the angels; and he entered Paradise. But when his Lord commanded him to bow down to Adam, he refused to obey due to arrogance and pride. Thus, Allah distanced him from His mercy.

As we have seen, the Arabic word '*Shaytan*' is used to refer to all

1 See: '*Aalam al-Junn was-Shayatin*' (p. 12).
2 See: '*Lisan al-Arab'* (13/283).
3 '*Ahkam al-Jaan*' (p. 21).

rebellious and arrogant beings, and this is exactly how Satan behaved towards his Lord.

Satan has also been called '*Tâghût* (tyrant)' in the Quran:

[ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ ٱلشَّيۡطَٰنِۖ إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ كَانَ ضَعِيفًا]

Sura an-Nisa·; (4):76

[Meaning: Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the '*Taghut* [tyrant]'. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.]

He was called this because he overstepped his limits, rebelled against his Lord, and claimed the status of a deity worthy of worship.

Due to him despairing in Allah's mercy, Allah also called him *Satan*. In Arabic, the word '*balas*' refers to the one who does not have any good in him and the verb '*ublisa*' means to despair and be in a state of bewilderment. A group of scholars from amongst the pious predecessors mention that before his disobedience to Allah, Satan was called 'Azazil, but Allah alone knows how true this is.[1]

Sixthly: Satan is a created being: Whoever reads the verses of the Quran and the Prophetic traditions that mention the devil will know that he is indeed a created being that comprehends, understands and moves. The ignorant people believe that he is a metaphor representing the evil, animalistic impulses of humans that distance them from their spiritual ideals.[2]

Seventhly: the origin of Satan: Satan belongs to the world of the *Jinn* as has already been mentioned, although this is a matter that the scholars of the past and present have differed regarding. They use the following verse as evidence for their opinion:

1 See: '*Aalam al-Jinn was-Shayatin*' (p. 16).
2 Ibid (p. 17).

[وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ]

Sura al-Baqarah; (2):34

[And mention when We said to the angels: "Prostrate before Adam"; so they prostrated, except for *Satan*. He refused and was arrogant and became of the disbelievers.]

In the likes of these verses *Satan* is mentioned as an exception to the angels; and the exception ordinarily belongs to the group from which it is being distinguished.

However, this argument is not convincing as it is possible that it is a disconnected exception in which where both the antecedent and consequent clause are heterogeneous [i.e. not of the same category]. Rather this is indeed the case because Allah explicitly mentions that Satan is from the *Jinn* in His saying:

[وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ]

Sura al-Kahf; (18):50

[Meaning: And mention when We said to the angels: "Prostrate to Adam" and they prostrated, except for Iblees. He was of the *Jinn*; and he disobeyed the command of his Lord.]

The verifiers from amongst the scholars are of the opinion that *Satan* is from the *Jinn.* It is established by way of textual evidence that the *Jinn* are beings different from angels and mankind. The Prophet ﷺ said: "The angels were created from light, the *Jinn* of a smokeless flame and Adam of what has been described to you."[1]

al-Hasan al-Basri said: "*Satan* has never been an angel even for the blink of an eye."[2]

Ibn Taymiyyah's analysis of this matter led him to conclude: "Satan was the same as the angels in appearance, however he was different to them in origin and did not follow their example."[3]

1 Reported by Muslim (no. 2996).
2 See: '*al-Bidayah wan-Nihayah*' of Ibn Kathir (1/79).
3 See: '*Majmu' al-Fatawa*' (4/316). Also see: '*Aalam al-Jinn was-Shayatin*' (pp. 17-8).

Eighthly: Denying the existence of the world of *Jinn* and devils and a refutation of those who do so: Some people completely reject the existence of the *Jinn*, while some polytheists claim that the *Jinn* are the spirits of stars.

A group of philosophers are of the opinion that the *Jinn* are in fact evil impulses that occur within the human soul while the angels are representative of good impulses within humans.[1]

For some modernists, *Jinn* are simply bacteria and microbes discovered by the modern world. There are many other theories on this subject as invalid as the others.

The argument brought by those who deny the existence of the *Jinn* is that they have no evidence of their existence. However, this is not a valid argument, and it is shameful for a sensible person to reject something for the simple reason that it does not know of it. It is because of this attitude that Allah reproached the unbelievers in His saying:

Sura Yunus; (10):39 [بَلۡ كَذَّبُواْ بِمَا لَمۡ يُحِيطُواْ بِعِلۡمِهِۦ]

[Meaning: Rather, they have denied that which they encompass not in knowledge.]

These modern inventions that it is impossible for anyone to reject – would it have been acceptable for a person who lived hundreds of years ago to deny the possibility of them occurring if he were informed of such by someone truthful? Does the fact we cannot hear the waves that fill the air mean they did not exist until the radio was invented and could receive them so that we could hear them?

Could it have been thought a few centuries ago that one day it would be possible to speak to someone while seeing them from the other side of the world?

The truth, then, is that the world of the *Jinn* is a world different to that of humans or angels, and that the *Jinn* are beings endowed with

1 See: '*Majmu' al-Fatawa*' (24/280, 4/346).

intellect and conscience. They are not apparitions or microbes; rather they are responsible beings whom have been commanded with certain matters and forbidden from others.[1]

This is proved by – among other things –: unanimous agreement of the community of Muhammad. Ibn Taymiyyah – may Allah have mercy upon him – says: "No Muslim sect rejects the existence of the *Jinn*, nor do they deny that Allah sent Muhammad to them as a Messenger. The majority of the disbelievers also affirm their existence.

As for the People of the Book (i.e. the Jews and Christians), they believe in the existence of the *Jinn* just as the Muslims do; and even if a small minority do reject this belief, they are comparable in this matter to some of the *Jahmites* and the *Mu'tazilites* who claim to be Muslim while rejecting the existence of the *Jinn*, although most of the followers of these sects and their *imams* acknowledge this.

This is because the existence of the *Jinn* was something continuously mentioned and taught by the prophets such that it became essential knowledge. We know they are living beings, endowed with intellect, possessing a free will and that they are commanded with certain matters just as they are prohibited from others. They are not merely representations for human attributes or states as is claimed by some atheists.

Since the existence of the *Jinn* is something firmly established by the continuous teaching of the prophets throughout the ages, and because it is something known by scholars and laymen alike, then it is not possible for any sect that ascribes themselves to the noble prophets to deny them."[2]

Ibn Taymiyyah also said: "All Muslim sects acknowledge the existence of the *Jinn* as do a large majority of disbelievers, such as: most of the People of the Book (i.e. the Jews and Christians); majority of the Arab and Hamitic polytheists; a large majority of the Canaanites, Greeks and descendants of Japheth. The overwhelming

1 See: '*Aalam al-Jinn was-Shayatin*' (pp. 12-13).
2 See: '*Majmu' al-Fatawa*' (19/10).

majority of the followers of all religions therefore recognize the existence of the *Jinn*."[1]

Moreover, the existence of the *Jinn* is established by many verses of the Quran, such as the saying of Allah:

[قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ]1:Sura al-Jinn; (72)

[Meaning: Say: "It has been revealed to me that a group of the *Jinn* listened."]

And His saying:

[وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا]

Sura al-Jinn; (72):6

[Meaning: And there were men from mankind who sought refuge in men from the *Jinn*, so they only increased them in burden.]

There is so much textual evidence in this regard that due to its fame and sheer volume spares us their mention.[2]

Section Two: The Purpose for the Creation of the Jinn; their Abodes; their Abilities; and their Death

Firstly: The Death of the Devils and their Lifespans: There is no doubt that the *Jinn* – including the devils – die; as they enter under the generality of Allah's saying:

[كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٢٧﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ]

Sura ar-Rahman; (55):26-8

[Meaning: Everyone upon it (i.e. the earth) shall perish. And there will remain the Face of your Lord, Owner of Majesty and Honour. So which of the favours of your Lord would you deny?]

1 Ibid (19/13).
2 See: '*Ahkam al-Jaan*' (pp.17-9); & '*Aalam al-Jinn was-Shayatin*' (pp. 12-5).

It has been reported by Ibn ‘Abbas – may Allah be pleased with them both – that the Prophet ﷺ used to say: “I seek refuge with You through Your Power; there is none worthy of worship except You alone; the One Who never dies, whereas human beings and the *Jinn* die.”[1]

As for their lifespans, then we do not know except what Allah has informed us regarding *Satan* – that he shall remain alive until the Hour is established. Allah – the Exalted and Most High – says regarding him:

[قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤ قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ]Sura al-A’raf; (7):14-5

[Meaning: He said, “Then give me respite until a day when all will be resurrected.” (Allah) said: "You are of those allowed respite.”]

As for other than him, then we do not know their lifespans.[2]

Secondly: the dwelling places of the *Jinn*: the *Jinn* live upon this earth just like us, congregating in ruins, deserted lands, and unclean places such as: toilets; animal pens; dumps; cemeteries and the like of these places – all of which are abodes for devils.[3]

The Prophetic traditions forbid us from praying in toilets; due to the impurities found there and the fact devils reside there. We are also forbidden from praying in cemeteries as it can lead to polytheism.

Jinns also often gather in places where it is easy to cause corruption, such as marketplaces. The Companion of the Prophet Salman al-Farisi advised one of his friends: “Try not to be the first person to enter the marketplace, nor the last one to depart from it, as it is the battlefield of the devils and it is there he raises his banner.”[4]

Devils also spend the night in houses occupied by humans but can be driven out by mentioning Allah’s name; making remembrance of Him; and recital of the Quran, especially Chapter 2 and *Ayatul-Kursi*

1 Reported by Muslim (no. 2451).
2 See: ‘*Aalam al-Jinn was-Shayatin’* (p. 22).
3 See: ‘*al-Furqan Bayna Awliya ar-Rahman wa Awliya ash-Shaytan*’ of Ibn Taymiyyah (pp. 61-3); & ‘*Ahkam al-Jaan*’ (pp. 40-3).
4 Reported by Muslim (no. 2451).

(Verse 255 'the verse of the Throne') more specifically. The Messenger of Allah ﷺ informed us that the devils come out in number and spread out from the onset of darkness.

The devils flee upon hearing the call to prayer and cannot bear to hear it; and in Ramadan they are fettered.[1]

Thirdly: the abilities of the *Jinn*: Allah endowed the *Jinn* with abilities that He did not give to humans just as He informed us of some of their abilities; such as swift movement and travel. An *afreet* from among the *Jinn* promised Prophet Solomon that he would bring the throne of the Queen of Sheba (Yemen) back to Jerusalem before he rose from his seat.

Allah – the Mighty and Majestic – said regarding this:

[قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ﴿٣٩﴾ قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى...]

Sura an-Naml; (27):39-40

[Meaning: A powerful one from among the *Jinn* said, "I will bring it to you before you rise from your place, and indeed, I am for this task strong and trustworthy." One who had knowledge of the Scripture said: "I will bring it to you before your glance returns to you." And when Solomon saw it placed before him he said: "This is from the favour of my Lord."]

Fourthly: the purpose of the creation of the *Jinn*: Allah created *Jinn* for the same purpose that he created mankind:

[وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ] Sura adh-Dhariyat; (51):56

[Meaning: And I did not create the jinn and mankind except to worship Me alone.]

1 See: '*Aalam al-Jinn was-Shayatin*' (pp. 22-3).

Based on this, the *Jinn* are required to carry out certain commands and refrain from certain prohibitions. If they comply Allah will be pleased with them and enter them into Paradise, and if they disobey and rebel then for them is the Fire – as is indicated by many textual evidences.

On the Day of Resurrection Allah will rebuke and admonish the disbelieving *Jinn* and humans by saying:

[يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ أَلَمۡ يَأۡتِكُمۡ رُسُلٞ مِّنكُمۡ يَقُصُّونَ عَلَيۡكُمۡ ءَايَٰتِي وَيُنذِرُونَكُمۡ لِقَآءَ يَوۡمِكُمۡ هَٰذَاۚ قَالُواْ شَهِدۡنَا عَلَىٰٓ أَنفُسِنَاۖ وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا وَشَهِدُواْ عَلَىٰٓ أَنفُسِهِمۡ أَنَّهُمۡ كَانُواْ كَٰفِرِينَ] Sura al-An'am; (6):130

[Meaning: O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.]

The aforementioned verses serve as proof that Allah's Legislation has reached the *Jinn*, and that they were sent warners and tellers.

The proof that they will be punished in Hellfire is the saying of Allah – the Almighty –:

[قَالَ ٱدۡخُلُواْ فِيٓ أُمَمٖ قَدۡ خَلَتۡ مِن قَبۡلِكُم مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِ فِي ٱلنَّارِۖ]

Sura al-A'raf; (7):38

[Meaning: Allah will say: "Enter you in the company of nations who passed away before you, of men and *Jinns*, into the Fire."]

And He said:

[وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ] Sura al-A'raf; (7):179

[Meaning: And surely, We have created many of the *Jinns* and mankind for Hell.]

And He said:

[لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ] Sura as-Sajdah; (32):13

[Meaning: "I will surely fill Hell with *Jinn* and people altogether.]

The proof that the believing *Jinn* will enter Paradise is the saying of Allah – the Almighty –:

[وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ]

Sura ar-Rahman; (55):46-7

[Meaning: But for he who fears the standing before his Lord are two gardens. Then which of the Blessings of your Lord will you both (i.e. *Jinn* and men) deny?]

The address is to the *Jinn* and mankind alike as the beginning of the chapter addresses them both. Allah will confer the favour of entering the believing *Jinn* into Paradise, and were it not for the fact they would be granted such then Allah would not have promised them it through His grace.[1]

Section Three: Satan & the Son of Adam

Satan can influence the sons of Adam, and the devil associates with some humans that submit themselves to him and obey him in disobedience to Allah.

With others, though, he has conflicting and antagonistic relations. What follows is a mention of some of the matters concerning the relationship between the sons of Adam and Satan.

Firstly: Satan flows through the human body just as blood does: there occurs a narration in the *Sahihayn* (the hadith collections of Bukhari and Muslim) on the authority of Anas that he said: the Messenger of Allah ﷺ said: "Satan circulates in the human body like blood."[2]

1 See: '*Ahkam al-Jaan*' (p. 53); & '*Aalam al-Jinn was-Shayatin*' (p. 41).
2 Reported by al-Bukhari (no. 7171); & Muslim (no. 2175).

There is another narration that also occurs in the two canonical collections of prophetic traditions, Al-Bukhari and Muslim, on the authority of Safiyyah bint Huyayy, the wife of the Prophet ﷺ, that she said: "I came to visit the Prophet ﷺ one night while he was in a state of seclusion inside the mosque. After having talked to him, I got up to return. The Prophet ﷺ also got up with me and accompanied me for part of the way, as she lived in the house of Usama bin Zayd. At that moment two men from the *Ansar* passed by. When they saw the Prophet ﷺ they quickened their pace. The Prophet ﷺ said to them: "Do not hurry. She is Safiyyah, the daughter of Huyayy." They said: "Allah is free from all imperfections! O Messenger of Allah! [i.e. you are far removed from suspicions]" The Messenger of Allah ﷺ said: "Satan circulates in a person as blood does through the veins. I apprehended lest Satan should place some evil thoughts into your hearts." Or he said: "Something."[1]

Secondly: the strengths and weaknesses of Satan: Satan tries to influence the sons of Adam to lead them astray. This is something Allah has enabled them to do through His wisdom and comprehensive, universal decree.

Despite this, the influence of Satan varies based on the strength of a person's faith and their vigilance. Thus, if a person had strong faith and was vigilant, the influence of Satan over him would be weak; and vice versa. We know then, that the devils have strengths and weaknesses just as Allah informed us in His saying:

[إِنَّ كَيْدَ ٱلشَّيْطَٰنِ كَانَ ضَعِيفًا] Sura an-Nisa; (4):76

[Meaning: Indeed, the plot of Satan has ever been weak.]

Allah – the Exalted – did not give Satan the ability to compel or force people against their will into misguidance and disbelief. Allah says:

[إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا] Sura al-Israa; (17):65

1 Reported by al-Bukhari (no. 3107); & Muslim (no. 2175).

[Meaning: Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as a guardian.]

And He said:

[وَمَا كَانَ لَهُۥ عَلَيۡهِم مِّن سُلۡطَٰنٍ إِلَّا لِنَعۡلَمَ مَن يُؤۡمِنُ بِٱلۡأٓخِرَةِ مِمَّنۡ هُوَ مِنۡهَا فِي شَكٍّۗ] Sura Saba; (31):21

[Meaning: And he had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it.]

This means that Satan cannot overcome them as he does not possess convincing evidence, nor does he have a power of his own, but rather through deception and the embellishment of sin.

Satan himself is aware of this reality, just as Allah says:

[قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ]40-Sura al-Hijr; (15):39

[Meaning: Satan said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them on the earth, and I shall mislead them all. Except Your chosen, guided slaves among them.]

His influence is thus exercised on those who voluntarily submit to his deception, just as Allah says:

[قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ] Sura al-Hijr; (15):42

[Meaning: Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.]

On the Day of Resurrection Satan will say to His followers whom he led astray to destruction:

[وَمَا كَانَ لِيَ عَلَيۡكُم مِّن سُلۡطَٰنٍ إِلَّآ أَن دَعَوۡتُكُمۡ فَٱسۡتَجَبۡتُمۡ لِيۖ] Sura Ibrahim; (14):22

[Meaning: But I had no authority over you except that I invited you,

and you responded to me.]

In another verse Allah – the Mighty and Majestic – clarifies that the influence of Satan is over those whom ally themselves with him:

[إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ]

Sura an-Nahl; (16):100

[Meaning: His power is only over those who take him as an ally and those who through him associate others with Allah.][1]

The power given to Satan is his ability to deceive, mislead, and influence humans. He incites them doggedly to disbelief and polytheism, just as Allah – the Almighty says:

[أَلَمۡ تَرَ أَنَّآ أَرۡسَلۡنَا ٱلشَّيَٰطِينَ عَلَى ٱلۡكَٰفِرِينَ تَؤُزُّهُمۡ أَزّٗا]

Sura Maryam; (19):83

[Meaning: Do you not see that We have sent the devils upon the disbelievers, inciting them to evil with constant incitement.]

'Inciting them' means: to stir them; to instigate them; to bother them greatly.

It is Satan's allies who are blameworthy and at fault for answering his call just because it coincides with their passions and desires. They are the ones who help him against themselves and allow their enemy to overpower them by following him and agreeing with him. As a punishment for them, when they surrender themselves to him, he is given a grip over them.

Allah does not let Satan have any power over a servant of His, until they allow him to dominate them by their obedience of him and by committing polytheism. Only then will Allah allow him to control and subdue them.

It is also possible that Satan is able to overcome believers because of

1 See: '*Aalam al-Jinn was-Shayatin*' (p. 32).

their sins. Allah informs us in the Quran about a person whom He showed His signs to until became aware of them. However, he disregarded them, so Allah caused Satan to overcome him, such that he deceived and misled him. Allah made him into an eternal example and his story is mentioned in the Quran:

[وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥ وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِۖ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ]Sura al-A'raf; (7):175-6

[Meaning: And recite to them, the news of him to whom we gave knowledge of Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered instead to the earth and followed his own desires. So, his example is like that of the dog: if you chase him, he pants, or if you leave him, he still pants. That is the example of the people who denied Our signs. Relate the stories so that perhaps they will give thought.]

It is clear that this parable refers to those who know the truth but reject it, like those who know Muhammad ﷺ was sent by his Lord but they still disbelieve.

This category of people – those who are shown Allah's signs, yet they disbelieve – are a group of people in grave danger, bearing some resemblance to Satan, as Satan himself disbelieved after knowing the truth.[1]

On the other hand – if a servant is well-grounded in Islam, and faith is rooted in his heart and he adheres to the limits set by Allah – then Satan is fearful of him and flees from him. The Messenger ﷺ said to Umar bin al-Khattab: "Indeed Satan is afraid of you, O Umar!"[2]

1 See: '*Aalam al-Jinn was-Shayatin*' (pp. 32-3).
2 Reported by at-Tirmidhi (no. 2913).

In another narration reported by the authentic collection of al-Bukhari, on the authority of Sa'd bin Abi Waqqas – may Allah be pleased with him – that the Messenger of Allah ﷺ said to Umar bin al-Khattab: "By the One in Whose Hand is my soul! Satan does not see you taking a path except that he takes a path other than yours."[1]

This merit is not something unique to Umar alone. Whoever is strong in faith dominates his devil and humiliates him, as is indicated by a narration referenced by Imam Ahmad: "The believer wears his devil out just as one of you wears his camel out upon a journey."[2]

Ibn Kathir – may Allah have mercy upon him – said: 'Wears his devil out' meaning he weakens and enfeebles it due to his humiliation of it, making it his prisoner under his control and dominance."[3]

In a variant narration it mentions the term: 'Seizes his devil's forelock' which means: he takes hold of its forelock, overpowering and subduing it – just as is done with a camel when it is recaptured after escaping.[4]

Section Four: The Enmity between the Human Being & Satan

Firstly: the origins of this enmity and its history: The hostility between humans and Satan is old and deep-rooted, going back to the day that Allah formed Adam – before the soul was blown into him. Satan circled him, as is mentioned by the narration that occurs in the authentic collection of Muslim on the authority of Anas that the Messenger of Allah ﷺ said: "When Allah fashioned Adam in Paradise, He left him for as long as He wished to leave him. Then Satan circled him to see what he was. When he saw that he was hollow, he knew that he had been created with a disposition such that he would not

1 Reported by al-Bukhari (no. 3294).
2 Reported by Ahmad (no. 8927).
3 '*al-Bidayah wan-Nihayah*' (1/73).
4 See: '*Aalam al-Jinn was-Shayatin*' (pp. 31-5).

have control over himself."[1]

Then when Allah breathed the soul into Adam, He commanded the angels to prostrate before Adam. Satan was also included in this command as he used to worship Allah along with the angels of the Heavens. However, he was arrogant and haughty, and refused to prostrate to Adam. Allah says:

[قَالَ أَنَا۠ خَيۡرٞ مِّنۡهُ خَلَقۡتَنِي مِن نَّارٖ وَخَلَقۡتَهُۥ مِن طِينٖ] Sura al-A'raf; (7):12

[Meaning: Satan said: "I am better than him; You created me from fire, and him You created from clay.]

Upon opening his eyes, our father Adam found before him the greatest honour; he saw the angels prostrating to him. He also saw a clear enemy who threatened him with destruction and misguidance.

Allah expelled Satan from the Eternal Gardens of Paradise due to his pride and was granted a reprieve until the Day of Resurrection. Allah says:

[قَالَ أَنظِرۡنِيٓ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ١٤ قَالَ إِنَّكَ مِنَ ٱلۡمُنظَرِينَ] Sura al-A'raf; (7):14-15

[Meaning: He said: "Allow me respite till the Day they are raised up." Allah said: "You are of those allowed respite."]

The accursed then made a commitment to himself to mislead the descendants of Adam, just as Allah informs us in His saying:

[قَالَ فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ ١٦ ثُمَّ لَأٓتِيَنَّهُم مِّنۢ بَيۡنِ أَيۡدِيهِمۡ وَمِنۡ خَلۡفِهِمۡ وَعَنۡ أَيۡمَٰنِهِمۡ وَعَن شَمَآئِلِهِمۡۖ وَلَا تَجِدُ أَكۡثَرَهُمۡ شَٰكِرِينَ] Sura al-A'raf; (7):14-5

[Meaning: Satan said: "Because You have sent me astray, surely I will sit in wait against them on Your Straight Path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful to You.]

These words are indicative of Satan's diligence in leading the

1 Reported by Muslim (no. 2611).

descendants of Adam astray. He comes to him from every direction: from the right and from the left, from in front and from behind; from every angle possible."[1]

Secondly: The warning given to us by Allah against Satan: The Quran contains plentiful warnings against Satan due to the greatness of his trial, his proficiency in misguiding, his determination and doggedness in doing so.

Allah – the Mighty and Majestic – said:

[يَٰبَنِيٓ ءَادَمَ لَا يَفۡتِنَنَّكُمُ ٱلشَّيۡطَٰنُ] Sura al-A'raf; (7):27

[Meaning: O children of Adam! Let not Satan tempt you.]

And He said:

[إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ] Sura Fatir; (35):6

[Meaning: Indeed, Satan is an enemy to you, so take him as an enemy.]

And His saying:

[وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا]

Sura an-Nisa·; (4):119

[Meaning: And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.]

Satan's enmity will not diminish or disappear because he considers Adam to be responsible for his curse, banishment, and expulsion from Paradise. He believes he must therefore take revenge on Adam and his progeny. Allah says:

[قَالَ أَرَءَيۡتَكَ هَٰذَا ٱلَّذِي كَرَّمۡتَ عَلَيَّ لَئِنۡ أَخَّرۡتَنِ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ لَأَحۡتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلٗا]

Sura al-Isra; (17):62

[Meaning: *Satan* said: "Do You see this one whom You have honoured above me? If You give me respite until the Day of Resurrection, I will surely destroy his descendants, except for a few.]

1 See: '*Aalam al-Jinn was-Shayatin*' (p. 53).

Thirdly: Satan's ultimate goal: Satan's ultimate goal is to cause all of mankind to enter Hellfire and ensure they not enter Paradise.

If he is not able to do so, he tries to achieve what is lesser than that. His goal – in origin – is to cause servants to fall into polytheism and disbelief; but if he does not succeed, he makes them commit sins of lesser severity. Thus, he sows discord among them, dissuades them from obeying Allah, corrupts their acts of obedience, makes them fear poverty and incessantly encourages them to commit reprehensible and wicked acts. Whenever they obey him, he strives to make them commit an even more serious sin. He does not cease from doing so until he gets them to the lowest depths possible.

Fourthly: Satan's army: Satan leads the war against humankind and has soldiers from amongst the *Jinn*. Every person is accompanied by a *Jinn* who never leaves him, as is indicated by the narration of Aisha reported by Muslim in which she narrates: 'The Messenger of Allah left her house one night. She said: "I felt jealous." When the Prophet returned, he saw how I was [i.e. the state I was in]. He said: "What is up with you, O Aisha? Did you feel jealous?" I said: "How can it be that a woman like me should not feel jealous with regards to a husband like you?" He said: "It was your devil who came to you." I said: "O Messenger of Allah! Is there a devil with me?" He said: "Yes." I said: "Even with you O Messenger of Allah?!" He said: "Yes, but my Lord helped me against him until he *aslam*."[1]

The last word of the narration is subject to interpretation depending on the vowel ending. It is said the '*aslama*' means: the devil became Muslim, in which case the verb is past tense. Alternatively, it could be read: '*aslamu*' which means 'so that I am safe from his evil'. Based on this interpretation the verb would be present tense.[2]

Satan also has human soldiers who follow his path, just as Allah – the Almighty – says:

1 Reported by Muslim (no. 2815).
2 See: '*Ahkam al-Jaan*' (p. 41).

[وَٱلَّذِينَ كَفَرُوٓاْ أَوۡلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخۡرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِۗ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ] Sura al-Baqarah; (2):257

[Meaning: And those who disbelieve - their allies are the *Taghut* (Satan and the false deities). They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein.][1]

Fifthly: Satan's schemes to mislead mankind: Satan does not come to a person directly, saying: 'Forsake good and commit evil so that you are miserable in this life and the next'. If he were that direct, then nobody would obey him.

Rather he uses various means through which he misguides, such as: embellishing falsehood; giving illicit matters enticing names; playing on the human tendency to either be lax or excessive; discouraging the servants from action; encouraging procrastination and laziness; making false promises and giving people false hopes – all in order that he causes them to fall into misguidance. Allah says:

[يَعِدُهُمۡ وَيُمَنِّيهِمۡۖ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا] Sura an-Nisa·; (4):110

[Meaning: Satan promises them and arouses desire in them. But Satan promises are merely deceptions.]

In misguiding mankind, Satan has other schemes which he uses, such as: gradually misleading them; making them forget what is good for them and will lead to their success; and by making them fear his allies. He comes to a person via the things they love, and he exploits their weaknesses, such as sickness, desire, anger; despair; ignorance; heedlessness; stinginess; their love of women; joy; depression; and similar matters.

Sixthly: Satan's method in reaching the heart of a human being: Satan uses whispering, by way of which he is able to reach a person's mind and heart. We do not know the manner in which he does so, but

1 See: '*Aalam al-Jinn was-Shayatin*' (pp. 64-5).

his nature and creation aid him in doing so. This is known as '*waswasah* (whispering)'; and Allah names him in the Quran:

[ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ۝٤ ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ] Sura an-Nas; (114):4-5

[Meaning: The retreating whisperer who whispers into the breasts of mankind.]

Satan watches the heart of the sons of Adam attentively; when he forgets and is heedless then he whispers to him, and when he remembers Allah he withdraws.

It is authentically established in the two authentic collections of *hadith* that the Messenger ﷺ said: "Satan circulates in the human body like blood flows through veins."[1]

A person can feel inside themselves the effects of this whispering which lures and tempts them to commit sin while making them forget about the consequences.

Due to this whispering Satan caused Adam to slip up and err by eating from the tree. Allah – the Mighty and Majestic – says:

[فَوَسۡوَسَ إِلَيۡهِ ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ لَّا يَبۡلَىٰ]

Ta-Ha; (20):120

[Meaning: Then Satan whispered to him; he said: "O Adam, shall I direct you to the tree of eternity and to a kingdom that will not perish."[2]

Seventhly: The Believer's armoury against Satan: Despite the severe enmity of Satan, his extraordinary plot, and his determination to mislead mankind, he can be repelled and made to withdraw such that he returns to being humiliated and submissive. This is the case when a believer takes the means to protect himself from the accursed devil, for example: being vigilant and taking precaution; adhering to

1 Reported by al-Bukhari (no. 3107); & Muslim (no. 2174).
2 See: '*Aalam al-Jinn was-Shayatin*' (pp. 67-91).

the Quran and the way of the Prophet ﷺ; sincerely seeking refuge in Allah – the Exalted and Most High – from the evil of Satan; constantly making remembrance of Allah; having knowledge of Satan's schemes and plots; increasing in beneficial knowledge; hastening to repent and seek Allah's forgiveness; and other than that from the means which help to banish Satan.[1]

Section Five: The Underlying Wisdom Behind the Creation of Satan

Allah – the Mighty and Majestic – created Satan who is the source of the corruption that feeds all the corruption in this world – be it regarding religion, belief, desires or doubts. He is also the cause of the misery of the servants of Allah, and of them carrying out that which angers Allah. Allah created him due to many great wisdoms, such as:

1. The ability of Allah – the Exalted – to create opposing and conflicting things becomes apparent to His servants: Allah created this being – *Satan* – who is the vilest of beings and the reason behind every evil, just as He created the angel *Gabriel* who is from the most noble and purest of beings; the source of all good. Exalted is He Who created them both, just as he created night and day; hot and cold; water and fire; medicine and disease; life and death; and beauty and ugliness. It is thus that the beauty of all things is made apparent by the contrast of its opposite.

This ability is the best proof of the perfection of His ability, might, dominion and power. He created all these opposites in contrast to each other, making them battle each other. He does with them as He pleases and arranges them as He wishes. If one of these opposites were to disappear altogether from the universe, it would contradict His wisdom and the perfect disposition and arrangement of His kingdom.

2. By way of Satan, Allah perfects the levels of servitude for His allies. This is due to their striving against *Satan* and his party; and by

1 See: '*Aalam al-Jinn was-Shayatin*' (pp. 127-49).

angering him through their obedience to Allah; seeking Allah's refuge from him and turning to Allah in order that He saves them from him and his plot. Thus, they gain benefits in this world and in the Hereafter in ways that would not have been possible otherwise.

Furthermore, loving Allah; turning to Him; relying upon Him; having patience, being content, and other than that are from the most beloved forms of servitude to Allah. We can only achieve these virtues by striving and giving up our souls in the way of Allah, and by giving precedence to the love of Him over all else. The creation of *Satan* was a cause for the existence of these matters.[1]

3. Tribulation is achieved: *Satan* was created to serve as a touchstone for the creation, in order that good and evil are distinguished. Allah created the human race from clay which can either be good or bad, thus He makes the substance of each person known to the rest of them.[2]

4. Allah makes manifest the effects of His Names, their necessary implications, and what is linked to them. From Allah's names is: '*ar-Raafi'* (the Uplifter)'; '*al-Khaafidh* (the Abaser)'; '*al-Mu'izz* (the Honourer)'; '*al-Muthill* (the Humiliator); '*al-Hakam* (the Judge); '*al-Adl* (the Just).[3]

These names have implications which make manifest their rulings. Thus, the creation of *Satan* was a cause for the manifestation of the effects of these Names. If all of creation were obedient and believing, the effects of these names would not be apparent.

5. Exposing the good and evil aspects of human nature: Human nature is made up of good and evil aspects like a bullet whose dormant fire power is waiting to be released by a simple pull on the trigger. Satan was created to expose the nature of evil people by translating their inclinations into action, just as the messengers were

1 See: '*al-Hikmah wat-Ta'lil fi Af'al al-Ibad*' (p. 205).
2 See: '*al-Hikmah wat-Ta'lil*' (p. 205); & '*Aalam al-Jinn was-Shayatin*' of Dr Umar al-Ashqar (p. 190).
3 See: '*Madarij as-Salikin*' (2/191); & '*Aalam al-Jinn was-Shayatin*' (pp. 191).

sent to manifest the nature of good people by translating their inclinations into action. Allah, the Most Just of Judges, makes manifest the latent good or evil in an individual in order to give rise to reward or punishment. In this way, Allah's wisdom is manifested, and His judgement shall be passed as it relates to each of the two groups; just as that which He eternally knew will occur.[1]

6. The manifestation of many of Allah's signs and miracles: Many signs and miracles have become apparent due to the presence of evil and disbelief in the souls of the unbelieving, oppressive peoples; such as: the deluge, the wind, the destruction of the nations of Thamud and Lot, the fire which was cool and safe for Abraham, the miracles performed by Moses, and other than that.

If the disbelief of the disbelievers and the denial of the deniers had not been decreed, then all these wonderous miracles – which have and shall continue to be reported for generations –would not have taken place.

As for the fact that Allah gave Satan a respite until the Day of Resurrection, it is not out of honour for him – on the contrary – it is a dishonour so that his sins accumulate and in turn his punishment is greater and more severe. In addition to this, Allah made him a touchstone for good and evil – as has preceded – so until the Day of Resurrection and for as long as mankind and creation remain, mankind's existence necessitates the existence of Satan, and Allah knows best.[2]

1 See: '*Shifaa al-'Alil*' (pp. 494-5); & '*Madarij as-Salikin*' (2/192-3).
2 See: '*Madarij as-Salikin*' (2/193).

Chapter Two

Death, the Afterlife, and the Grave

Section One: Death; the Afterlife; the Grave and it's Trial

Section Two: The Bliss and Punishment of the Grave

Section Three: A Refutation of those who Deny the Bliss and Punishment of the Grave

Section One: Death; the Afterlife; the Grave and its Trial

Firstly: Death

1. The definition of death: Death is the opposite of life.

Al-Qurtubi defined death by saying: "Scholars say that death is not absolute nothingness or complete disappearance. Rather it is only the end of the union between the body and the soul and their separation. It is therefore a change of state, and transition from one residence to another."[1]

2. Death occurs suddenly: Al-Qurtubi – may Allah have mercy upon him – said: "The community of Muhammad ﷺ are unanimous in their agreement that here is no fixed age for death; that death can occur at any time; and that it does not necessarily occur due to illness. This is so a person is always in a state of readiness and must always be prepared for such.[2]

Secondly: The Afterlife

1. The linguistic definition of the afterlife (*barzakh*): the Arabic term *barzakh* means: a barrier between two things.

Allah – the Almighty – said:

1 '*at-Tadhkirah*' (pp. 4).
2 Ibid (pp. 10).

Sura al-Furqan; (25):53 [وَجَعَلَ بَيْنَهُمَا بَرْزَخًا]

[Meaning: And He placed between them a barrier (*barzakh*).] i.e. a partition.

2. The technical definition of the afterlife (*barzakh*): It is the state that follows death and ends at resurrection.

Allah – the Almighty – says:

Sura al-Mu·minun; (23):100[وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ]

[Meaning: And behind them is a barrier until the Day they are resurrected.]

Mujahid said: It is [the life] between death and resurrection.

It was said to ash-Sha'bi: 'Such and such has died.' He said: "He is no longer of this world, nor is he in the Hereafter."[1]

Ibn Al-Qayyim – may Allah have mercy upon him – said: "The afterlife (*barzakh*) is the intermediary life between the life of this world and the hereafter. The people therein overlook both this world and the afterlife."[2]

Thirdly: The Grave and its Trial

1. The definition of the grave: The grave (*Qabr*) is the place where humans are buried; its plural is 'graves (*Qubur*)'. A cemetery is called *'maqbarah'* or *'muqbarah'* and is a place where graves are located. Similarly, *'maqbar'* means: the location of a grave.[3]

2. The trial of the grave: The word trial '*fitnah*' has many meanings, including: a test or examination, just as Allah says:

Sura Ta-Ha; (20):131[لِنَفْتِنَهُمْ فِيهِۚ]

[Meaning: That we may test them thereby.]

1 Ibid (pp. 200).
2 See: '*ar-Ruh*' (pp. 128).
3 See: '*Lisan al-Arab*' (5/68).

It can also mean polytheism, just as Allah – the Almighty – says:

[وَقَٰتِلُوهُمۡ حَتَّىٰ لَا تَكُونَ فِتۡنَةٌ] Sura al-Baqarah; (2):193

[Meaning: And fight them until there is no more worshipping of others along with Allah (fitnah).]

It can also mean burning and punishing with fire, as occurs in the saying of Allah:

[إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ثُمَّ لَمۡ يَتُوبُواْ] Sura al-Buruj; (85):10

[Meaning: Verily, those who put into trial the believing men and believing women by torturing them and burning them, and then do not repent.]

The trial of the grave refers to: the three questions posed by the two angels to the deceased after their burial regarding their Lord, their religion, and their prophet.

3. A description of the trial of the grave: After the burial, the soul of the deceased returns to the body and is asked three questions: 'Who is your Lord? What is your religion? Who is your prophet?'

The believer will answer by saying: 'My Lord is Allah; my religion is Islam; and my prophet is Muhammad.

Allah will cause the wrong-doers to go astray, such that a disbeliever will say: 'Uh, uh… I do not know.'

Similarly, the hypocrites and the doubters will say: 'I do not know. I heard the people say something, so I repeated it.

A description of the trial of the grave occurs in numerous Prophetic traditions, such as the famous narration of al-Bara bin 'Aazib – may Allah be pleased with him – who said: 'We were accompanying a funeral procession in the cemetery of *Baqi' al-Gharqad* when the Messenger of Allah ﷺ came to us and sat down. We sat around him while the grave was being prepared. You would have thought that birds were upon our heads from our silence, then he said thrice: "I seek Allah's refuge from the trial of the grave."

Regarding the believing servant it mentions: "So his soul is returned to his body, and two angels shall come to him, sit him up, and ask him: "Who is your Lord?" He will answer: "My Lord is Allah." They will then ask him: "What is your religion?" He will reply: "My religion is Islam." They will then ask him: "Who is this man that was sent among you?" He will reply: "He is the Messenger of Allah." They will then ask him: "How did you come to know of this?" He will say: "I read the Book of Allah, believed in it, and attested to it." Then a caller will call out from the Heavens, saying: "My servant has spoken the truth, so lay out bedding for him from Paradise, and open a door to Paradise for him."

In stark contrast, describing the situation of the disbeliever it mentions: "Two angels shall come to him, sit him up, and say to him: "Who is your Lord?" He will reply: "Uh, uh… I do not know." They will then ask him: "What is your religion?" He will say: "Uh, uh… I do not know." They will then ask him: "Who is this man that was sent among you?" He will say: "Uh, uh… I do not know." Then a caller will call out from the Heavens, saying: "He has lied! Lay out bedding for him from the Fire and open a door to the Fire for him. It's heat and poison will reach him, and his grave will constrict to the extent that his ribs intertwine."[1]

4. A description of the two angels and their names: A description of the two angels entrusted with the questioning of the grave are mentioned in some narrations, as well as their names.

On the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "When the deceased - or he said when one of you - is buried, two black angels with blue eyes come to him. One of them is called al-Munkar, and the other an-Nakir."[2]

1 Reported by Ahmad (4/287-288); Abu Dawud (no. 4753); & al-Hakim (1/37-40). al-Hakim commented on it thus: 'It is authentic in accordance with the condition of the two scholars of *hadith* [i.e. al-Bukhari & Muslim]' and adh-Dhahabi agreed with him. It was also declared as authentic by Ibn Al-Qayyim in '*Tahdheeb Sunan Abi Dawud*' (7/139-146).

2 Reported by at-Tirmidhi (no. 1071) who said regarding it: 'Good, strange'. Also reported by Ibn Abi 'Aasim in '*as-Sunnah*' (no. 864). al-Albani said: 'Its chain of narration is

5. Are the previous nations tested in their graves or is the trial of the grave something specific to this nation? Some of the scholars are of the opinion that the previous nations are not tested in their graves because they did not accept the call of their messengers, so their punishments were hastened [i.e. in this world]. However – they say – the punishment of this nation has been suspended as the Messenger was sent to fight those who disbelieved with the sword. Thus, whoever enters Islam purely out of fear of being killed and then apostates shall be punished in his grave.

This opinion is debatable; what is more authentic is: the previous nations are tested in their graves; following which they are rewarded or punished.

Evidence to support this saying is found in the saying of Allah regarding the people of the Pharaoh:

[ٱلنَّارُ يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗاۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ] Sura Ghafir; (40):46

[Meaning: The Fire, they are exposed to it morning and evening. And the Day the Hour is established it shall be said: "Make the people of Pharaoh enter the severest punishment."]

Muslim reports in his authentic collection of *hadith* a narration on the authority of 'Urwah bin az-Zubayr that his maternal aunt, Aisha – may Allah be pleased with her –, said: "The Messenger of Allah ﷺ entered upon me while a Jewess was in my presence. She said: 'Do you know that you will be tested in your graves?' Aisha said: The Messenger of Allah ﷺ trembled upon hearing this and said: "Rather it Is the Jews who are tested."

Aisha said: 'Some nights passed before the Messenger of Allah ﷺ said: "Do you know that it has been revealed to me: we shall be tested in our graves."

=

good; and it contains a refutation of the modernists who deny the angels being called Munkar and Nakir."

Aisha said: "Thereafter I used to hear the Messenger of Allah ﷺ seeking Allah's refuge from the punishment of the grave."

After mentioning the difference of opinion regarding the matter, Ibn Al-Qayyim comments by saying: "It appears – and Allah knows best – that every nation will be questioned regarding their prophet in this way and they shall have the proof established against them after which they shall be punished in their graves, just as they will be punished in the Hereafter after being questioned and having the proof established against them. And Allah – the Exalted and Most High – knows best."[1]

6. Are the disbelievers tested in their graves? What is most correct is that they will be tested in their graves, as the test in the grave is something general encompassing disbelievers and believers alike. The narrations mentioning the answer of the disbelievers and hypocrites as being 'Uh, uh… I do not know' has preceded.

7. Are infants tested in their graves? There are two scholarly opinions pertaining to this matter:

(a) There are those who say: They are tested; based on the fact the funeral prayer is performed over them and because Allah is asked on their behalf to save them from the trial and punishment of the grave.

(b) There are also those who say: They are not tested; as the test in the grave is something specific to those who are able to comprehend who the Messenger and his sender are. Only then are they asked if they believed in the Messenger and obeyed him or not. As for an infant who is not able to discern – on what basis would they be questioned?[2]

The writings of Ibn Taymiyyah and Ibn Al-Qayyim show that they are inclined to the first opinion, as we will see in the following paragraphs.

8. Will the non-responsible people be tested? The scholars are of various opinions regarding this matter:

1 '*ar-Ruh*' (pp. 149). For a detailed discussion of the matter see: ibid (pp. 147-149).

2 For further detail regarding this issue, see: '*Majmu' al-Fatawa*' (4/257, 277-81) and '*ar-Ruh*' (pp. 149-51).

Shaykhul-Islam Ibn Taymiyyah – may Allah have mercy upon him – said: "The Prophetic narrations regarding the test of the grave conveyed by narrators are so numerous that it is not conceivable that they could have agreed upon a lie and are therefore accepted as unquestionable in their veracity; such as the narrations of al-Baraa bin 'Aazib, Anas bin Malik, Abu Hurayrah, and others – may Allah be pleased with them all.

This is as it relates to every responsible person, except for the prophets whom there is a difference of opinion regarding. Similarly, there is a difference of opinion concerning the non-responsible people; such as children and the insane. Some argue that they will be tried, while others – such as the Judge [Abu Ya'laa] and Ibn Aqil – are of the opinion that they will not be tried as trials are something specific to discerning, responsible people. Based on this opinion they are not to be tried after death.

It is also said: they are to be tried after death, just as they are tested. This was the opinion of Abu Hakim, Abul-Hasan bin Abdoos who related it as being the saying of his companions. This opinion is concurrent with the opinion of those who say: 'They will be encharged and made responsible on the Day of Resurrection' as is the view of the majority of the people of knowledge, and the *Sunnite* jurists and scholars of *hadith*. Abul-Hasan al-Ash'ari mentioned it as being the saying of the *Sunnites*, and he adopted it as his opinion. Imam Ahmad's writings indicate he was also of this opinion.[1]

Ibn Taymiyyah said in another place after mentioning similar speech to the foregoing, following a mention of the evidences of those who say non-responsible people will be tested: "Those of the first opinion use as evidence the narration reported in *al-Muwatta* on the authority of Abu Hurayrah – may Allah be pleased with him – that he prayed over an infant who had never committed a single sin, saying: "O Allah! Save him from the torment of the grave, and the test of the grave." This indicates that he is tested.

1 '*Majmu' al-Fatawaa*' (4/257). Also see: ibid (4/277-281).

Furthermore, this opinion is based on the fact that the children of the disbelievers who are not responsible in this world will be encharged and made responsible in the Hereafter as is mentioned by numerous narrations.

This is also the saying that Abul-Hasan Al-Ash'ari mentioned as being the opinion of the *Sunnite* scholars. The sayings of the illustrious *imams* – such as Imam Ahmad – show they withheld from having an opinion regarding the deceased children of the disbelievers. They base this on the narration in which the Prophet ﷺ was asked regarding them to which he replied: "Allah knows best what they would have done (were they to live)."

It is authentically established in *Sahih al-Bukhari* that among them are those who enter Paradise. It is also authentically established in *Sahih Muslim* that the boy al-Khadir killed was a disbeliever by his very nature.

Just as it is possible for infants to be afflicted with happiness or misery in this world in the same way as the rest of human beings, there is nothing to prevent them being tested in their graves.

However, this does not mean that we can say individually regarding each child born to believing parents they will be in Paradise, because even though we know that in general, it is possible an infant may be a hypocrite among true believers – and Allah knows best."[1]

Ibn Al-Qayyim – may Allah have mercy upon him – said: "As for the narration[2] of Abu Hurayrah – may Allah be pleased with him – then what is intended by the torment of the grave is not that an infant is punished for neglecting an obligatory duty or for committing a sin, as Allah does not punish anyone for a sin they have not committed.

Rather what could be meant by the torment of the grave here is: the

1 '*Majmu' al-Fatawa*' (4/281).

2 This is a reference to the narration of Abu Hurayrah – may Allah be pleased with him – that preceded; wherein he prayed the funeral prayer over an infant who had not committed a single sin, saying: "O Allah! Save him from the punishment of the grave and the trial of the grave."

pain a deceased person feels due to the actions of other people, even if it is not a penalty for something which they did themselves.

For example, the saying of the Prophet ﷺ: "The dead are tormented due to the weeping of their families for them." This means they feel pain and suffer due to that, not that they are chastised due to the sins of the living. Allah says:

Sura al-An'am; (6):164 [وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ]

[Meaning: And no bearer of burdens shall bear the burden of another.]

This verse is similar to the saying of the Prophet ﷺ: "Travelling is a form of torment."

From this we can deduce that torment is broader and more general than punishment.

There is no doubt that a grave contains pain, worry and regret which it is possible the child may be affected and hurt Thus it is prescribed for a person praying the funeral prayer to ask Allah – the Almighty – on his behalf to save him from such torment. And Allah knows best."[1]

Section Two: The Bliss and Punishment of the Grave

Firstly: Its definition: The bliss or punishment of the grave is a term used to refer to that which occurs in the afterlife from delight or torment experienced by a person following the questioning in the grave; bliss being granted to the sincere believers and punishment to the wrong-doing hypocrites and disbelievers.

Secondly: The reports regarding the bliss and punishment of the grave are conveyed by narrators so numerous that it is not conceivable that they could have agreed upon a lie and are therefore accepted as unquestionable in their veracity:

The explainer of '*at-Tahawiyyah's*' creed wrote: "The Prophetic narrations which establish the bliss and punishment of the grave for those deserved of it are so great in number and conveyed by such a

1 '*ar-Ruh*' (p. 150-1).

large number of narrators at every level of the chain are so numerous that it is inconceivable they could have agreed upon a lie. It is therefore obligatory to believe and have faith in it."[1]

Shaykhul-Islam Ibn Taymiyyah says: "The Greater Resurrection is something which all Muslims – rather people of all religions – believe in. They hold that the people will be resurrected from their graves just as they believe people shall be rewarded and punished thereafter. Likewise, the reward and punishment in the afterlife – between death and the Hereafter – is the creed of all of the pious predecessors and the *Sunnites*. The only ones to deny this were a few of the people of innovation.[2]

Thirdly: The bliss and punishment of the grave in the Quran: The bliss and punishment of the grave in the afterlife is mentioned in a number of Quranic verses and there are numerous indications that it indeed occurs.

Similarly, *al-Bukhari* mentions a chapter heading under the book of funerals entitled: 'Chapter: The punishment of the grave'. He then mentioned the following verses:

[وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِي غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓاْ أَيْدِيهِمْ أَخْرِجُوٓاْ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ]Sura al-An'am; (6):93

[Meaning: And if you could but see when the wrong-doers are in the agonies of death, while the angels are stretching forth their hands, saying: "Deliver your souls! This day you shall be recompensed with the torment of degradation."]

[وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ]

Sura at-Tawbah; (9):101

1 '*Sharh al-Aqidah at-Tahawiyyah*' (p. 399).
2 '*Majmu' al-Fatawa*' (4/262).

[Meaning: And among the bedouins round about you, some are hypocrites, and so are some among the people of al-Madinah, they exaggerate and persist in hypocrisy. You do not know them, rather We know them. We shall punish them twice, and thereafter they shall be brought back to a great, horrible torment.]

[وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ۝٤٥ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ] Sura Ghafir; (40):45-6

[Meaning: And an evil torment encompassed the Pharaoh's people. The Fire; they are exposed to it, morning and evening, and on the Day when the Hour will be established it will be said to the angels: "Cause the Pharaoh's people to enter the severest torment!"][1]

The first verse quoted by *al-Bukhari* refers to the angels inflicting punishment upon the disbelievers at the point of death, while the second verse indicates that the hypocrites undergo two types of torment before the punishment on the Day of Resurrection; the first being that which Allah Himself afflicts them with in the life of this world, or that He causes to occur at the hands of the believers. The second torment is that of the grave, just as al-Hasan al-Basri said: "'We shall punish them twice' refers to: the torment of the worldly life and the torment of the grave."[2]

at-Tabari commented by saying: "What is most likely meant is that one of the two times refers to the punishment of the grave, while the other refers to one of the aforementioned – either hunger, captivity, killing and humiliation, and other than that."[3]

The third verse serves as clear evidence for the *Sunnites* who affirm the punishment of the grave, because Allah – the Majestic and Most High – states that the people of Pharaoh will be exposed to it each morning and evening before the Day of Resurrection. Then He – the Mighty and Majestic – followed it with His saying:

1 '*Sahih al-Bukhari*' (chapter 87, pp. 266).
2 '*Fath al-Bari*' of Ibn Hajar al-'Asqalani (11/233).
3 ibid.

[وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ] Sura Ghafir; (40):46

[Meaning: And on the Day when the Hour will be established it will be said to the angels: "Cause the Pharaoh's people to enter the severest torment!"]

al-Qurtubi said: "Majority of the scholars are of the opinion that their exposure is in the afterlife, and it is a proof establishing the punishment of the grave."[1]

There are verses other than those mentioned which also indicate the bliss and punishment of the grave.[2]

Fourthly: To believe in the punishment of the grave and its bliss without discussing how it occurs: There is nothing in the Islamic legislation that the intellect holds to be impossible, however it is possible that there may be matters difficult to comprehend. The soul will not be returned to the body in the same way that we are aware of in this world. Rather it will occur in a completely different way.[3]

Fifthly: Is the punishment of the grave and its bliss something specific to people buried in graves, or is it inclusive of all dead people? The punishment of the grave and its bliss are inclusive of all dead people – whether they are buried in graves or not. Thus, everyone that dies and is deserving of punishment or reward will receive such, whether they are buried in a grave or not; regardless of their location – be it in the wilderness, or a morgue, – and regardless of the circumstances of their death – whether they had been mauled to death by wild animals, or they had burned to ashes scattered by the wind, or they had been crucified, or drowned, or other than that. Punishment or bliss will reach these peoples the same way it reaches those in the grave.

1 ibid.

2 For further detail see: '*ar-Ruh*' (pp. 121-134); '*Ahwal al-Qubur wa Ahwalu Ahliha ila an-Nushur*' of the Hanbali scholar, Ibn Rajab (pp. 40-61); & '*al-Qiyamah as-Sughra*' (pp. 48-51).

3 '*Sharh al-Aqidah at-Tahawiyyah'* (p. 399).

'The punishment and bliss of the grave' is so called because in most cases the deceased are buried in graves and that is the norm.[1]

Sixthly: Is the punishment of the grave and its bliss something experienced by the body or by the soul of a person?

Both a person's body and soul experience the punishment and bliss within the grave.

Ibn Taymiyyah says regarding this: "The pious predecessors and the eminent *imams* of this nation are of the opinion that after a person dies, both their body and soul experience either bliss or punishment, such that the soul is perpetually blissful or tormented. They also hold that the soul sometimes returns to the body and that both of them experience bliss or punishment."[2]

He further states: "Punishment and bliss are experienced by the soul and body together; this is something the *Sunnites* are in unanimous agreement regarding. The soul experiences torment or bliss independent of the body sometimes, and sometimes it both the body and the soul experience such. In this case, punishment or bliss are experienced by both entities, just as it is possible that the soul alone experiences that."[3]

Seventhly: Is the punishment of the grave permanent or temporary?

Punishment of the grave is of two categories:

(a) Permanent; as is indicated by the saying of Allah – the Almighty –:

[ٱلنَّارُ يُعۡرَضُونَ عَلَيۡهَا غُدُوّٗا وَعَشِيّٗاۚ وَيَوۡمَ تَقُومُ ٱلسَّاعَةُ أَدۡخِلُوٓاْ ءَالَ فِرۡعَوۡنَ أَشَدَّ ٱلۡعَذَابِ] Sura Ghafir; (40):46

[Meaning: The Fire; they are exposed to it, morning and evening, and on the Day when the Hour will be established it will be said to the

1 See: '*Sharh al-Aqidah at-Tahawiyyah*' (p. 400).
2 See: '*Majmu' al-Fatawa*' (4/284).
3 '*Majmu' al-Fatawa*' (4/282). Also see: ibid (4/282-299)' & '*ar-Ruh*' (pp. 96-7) for further detail.

angels: “Cause the Pharaoh’s people to enter the severest torment!”]

Likewise, in the narration of al-Baraa bin ‘Aazib wherein it mentions a description of the condition of the disbeliever in their grave following their questioning, it states: “Then a door to the Hellfire is opened for him, such that he sees his seat within it until the Hour is established.”

A detailed discussion of the foregoing narration has preceded.

(b) Temporary: this type of punishment is experienced by some sinful people who have committed lesser sins. They will then be punished in accordance with the severity of their crimes after which their punishment will be lightened, just like they will be punished in the Fire for a period after which the punishment will cease.

It is also possible that the punishment of the deceased may cease due to supplication, giving alms, or pilgrimages made on behalf of the deceased by their relatives or other people.[1]

Eighthly: The reasons for the punishment of the grave, and how to ensure salvation from it:

Broadly speaking, the punishment of the grave is due to three factors: being ignorant of Allah; neglecting His commands; and performing prohibited matters.

It is possible to ensure salvation from the punishment of the grave by doing the opposite of these.[2]

Section Three: A Refutation of those who Deny the Bliss and Punishment of the Grave

Some deviant atheists, heretics, and those who follow them deny the punishment of the grave; its expansion and its constriction; that it can

1 See: ‘*ar-Ruh*’ (pp. 151-4).
2 ibid (pp. 134).

either be a pit from the pits of Hellfire or a garden from the gardens of Paradise; and the fact that the deceased is made to sit up and placed in a sitting position inside the grave.

Refuting these claims is easy – and all praise is for Allah – as they are false and rejected by the Islamic legislation as well as by perception and logical reasoning.

It is possible to refute the likes of these claims from a number of angles, such as:

1. The punishment of the grave and its bliss are established by textual evidence: Among the textual proofs affirming the punishment of the grave – in addition to those mentioned previously – is the narration of Ibn Abbas that the Prophet ﷺ passed by two graves and said: "They are being punished, but they are not being punished for anything great. One of them did not take care in preventing urine from getting on himself, and the other used to walk around talebearing. He then asked for a fresh palm leaf, broke it in half and said: 'I hope that their punishment will be reduced for them so long as these two do not dry out'."[1]

2. Whatever occurs in the afterlife is from the world of the unseen and is not perceptible to the human senses: If it were perceptible by the senses then belief in the unseen would be pointless and it would be impossible to distinguish between those who believed in the unseen and between those who refused to believe in it.

3. We know intuitively that the punishment of the grave will take place: A sleeping person may see in a dream that he is in a spacious, pleasant place and feel delighted due to that. Similarly, a person may dream they are in a narrow, eerie place and feel pain due to that. Sometimes a person may wake up due to a nightmare and even feel the imaginary pain despite sleeping quietly in their bedroom.

Sleep is the brother of death, and this is why Allah – the Almighty – calls it '*wafat* (passing)' in His saying:

1 Reported by al-Bukhari (no. 216); & Muslim (no. 292).

[ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِي قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ] Sura az-Zumar; (39):42

[Meaning: It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those souls for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who ponder.]

4. Belief in the punishment of the grave is not incompatible with logical reasoning: This is demonstrated in part by the previous point. Additionally, it is possible that a person has a true dream that coincides with reality – such as if a person were to see an accurate description of the Prophet ﷺ in their dream, for whoever sees him according to his description has indeed seen him.

This is possible even though a sleeping person is in their room, far away from that which he dreamt.

If it is possible for all of this to take place in this life, how is it not possible for it to occur in the Hereafter?

5. The bliss and the punishment of the grave, as well as its vastness and its narrowness, are things experienced only by the deceased person:

It is possible again to make the analogy with sleep. A person may have a dream that he is in a narrow and eerie place, or in a wide and pleasant place, while we witness him unchanged; merely asleep in his bed.

6. The perception of the creation is limited to that which Allah has allowed them to perceive: Human beings cannot perceive everything. Just as their vision, hearing and physical strengths are limited, so are their intellects. Take as an example the glorification of the seven Heavens, the Earth, and all that they contain. Allah allows whomever He wishes to hear such glorification on particular occasions.

As human beings cannot perceive everything that exists, they are not

allowed to deny the existence of the unseen simply because they cannot grasp the concept of it.[1]

1 See: '*ar-Ruh*' of Ibn Al-Qayyim (pp. 111-31); '*Rasaail fil-Aqidah*' (pp. 33-35); & '*al-Eman bil-Yawmil-Aakhir*' (pp. 50-62).

Chapter Three

The Signs of the Hour

Prologue

Section One: The Meaning of the Signs of the Hour

Section Two: The Order and Sequence of the Major Signs of the Hour

Section Three: The Major Signs of the Hour indicative of its Nearness

Section Four: The Signs of the Hour indicative of its Imminence

Prologue

Firstly: General fundamental principles regarding the Hour

1. The Hour is undoubtedly approaching, just as Allah says:

[إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ] Sura Ta-Ha; (20):15

[Meaning: Verily, the Hour is coming.]

2. The Hour is near, just as Allah – the Almighty – says:

[ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ] Sura al-Qamar; (54):1

[Meaning: The Hour has drawn near, and the moon has cleft asunder.]

3. No one knows when the Hour will occur except Allah. He – the Almighty – said:

[يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ] Sura al-A’raf; (7):187

[Meaning: They ask you (O Muhammad), about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None can reveal its time but He.]

4. The Hour is from the knowledge of the unseen and believing in it constitutes part of having belief in the unseen.

5. It is not permissible to attempt to determine when the Hour will occur.

6. The Hour has signs which indicate its nearness and advent.

Secondly: The correct stance to be had in relation to the signs of the Hour:

We must believe in what the texts mention regarding the Hour, just as we must not overburden ourselves by seeking to explain them in light of current affairs.

Rather we leave reality to explain their meaning. In other words, their occurrence as mentioned by the texts of the Islamic legislation is what explains them. This ensures that we do not try and guess the unseen or peruse that which we have no knowledge of.

By adopting this stance, we are guaranteed safety and success, and in doing so, we adhere to the way of the pious predecessors who believed in such texts and transmitted them to us accurately and truthfully, without introducing personal opinion or conjecture in applying them or in determining their chronological order.

Similarly, in doing so, we are saved from what some people have fallen into – namely: they attempt to relate the texts of the legislation regarding the end of the world and the signs of the Last Hour to the modern world, basing occurrences on textual evidence. This has resulted in many great tragedies and much transgression.

In summary: we must believe in the textual evidences in relation to this matter without explaining them in light of present occurrences.[1]

Thirdly: Believing in the signs of the Hour does not mean we are idle and leave off taking the means:

The signs of the Last Hour are part of Allah's comprehensive,

1 See: '*al-Mahdi Haqiqah Laa Khurafah*' of Shaikh Muhammad bin Ismaaeel (p. 181).

universal will, and we are commanded by the Islamic legislation to fulfil our religious duties such as: obeying Allah; striving in His cause; seeking knowledge; calling to Him; enjoining the good and forbidding the evil and enduring any difficulties encountered in doing any of the aforementioned.

This is the correct methodology – contrary to what some ignorant, jobless people foolishly claim: that the appearance of signs such as the coming of the Mahdi or the descent of Jesus – peace be upon him – are the start of laziness and inactivity.

Rather the texts indicate that such signs signal the beginning of conquest, fighting, and exertion for the cause of making triumphant the word of Allah – the Mighty and Majestic.[1]

Section One: The Meaning of the Signs of the Hour

Although Allah – the Mighty and Majestic – has not informed His servants the precise time the Hour will occur, He informed them of its signs which indicate its nearness. He called them '*Ashrat as-Sa'ah* (Signs of the Hour)'

[فَهَلۡ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأۡتِيَهُم بَغۡتَةٗۖ فَقَدۡ جَآءَ أَشۡرَاطُهَاۚ فَأَنَّىٰ لَهُمۡ إِذَا جَآءَتۡهُمۡ ذِكۡرَىٰهُمۡ]

Sura Muhammad; (47):18

[Meaning: Do they then await anything other than the Hour, that it should come upon them suddenly? But some of its signs have already come, and when it actually is upon them, then what good to them, when it has come, will be their reminder?]

What follows is a mention of some matters pertaining to these signs.

Firstly: Defining the term '*Ashrat* (signs)': The word '*Ashrat* (signs)' is plural and comes from the root '*sha-ra-ta*'.

Ibn Faris – may Allah have mercy upon him – said: "The [Arabic] letters '*Sheen', 'Raa',* and '*Taa*' form a root which means: a mark or

1 ibid.

indication, and the like."[1]

Ibn Manthur – may Allah have mercy upon him – said: "The word '*Sha-rat* (sign)' means: an indication; the plural of which is '*Ashrat* (signs)'."[2]

Secondly: Defining the term '*as-Sa'ah* (the Hour)':

1. The linguistic definition of the term '*as-Sa'ah* (the Hour): The origin of the word '*Sa'ah* (hour)' comes from the root '*Sa-wa-'a* (time).[3]

The word '*Sa'ah* (hour)' has various meanings – all of which revolve around time, a measure of it, or the present moment.

al-Qurtubi – may Allah have mercy upon him – said: "'*as-Sa'ah* (the Hour)' is a term used to describe an indefinite period of time.

Customarily it is a basic division of time and refers to one out of twenty-four parts of a day.

The Arabs say: 'I will do such-and-such this hour' and 'This hour I am doing such-and-such' to designate the present or immediate future.

The definite article '*as-Sa'ah* (the hour)' actually refers to the present moment and is synonymous with the word '*al-Aan* (now)'."[4]

The technical definition of the word '*as-Sa'ah* (the Hour): It is the time when the Resurrection will occur.[5]

Thirdly: Why is the Hour so-called? Either due to its imminence, as every future event is near in the grand scheme of things; or due to the swiftness of the reckoning on that day; or due to the suddenness of its advent; or due to the speed which the souls will re-join their respective bodies on that day; and other reasons are also mentioned.[6]

1 '*Mu'jam Maqayis al-Lughah*' of Ibn Faris (3/260).
2 '*Lisan al-Arab*' (7/328).
3 See: '*Mu'jam Maqayis al-Lughah*' (3/116).
4 '*at-Tadhkirah*' (p. 245).
5 See: '*Ashrat as-Sa'ah*' of Shaikh Dr. Yusuf al-Wabil (p. 73).
6 See: '*at-Tadhkirah*' (pp. 245-6).

Fourthly: Defining the term 'Signs of the Hour': They are its portents and indications that foretell its coming, and indicate its nearness and imminence, and signal the end of this worldly life.[1]

Fifthly: The categories of '*as-Sa'ah* (the Hour)':

1. The Minor Hour, which is the death of an individual. Whoever dies has entered into the afterlife and his Hour has been established.

2. The Intermediate Hour, which is the death of a generation.

3. The Major Hour, which is when the people will be resurrected from their graves before being judged and recompensed. [2]

Sixthly: What is meant when the term '*as-Sa'ah* (the Hour)' appears in the Quran?

It refers to the Major Hour.[3]

Seventhly: The signs of the Hour can be categorised into two groups:

1. Minor signs: These signs long precede the Hour and are ordinary occurrences; such as: the death of the scholars; the appearance of ignorance; the consumption of alcohol; competing to build lofty structures, and the like. It is possible that some minor signs may accompany major signs.

2. Major signs: These are great, extraordinary events that occur near to the time of the Hour; such as: the appearance of the Antichrist; the descent of Jesus; the emergence of Gog and Magog; and the rising of the Sun from the West.[4]

Eighthly: Why are we informed of the Signs of the Hour and what is the wisdom behind their occurrence prior to the Hour?

al-Qurtubi – may Allah have mercy upon him – said: "The wisdom

1 See: '*Mu'jam Maqayis al-Lughah*' (3/360); '*at-Tadhkirah*' (p. 709); '*Lisan al-Arab*' (7/328); & '*Fath al-Bari*' (13/79).
2 See: '*Ashrat as-Sa'ah*' (pp. 74-5).
3 Ibid (p. 75).
4 See: '*at-Tadhkirah*' (pp. 709-10); & '*Ashrat as-Sa'ah*' (p. 77).

behind the signs occurring prior to the Hour and the people being informed of such is: to awaken the people from their heedlessness and encourage them to repent and turn to Allah before it is too late. They must act appropriately by renouncing this worldly life and preparing for the Hour promised to them. And Allah knows best."[1]

Section Two: The Order and Sequence of the Major Signs of the Hour

Firstly: The order of the Major Signs of the Hour:

The Prophetic narrations that mention the major signs of the Hour enumerate them in an unordered fashion; and the fact they are mentioned in a particular order does not necessitate that such is their actual chronological order. We know this is the case because the conjunction '*waw* (and)' – which does not connote chronology – is used. Moreover, their order differs between the various narrations.[2]

Here are some narrations that list the Major Signs of the Hour, either exhaustively or partially.

Imam Muslim reports in his *Sahih* (authentic collection of *hadith*) a narration on the authority of Hudayfah bin Usayd al-Ghifari that he said: Allah's Messenger came to us while we were in discussion. He said: What are you discussing? They said. "We are discussing the Last Hour." Thereupon he said: "It will not come until you see ten signs beforehand." He then mentioned the smoke; the Antichrist; the Beast; the rising of the sun from the west; the descent of Jesus the son of Mary – peace be upon him –; Gog and Magog; and three cataclysms[3]: one in the east, one in the west and one in the Arabian Peninsula – following which a great fire shall appear in Yemen and drive the people to the place of their assembly.[4]

1 '*at-Tadhkirah*' (p. 709).
2 See: '*at-Tadhkirah*' (p. 739); & '*Ashrat as-Sa'ah*' (p. 239).
3 Wherein the Earth will cave in and swallow everything on its surface, engulfing it.
4 Reported by Muslim (no. 2901).

Similarly, Muslim reports the same narration with a variant wording, on the authority of Abu Sarihah, Hudayfah bin Usayd that he said: 'The Prophet ﷺ was in a room and we were beneath him, he looked upon us and said to us: "What are you discussing?" We said: "The Hour." Thereupon he said: "The Hour shall not occur until ten signs appear: a cataclysm in the East, a cataclysm in the West, and a cataclysm in the Arabian Peninsula, the smoke, the Antichrist, the beast of the earth, Gog and Magog, the rising of the sun from the west and the great fire which shall originate from the lower part of Aden, driving the people out."

In another narration he mentioned the tenth sign as being the descent of Jesus the son of Mary.

In yet another narration it mentions: the blowing of a violent gale which will blow the people into the ocean.[1]

Muslim also reports a narration on the authority of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "Hasten to do good deeds before six things happen: the rising of the sun from the west; or the smoke; or the Antichrist, or the beast; or that which will happen to each of you individually [i.e. death]; or the general affair [i.e. the establishment of the Hour]."[2]

In a variant narration it states: "Hasten to do good deeds before six things happen: the Antichrist, the smoke, the beast of the earth, the rising of the sun from the west, the general affair that concerns everyone [i.e. the establishment of the Hour], and that which is specific to each of you [i.e. death]."[3]

There also occurs a narration on the authority of Abdullah bin Amr – may Allah be pleased with him – that he said: I memorised a *hadith* from the Messenger of Allah which I have not yet forgotten: I heard the Messenger of Allah ﷺ saying: "The first sign to appear will be the rising of the sun from the west and the emergence of the beast before

1 Reported by Muslim (no. 2901).
2 Reported by Muslim (no. 2947).
3 Ibid.

the people at (the time of) forenoon. Whichever of these two happens first, the second one shall follow immediately after that.[1]

It is able to deduce from these narrations that some of the signs are ordered and shall appear after others, due to the fact they are separated by the conjunction 'or' in one narration, whereas in the other, the conjunction 'and' is used. However, neither of these conjunctions connote chronology.[2]

Due to this reason, the scholars of Islam differed regarding the exact order of the Signs of the Hour. Ibn Hajar – may Allah have mercy upon him – reconciled between the narrations stating the Antichrist as the first sign and the narrations mentioning the rising of the sun from the west as the first sign by saying: "That which appears to be most correct when analysing all of the narrations is: the first major sign causing upheaval on most of the earth is the emergence of the Antichrist. This upheaval shall end with the death of Jesus – peace be upon him.

As for the sun rising from the west then that is the first major sign causing upheaval in the celestial world, and this upheaval shall end with the onset of the Hour.

It is also possible that the emergence of the beast occurs on the same day that the sun rises from the west."

He went on to say: "The wisdom behind that is: when the sun rises from the west, the door to repentance is closed. Then the beast emerges in order to distinguish the believers from the disbelievers and thus the wisdom in closing the door to repentance is achieved.

The first sign announcing the imminence of the Hour is the great fire which drives the people to their place of gathering."[3]

at-Teebi – may Allah have mercy upon him – says: "The Signs are indicative of the Hour – either of its proximity or of its imminence.

1 Reported by Muslim (no. 2941).
2 See: '*Ashrat as-Sa'ah*' (p. 142).
3 See: '*Fath al-Bari*' (11/353).

Signs indicative of its proximity include: The Antichrist, the descent of Jesus, Gog and Magog, and the cataclysms.

Signs which indicate its imminence include: the smoke, the rising of the sun from the west, the emergence of the Beast, and the great fire which gathers the people."[1]

This is a good and precise categorisation which we shall follow in the next section when discussing the Major Signs of the Hour in further detail.

Secondly: The successive appearance of the Major Signs of the Hour:

Regardless of the chronological order in which the Signs will occur, one must know that when the first of them appears, the rest will follow in quick succession – almost without a break, just like the beads in a necklace when it breaks.[2]

at-Tabarani reports in '*al-Awsat*' a narration on the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "The signs shall appear one after the other like the beads on a string follow one another (when the string is cut)."[3]

Imam Ahmad reports a narration on the authority of Abdullah bin Amr who said: The Messenger of Allah ﷺ said: "The Signs are like beads on a string. When the thread is cut, they fall one after another."[4]

What is apparent – and Allah knows best – is that the signs in question are the Major Signs of the Hour. These narrations indicate that they will occur extremely close to each other in time.[5]

---

1 '*Fath al-Bari*' (11/352).

2 See: '*al-Qiyamah as-Sughra*' (pp. 217-8); & '*Ashrat as-Sa'ah*' (p. 245).

3 al-Haythami said: "Reported by at-Tabarani in '*al-Awsat*'. Its narrators are the same as the narrators of the *Sahih* [i.e. al-Bukhari and Muslim] – apart from Abdullah bin Ahmad bin Hanbal and Dawud az-Zahrani, both of whom are reliable." '*Majma' az-Zawaid*' (7/331) Al-Albani graded it as authentic in '*Sahih al-Jami*' (no. 3222).

4 '*al-Musnad*' (7040) with the scholarly notes of Ahmad Shakir who said regarding it: 'Its chain of narration is authentic."

5 See: '*Ashrat as-Sa'ah*' (p. 246).

Ibn Hajr – may Allah have mercy upon him – said: "It is authentically established in a narration reported by Ahmad that the Major Signs are like a necklace – which, when it breaks the beads fall quickly [one after the other]."[1]

Section Three: The Major Signs of the Hour indicative of its Nearness

The Appearance of the Antichrist

Firstly: Defining the term 'the Antichrist': He is the false Messiah who will emerge at the end of time and will test the people with the signs and miracles he will be granted; such as: bringing down rain, reviving dead land by bringing forth vegetation, and the like.

Secondly: A description of the Antichrist: The Antichrist is a human being who is described by various Prophetic narrations so that people are aware of him and so they are warned from his evil. Thus, when he emerges the believers will recognise him and will not be confused by him. Rather they will be acquainted with his reality.

His traits distinguish him from the rest of humans, and therefore only the ignorant people doomed to wretchedness are fooled by him.

Some of his attributes are: He is a young man with reddish complexion; he is short, bow-legged, curly-haired, wide-necked and has a broad forehead. He is blind in his right eye which is neither prominent nor sunken and will look like a floating grape. His left eye is covered by a thick piece of flesh, and written between his eyes the letters '*Kaaf, Faa, Raa* (disbelief)' will be written either separately or altogether as '*Kafir* (disbeliever)' which every Muslim will be able to read, literate and illiterate alike. Another of his attributes is that he will be sterile and will be unable to reproduce.

These are some of his attributes as mentioned by various narrations.[2]

1 See: '*Fath al-Bari*' (13/77).
2 See, for example: '*Sahih al-Bukhari*' (nos. 1882, 7132); Muslim (nos. 2940, 2942, 2942,

Thirdly: The place from which he will emerge: The Antichrist will emerge from Khorasan in the East, among the Jews of Isfahan.

Fourthly: The speed with which he travels throughout the Earth: After the appearance of the Antichrist, he will travel throughout the whole world, not leaving a single place except for Makkah and Madinah which he will not be able to enter as they are guarded by angels.

Fifthly: The claims of the Antichrist: The Antichrist will initially claim prophethood, after which he will claim lordship and the right to be worshipped.

Sixthly: His goal: The Antichrist will seek to put people to trial and divert them from their religion. He shall call the people to believe that he is the Lord worthy of worship because of the signs and miracles he will perform.

Seventhly: The magnitude of the trial of the Antichrist: The trial of the Antichrist will be the severest of all trials and tribulations ever to occur – from the creation of Adam until the establishment of the Hour. This is due to the great miracles Allah will enable him to perform which will cause amazement and bewilderment.

It is authentically reported that he has with him a paradise and a hell, however his paradise is a hell and his hell is a paradise. He will also have rivers of water and mountains of bread at his disposal. When he commands the sky to rain, it will rain, and when he commands the Earth to sprout, it will sprout.

It is also reported that the treasures of the Earth will follow him and that he will travel at great speed – as fast as wind-driven rain; that both animals and inanimate objects will obey him; that he will kill a young man before resurrecting him; as well as performing other miracles authentically established in various narrations.

It is for this reason that all of the prophets warned their peoples

=

2944, 2945, 2946, 2947); & '*Sunan Abi Dawud*' (11/443).

against the trial of the Antichrist in general, and our Prophet ﷺ was the most severe in warning against him in particular.

There occurs in *Sahih Muslim* a narration on the authority of Imran bin Husayn – may Allah be pleased with him – that he said: 'I heard the Messenger of Allah ﷺ saying: "From the time of the creation of Adam until the Hour begins, there will not be a bigger creation than the Antichrist."'[1]

Sahih al-Bukhari reports a narration on the authority of Anas – may Allah be pleased with him – "There has not been a Prophet except that he warned his nation of that one-eyed liar. Indeed, he is blind in one eye, however your Lord is not blind. On his forehead there will be written: '*Kafir* (disbeliever)'."[2]

Eighthly: The duration of his presence on the Earth: The Antichrist will remain on Earth for forty days: the first day will be as long as a year, the second day will be as long as a month, the third day will be as long as a week, and the rest of the days will be as long as the days that we know. According to the days we are accustomed with, this corresponds to a total duration of fourteen months and about fourteen days approximately.

In a narration of an-Nawwas bin Sam'an – may Allah be pleased with him – the Companions questioned the Prophet ﷺ regarding the Antichrist, asking: 'O Messenger of Allah! How long will he stay on the earth?' He ﷺ said: "For forty days: one day will be like a year, and one day like a month, and one day like a week, and the rest of the days would be like your days."[3]

Ninthly: The death of the Antichrist: The death of the Antichrist will occur at the hands of Jesus the son of Mary – peace be upon him – as is indicated by authentic narrations.

After his appearance, the Antichrist will travel the entire Earth except

1 Reported by Muslim (no. 2946).
2 Reported by al-Bukhari (no. 1317).
3 Reported by Muslim (no. 2937).

for Makkah or Madinah. He will gain many followers and his trial will become widespread such that only a minority of the believers will be saved.

At this point Jesus – peace be upon him – will descend from Heaven and land on the minaret in the east of Damascus. The believing servants of Allah will gather around Jesus who will lead them to the Antichrist while he is on his way to Jerusalem.

Jesus will intercept the Antichrist at the Gate of Lud and upon seeing him, the Antichrist will begin to melt like salt in water. Jesus – peace be upon him – will then say to him: "I must deliver you a blow which you shall not escape." He will then catch the Antichrist and kill him with a spear. The followers of the Antichrist will flee, pursued by the believers who will kill them. The trees and the rocks will say: 'O Muslim! O servant of Allah! There is a Jew behind me, so kill him!' Only the boxthorn tree will not do so, as it is from the trees of the Jews."[1]

The Descent of Jesus the Son of Mary – peace be upon him – at the End of Time

It has already been mentioned that from the Major Signs of the Hour is the descent of Jesus the son of Mary – peace be upon him. The following is a more detailed discussion regarding the event of his coming.

Firstly: The description of Jesus – peace be upon him: The authentic narrations inform us that he is a man of average height: neither tall nor short. He has a reddish complexion as if he had just come out of a bathroom, a sturdy build, a wide chest and long, straight hair that falls between his shoulders.[2]

Secondly: The recurrent mention of Jesus' descent from Heaven by the authentic texts: It is possible to conclude from the texts mentioning Jesus – peace be upon him – that he shall certainly

1 See: '*Sahih Muslim*' (no. 2937).
2 See: '*Sahih al-Bukhari*' (nos. 3437, 3438); & Muslim (no. 168).

descend. The evidences in this regard are conveyed by so many narrators that it is not conceivable that they could have agreed upon a lie and are therefore accepted as unquestionable in their veracity. Thus, disbelieving in them constitutes disbelieving in the Messenger ﷺ.

Rather it is tantamount to disbelieving in the Noble Quran which indicates the descent of Jesus – peace be upon him.[1]

Some of the evidences proving his coming descent have preceded. Further proof occurs in the saying of Allah – the Almighty:

[وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ] Sura az-Zukhruf; (43):57

[Meaning: And when the son of Mary was presented as an example, immediately your people laughed aloud.]

Until His saying:

[وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيم]

Sura az-Zukhruf; (43):57

[Meaning: And indeed, he shall be knowledge for the coming of the Hour, so be not in doubt of it, and follow Me. This is the straight path.]

i.e. the descent of Jesus – peace be upon him – before the Day of Resurrection is a sign of the proximity of the Hour.

According to another mode of recital, the same verse reads:

[وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ] [Meaning: And indeed, he shall be a sign for the coming of the Hour.]

i.e. An indication and a signal for the coming of the Hour. This was mode of recital of Ibn Abbas, Mujahid, and other scholars of exegesis.[2]

1 See: '*al-Qiyamah as-Sughra*' (pp. 266-8); & '*Ashrat as-Sa'ah*' of al-Wabil (pp. 348-355).
2 '*Tafsir al-Qurtubi*' (16/105). Also see: '*Tafsir at-Tabari*' (25/90-1).

Imam Ahmad reports a narration with a chain to Ibn Abbas – may Allah be pleased with both of them – regarding the explanation of the foregoing verse:

[وَإِنَّهُۥ لَعِلۡمٌ لِّلسَّاعَةِ]

[Meaning: And indeed, he shall be a sign for the coming of the Hour.]

He said: "It refers to the coming of Jesus the son of Mary – peace be upon him – before the Day of Resurrection."[1]

Evidence from the Prophetic traditions indicative of the coming of Jesus – peace be upon him - include the narration reported by al-Bukhari and Muslim on the authority of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "By Him in Whose hand is my soul, the son of Mary will soon descend among you as a just judge. He will break the crosses, kill swine and abolish the tax paid by non-Muslim subjects to their Muslim rulers. There will be such an abundance of wealth such that no-one will accept it, and a single prostration to Allah will be better than the whole world and whatever it contains." Abu Hurayrah added: 'You may recite if you wish:

[وَإِن مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ إِلَّا لَيُؤۡمِنَنَّ بِهِۦ قَبۡلَ مَوۡتِهِۦۖ وَيَوۡمَ
ٱلۡقِيَٰمَةِ يَكُونُ عَلَيۡهِمۡ شَهِيدٗا] Sura an-Nisa·; (4):159

[Meaning: And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be a witness against them.]

This is Abu Hurayrah's interpretation of this verse– may Allah be pleased with him –; namely: some of the people of the Book shall believe in Jesus – peace be upon him – before his death, when he descends at the end of time – as has preceded.[2]

1 '*al-Musnad*' (4/329) with the checking of Ahmad Shakir who said regarding it: 'Its chain of narration is authentic.'

2 See: '*Ashrat as-Sa'ah*' of al-Wabil (p. 347).

Thirdly: A description of his descent: After the appearance of the Antichrist and the spread of his corruption on Earth, Allah will send Jesus – peace be upon him – so he will descend near the white minaret east of Damascus in the region of Greater Syria. He will be wearing two ochre-dyed[1] garments and placing his hands on the wings of two angels. When he lowers his head it will drip water, and when he raises it beads like pearls will fall from it. Every disbeliever who smells his breath shall die, and his breath shall reach as far as his eye can see.

Jesus will descend amongst the victorious group who fight in the way of the truth while they are waiting to kill the Antichrist. His descent will be at the time of the dawn prayer and he will pray behind the commander of the group after it is said to him: 'Come and lead us in prayer' to which he – peace be upon him – shall reply: "No, you are leaders over each other. This is an honour from Allah for this nation."[2]

Fourthly: The dawn of an era of bliss, prosperity, peace and blessings: The rule of Jesus – peace be upon him – will be a time of peace, safety, prosperity and blessings as Allah will send down plentiful rain, the earth will produce crops and fruits, and there will be an abundance of wealth. Furthermore, hatred, hostility and envy will all disappear.

In the long narration of an-Nawwas bin Sam'an it states: "Then Allah will send upon them a rain which no house of hide or mud will bear. The earth will be washed, leaving it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessings." On that day, a whole group of people would eat from a pomegranate and seek shade under its skin. Milk will be blessed such that a large group of people will be sufficed by the milking of one camel; and a tribe will be sufficed by the milking of one cow; and an entire family will be sufficed by the milking of one goat."[3]

1 i.e. two garments dyed with kamala then with saffron. See: 'Sharh an-Nawawi li Muslim' (18/67).

2 See: '*Sahih al-Bukhari*' (no. 3449); & Muslim (no. 155).

3 Reported by Muslim (no. 2937).

There are many other narrations in this regard, however, for the sake of brevity we will suffice with the foregoing.[1]

Fifthly: The length of his stay on Earth: Some narrations mention that he will remain for seven years while others mention forty years. Imam Muslim reports a narration on the authority of Abdullah bin Amr – may Allah be pleased with him – which states: "Allah will send Jesus the son of Mary. Then the people will remain for seven years not having any rancour between them. Then Allah will send a cool breeze from the direction of the region of Greater Syria to take the souls of everyone possessing an atom's-weight worth of good or having true faith in their heart such that no-one will remain upon the face of the earth."[2]

In another narration reported by Imam Ahmad and Abu Dawud, it states: "He will remain on Earth for forty years, then he will die, and the Muslims will pray over him."[3]

Both of these narrations are authentic which is problematic and may appear to be contradictory unless we interpret the narration mentioning seven years to mean the duration of his stay on earth after his descent from Heaven. Then if we add that to his stay upon Earth prior to his ascension to Heaven – which was thirty-three years according to the most famous saying. And Allah knows best.[4]

The Emergence of Gog and Magog

Believing in the emergence of Gog and Magog is an integral part of believing in the Last Day as it is from the Major Signs of the Hour.

Firstly: The origin of Gog and Magog: They belong to the human race and are from the descendants of Adam and Eve.[5]

1 See: '*Ashrat as-Sa'ah*' (pp. 361-3).
2 Reported by Muslim (no. 2940).
3 '*Musnad al-Imam Ahmad*' with its complementary footnotes entitled '*Muntakhab al-Kanz*'. Ibn Hajr said regarding it: 'Authentic' (6/493). Also reported by '*Sunan Abi Dawud*' (11/456) with its explanation '*Awn al-Ma'bud*'.
4 See: '*an-Nihayah – al-Fitan wal-Malahim*' of Ibn Kathir (1/146).
5 See: '*at-Tadhkirah*' (pp. 782-3).

On the authority of Abdullah bin Amr that the Messenger of Allah ﷺ said: "Gog and Magog are from the progeny of Adam. If they were to be sent upon the rest of mankind, they would spoil their livelihood. Not one of them shall die except that he leaves a thousand or more of his descendants behind.[1]

Secondly: Their description: The narrations describe them as resembling their Turk and Mongol cousins. Their eyes are small, their noses are small and flattened, their hair is dark, their faces are wide and look like a hammered shield. They look similar to the Turks and are the same colour as them.[2]

The authentic narrations also inform us that they are strong men whom no-one can kill. In the narration of an-Nawwas bin Sam'an reported by '*Sahih Muslim*' it mentions that Allah – the Almighty – will inform Jesus – peace be upon him – through revelation of the emergence of Gog and Magog and that nobody has the capacity to fight them. He will command him to move the believers from their path, saying: "Take My servants to safety at Mount Sinai."[3]

Thirdly: Gog and Magog shall wreak havoc upon Earth: When Gog and Magog emerge, great evils and severe tribulations shall occur at their hands. They shall be so numerous that after they emerge, they shall pass the Sea of Galilee and drink from it, and the last ones will say: "This lake used to contain water."[4]

Ibn al-Arabi wrote: "As for the emergence of Gog and Magog, then it shall occur after the descent of Jesus – peace be upon him – from Heaven. They are two disbelieving, corruptive and harmful peoples."[5]

Fourthly: The Demise of Gog and Magog: The annihilation of Gog

1 '*Minhat al-Ma'bud*' (2/219). al-Hakim partially reported it (4/490) and commented, saying: 'This narration is authentic according to the condition of the two scholars of *hadith* [Bukhari and Muslim] even though they did not report it.' adh-Dhahabi was in agreement with him.

2 See: '*Musnad al-Imam Ahmad*' (5/271) with its footnotes, entitled: '*Muntakhab al-Kanz*'.

3 Referencing has preceded.

4 See: '*ash-Shaykh Abdur-Rahman as-Sa'di wa Juhuduhu fil-Aqidah*' (pp. 253-4).

5 '*Aaridhatul-Ahwathi*' of Ibn al-Arabi (9/34).

and Magog will occur after Jesus – peace be upon him – kills the Antichrist, due to the blessing of his invocation. This is mentioned by the long narration of an-Nawwas bin Sam'an wherein the Prophet ﷺ says: "Allah will send down revelation upon Jesus, saying: I have brought forth servants of mine whom no-one shall be able to kill, so take My servants to safety at Mount Sinai.

Allah will send Gog and Magog who will descend from every elevation. They will pass the Sea of Galilee and drink all its water such that when the last ones of them pass they will say: 'There was once water here.' The Prophet of Allah, Jesus, and his companions will be besieged to the extent that the head of an ox would be dearer to one of them than a hundred dinars are to one of you today. The prophet of Allah – Jesus – and his companions will supplicate to Allah Who will send upon them maggots in their necks until they perish altogether. Then the prophet of Allah – Jesus – and his companions will come down and they will not even be able to find a handspan except it will be filled with their corpses and their stench. The prophet of Allah – Jesus – and his companions will invoke Allah again, and Allah will send birds like the necks of Bactrian camels who will carry and place them wherever Allah wills." Reported by Muslim.

In a variant narration there is an addition after his saying: 'There was once water here': "Gog and Magog will walk until they reach the mountain of *al-Khamar*[1] which is in Jerusalem, They will then say: 'We have killed the inhabitants of the Earth, now let us kill the inhabitants of the Heavens.' They will fire their arrows towards the sky and Allah will cause them to return to them besmeared with blood."[2]

1 Name of a hill. The term '*khamar*' signifies thick trees which conceal something from sight. See: '*Sharh Sahih Muslim*' of an-Nawawi (18/71).

2 Reported by Muslim (no. 2937).

Section Four: The Signs of the Hour indicative of its Imminence

The Smoke

The appearance of smoke near the end of time is from the major signs of the Hour established by the Quran and Prophetic traditions.[1]

Firstly: Quranic evidence proving the appearance of the Smoke: Allah – the Almighty – said:

[فَٱرۡتَقِبۡ يَوۡمَ تَأۡتِي ٱلسَّمَآءُ بِدُخَانٖ مُّبِينٖ ۝١٠ يَغۡشَى ٱلنَّاسَۖ هَٰذَا عَذَابٌ أَلِيمٞ] Sura ad-Dukhan; (44):10

[Meaning: Then wait you for the Day when the sky will bring a visible smoke. Covering the people, this is a painful torment.]

The scholars differ regarding what is meant by this smoke:

The first opinion: Some scholars hold that this smoke refers to the famine and hardships that befell the tribe of *Quraysh* after the Prophet ﷺ invoked Allah against him when they did not answer his call. This led them to see a smoky haze in the sky.

This opinion was that of Ibn Mas'ud – may Allah be pleased with him – as well as a group of the pious predecessors.[2]

The second opinion: The smoke being referred to is from the awaited signs which have not yet appeared but shall occur closer to the coming of the Hour. This was the opinion of Ibn Abbas as well as some of the Companions and their successors.[3]

Secondly: Evidence from Prophetic traditions proving the appearance of the Smoke: Some narrations mentioning the smoke have preceded, such as the narration reported by Muslim on the authority of Abu Hurayrah that the Messenger of Allah ﷺ said:

1 See: '*Ashrat as-Sa'ah*' (pp. 283-9).
2 See: '*Tafsir at-Tabari*' (52/111-3); & '*Tafsir al-Qurtubi*' (16/131); & '*Tafsir Ibn Kathir*' (4/140-3).
3 See: '*Tafsir at-Tabari*' (52/113); & '*Tafsir Ibn Kathir*' (4/140-3).

"Hasten to do good deeds before the occurrence of six things: the Antichrist, the smoke…"[1]

In the narration of Hudayfah regarding the major signs of the Hour, it mentions: "And the smoke."[2]

The Rising of the Sun from the West

The rising of the sun from its place of setting is another major sign of the Hour established by the Quran and Prophetic traditions.

Firstly: Evidence proving the Sun will rise from the West: Allah – the Almighty – says:

[يَوْمَ يَأْتِى بَعْضُ ءَايَـٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَـٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَـٰنِهَا خَيْرًا] Sura al-An'am; (6):158

[Meaning: The Day that some of the signs of your Lord do come no good will it do to a person to believe then, if he had not believed before nor earned through its faith some good.]

The authentic narrations indicate that what is meant by 'some of the signs of your Lord' is the rising of the sun from the west, and this is the view of majority of the scholars of exegesis.[3]

There occurs a narration in the two authentic collections of Prophetic traditions (Bukhari and Muslim) on the authority of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "The Hour will not be established until the sun rises from the West. When that happens and the people see it, they will all believe, and that is the time when it will not be of benefit for a soul to believe then, if it had not believed before."[4]

Muslim reports a narration on the authority of Abu Hurayrah that the Messenger of Allah ﷺ said: "Hasten to do good deeds before the

1 Reported by Muslim (no. 2947).
2 Referencing has preceded.
3 See: '*Tafsir at-Tabari*' (96-102); & '*at-Tadhkirah*' of al-Qurtubi (pp. 792-3); & '*Tafsir Ibn Kathir*' (2/184-6).
4 Al-Bukhari (nos. 4635, 4636, 6506, and 7121); & Muslim (no. 157).

occurrence of six things: the rising of the sun from the west…"[1]

Secondly: The reason Belief will not avail after the Sun rises from the West: al-Qurtubi – may Allah have mercy upon him – wrote: "The scholars mention that the reason belief will not be of any benefit after the sun rises from the west is because the terror in the hearts of the people will extinguish all of the soul's impulses and desires and cause every bodily strength to subside. Everyone will be in a near-death state due to their certainty of the proximity of the Day of Resurrection. All sources of temptation shall be cut off from them and they shall lose their inclinations. The repentance of a person in such a state will not be accepted just as the repentance of a dying person is not accepted."[2]

The Beast

The appearance of the Beast is from the major signs of the Hour and is established by the Quran and Prophetic traditions.

Firstly: Evidence from the Quran: Allah – the Almighty – says:

[وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُواْ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ]

Sura an-Naml; (27):82

[Meaning: And when the word befalls them, We shall bring out from the Earth a beast to them, saying that the people did not believe in Our verses with certainty.]

This noble verse clearly states that the Beast will emerge when mankind is in a state of corruption, having abandoned the commands of Allah and forsaken the true religion. Allah will then bring out a beast from the earth that will speak to them regarding that.

al-Qurtubi – may Allah have mercy upon him – wrote: "The scholars have said regarding Allah's saying:

Sura an-Naml; (27):82[وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ]

[Meaning: The word befalls them.]

1 Reported by Muslim (no. 2947).
2 '*at-Tadhkirah*' of al-Qurtubi (p. 794).

It means: the threat has become binding upon them due to their excessive wickedness, disobedience and transgression, as well as their turning away from Allah's signs and abandoning contemplation of them and their non-compliance to act according to them. Their sinfulness has reached the point where admonitions benefit them not, and reminders will not dissuade them from their misguidance.

Allah – the Mighty – says regarding the people when they reach that state:

[أَخۡرَجۡنَا لَهُمۡ دَآبَّةٗ مِّنَ ٱلۡأَرۡضِ]

[Meaning: We shall bring out from the Earth a beast to them.]

i.e. a beast possessing intellect and the ability to speak. This is so that the people are aware – and Allah knows best – that he is definitely a sign sent by Allah – the Almighty – because customarily animals do not possess intellect or the ability to speak.[1]

Secondly: Evidence from Prophetic traditions proving the coming of the Beast: There is much evidence from Prophetic traditions in this regard, some of which has preceded, such as the narration of Abu Hurayrah – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "When three things occur faith will not benefit one who has not previously believed or not derived any good from his faith: the rising of the sun from its place of setting, the Antichrist, and the Beast of the Earth."[2]

Imam Ahmad also reports a narration on the authority of Abu Umamah – may Allah be pleased with him – which is traceable as being from the Prophet ﷺ that he said: "The Beast will emerge and it will brand people on their noses, then they will continue to live with this mark such that a person will buy a camel and when he is asked: 'From whom did you purchase it?' he will reply: 'From one of the branded people."[3]

1 '*at-Tadhkirah*' (pp. 785).
2 Reported by Muslim (no. 158).
3 '*Musnad al-Imam Ahmad*' (5/26) with the footnotes entitled '*Muntakhab al-Kanz*'. al-

Thirdly: The place from which the Beast shall appear: It is said: It will appear in the Great Mosque of Mecca; and it is said: It will appear thrice – the first time in a desert, the second time in a village, and the third time in the Great Mosque of Mecca.

There are various other opinions, most of which suggest that the Beast shall emerge from the sacred precincts of Mecca.[1]

Fourthly: The Mission of the Beast: When the Great Beast appears, it shall mark both the believers and unbelievers.

As for the believers, their faces will brighten to the extent that they shine, and this will serve as a sign of their faith.

The disbelievers, however, will be branded on their noses which will serve as a sign of their disbelief.[2]

The Fire which will Gather the People

The appearance of the Great Fire is the last of the major signs of the Hour and the first of the signs indicating the imminent coming of the Hour.

Firstly: The place from which the Fire shall emerge: Some narrations mention that the Fire shall emerge from the lower part of Aden in Yemen while others state it shall appear from the sea of Hadhramaut.

The narration of Hudhayfah bin Usayd reported by Muslim in his authentic collection when discussing the signs of the Hour includes the saying of the Prophet ﷺ: "The last of them will be a fire which will emerge from Yemen and will drive the people to their place of gathering."

In a variant wording it states: "A fire will emerge from the lower part

=

Haythami said in '*al-Majma*' (8/6): "Its narrators are those of the two authentic collections of prophetic traditions [i.e. Al-Bukhari and Muslim], except for 'Umar bin 'Abdur-Rahman bin 'Atiyyah who is reliable anyway." al-Albani also graded it as authentic in 'as-Sahihah' (no. 322).

1 See: '*Ashrat as-Sa'ah*' (pp. 413-5).

2 '*Ashrat as-Sa'ah*' (pp. 415-6).

of Aden, driving the people."[1]

Secondly: A description of how the Fire will gather the people: After this Great Fire emerges from Yemen, it will spread throughout the Earth, driving the people to the gathering place. People will be gathered in three droves:

The first group will each have a mount and be willing, satiated, and clothed.

The second group will sometimes walk and sometimes ride, sharing a camel between them.

The third group will be surrounded by the Fire which will drive them from behind to the gathering place. Those who straggle shall be devoured by the Fire.

All of this is mentioned in the authentic narrations.[2]

Thirdly: The Place of Gathering: The people will be gathered at the end of time in the region of Greater Syria, as is indicated by the authentic narrations.[3]

Fourthly: The gathering will take place in the life of this World: The gathering being referred to here is different to that which will take place after the people are resurrected from their graves.[4]

1 Referencing has preceded.
2 See: '*an-Nihayah, al-Fitan wal-Malahim*' (1/230-1); & '*Ashrat as-Sa'ah*' (p. 420).
3 See: '*Ashrat as-Sa'ah*' (p. 422).
4 See: '*Ashrat as-Sa'ah*' (pp. 426-30).

Part Five

Regarding Sin, Repentance, and Invocation

Prologue

Chapter One: The Meaning of Sin and other Related Matters

Chapter Two: The Meaning of Repentance; the Wisdom behind it, and its Rulings

Chapter Three: Regarding Invocation

Prologue

Islamic legislation takes into account the imperfections of human beings and that which befalls them from heedlessness, shortcomings and weaknesses which result in them committing sin. Sin is from the greatest causes of calamities and punishment in this life and the Hereafter.

For this reason, the Islamic legislation clarifies the meaning of sin and mentions the various categories of sin as well as its harmful effects and consequences in order that the believers can take precautionary measures to escape their harmful outcomes.

Remedies for both minor and major sins are also contained in Islamic legislation; the greatest remedy being turning to Allah – the Mighty and Majestic – in repentance.

Furthermore, the servants need to invoke their Lord is great, rather it is dire. Invocation is a crucial part of worship just as it is the path to happiness. Whoever constantly invokes their Lord will see the doors of good open for them and will witness evils and tragedies avoiding them.

In the following chapters we will discuss the definition of sin, repentance and invocation as well as issues related to each of them. We will also cover the rulings of repentance and the wisdoms behind it.

Chapter One

The Meaning of Sin and other Related Matters

Section One: The Definition of Sin and its Origins.

Section Two: Dividing Sin into Major and Minor Categories.

Section Three: The Consequences of Sin, its Harmful Effects, and its Outcomes.

Section One: The Definition of Sin and its Origins

Firstly: The Meaning of Sin

Sins is the plural of sin, which is: a wrongdoing; a crime, or an act of disobedience. In Arabic, the double plural is '*Dhunubat* (sins)'.[1]

The word sin originally means to hold the tail of something. It is said: 'I stuck its tail'. We use this word to express every action whose consequences we dread, and it is for this reason a sin is referred to as an outcome – because of what it results in. Sin and its plural are mentioned in the Quran in numerous places, such as the sayings of Allah:

Sura aali-Imran; (3):11[فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمۡۗ]

[Meaning: Allah seized them for their sins.]

Sura al-Ankabut; (29):40 [فَكُلًّا أَخَذۡنَا بِذَنۢبِهِۦۖ]

[Meaning: Each of them We seized for his sin.]

Sura aali-Imran; (3):135[وَمَن يَغۡفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ]

[Meaning: And who can forgive sins except Allah.][2]

1 See: '*al-Lisan*' (1/389).
2 See: '*Mu'jam Mufradat Alfath al-Quran*' (p. 184).

Sins, then, are acts of disobedience and violations of the commands of Allah – the Mighty and Majestic.

Secondly: The Origin of Sin

There are various categories of sin by way of which we know the origin of sins.

Ibn Al-Qayyim – may Allah have mercy upon him – said regarding this topic: "In the same way that the degree and severity of sins vary, so does their corresponding punishment both in this life and the Hereafter.

Regarding the topic of sin, I will explain – with Allah's aid and His guidance – the following:

Sins have two origins: The abandonment of one of Allah's commands or the performance of a prohibited act.

These are the two sins that Allah – the Exalted – tested the father of *jinn* and mankind with.

Both of these two sins can be divided into a further two categories according to which part of the body commits them; either by limbs in an apparent manner or by the heart in a concealed manner.

Based on who it concerns, we can also categorize sin into whether it concerns Allah's rights or the rights of a created being. The rights of created beings ultimately belong to Allah's rights and are so-called only because it is down to a human's decision if they wish to claim or renounce such rights."[1]

The author – may Allah have mercy upon him – presented another classification for sin, saying:

"Sin can be confined to four categories: kingly, satanic, predatory and bestial."[2]

What follows is a concise description of each of these categories.

1 '*al-Jawab al-Kafi*' of Ibn Al-Qayyim (p. 303).
2 ibid.

1. Kingly or lordly sins: when a person assumes some godly attributes, such as greatness, majesty, boasting, power, highness, lordship etc.

These sins are subdivided into many major sins that many humans neglect and do not even consider as being sins – when in reality they are the grave, destructive sins that give birth to most other acts of which disobedience originate from. Among these deadly sins are polytheism and speaking about Allah without knowledge.

2. Devilish sins: when a person has attributes that resemble the devil, such as: envy, oppression, cheating, spite, deception, plotting, inciting corruption, enjoining sin, forbidding good and demeaning it, innovating in religion, and calling to misguidance.

This category – although less severe – is close to the first in evil.

3. Predatory sins: this is subdivided into: anger; spilling blood; envy; murder; and being tyrannical and oppressive towards weak and helpless people.

4. Bestial sins: this is subdivided into: gluttony; rapacity; becoming preoccupied with fulfilling one's lust and greed which leads to adultery and homosexuality; stealing; devouring the wealth of orphans; miserliness; stinginess; cowardice; panic; fright; and amassing wealth for the purpose of using them to fulfil one's desires.

This type of sin is the most common among people as they are unable to commit predatory or kingly sins. However, it is through this type that they end up falling into the other types of sin as they lead onto one another. Thus, a person begins by committing bestial sins, then progresses onto predatory sins before progressing onto devilish sins and finally ends up trying to vie with God in His Lordship and in His right to be singled out with worship.[1]

1 See: '*Ihya Ulum ad-Di*n' (4/16); & '*Mukhtasar Minhaj al-Qasidin*' of Ibn Qudamah (pp. 276-80); & '*al-Jawab al-Kafi*' (pp. 304-5).

Section Two: Dividing Sin into Major and Minor Categories

Sin can be categorized into major and minor categories, just as al-Ghazali – may Allah have mercy upon him – wrote: "Know that sin can either be major or venial although this distinction is a matter the people differ regarding, with some claiming that every non-observance of Allah's laws is a major sin and there is no such thing as major and venial sins.

This opinion is weak as Allah – the Almighty – Himself says:

[إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا]

Sura an-Nisa; (4):31

[Meaning: If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.]

Likewise, He – the Exalted – says:

[ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَۚ]Sura an-Najm; (54):32

[Meaning: Those who avoid the major sins and immoralities, only committing slight ones.]

Similarly, the Prophet ﷺ said: "The five daily prayers, and one Friday prayer to the next Friday prayer expiates the sins committed in-between them, as long as the major sins are avoided." In a variant wording it mentions: "They are expiations for sins committed between them except the major ones."[1]

He ﷺ also said in a narration on the authority of Abdullah bin Amr bin al-Aas – may Allah be pleased with both of them –: "The gravest of major sins are: associating partners with Allah in worship; showing disobedience to one's parents; murder; and to intentionally take a false oath."[2,3]

1 Reported by Muslim (no. 233).
2 Reported by al-Bukhari (no. 6656).
3 See: '*Ihya Ulum ad-Din*' (4/17).

Ibn Al-Qayyim – may Allah have mercy upon him – wrote: "The Quran and Prophetic traditions, as well as the consensus of the Companions and their successors – including the illustrious scholars of Islam – are all unanimous regarding the fact that sin can either be major or minor."[1]

He – may Allah have mercy upon him – also wrote: "Those who do not differentiate between major and minor sins say: 'All sins are major when we consider the doer's recklessness in disobeying and contradicting the commands of Allah. Thus, when one looks at the One Whose commands are disobeyed and Whose prohibitions are violated, all sins are major and the same from this perspective."[2]

Ibn Al-Qayyim – after discussing some of the arguments brought by those who see all sin as major – says: "Polytheism is the worst of injustices while monotheism is the best justice. Therefore, whatever is most discordant with this monotheistic purpose is the gravest of major sins – the severity of a sin being proportional to its discordance with this purpose. In the same way, whatever is most concordant with this purpose is the most important of obligations and the most imperative act of obedience. One should truly reflect regarding this principle and carefully consider its details. This will lead a person to know the reasons behind the commands and prohibitions Allah placed upon His servants as well as why they differ in their levels."[3]

The topic of exactly what constitutes a major or minor sin is lengthy, but it can be concluded that: Any sin that carries a penalty in this life, or there occurs a threat regarding the Hereafter – then it is from the major sins, while all other sins are minor.[4]

1 See: '*al-Jawab al-Kafi*' (pp. 306).
2 See: '*al-Jawab al-Kafi*' (p. 309).
3 See: '*al-Jawab al-Kafi*' (p. 312).
4 This was the view favoured by Shaykh al-Islam Ibn Taymiyyah – may Allah have mercy upon him – in 'Majmu' al-Fatawa' (11/650). He described it as being 'the best of sayings regarding this matter' (11/650), also stating: 'I gave this criterion precedence over the others due to numerous reasons' after which he went on to mention five reasons for this opinion.

Section Three: The Consequences of Sin, its Harmful Effects, and its Outcomes

Sins and disobedience have harmful and destructive consequences. In addition, they give rise to various punishments – both individual and collective – in this world and the Hereafter.

The harmful effects of sin include deprivation from knowledge and sustenance, desolation a sinner experiences and the isolation from his Lord and from people in general that they feel.

Sin makes daily life more difficult; darkens the face of a person; weakens the body; prevents acts of obedience; shortens one's lifespan; and makes blessings disappear.

They bring darkness to the heart and cause it to feel constricted. They are also the cause of sadness, heartache, pain, distress, anxiety, uncertainty, weakness and vulnerability.

Sin leads to the performance of more sin and gradually becomes harder to give up. A person's resolve for repentance weakens until it is completely eliminated from their heart. Eventually a person no longer considers sin evil or vile.

A sinner is cursed and is small in the sight of Allah and the misfortunes that result from sin transcend the sinner, even affecting the people and animals around him.

Sins cause disgrace, in addition to corrupting the intellect and depriving the sinner from the supplication of the Prophet ﷺ, the angels and the believers.

Sins extinguish a person's jealousy and modesty and also weaken the reverence a person has for their Lord. A sinner is deserving of being forgotten by Allah and left alone with their devil.

Sin causes the sinner to feel afraid, insecure, and worried. Thus, the most frightened of people are the greatest of them in transgression.

Sin also exits a person from the realm of piety and strips him of the garments of piety. It weakens his longing for Allah and for the

Hereafter; diminish his worth; seal his heart; debase his rank; strip him of honourable and praiseworthy titles; earn him dishonourable and shameful names; and make him from the needy peoples when before he was from the affluent. It also makes the sinner a target for the devils of mankind and *jinn* who control him when previously they were afraid of him.

Sinful people live in a state of perpetual frustration and continue to commit a sin until they grow bored, then they move onto another sin, and so on. However, the desires he is unable to satisfy are far more than those he is able to, and consequently, he realizes his inability while his desires grow more severe. This leads to increased frustration and upset.

How cruel the fire that torments the heart of such a person in this life is – long before the one that will engulf their hearts in the Hereafter.

Yet another of the negative effects of sin is its wastage of the most precious and valuable resource – time – which, once it passes, will never return.

In summary: the hideous outcomes of sin are innumerable as are the benefits of obedience to Allah. What is known – however – is that all good lies in the obedience to Allah and all evil lies in disobedience to Him.[1]

1 See: '*al-Jawab al-Kafi* (Spiritual Disease & Its Cure)' of Ibn Al-Qayyim for further detail. Also see: '*Tareeq al-Hijratayn*' (pp. 450-4).

Chapter Two

The Meaning of Repentance; the Wisdom behind it, and its Rulings

Section One: The Meaning of Repentance.

Section Two: The Door to Repentance is Open.

Section Three: The Excellence of Repentance and its Benefits.

Section One: The Meaning of Repentance

Firstly: the linguistic definition of repentance: In the Arabic language repentance means returning; going back; penitence; and regret.

In usage, we can either say: 'the repentance was accepted by Allah' – in which case the preposition 'by' is used, or we can say: 'the repentance of the servant to Allah' – in which case the preposition 'to' is used.

Allah – he Most High – says:

[إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ ٱللَّهُ عَلَيۡهِمۡۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا] Sura an-Nisa; (4):17

[Meaning: The repentance accepted by Allah is only for those who do wrong in ignorance or carelessness and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is all-Knowing, all-Wise.]

He – the Mighty and Majestic – also says:

[وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ] Sura an-Nur; (24):31

[Meaning: And turn to Allah in repentance, all of you, O believers,

that you may be successful.]

Similarly, He says:

[وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا] Sura al-Furqan; (25):71

[Meaning: And whosoever repents and does righteous good deeds, then verily, he repents to Allah with true repentance.][1]

Secondly: the technical definition of repentance: It is possible to define repentance as being: The abandonment of sin due to its ugliness; out of regret for having committed it; having firm resolve not to return to it and making up for it if possible; and fulfilling any obligations missed, while also having sincerity to Allah, hoping for His reward and fearing His punishment – providing this is done before the onset of death and before the rising of the sun from the west.[2]

This definition is inclusive of all the conditions of repentance.

There are more concise definitions for repentance, such as the definition of Ibn Al-Qayyim – may Allah have mercy upon him – who wrote: "The reality of repentance is having regret for that which a person has committed in the past, to stop doing so in the present, and being determined not to return to it in the future."[3]

He also defines it by saying: "The reality of repentance is that a person returns to Allah by committing to carry out that which He loves and forsaking that which He hates. Thus, it is returning from something disliked to something beloved – returning to what is beloved to Allah constitutes half of repentance and giving up that which He hates constitutes the other half."[4]

Thirdly: What things should a person repent from? A person should repent from all sins – minor and major alike. The person who

1 See: '*Mu'jam Maqayis al-Lughah*' of Ibn Faris (1/37); & '*Lisan al-Arab*' of Ibn Manthur (1/233).
2 See: '*Madarij as-Salikin*' of Ibn Al-Qayyim (1/113, 199); & '*Fath al-Bari*' of Ibn Hajr al-'Asqalani (11/106).
3 See: '*Madarij as-Salikin*' (1/199).
4 See: '*Madarij as-Salikin*' (1/313).

repents must know which sins he is repenting from, even if it is in a general manner.

al-Ghazali – may Allah have mercy upon him – said: "Know that repentance is the abandonment of a sin. However, it is not possible to abandon something except after having knowledge of it. As repentance is obligatory, so too are the prerequisites required to reach such an obligation. Thus, having knowledge of sin also becomes obligatory. Sin refers to everything that opposes Allah's commandments, be they orders or prohibitions. Studying this in detail would require explaining the concept of legal responsibility in its entirety, but as this is not our objective, we will suffice with a mention of it in broad terms and outline its categories; and Allah is the One Who grants success through His mercy."[1]

He – may Allah have mercy upon him – then went on to clarify the types of sin.[2]

Ibn Al-Qayyim – may Allah have mercy upon him – dedicates a chapter in his book '*Madarij as-Salikin*' to the types of sin that repentance is to be made from.'

He writes: "A servant does not deserve to be called repentant until he abandons them.

There are twelve types of sin mentioned in the Quran which are the basis for all prohibitions, namely: disbelief; polytheism; hypocrisy; debauchery; disobedience; transgression; aggression; immorality; wickedness; oppression; speaking about Allah without knowledge; and following other than the way of the Believers.

Everything that Allah has made forbidden is represented by these twelve types of sin which all of mankind except for the followers of the Messengers – peace be upon them – are immersed in.

A person – knowingly or unknowingly – may engage in most of them, some of them, or one of them.

1 See: '*Ihya Ulum ad-Din*' (4/16).
2 See: '*Ihya Ulum ad-Din*' (4/16-22).

Sincere repentance is that a person renounces them entirely and protects themselves by abstaining from such environments – something which is only possible if we have knowledge of them."[1]

Section Two: The Door to Repentance is Open

Allah – through His grace and generosity – has opened the door to repentance, commanding with it and encouraging it while promising its acceptance – regardless of whether it be performed by a disbeliever, a polytheist, a hypocrite, an apostate, a tyrant, an atheist, an oppressive, or a sinful person.

Through the following points we shall glimpse some of Allah's favours upon us by His opening of the door to repentance.

1. Allah – the Mighty and Majestic – commanded us with repentance. He – the Almighty – says:

[وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ مِن قَبۡلِ أَن يَأۡتِيَكُمُ ٱلۡعَذَابُ ثُمَّ لَا تُنصَرُونَ] Sura az-Zumar; (39):54

[Meaning: And turn to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.]

Ibn Kathir – may Allah have mercy upon him – says in explanation of this verse: "i.e. return to Allah and yield to Him before the punishment comes upon you; then you will not be helped – meaning: hasten to repent and perform righteous deeds before His wrath befalls you."[2]

2. Allah has promised to accept the repentance of a person however grave the sin may be. He – the Almighty – says:

[وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ وَيَعۡلَمُ مَا تَفۡعَلُونَ]

Sura ash-Shura; (42):25

[Meaning: And it is He who accepts repentance from his servants and

1 See: '*Madarij as-Salikin*' (1/344).
2 See: '*Tafsir Ibn Kathir*' (4/61-2).

pardons misdeeds, and He knows what you do.]

Similarly, Allah says:

[وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا] Sura an-Nisa; (4):110

[Meaning: And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.]

Likewise, Allah says concerning the hypocrites:

[إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟] Sura an-Nisa; (4):145-6

[Meaning: Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper - except for those who repent and rectify themselves.]

Regarding the Christians, He – the Exalted – says:

[لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ] Sura Maidah; (5):73

[Meaning: They have certainly disbelieved, those who say: "Allah is the third of three." And there is no god who has the right to be worshipped except One God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.]

He then encourages them to repent by saying:

[أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيم] Sura al-Maidah; (5):74

[Meaning: Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.]

He – the Almighty – says regarding the people who dug the trench to torture and burn the believers alive:

[إِنَّ ٱلَّذِينَ فَتَنُواْ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ ثُمَّ لَمۡ يَتُوبُواْ فَلَهُمۡ عَذَابُ جَهَنَّمَ وَلَهُمۡ عَذَابُ ٱلۡحَرِيقِ]

Sura al-Buruj; (85):10

[Meaning: Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.]

al-Hasan al-Basri – may Allah have mercy upon him – commented on this verse, saying: "Look at this generosity and munificence – they killed His allies and He invites them to repent and seek forgiveness."[1]

3. Allah warns us against despairing in His mercy. He – the Almighty – says:

[قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ]

Sura az-Zumar; (39):53

[Meaning: Say: "O My servants who have transgressed against themselves by sinning, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He Who is the Oft-Forgiving, the Most Merciful.]

Ibn Kathir – may Allah have mercy upon him – said: "Ali bin Abi Talhah narrates that Ibn Abbas – may Allah be pleased with them both – said regarding this verse: "Allah – the Almighty – invites all people to seek His forgiveness: those who claim that the messiah is God himself; those who claim that he is the son of God; those who claim that Ezra is the son of God; those who claim that Allah is poor; those who claim that Allah's Hand is chained (a miser) and those who claim that Allah is the third of three. He addresses all of them with His saying:

[أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ]

Sura al-Ma·idah; (5):74

[Meaning: Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.]

1 See: '*Tafsir Ibn Kathir*' (4/60).

He even invites the one (pharaoh) who says: 'I am your Lord the Almighty' and who says: 'I know of no other god for you besides myself' to repent.

Ibn Abbas – may Allah be pleased with them both – said: "Whoever causes the servants of Allah to despair of His mercy after this, then he has disbelieved in the Book of Allah – the Mighty and Majestic."[1]

Shaykhul-Islam Ibn Taymiyyah – may Allah have mercy upon him – says regarding the previous verse mentioned in *Sura az-Zumar* (Chapter 59: The Troops): "This verse forbids us from despairing of Allah's mercy, even if a person's sins are serious and grave. It is impermissible for anyone to despair of the mercy of Allah themselves or to incite others to despair in His mercy. It is for this reason some of the pious predecessors used to say: 'The true jurist is the one who does not cause the people to despair of Allah's mercy, nor does he encourage them to disobey Allah.'

Desperation is if a person believes that Allah will not forgive them, either because they think He will not accept their repentance or forgive their sins; or because they convince themselves that they are unable to repent, and Satan has control over them. Such a person despairs in his own repentance although he knows that if he were to repent then Allah would forgive him. This is something many people are beguiled by."[2]

4. Allah outstretches His Hand during the night so that the sinners of the day may repent, and He outstretches His Hand during the day so that the sinners of the night may repent. The Prophet ﷺ said: "Allah – the Mighty and Majestic – will continue to outstretch His Hand during the night so that the sinners of the day may repent, and He will continue to outstretch His Hand during the day so that the sinners of the night may repent, until the sun rises from the west."[3]

1 See: '*Tafsir Ibn Kathir*' (4/60).

2 See: '*at-Tawbah wal-Istighfar*' of Ibn Taymiyyah with the checking of Muhammad al-Hajjaji and 'Abdullah Badran (pp. 27-8). Also see: 'al-Istiqamah' of Ibn Taymiyyah (2/190).

3 Reported by Muslim (no. 2759).

5. Allah has placed a generous reward for repentance and has promised the people who repent plentiful good. Further discussion regarding this shall follow in the coming chapter – if Allah wills.

Section Three: The Excellence of Repentance and its Benefits

Repentance has many virtues and immense benefits such as:

1. Repentance is a means to salvation and success: Allah – the Almighty – says:

[وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ] Sura an-Nur; (24):31

[Meaning: And turn to Allah in repentance, all of you, O believers, that you may be successful.]

Abu as-Sa'ud – may Allah have mercy upon him – said: "By way of this, you will be victorious in both abodes (i.e. in this worldly life as well as the Hereafter)."[1]

2. Repentance remits sin: When a servant sincerely repents to Allah, He wipes out all of their sins and wrongdoings.

Allah – the Almighty – says:

[قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ] Sura az-Zumar; (39):53

[Meaning: Say: "O My servants who have transgressed against themselves by sinning, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He Who is the Oft-Forgiving, the Most Merciful.]

Likewise, He says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ

1 See: '*Tafsir Abu as-Sa'ud*' (6/171).

وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ Sura at-Tahrim; (66):8]

[Meaning: O you who believe! Turn to Allah with sincere repentance! Perhaps your Lord will remit from you your sins, and admit you into Gardens under which rivers flow.]

3. Repentance causes bad deeds to be replaced with good ones: If a person repents correctly, Allah will replace their bad deeds with good deeds through His bounty and His favour.

He – the Almighty – says:

[إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا] Sura al-Furqan; (25):70

[Meaning: Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And Allah is Oft-Forgiving, Most Merciful.]

Ibn Al-Qayyim – may Allah have mercy upon him – said regarding the aforementioned verse: "This is from the greatest of glad tidings for the penitent whose repentance is coupled with true faith and righteous action. This is true repentance.

Ibn Abbas – may Allah be pleased with them both – said: "I did not see the Prophet ﷺ happier than he was on these two occasions: when this verse was revealed, and when the following verses were revealed:

[إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا ۝١ لِّيَغۡفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ Sura al-Fath; (48):1-2]

[Meaning: Indeed, We have given you, O Muhammad, a clear conquest. That Allah may forgive you what preceded of your sin and what will follow.][1]

4. Allah loves repentance and the penitent: The servitude demonstrated by repentance is from the most beloved and noble forms

1 See: '*Madarij as-Salikin*' (1/310).

of worship in the sight of Allah. Allah – the Exalted – loves the penitent, as He informs us in His saying:

Sura al-Baqarah; (2):222 [إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ]

[Meaning: Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.]

5. Allah is pleased with the repentance of the penitent: Repentance is greater in the sight of Allah – the Mighty and Majestic – than many other forms of worship. For this reason, Allah rejoices greatly at the repentance of His servant when he turns to him. Allah is more pleased with His servant's repentance than a person who finds his mount loaded with provisions in a barren desert after having lost it and despairing of living, as the Prophet ﷺ said: "Verily, Allah is more pleased with the repentance of His servant than a person whose mount is carrying his provisions from food and drink in a barren desert. He then rests his head and sleeps for a short while only to find his riding beast gone when he awakens. Overwhelmed by the heat and thirst or whatever Allah wills him to endure, he says to himself: 'I will return to my place.' He returns and sleeps again, and when he raises his head he finds his riding beast standing beside him."[1]

Ibn Al-Qayyim – may Allah have mercy upon him – comments on this narration, saying: "There is no such joy associated with any other form of worship except for repentance, and it is evident that this joy has a great effect on the state of the repentant, his heart, and much more than is able to be described.

This is from the wisdoms of the predestination of sin upon mankind. By way of repentance, a person reaches and attains the station of being loved by Allah. Indeed, Allah loves the penitent and He loves the servant who repents after succumbing to temptation."[2]

1 Reported by al-Bukhari (no. 6308); & Muslim (no. 2744).

2 See: '*Madarij as-Salikin*' (1/306). Also refer to Ibn Al-Qayyim's beautiful speech regarding the meaning of Allah's rejoicing at the repentance of the penitent; ibid (1/226-30).

Chapter Three

Regarding Invocation

Section One: The Meaning of Invocation and its Merits.

Section Two: The Conditions of Invocation.

Section Three: The Etiquettes of Invocation.

Section One: The Meaning of Invocation and its Merits

Firstly: The Meaning of Invocation

1. The linguistic definition of invocation: The word '*du'aa* (invocation)' is the Arabic verbal noun from the verb '*da'a* (to invoke)'. Ibn Manthur said: "The (Arabic) verb: '*da'a* (to invoke)' means: to call– the verbal noun of which is: '*da'wah* (call)'. It is said: 'I invoked so-and-so' meaning: 'I called out to him' or 'I summoned him'.[1]

2. The technical definition of invocation: There are several technical definitions for the word 'invocation', such as:

(a) It is: Having a strong desire for what lies with Allah – the Mighty and Majestic.[2]

(b) al-Khattabi – may Allah have mercy upon him – said: "Invocation means: That a servant calls upon his Lord – the Mighty and Majestic – to take care of his affairs and to ask Him for His aid.

The reality (of invocation) is that a servant expresses his dependence upon Allah while acknowledging his own helplessness – which is a sign of servitude – as well as feeling a sense of humility – which implies praise of Allah and an attribution of munificence and

1 See: '*Lisan al-Arab*' (14/258).
2 See: '*Lisan al-Arab*' (14/257).

generosity to Him."[1]

(c) Ibn Al-Qayyim – may Allah have mercy upon him – defined it is being: "The request of suppliant either for something beneficial, or for the removal of harm or its deflection."

(d) He also defined it as: "Beseeching Allah, desiring the good that lies with Him, and imploring Him to help us achieve what we seek and save us from what we fear."[2]

Secondly: The Merits of Invocation

Invocation has many great virtues and benefits, such as:

1. Invocation is an act of obedience to Allah and a compliance to His command: He – the Almighty – said:

[وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْۚ]:_ Sura Ghafir; (40):60

[Meaning: And your Lord said: "Invoke Me, I will respond to your invocation."]

[وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَۚ] Sura al-A'raf; (7):29

[Meaning: And invoke Him, being sincere to Him in religion.]

An invoker is obedient to Allah and in compliance with His command.

2. Invocation saves a person from pride: Allah – the Almighty – says:

[وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي Sura Ghafir;
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ](40):60

[Meaning: And your Lord said: "Invoke Me, I will respond to your invocation. Verily! Those who disdain My worship will surely enter Hell in humiliation."]

1 See: '*Sha·n ad-Du'a*' of al-Khattabi (p. 4).
2 See: '*ad-Du'a*' of Shaikh Abdullah al-Khidri (p. 10).

Imam ash-Shawkani – may Allah have mercy upon him – said regarding this verse: "This noble verse indicates that invocation is an act of worship, as He – the Exalted and Most High – commanded His servants to invoke Him before saying:

[إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى]

[Meaning: And your Lord said: "Verily! Those who disdain My worship."]

It is possible to deduce from this that invocation is an act of worship and its abandonment constitutes the most hideous form of arrogance.

How can a servant possibly disdain invoking the One Who created them as well as the entire universe? He provides for them and has brought him into existence from nothingness; He is the One Who gives them life and shall cause them to die; and He is the One Who will reward or punish them.

There is no doubt that such arrogance is a part of madness and a branch from the branches of ingratitude."[1]

3. Invocation is an act of worship: This is indicated by the previous verse as well as well as by the narration of an-Nu'man bin Bashir – may Allah be pleased with him – that the Messenger of Allah ﷺ said: "Invocation is worship."[2]

4. Invocation is the most noble thing in the sight of Allah: On the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "There is nothing more noble with Allah – the Almighty – than invocation."[3]

1 See: '*Tuhfat adh-Dhakirin*' of ash-Shawkani (p. 28).

2 Reported by at-Tirmidhi (no. 2969) who said concerning it: 'Good, authentic.' Also reported by Abu Dawud (no. 1479); & Ibn Majah (no. 3828); and declared as authentic by Shaikh al-Albani in '*Sahih al-Jami'*' (no. 3407).

3 Reported by Ahmad (2/362); & al-Bukhari in '*al-Adab al-Mufrad*' (no. 712); & Ibn Majah (no. 3829); & at-Tirmidhi (no. 3370); and declared as authentic by al-Hakim in '*al-Mustadrak*' (1/490) and adh-Dhahabi agreed with him. al-Albani graded it as 'good' in '*Sahih al-Adab al-Mufrad*' (no. 549).

5. Invocation is beloved to Allah – the Mighty and Majestic –: as occurs in the narration of Ibn Mas'ud – may Allah be pleased with him – that is traceable as being from the Prophet ﷺ: "Ask Allah of His Bounty. For indeed, Allah loves to be asked."[1]

6. Invocation causes a person to feel uplifted as it removes anxiety and worry and makes a person's affairs easy.

7. Invocation prevents Allah's anger: Whoever does not ask of Allah, He becomes angry with them; just as the Messenger of Allah ﷺ said: "He who does not ask Allah, He becomes angry with him."[2]

8. The fruits of invocation are guaranteed – with the permission of Allah –: If an invoker meets all the conditions for his invocation to be answered, he is guaranteed good and shall reap a large share of the fruits of invocation.

On the authority of Abu Hurayrah – may Allah be pleased with him – that he said: 'I heard the Messenger of Allah ﷺ say: "There is no-one who utters an invocation except that Allah gives him what he asked for, or prevents evil from him that is equivalent to it – as long as he does not supplicate for a sin or severing of the ties of kinship."[3]

This narration indicates that the supplication of a Muslim is not in vain, rather he is given that which he requested – either sooner, or later – by the grace of Allah.

Ibn Hajr – may Allah have mercy upon him – says: "Every invoker is responded to – however this response differs: sometimes it is exactly what is asked for, and sometimes it is something equivalent to it."[4]

9. Invocation causes calamities to be averted before they befall a

1 Reported by at-Tirmidhi (no. 3751) who graded it as 'weak'. Also see: '*ad-Da'ifah*' (no. 492).

2 Reported by Ahmad (2/442); & at-Tirmidhi (no. 3373); & Ibn Majah (no. 3827); and declared as authentic by al-Hakim (1/491) and adh-Dhahabi agreed with him. al-Albani graded it as 'good' in '*Sahih al-Adab al-Mufrad*' (no. 512).

3 Reported by Ahmad (3/18); & at-Tirmidhi (3381); and declared as 'good' by al-Albani in '*Sahih al-Jami"* (no. 5678).

4 See: '*Fath al-Bari*' (11/95).

person: The Prophet ﷺ said: "Whomsoever of you the door of supplication is opened for, then the doors of mercy have been opened for him. And Allah is not asked for anything – meaning – more beloved to Him than being asked for well-being. Invocation benefits against that which has already occurred and that which is yet to occur (from adversity). So upon you – O servants of Allah – is invocation."[1]

Thus, when a servant feels motivated and wishes to invoke Allah, he should do so plentifully as it will undoubtedly be granted, and his needs shall be taken care of by Allah's grace and His mercy. The opening of the doors of mercy is indicative of the acceptance of invocation."[2]

The Prophet ﷺ also said: "Prudence does not hinder fate; and invocation benefits against that which has already occurred as well as that which is yet to occur (from adversity). Verily, invocation meets a calamity and the two of them clash until the Day of Resurrection."[3]

'Clash' means: they grapple and they struggle.

11. Invocation opens the door to beseechment and its joys: When a servant beseeches his Lord and asks for his need to be fulfilled, he finds his heart filled with love for Allah and awareness of Him, as well as feeling humility, humbleness and submissiveness to Him to the extent he forgets his need. This pleasure surpasses that of the fulfilment of his need, and he wishes to experience such joy permanently, preferring it over his need if it were to be presented to him in place of the joy he experiences.[4]

1 Reported by at-Tirmidhi (no. 3548) who said regarding it: "It is strange, and has only been transmitted by Abdur-Rahman al-Qurashi who is weak in narration as some scholars have declared, due to his weak memory." al-Albani graded it as 'good' in '*Sahih al-Jami'*' (no. 3409). Also see: '*al-Mishkat*' (no. 2234).

2 See: '*Tuhfat adh-Dhakirin*' (p. 28).

3 Reported by at-Tabarani in '*ad-Du'a*' (2/800 [33]) & in '*al-Awsat*' (no. 2519); & by al-Hakim (1/492); & al-Bazzar – as occurs in '*Kashf al-Astaar*' of al-Haythami – (3/29 [2165]). al-Albani graded it as 'good' in '*Sahih al-Jami'*' (no. 7739).

4 See: '*Madarij as-Salikin*' of Ibn Al-Qayyim (2/229).

Section Two: The Conditions of Invocation

Invocation has many conditions which must be present so that it can be accepted and answered by Allah. From these conditions are:

1. The invoker must know that Allah alone is the One Who is able to answer his invocation: No-one can benefit him except Allah, just as no-one can relieve his suffering except Him. He – the Almighty – says:

[أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ] Sura an-Naml; (27):62

[Meaning: Is not He (best) Who responds to the distressed one, when he calls Him, and Who removes the evil.]

This is the concept of monotheistic belief which means: to single Allah out in Lordship.

2. The invoker must not invoke anyone except Allah: It is impermissible to supplicate to other than Allah or to invoke other than Him alongside Him, as this is polytheism and setting up partners in worship besides Allah – the Mighty and Majestic. He – the Almighty – says:

[وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا] Sura al-Jinn; (72):18

[Meaning: And the mosques are for Allah alone, so invoke not anyone along with Allah.]

The Prophet ﷺ said to Ibn Abbas – may Allah be pleased with them both –: "If you ask, then ask of Allah; and if you seek help, then seek help from Allah."[1]

3. Not being hasty: A servant should not be hasty for his invocation to be answered when he supplicates, nor should he be impatient if it is delayed. Impatience is from the things that prevent the effects of invocation.

1 Reported by Ahmad (1/293, 307); & at-Tirmidhi (no. 2511) and declared as authentic by al-Albani in '*Sahih al-Jami*" (no. 7957).

On the authority of Abu Hurayrah – may Allah be pleased with him – that he said: "The invocation of every one of you is granted if he does not grow impatient and says: 'I supplicated but it was not granted.'"[1]

Ibn Al-Qayyim – may Allah have mercy upon him – said in this regard: "From the things that prevent the effectiveness of invocation is that a servant is hasty and impatient regarding its answer, which leads him to feel discouraged and abandon invocation altogether.

This is like a person who sows a seed or plants a cutting while maintaining and watering it, but soon grows impatient due to the rate it grows at and ends up neglecting and abandoning it."[2]

4. Supplicating for good and lawful matters: In order that an invocation is accepted by Allah, a person must request only good and lawful matters and must not ask for something sinful or for the cutting of ties. The Prophet ﷺ said: "The supplication of a servant is answered as long as he does not supplicate for a sin or severing of the ties of kinship."[3]

5. Having good thoughts of Allah – the Mighty and Majestic –: On the authority of Abu Hurayrah – may Allah be pleased with him – that he said: 'The Messenger of Allah ﷺ said: "Call upon Allah while being certain of being answered."'[4]

Similarly, there occurs a narration on the authority of Jabir – may Allah be pleased with him – who said: 'I heard the Messenger of Allah ﷺ say three days before his death: "Let not one of you die except that he has good thoughts regarding Allah – the Mighty and Majestic."'[5]

Likewise, the Prophet ﷺ said: "Allah – the Mighty and Majestic – says: 'I am as My servant thinks of Me, and I am with him when he

1 Reported by al-Bukhari (no. 6340); & Muslim (no. 2735).
2 See: '*al-Jawab al-Kafi*' (p. 10).
3 Reported by Muslim (no. 2735).
4 Reported by at-Tirmidhi (no. 3479); & al-Hakim (1/294); & at-Tabarani in '*ad-Du'a*' (no. 62) and graded as 'good' by al-Albani in '*Sahih al-Jami'*" (no. 245).
5 Reported by Muslim (no. 2877).

remembers Me.'"[1]

Imam ash-Shawkani – may Allah have mercy upon him – wrote regarding the saying of Allah in the aforementioned divine narration: 'I am as My servant thinks of Me': Allah encourages His servants to have good thoughts [of Him], and how He is with them is based on that. So whoever thinks good of Allah, then He will bestow upon them from His plentiful bounty, beautiful favours, abundant gifts, and endless munificence.

Whoever does not think of Allah in this way, then neither will Allah – the Almighty – be like that with them.

This is the meaning of Allah – the Exalted and Most High – being as His servant thinks of Him. Thus, it is upon a servant to have good thoughts of his Lord regardless of his circumstances, while keeping in mind the proofs mentioning the vastness of the mercy of Allah – the Exalted and Most High."[2]

6. Having an attentive heart: An invoker should have an attentive heart and pay attention to what he is saying while being aware of the greatness of the One he is invoking. It is not befitting for a mere servant to address his Lord and Master with words he himself does not understand, or with phrases he has picked up without having comprehended, or that he does so just out of habit.

The Prophet ﷺ said: "Know that Allah does not respond to the invocation from a distracted heart."[3]

1 Reported by al-Bukhari (no. 7405); & Muslim (no. 2675).
2 See: '*Tuhfat adh-Dhakirin*' (pp. 12).
3 Reported by at-Tirmidhi (no. 3479); & al-Hakim (1/494); & at-Tabarani in '*ad-Du'a*' (no. 62) and graded as 'good' in '*Sahih al-Jami'*' (no. 245).

Section Three: The Etiquettes of Invocation

There are certain etiquettes that it is befitting for an invoker to observe so that their invocation is perfected; such as: praising Allah before invoking; sending peace and blessings upon the Prophet ﷺ; acknowledging and confessing one's sins; having humility and humbleness; desiring that which lies with Allah; dreading Allah's punishment; having determination and firm resolve in one's request; being insistent in one's invocation; invoking Allah in all circumstances; repeating an invocation thrice; facing the *qibla* (Kaaba); raising one's hands; brushing one's teeth (with a twig from the arak tree); making ablution; and selecting the name or attribute of Allah most suitable to the invocation – for example: "O Most Merciful, have mercy upon me; by Your mercy I beseech!

The etiquettes of invocation also include: lowering one's voice; selecting the finest and most comprehensive of invocations; refraining from overexertion, artificiality, and forced rhyming; to invoke for oneself firstly; and to supplicate for the Muslims in general.

Furthermore, from the means is: being sincere to Allah when invoking; having strong hope; being diligent; patiently waiting for Allah's relief; being repentant; correcting injustices done to others; not being heedless; performing plentiful righteous action; enjoining good and forbidding evil; preforming supererogatory acts of worship in addition to observing the obligatory acts; being kind to one's parents; and making the most of occasions by seeking out the times, places, and instances wherein invocation is more likely to be answered.

This is a short summary of some of the etiquettes of invocation – the evidences for which can be found in the Quran and Prophetic traditions, as it is not possible to mention them in detail here due to the need for brevity. Nonetheless, fulfilling the conditions of invocation and observing its etiquettes are from the greatest of means that lead to an invocation being answered.[1]

1 For a detailed discussion regarding this topic, see: '*ad-Du'a – Mafhumuhu – Ahkamuhu - Akhta· Tuqa'u Fihi*' of Muhammad bin Ibrahim al-Hamad (pp. 37-68).

Part Six

Political, Economic, & Social Systems in Islam & the Role of the Family Unit

Chapter One: The Political System in Islam.

Chapter Two: The Economic System in Islam.

Chapter Three: The Social System in Islam.

Chapter Four: The Role of the Family Unit in Islam.

Chapter One

The Political System in Islam

Section One: The Meaning of the Political System in Islam

Section Two: The Distinguishing Features of the Islamic Political System

Section Three: Islamic Legislation versus Man-Made Law

Section Four: The Judicial System in Islam

Section Five: The Consultative Council in Islam

Section One: The Definition of the Islamic Political System

Defining this term requires that we first define its individual components – namely the words 'politics' and 'system' – before defining it altogether as a compound term.

Firstly: The linguistic meaning of the word 'system': The Arabic word for 'system' is a verbal noun from the trilateral root '*na-tha-ma yan-thi-mu* (to organize)' – the gerund for which is: '*nathmann* (organization)', with the verbal noun being: '*ni-tha-mann* (system)'.

The word '*nathm* (organization)' is used to denote collection and assembly. It is said: 'I organized the pearls [on the necklace].' i.e. I assembled them on the chain.

Everything that is coupled with something else or joined together has been organized systematically.

A system is something wherein other things are organized, such as a thread for example.

The system of something is its backbone. In Arabic the word '*nitham* (system)' has three plural forms; '*anthimah*', '*anatheem*', and '*nuthm*' (or 'systems' in English).

The derivative '*intithaam* (regulation)' signifies consistency.[1]

The word 'system' is used to refer to the rulings and regulations that organize and order the components of a particular matter, just like individual pearls are ordered on a necklace.[2]

Secondly: The linguistic meaning of the word 'political': The word 'political' is a derivative of the word 'politics' which – in the Arabic language – is derived from the trilateral root verb: '*saa-sa*, *ya-soo-su* (to govern)'.

The Arabic terms '*siyasah* (politics)' and '*saus* (government)' carry the meanings of: leadership, disposition, and temperament.

The word '*siyasah* (politics)' also means: To manage something in a way that improves it.

It is said: '*sawasahum*, *susann* (he governed them)'. If someone is nominated, we say: '*sawwasahu* or *asasoohu* (they appointed him)'.

Regarding a particular affair, we say: '*saasa*' (he managed such-and-such)', meaning: he handled it. When referring to a group of people, it is said: '*sawwasa* (appointed)' which means: they nominated him to be in charge of them. We can also use the same verb root to say: 'so-and-so ruled over such-and-such a tribe' – meaning: he was encharged with governing over them.[3]

There occurs a narration in *al-Bukhari* on the authority of Abu Hurayrah – may Allah be pleased with him – that he said: Allah's Messenger ﷺ said: "The Sons of Israel were ruled over by prophets. When one prophet died, another succeeded him; but there will be no prophet after me."[4]

Ibn al-Athir writes in explanation of the phrase: 'they were ruled over by prophets' "i.e. they administered their affairs just as rulers and

1 See: '*Lisan al-Arab*' (12/578-9).
2 See: '*an-Nitham as-Siyasi fil Islam – an-Nathariyyah as-Siyasiyyah Nitham al-Hukm*' of Dr. Abdul-Aziz al-Khayyat (pp. 21).
3 See: '*Lisan al-Arab*' (6/108).
4 Reported by al-Bukhari (no. 3455).

leaders administer the affairs of their subjects."[1]

Thirdly: The meaning of a 'political system': As a compound term, 'political system' can have several meanings depending upon context. Thus, it can refer to:

1. Everything related to the government and policies of a state in general.

2. The leadership of a state in particular; since government comprises of various systems such as: political, administrative, financial, and judicial.

3. The various rules, laws, and legislations that are necessary to maintain a regime.[2]

Fourthly: the meaning of 'The Political System in Islam': Islam gives great attention to the political system. What is meant by this is: the organization of the affairs of a nation and having their best interests at heart – not deception, deceit, trickery or exploitation. Politics in Islam means being in administration over a nation and directing it in the best way according to Islamic legislation. This is what is referred to by the term 'Islamic politics' which – in reality – is both a concept and a practice. It comprises of two aspects; politics, which means: to manage something in a way that improves it, and: Islamic legislation – which is a practical implementation of the religious rulings mentioned in textual evidences for those matters which there is proof regarding, and considering public interest in matters that there is no specific textual proof regarding.

Thus, it is possible to define 'Islamic politics' as being: management of the general affairs of an Islamic state in light of public interest, within the limits defined by Islamic legislation and its universal principles.

Government in Islam is part of Islamic politics, and it consists having knowledge of: the type of regime to be adopted and its policies; the

1 See: '*an-Nihayah fi Gharib al-Hadith*' (2/421).
2 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (p. 21).

process of choosing a leader as well as his rights and the duties upon him; the rights of the subjects and the duties upon them; the relationship between a leader and his subjects; and international relations with other allied, non-allied, and enemy nations in times of peace or war – in light of Islamic legislation.[1]

Section Two: The Distinguishing Features of the Islamic Political System

Islam is the religion of a person's innate nature, just as it is a religion of peace and security. It has many distinguishing features which set it aside from other than it.

What is true of Islam as a whole is also true of its components, and thus, the Islamic political system has many qualities which highlight its importance while distinguishing it from other political systems.

Some of the most important of these aspects are:

1. Divinity: The Islamic political system is divine in terms of its origin and purpose.

Divine origin means it comes from Allah (the One true God) Who knows whatever is best for His servants:

[أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ] Sura al-Mulk; (67):14

[Meaning: Does He Who created not know? And He is the Subtle, the All-Aware.]

This aspect means that the Islamic political system is free from contradiction, partiality, and injustice and cannot be accused of being biased in serving the interests of a particular party or land to the detriment of others.

Furthermore, this aspect of the Islamic political system frees humans from being enslaved to their peers – something which is rife in man-

1 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (p. 22); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (p. 10).

made political systems wherein the elite do as they please while forbidding their followers from the very same things.

When we describe the Islamic political system as having a 'divine purpose' we mean: that a person intends by way of their action the countenance of Allah – the Exalted – just as He – the Mighty and Majestic – says:

[قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ]

Sura al-An'am; (6):162

[Meaning: Say: "Indeed, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds.]

The believing person dedicates everything he does to Allah – the Exalted – including the political system he follows.

Complying with the Islamic political system is an act of worship, because a Muslim politician who sincerely follows Allah's legislation will be rewarded by Allah for that. The Prophet ﷺ said: "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His." Amongst them, he mentions: "a just ruler."[1]

In contrast, whoever adopts a political system which rules by other than what Allah has revealed is in danger of His punishment. The Prophet ﷺ said: "Any servant whom Allah has given the authority of rulership over a people, but he does not serve them sincerely, will never even smell the fragrance of Paradise."[2]

2. Comprehensiveness: Allah – the Mighty and Majestic – said:

[مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ] Sura al-An'am; (6):38

[Meaning: We have neglected nothing in the Book.]

Thus, the Islamic political system is not confined only to that which concerns a leader or his subjects; rather it is a complete system

1 Reported by al-Bukhari (no. 660).
2 Reported by al-Bukhari (no. 7150).

encompassing everything to do with the rights and duties of a leader and his subjects, as well as international relations with other Muslim and non-Muslim nations.

Islamic legislation and its foundations offer a solution to every problem as they provide rulings and regulations for every matter, including contemporary affairs.

The following saying of Allah – the Exalted – indicates this comprehensiveness:

[وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ] Sura an-Nahl; (16):89

[Meaning: And We have sent down to you the Book as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves to Allah as Muslims.]

Ibn al-Jawzi – may Allah have mercy upon him – said in exegesis of the foregoing verse: "All religious matters are either mentioned explicitly within it (i.e. the Quran), or by referring us to another indisputable source of religious knowledge, such as the teachings of Allah's Messenger or the consensus of the Muslim community."[1]

3. Universality: The Islamic political system is universal as it was revealed to all people and applies to them all equally. It is befitting for any time period, any place, any people, and any situation. Its legislation contains the most perfect government system and the most just of judicial systems for settling disputes between people.

It is universal in two ways: **temporally** – which means it is suitable for all time periods until the Day of Resurrection, and **spatially** – which means it is suitable for all places and for all people, regardless of their race, language, or circumstances.

The religious texts are filled with evidence proving this. Take – for example – the saying of Allah:

1 See: '*Zad al-Masir*' (4/482).

[قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا] Sura al-A'raf; (7):158

[Meaning: Say O Muhammad: "O mankind! Verily, I am the Messenger of Allah to you all.]

Likewise, we have the statement of the Prophet ﷺ regarding the features Allah made unique to him: "Every Prophet used to be sent specifically to his nation, but I have been sent to all mankind."[1]

This is not surprising since Islam is the last religion – no religion shall come after it. It must – therefore – be suitable for all times, places, people, and for all circumstances: war, peace, strength, weakness, prosperity, poverty, and so on.

4. Moderation: Islam is moderate in its creed and its legislation which are neither excessive nor defective.

The Islamic systems – such as its political system – are also moderate; being neither as excessive as a dictatorship, nor as lax as a democracy.

Allah describes this nation as moderate in His saying:

[وَكَذَٰلِكَ جَعَلْنَـٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًاۗ] Sura; (2):143

[Meaning: And thus, we have made you a community of the middle way that you will be witnesses over the people and the Messenger will be a witness over you.]

'The middle way' means: the best; balanced and just; excellent.

The clearest manifestation of the suitability between the Islamic political system and human needs is the fact it is well-balanced and moderate. It is uncompromising regarding the affairs which must remain unchanged, but flexible regarding the affairs which it is possible to alter and develop further.

5. Pragmatism and compatibility with one's innate nature: This is another of the distinguishing features of the Islamic political system. It

1 Reported by al-Bukhari (no. 323); & Muslim (no. 810).

is implementable and applicable in everyday human life as it is in line with reality. It is not an abstract concept that exists only in theory; rather it is a system that takes into account human nature and does not treat people as mere soulless beings.

The practicality of the Islamic political system surpasses that of other political systems, such as those of Plato, Aristotle, Plotinus and other philosophers – all of whom did not regard reality or human nature in the systems they proposed which were based on pure theory without any consideration for reality or life's problems.

From the greatest displays of pragmatism in the Islamic political system is the way it deals with the reality of life and that which it contains from good and evil, in addition to the fact it recognises humans as physical and spiritual beings.

Allah – the Almighty – says:

[لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَاۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَاۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَاۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ] -Sura al Baqarah; (2):286

[Meaning: Allah burdens not a person beyond his scope. He gets reward for that good which he has earned, and he is punished for that evil which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our protector, so give us victory over the disbelieving people.]

He - the Exalted – also says:

[زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَاۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ ۞ قُلْ

أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ]

[Meaning: Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. Say: "Shall I inform you of better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is all-Seeing of His servants.]

These are some of the Quranic verses that describe the weakness of human nature and define the Islamic methodology of life. The likes of these evidences indicate the practicality of Islam and its concurrence with human nature, as well as its consideration of human limits and ability. Islam does not suppress human potential or desist from action – nor does it burden a soul more than it can bear.[1]

Section Three: Islamic Legislation versus Man-Made Law

In the previous section, the distinguishing traits of the Islamic legislation and its political system were discussed.

Sufficient is the fact that the Islamic legislation was revealed by the Lord of mankind, the One Who created them and knows best what is beneficial for them. This virtue alone makes it superior to all man-made systems, which are affected by desires, heedlessness, ignorance, imperfection, and the like.

When demonstrating the superiority of Islamic legislation in comparison with other than it one does not need to discuss such a topic at length, nor provide plentiful evidence, as this is something

1 For further detail see: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (pp. 18-24); & '*an-Nitham as-Siyasi fil-Islam: an-Nathratu as-Siyasiyyah Nitham al-Hukm*' of Dr. Abdul-Aziz al-Khayyat (pp. 83-111).

obvious to every sane, impartial person. Discussion of all of the merits and distinguishing features of the Islamic legislation would be lengthy, however for the sake of brevity we shall mention a few points summarising the comparison between both Islamic and man-made political systems:

1. In Islam, the relationship between a ruler and his subjects is direct. There is no intermediary between the two parties, nor are there any social or bureaucratic obstacles between them.

2. The political relationship stems from religion and is determined by it; meaning that the Book of Allah and the teachings of His Messenger define the political relationship between a governor and his subjects.

3. The responsibility is shared; meaning that the responsibility of calling to Allah and spreading Islam via permissible means in accordance with one's ability is shared between the Islamic state and its Muslim subjects.

4. The political relationship in Islam is not restricted to a particular group or social class. The difference between a ruler and his subjects is only functional.

5. The political relationship in Islam is a simple one and does not claim to promote absolute equality as the ancient Greek model does, nor is it characterised by bureaucracy as the Roman and Catholic models are, nor does it advocate assimilation as in the nationalist model.[1]

Section Four: The Judicial System in Islam

Firstly: the definition of Judiciary:

(a) The linguistic definition of 'judiciary': Linguistically, the Arabic term for 'judiciary' is a verbal noun from the trilateral verb '*qa-da*, *yaq-di* (to judge)'.

1 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (pp. 27-8).

Ibn Faris said regarding the root word '*qa-da* (to judge): "The [Arabic] letters '*qaf*', '*dhad*' and the weak letter form a regular root that connotes the meanings of completion, perfection, and execution of an affair."[1]

The Arabic for 'judiciary' designates judgement; production; ruling; and clarification.

In origin it means severance; separation; to determine; to adjudicate; to enforce; to complete something.[2]

(b) The technical definition of 'judiciary': Clarifying the religious ruling regarding an affair, enforcing it, and adjudication between two disputing parties.[3]

Secondly: The Scope of the Judicial System and its Importance in Islam: The judicial system has great importance in Islam as it is an essential part of rulership and from the most important foundations of a state. It is, therefore, in the interest of a nation to have a competent and efficient judicial system.

Without a judicial system, society would sink into anarchy and disorder, and people would lose their rights.

It is for this reason that Islam pays great attention to its judicial system and counts it as being from the greatest of responsibilities. Due to this, whomever is encharged with judicial duties must fulfil certain criteria so that the objectives of the judicial system are achieved.

The Companions of the Messenger ﷺ – may Allah be pleased with them – unanimously agreed upon the establishment of a judicial system in society, and they did so in the lifetime of the Messenger ﷺ and after his passing.

---

1 See: '*Mu'jam Maqayis al-Lughah*' (5/99).

2 See: '*Ta·wil Mushkil al-Quran*' of Ibn Qutaybah (pp. 441-2); & '*al-Mufradat li Gharib al-Quran*' of ar-Raghib al-Asfahani (p. 423); & '*Lisan al-Arab*' (15/186); & '*al-Qamus al-Muhit*' of al-Fayruz Abadi (p. 1708); & '*Yaqutat as-Sirat fi Tafsir Gharib al-Quran*' of Ghulam Tha'lab (pp. 253, 306, 576).

3 See: '*Sharh Muntaha al-Iradat*' of al-Bahuti (6/462); & '*Mazil ad-Daa· 'an Usul al-Qada·*' of Shaykh Abdullah bin Mutlaq al-Fuhayid' (p. 11).

During the early part of Islam, the caliphs themselves undertook the judiciary.

Ibn Khaldun – may Allah have mercy upon him – wrote regarding this: "In the early days of Islam, the caliphs themselves dealt with judiciary and did not delegate such powers to anyone else.

The first person to delegate this role to someone else and assign them in place of himself was Umar bin al-Khattab – may Allah be pleased with him.

The reason they would delegate this power to other than them – even though it was from their duties – was because they were busied with other political and administrative affairs which had increased in complexity."[1]

Judiciary is from the greatest of responsibilities as is highlighted by various narrations which both encourage and discourage from it. The Messenger ﷺ encouraged with it due to the great benefit that results from it and because of the importance of establishing justice.

He ﷺ discouraged those who are unable to bear such a burden or do not possess the capacity to take on such a responsibility

The Prophet ﷺ said: "Judges are of three types; two of whom will be in Hell and one of whom will be in Paradise. A judge who knowingly judges by other than the truth will be in Hell; and a judge who judges upon ignorance such that the rights of the people are lost will [also] be in Hell. The one who will be in Paradise is a man who knows the truth and judges according to it."[2]

He ﷺ also said: "Indeed Allah is with the judge as long as he is not unjust. If he becomes unjust, He leaves him and imposes Satan on him."[3]

1 See: '*Muqaddimat Ibn Khaldun*' (2/567).

2 Reported by Abu Dawud (no. 3573); & at-Tirmidhi (no. 1322); and graded as 'authentic' by al-Albani in '*Sahih Sunan Abi Dawud*' (no. 3051).

3 Reported by at-Tirmidhi (no. 1330); and graded as 'good' by al-Albani in '*Sahih al-Jami*' (no. 1827).

Many scholars have praised and commended the role of a judge, such as as-Sarkhasi – may Allah have mercy upon him – who wrote: "Judging in accordance with the truth results in the establishment of justice. It is by way of justice that the Heavens and the Earth were established, and by way of it oppression is abolished. The intellect of every sane person calls for justice, helping the oppressed, restoring people's rights to them, commanding with good and forbidding from evil.

It is for this reason the prophets and the messengers – peace be upon them – were sent, and it is for this cause that the rightly-guided caliphs strove."[1]

This is also why many of the scholars themselves were judges, establishing justice and flying its banner. Others, however, refrained from partaking in the judicial system, due to the great responsibility that such a role entailed.[2]

Thirdly: The Aims of the Judicial System in Islam: The preceding paragraphs clarify some of the aims of the Islamic judicial system; but for further clarification we shall outline the main objectives in point form:

1. To end disputes either by reconciling between the two parties, or by a court decree.

2. To take the rights from those whom they are due and to restore them to those deserving of them.

3. To assess the wealth of orphans, the insane, and the spendthrift, and imposing interdiction upon those who are incapable of managing their own wealth due to reasons such as irresponsibility and the like.

4. To fight against corruption and to repress those who initiate it by sentencing them to the legislated punishments in order to dissuade them from causing mischief.

1 See: '*al-Mabsut*' of as-Sarkhasi (16/16).

2 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz Khayyat (pp. 248-9); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (pp. 107-8).

5. To establish justice; to aid the oppressed; and to bring about order.

6. To execute bequests in accordance with the wishes of the deceased and in conformance with Islamic legislation.

7. To manage, preserve and tend to endowments and spend their profits upon deserving beneficiaries.

8. To implement the Islamic laws related to marriage and divorce; guardianship over women who do not have guardians, and other civil affairs.

9. To assess blood related crimes such as murder and injury and sentence accordingly, for example retribution.

10. To ensure the suitability of witnesses, and to request replacements if they are proven to be incredible.

These are the aims of the Islamic judicial system in short.[1]

Fourthly: The Requirements of Becoming a Judge: Judiciary – as has been mentioned – is a precarious occupation, which is why the scholars have outlined certain conditions that a judge must meet prior to his appointment. These conditions are extrapolated from the Quran and from Prophetic traditions.

Some of the basic conditions include: Islam; adulthood; intellect; freedom; being just; chastity; integrity; having knowledge of those Islamic rulings derived from the Quran and Prophetic teachings; having knowledge of the concepts of consensus and analogical reasoning; having unimpaired senses – hearing, speech, and sight – so that he may grasp and understand matters.

These conditions are to be considered as much as possible, and the most suitable candidates are to be given precedence over other than them in being appointed the role of judge.

These conditions are based upon two pillars that a judge must possess:

1 See: '*Mazil ad-Daa· 'An Usul al-Qada·*' of Shaykh Abdullah bin Mutlaq al-Fuhayyid (pp. 23-6); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (p. 256); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (p. 111).

firmness and integrity, for which the proof is the saying of Allah:

[يَٰيَحۡيَىٰ خُذِ ٱلۡكِتَٰبَ بِقُوَّةٖۖ]Sura Maryam; (19):12

[Meaning: "O John, hold on to the Book firmly." And We gave him judgement while yet a child.]

And His saying:

[يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ وَلَا تَتَّبِعِ ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ]

Sura Saad; (38):26

[Meaning: O David! Indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow your own desire for it will mislead you from the way of Allah.]

As the judge must oversee the execution of judicial sentences, he must be firm, or the judicial rulings would not be implemented, and people's rights would be lost.

Judiciary requires integrity more than any other occupation; because if a judge were not righteous and Godfearing then he would make lawful prohibited matters and wrongfully grant people's rights to those undeserving of them while refusing them their rightful owners, based on personal desires or for materialistic benefit.[1]

Fifthly: The Rules a Judge Should Abide by: The scholars have mentioned certain manners that a judge should adorn themselves with so that their rulings are complete, and so that the intended result is achieved without any negative outcomes. These manners include:

1. A judge must strike a good balance between strictness and tolerance. He should be firm without being harsh, and lenient without being weak.

1 See: '*Mazil ad-Daa· 'An Usul al-Qada·*' of Shaykh Abdullah bin Mutlaq al-Fuhayyid (pp. 29-30); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (pp. 251-6); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (pp. 109-11).

2. He should be forbearing, patient, withstanding, and calm.
3. He should be astute and vigilant – not heedless such that he is taken advantage of, or inattentive such that he is deceived.
4. He should be chaste, pious, abstinent, and not tempted by desires.
5. He should be truthful, not deceptive.
6. He should be wise, consult others and continually seek Allah's guidance. He should not be misleading, unfair, or oppressive.
7. He should know the rules associated with judiciary and its procedures. He should also be acquainted with previous judicial rulings so that he may judge unprecedented cases in light of that.
8. A judge should be aware of the customs of the people he is in authority over. He should also be acquainted with the jurists, the righteous, and the trustworthy people residing in such a land, so that – in turn – he becomes familiar with the situation of that place. He may also seek their assistance in when reconciling between two parties.
9. When exercising his judicial powers, a judge should appear in public with neutral feelings. He should not be angry, unsettled, hungry, or troubled; neither should he let feelings of pleasure, anger, approval or disapproval affect him.
10. He should seek Allah's aid, rely upon Him, ask of Him and invoke Him that He guides him to the truth and saves him from error and mistakes.
11. He should abstain from doubtful matters and places of suspicion, as well as anything that would cause his dignity or integrity to become questionable.
12. He should strike a good balance between being modest and having self-esteem.
13. He should take care of his appearance and his surroundings in accordance with his circumstances, without being excessive or superficial.

14. He should have a courtroom; be precise in recording case details and judicial decrees; and have tipstaff.

These are some of the rules that a judge should abide by, details of which we have omitted for the sake of brevity.

Sixthly: The Conditions of the People as it Relates to the Judiciary: This point has already been mentioned in part under the discussion regarding the judicial system and its importance. Nonetheless, it is possible for us to categorise the conditions of the people as it relates to the judiciary into three:

1. Amongst the people are those not allowed to become judges as they do not have the ability, or they do not meet the requirements.
2. Some people are allowed to become judges, but it is not obligatory upon them to do so. This is the case if a person is trustworthy and has reached the level of independent reasoning, however there are others who have reached the same level as him.
3. It is obligatory upon some people to become judges. This is the case if a person is eligible and there is nobody else who will replace him if he does not do so. It is binding upon such a person to do so in this scenario, as it is from the communal obligations which become an individual duty if there is no-one else suitable who will assume the responsibility.[1]

Seventhly: The Independence of the Judicial System in Islam: The Islamic legislation emphasizes the independence of the justice system and judges.

What is meant by this is the immunity of the justice system and of judges, and their freedom in passing judgements and affirmation of the truth; the non-intervention of any third party in cases that have been closed; and the absence of external influences – whether they be political or personal.

The reason for this is because a judge acts as a refuge for those who

1 See: '*Mazil ad-Daa· 'An Usul al-Qada·*' (pp. 33-46); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (pp. 252-3).

are oppressed. He gives each person their rights fairly and he represses the people of falsehood. His aim is to give each person their due, to judge fairly in accordance with the truth without being influenced in any way.

Allah – the Mighty and Majestic says:

[وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ]

Sura al-Ma·idah; (5):8

[Meaning: Let not the enmity of a people prevent you from being just. Be just; that is nearer to piety.]

He – the Exalted – also says:

[وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ] Sura al-Ma·idah; (5):49

[Meaning: And judge between them by what Allah has revealed.]

He – the Mighty and Majestic – also says:

[وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا] Sura an-Nisa·; (4):105

[Meaning: And do not be for the deceitful an advocate.]

Thus, a ruler is not allowed to interfere in the judicial matters of a judge unless the judge were to stray from the truth. If this is proven to be the case, the judge in question must be dismissed from office.

Islamic history – from its very beginning – is replete with examples illustrating the independence of the judicial system and the integrity of judges.[1]

Section Five: The Consultative Council in Islam

Firstly: The Meaning of the term 'consultation'

1. The linguistic definition: The Arabic word for 'consultation' comes from the trilateral root '*shura*'; which comprises the letters

1 See: '*an-Nitham al-Asasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (p. 267).

'*sheen*', '*waw*', and '*ra*'.

Ibn Faris – may Allah have mercy upon him – said: "The [Arabic] letters '*sheen*', '*waw*', and '*ra*' form a root that has two meanings; the first of which is: the manifestation and display of a thing, while the second is: taking something."[1]

He elaborates further by saying: "Some linguists say that the phrase 'I consulted so-and-so regarding such-and-such a matter' comes from the phrase 'honey extraction', because it is as if the one seeking consultation takes the opinion of someone else."[2]

It is therefore possible to conclude that the meaning of the term 'consultation' revolves around the manifestation, revelation and extraction of a thing.

The reason that the term Arabic term for 'consultation' comes from the phrase 'honey extraction' is: the one who is consulted is comparable to a honeybee that forages from various kinds of nectar and pollen to produce honey.

The consultation and advice given is like honey which is from the best of foods. Thus, the one seeking consultation is similar to the one who takes honey from a hive and purifies it from wax and other impurities.[3]

2. The technical definition: There are several technical definitions for the term 'consultation'.

It can be defined as: Obtention of the opinions of the people of sound reasoning and their consultation with one another in order to reach the truth regarding a particular issue.[4]

It may also be defined as: The deliberation of experts regarding a

1 See: '*Mu'jam Maqayis al-Lughah*' (3/226).
2 See: '*Mu'jam Maqayis al-Lughah*' (3/227).
3 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (p. 134).
4 See: '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (pp. 89); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (p. 134); & '*ash-Shura fil-Islam Bayna an-Nathariyyah wa at-Tatbiq*' of Dr. Abdullah al-Mawjan (pp. 16-7).

matter in order to manifest the underlying religious purpose it serves and to comprehend it.[1]

From the foregoing definitions it can be deduced that consultation takes place between two parties – one that advises, and another that listens – regarding a particular issue, within the framework of a constructive exchange of opinions, and it ends with the selection of the most suitable view.

The purpose of such a discussion is, therefore, to ensure that the decisions are well-informed and are made jointly rather than individually.

The opinions of specialists who are both knowledgeable and experienced in their fields should be sought, particularly when public affairs are concerned. If the matter relates to a specific field, experts from that field should be consulted. For example, if the matter is medicine-related, then doctors should be consulted, and if the matter is military-related, soldiers and military personnel should be consulted. This procedure must be followed for all matters requiring consultation, as they are numerous and varied in nature and encompass all areas of human life, such as: governance, judiciary, administration, domestic and personal affairs.[2]

Secondly: Consultation in the Noble Quran

The word 'consultation' in reference to its wider meaning – that of relating to governance – appears in two verses of the Noble Quran:

The first verse is in Sura ash-Shura (Chapter of The Consultation), which was revealed before the emigration and the founding of the Islamic state in Madinah. Allah – the Almighty – says:

[وَٱلَّذِينَ ٱسْتَجَابُواْ لِرَبِّهِمْ وَأَقَامُواْ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ] Sura ash-Shura; (42):38

1 See: '*Nitham ash-Shura fil-Islam wa Nuthum ad-Dimuqratiyyah*' of Dr. Zakariyyah al-Khatib (p. 18); & '*ash-Shura fil-Islam*' (p. 17).

2 See: '*an-Nitham al-Asasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (pp. 134-5); & '*an-Nitham as-Siyasi fil-Islam*' of Dr. Abdul-Aziz al-Khayyat (p. 89).

[Meaning: And those who have responded to their lord and established prayer and whose affair is determined by consultation among themselves, and who spend of what We have provided them.]

Shaikh ‘Abdur-Rahman as-Sa’di – may Allah have mercy upon him – said in explanation of this noble verse:

“**{And whose affair}** i.e. religious and worldly **{is determined by consultation among themselves}** i.e. none of them makes an individual decision regarding a communal matter. This is something that results from their solidarity, harmony and the mutual love and affection between them. They meet, consult and research matters that require deliberation due to their sound intellects, and when the common good becomes apparent they are quick to choose it. This is how they proceed in matters such as warfare, combat, appointment of officials to the judiciary or to government, and the like.”[1]

In the foregoing verse, Allah – the Exalted and Most High – mentions consultation among the distinguishing characteristics of the believers, which means that consultation is something specific to the Muslims that they must adopt, regardless of whether they happen to be a group without their own official state, as was the case with the Muslims in Mecca, or they have their own official state, as was the case after the emigration to Medina.

Some scholars, after pondering the verse, concluded that consultation is an inherent characteristic of believers, just like prayer. Thus, in the same way it is impermissible for a Muslim to abandon the prayer, it is likewise impermissible for a Muslim to abandon consultation, particularly with regard to public affairs. The importance of consultation in Islam can be inferred from the fact Allah – the Mighty and Majestic – mentioned consultation immediately after mentioning the prayer and before mentioning almsgiving, both of which are pillars of Islam.[2]

The second verse occurs in Sura aali-‘Imran (Chapter of the Family

1 ‘*Taysir al-Karim ar-Rahman*’ (p. 760).

2 See: ‘*ash-Shura wa Atharuha fi ad-Dimuqratiyyah*’ of Dr. Abdul-Hamid al-Ansari (pp. 52-3).

of Imran), which was revealed after the emigration to Madinah. Allah – the Almighty – says:

[فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ] Sura aali-'Imran; (3):159

[Meaning: So, by mercy from Allah, O Muhammad, you were lenient with them. And if you had been severe and harsh-hearted, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. Then, when you have decided, put your trust in Allah. Indeed, Allah loves those who put their trust in Him.]

In this verse Allah – the Mighty and Majestic – commands His noble Messenger ﷺ to take counsel from the believers who were with him. If Allah commanded His Messenger ﷺ – the wisest and most knowledgeable human being, the one whom divine revelation was sent down upon, the one whom all of humankind, willingly or reluctantly, are obliged to obey – to seek counsel, then how about those besides him?![1]

This divine command appears in a context of guidance for the Messenger ﷺ to unite the community of Muslims as head of the Islamic state. It is for this reason consultation is mentioned alongside mercy and leniency and dissociated from severity and harshness. Rather the Prophet ﷺ is instructed to pardon them and seek forgiveness for them. Therefore, a surface level analysis of this verse reveals the behaviours which result in a leader being loved and appreciated by the people.[2]

Anyone who contemplates the Quranic injunctions regarding consultation and the benefits that derive from it will realise its significance in the Islamic political system. This significance can be summarised in the following points:

1 See: '*Tafsir al-Baghawi*' 1/365.
2 See: '*ash-Shura*' of al-Khalidi (p. 158).

1. Consultation is mentioned as a praiseworthy characteristic of the believers between two great pillars of Islam, prayer and almsgiving, as has preceded under discussion of the first verse. The context it is mentioned in is indicative of its great importance.
2. When a decision is made following consultation, it is less likely to be erroneous and more likely to be correct. However astute, intelligent and experienced a leader may be, they remain fallible due to their human nature.
3. Consultation, in reality, is a shared responsibility. For this reason, the consequences of a decision taken following consultation do not fall upon any single person in isolation but are instead shared by everyone. This prevents inconsonance, argumentation and blame when the outcome is disappointing.
4. In a society where there is consultation under Islamic law, individuals feel a sense of responsibility towards the management of their religious or worldly affairs. Such a society will not experience a lack of social responsibility.
5. Consultation preserves society from unrest and instability and puts an end to disagreements and disputes, as it establishes a relationship of trust between leaders and their citizens. It acts as a safety barrier against disorder and unrest since it allows for matters to be deliberated by scholars, specialists and people of authority. The decisions reached can then either be acted upon or left, but in both cases the souls are at ease and dissentions cease, allowing for a relationship filled with harmony, fraternity, love, affinity and mercy between a leader and their subjects.
6. History testifies that the happiest time experienced by this nation was when the Islamic legislation was implemented and when consultation was prevalent. In contrast, the most miserable times experienced by this nation were those in which consultation was abolished and despotism was rife. This gave rise to conflict and unrest.[1]

1 See: '*an-Nitham as-Siyasi fil-Islam*' (pp. 135-8).

Thirdly: Practical Examples of Consultation from the Quran

The two aforementioned verses are not the only instances consultation occurs in the Noble Quran. It is important to mention this as many writers discussing the topic of consultation in the Quran concentrate only on those two verses and the rulings and wisdoms which they contain. Needless to say, they are fundamental proofs on the topic. However, there are many more verses, throughout various chapters of the Quran, which mention consultation.

1. Among these verses is that which occurs in the story of the beginning of the creation of humankind, wherein Allah – the Exalted and Most High – addresses His angels. Allah says:

[وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓاْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ۝٣٠ وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِي بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ]-Sura al-Baqarah; (2):30-1

[Meaning: And when your Lord said to the angels: "Indeed, I will make upon the earth a successive authority". They said: "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said: "Indeed, I know that which you do not know". And He taught Adam the names - all of them. Then He showed them to the angels and said: "Inform Me of the names of these, if you are truthful."]

This dialogue regarding the creation of mankind serves as a model for humankind to follow from their very beginning. The consultation of the angels was a way of honouring them whilst teaching them and drawing their attention to the secret intricacies of Allah's wisdom.

Consultation was amongst the first social traditions that Allah established for His creation so that they may imitate it and take inspiration from its guidance.[1]

1 See: '*ash-Shura Faridhah Islamiyyah*' of Dr. 'Ali as-Salabi' (p. 17).

2. The consultation of Abraham – peace be upon him. Allah – the Almighty – said:

[فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡيَ قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ]

Sura as-Saafaat; (37):102

[Meaning: And, when his son was old enough to walk with him, he said: "O my son! I have seen in a dream that I must sacrifice you, so see what you think." He said: "O my father! Do as you are commanded. You will find me, if Allah wills, from patient."]

Although the matter had already been pre-decided, Abraham consulted his son, saying: "O my son! I have seen in a dream that I must sacrifice you", to which his son replied: "O my father! Do as you are commanded."

These verses clarify that there is nothing to prevent consultation even when a decision has already been made. In the foregoing example, despite Abraham – peace be upon him – being given a non-negotiable command, he still consulted his son, out of good manners and due to his knowledge of the positive impact of consultation upon the souls.

A person who becomes accustomed to consultation regarding even those matters that are clear and obvious will not neglect it when it comes to matters that are ambiguous and unclear. Thus, the fact that consultation is prescribed, commendable and beneficial in matters that are apparent highlights its necessity and indispensability in problematic and divergent cases wherein there are various opinions and possibilities.[1]

It should be noted that there are further examples of consultation in the Quran which, due to space constraints, cannot be mentioned here.

Fourthly: How should consultation take place in Islam?

There is no textual evidence in the noble Quran or the Prophetic

1 See: '*ash-Shura Faridhah Islamiyyah*' (pp. 17-8).

traditions that specifies how consultation should be practiced or carried out. Similarly, there is no textual evidence that constrains the community of Muslims to a particular number of consultees, nor is there any proof that specifies how they are chosen or consulted.

This is all indicative of the flexibility of Islam and demonstrates that consultation should comply with the temporal and spatial situation of a society. The means are irrelevant, provided they do not conflict with any religious matters; rather what is important is that consultation is practiced and upheld in a Muslim society.[1]

Fifthly: Consultation vs Democracy

Consultation and dialogue are practiced by Muslims as a way of life and enable them to arrive at the most correct decisions by eliciting the opinions of knowledgeable, experienced and trustworthy individuals. However, consultation only concerns those affairs regarding which there is no explicit textual evidence, as there is no room for independent reasoning with the existence of explicit textual proof.

The scope of consultation is mainly public affairs, though it also includes the extrapolation of religious affairs from textual evidences.

Conversely, the West have relied upon democracy as a system of governance. The term democracy is made up of two Greek words: 'demes', meaning common people, and 'cratos', meaning strength. It therefore carries the literal meaning: 'rule of the commoners'. Its opposite is aristocracy, which means 'rule of the nobility'. The word 'democracy' has evolved to mean 'rule of the citizens' and it can now be defined as being a system wherein the majority will of citizens forms the basis of governance and the citizens form the government.

Democracy has taken many forms over time, however two forms of it are most prominent: pluralist democracies, which combine liberal democratic political systems with capitalist economic systems. A democratic capitalist state aims to be self-governed through its election of representatives and government, as well as by exercising

1 See: '*an-Nitham al-Asasi fil-Islam*' of Dr. Sa'ud aal-Sa'ud and others (p. 148).

its freedoms. On the other hand, there are uni-party socialist democracies which are on their way to demise, having disappeared from Europe and currently only existing in China and Cuba.

Consultation and democracy have some points in common between them, such as:

1. The nomination and selection of a leader from among the citizens of a nation.
2. The rejection of all dictatorships, tyrannies, tribalism and theocracies (priestly rule). Islam is not a clerical religion and does not recognise clerics or religious bodies. In Islam there are scholars and jurists, and every Muslim who affiliates themselves with Islam is religious.
3. The plurality of parties both in Islam, under Islamic law, and in democracy, within the limits of constitutional law and in accordance with the terms of the various treaties.
4. The recognition of individual ownership of property is present in consultation and is from the teachings of Islam that favour public interest. A democracy also protects individual property ownership by making it a constitutional right of citizens.
5. Civil liberties, particularly political freedom, are guaranteed within the limits of public order.
6. The election of a representative by citizens of a nation to express their views.

The points they differ concerning are as follows:

1. Consultation derives from divine revelation; to contravene it is therefore an opposition of religious rulings and an act of disobedience to Allah. A democracy, on the other hand, is based on the approval of the people who are prone to error.
2. Consultation grants authority to the people but does not provide them with sovereignty. In Islam, sovereignty belongs to Islamic law and the people only have the authority to choose their leaders

and representatives. In a democracy, however, authority and sovereignty both belong to the people.

3. Consultation is dependent upon the development of a citizen in line with Islamic precepts, such that they are nurtured to be God-fearing, to give advice to the ruler and to be honest while remaining within the limits of propriety and wisdom. The relationship between a ruler and his citizens is therefore one of an ethical nature.

4. The constitution, treaties, laws and statutes resulting from consultation derive from Islamic legislation – the Quran, Prophetic traditions and the consensus of the Muslim community. A further source of Islamic legislation is the discretionary judgements of scholars whose reasonings are based on the underlying principles of Islam and are used to provide solutions to contemporary issues faced by society. In a democracy, all of this is left entirely to the opinions of the people who are likely to constantly change their minds due to them not having solid foundations to rely upon.

5. The concept of freedom in Islam must not transgress Islamic values or behaviours, meaning that it is governed by divine commands and prohibitions. In a democracy, freedom is limited only by the values a society agrees upon.

6. Islamic law determines the authorities in a consultative council. It gives the people executive power as well as the right to choose their own laws from among the opinions of jurists, either directly or by way of a representative. Alternatively, a ruler may be given choice of law in accordance with the Islamic legal maxim ‘the opinion of the ruler puts an end to disagreement’.

In a democracy, the people are regarded as the source of authority. Moreover, democracies are implemented in different ways using various instruments, such as by use of the imperative mandate which allows voters to monitor and recall representatives, popular referendums, or bills which are submitted to parliament to pass new laws or change existing ones.

Islam allows consultation to be implemented using various methods which may be developed under a precise, decisive framework which implements Islamic legislation. Likewise, it allows for the adoption of modern systems and means employed by democracies, such as the selection of representatives, the setting of constitutions and treaties, the appointment of a council made up of scholars, notables, specialists, politicians, chiefs, judges and other officials, as well as the choice and election of a leader. Gaps and shortcomings must be rectified; all forms of deception, fraudulence, falsification, demagoguery, vote buying, electoral fraud and exploitation of the masses are strictly forbidden.[1]

Sixthly: Practical Examples of Consultation in the Prophetic Biography

The Prophetic biography provides many examples of the practical application of consultation. Whenever the Prophet ﷺ was faced with a situation that required consultation, he would discuss it with his companions and gather their opinions. He was thus acting upon the following command of Allah:

Sura aali-'Imran; (3):159 [وَشَاوِرْهُمْ فِي ٱلْأَمْرِ]

[Meaning: And consult them in the affairs.]

Allah gave him permission to confer with his companions even though he was not in need of doing so, due to the revelation that was being sent down to him from the heavens. Rather he did so out of kindness to his companions, and in order to set consultation as a model for his nation to follow after him. The Arabs at that time despised despotism and they hated leaders who would not consult them regarding matters that concerned them all.

An example of consultation can be found in the story of the prisoners of Badr. Muslim reports a tradition on the authority of Ibn 'Abbas who retells the story as he heard it from 'Umar: "When they captured

1 See: '*an-Nitham as-Siyasi*' of Dr. 'Abdul-'Aziz al-Khayyat (pp. 92-4).

the captives, the Messenger of Allah ﷺ said to Abu Bakr and ‘Umar: “What is your opinion regarding these captives?”

Abu Bakr said: “O Prophet of Allah! They are our kith and kin. I think you should release them after taking a ransom from them. This will be a source of strength for us against the disbelievers. Perhaps Allah may guide them to Islam.

Then the Messenger of Allah said: “What is your opinion O Ibn al-Khattab?”

Umar replied: “No by Allah, O Messenger of Allah! I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them to us so that we may behead them. Let ‘Ali deal with ‘Aqil that he may behead him and let me deal with so-and-so – a relative of ‘Umar’s – that I may behead him. These are the veterans and heads of disbelief.”

The Messenger of Allah favoured the opinion of Abu Bakr over my opinion.

The next day, when I came, I found the Messenger of Allah and Abu Bakr both sitting, shedding tears, so I said: “O Messenger of Allah! Inform me why you and your companion are shedding tears; I shall either weep for the same reason or I shall weep because of your weeping.”

The Messenger of Allah said: “I am weeping because of that which your companions suggested regarding taking ransom from the captives. Their punishment was shown to me closer than this tree –a tree nearby the Prophet of Allah–. Allah – the Mighty and Majestic – revealed the verses:

[مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٦٧ لَّوۡلَا كِتَٰبٞ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمۡ فِيمَآ أَخَذۡتُمۡ عَذَابٌ عَظِيمٞ ٦٨ فَكُلُواْ مِمَّا غَنِمۡتُمۡ حَلَٰلٗا طَيِّبٗاۚ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٦٩ يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ

Sura al-Anfal; (8):67-70 [غَفُورٌ رَّحِيمٌ]

[Meaning: It is not for a prophet to have captives of war until he inflicts a massacre upon Allah 's enemies in the land. Some Muslims desire the commodities of this world, but Allah desires for you the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful. O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful."][1]

In this incident, as in others, the Messenger of Allah establishes consultation through discussion because of the way it brings the hearts together while increasing the likelihood of making correct decisions by bringing different opinions to the fore. An opinion reflects the reasoning of a person just as a mirror reflects their outward image.

By the Prophet ﷺ consulting his companions, he nurtured in them self-confidence while showing them he considered them as wise and sincere. What honour is greater than that of being consulted by a prophet who receives revelation from the heavens and is provided with superior intellect and insight?

It is for this reason that his companions and the great leaders who succeeded them implemented this great precedent. Abu Bakr as-Siddiq, even with his great knowledge of Islamic law and political expertise, would not pass a judgement regarding an affair until he had received the opinions of a number of other companions.[2]

'Umar was the same in this regard. Ibn Taymiyyah – may Allah have

1 Reported by Muslim (no. 1763).

2 See: '*al-Hurriyyah fil-Islam*' of Shaykh Muhammad al-Khadhir Husayn (p. 21); '*Muhammad Rasulullah wa Khatam an-Nabiyyin*' (pp. 118-23); & '*Muhammad SallAllaahu 'Alaihi wa Sallam al-Mathal al-Kamil*' of Muhammad Ahmad Jaad al-Mawla (pp. 18-20).

mercy upon him – said: "'Umar used to consult 'Uthman, 'Ali, Talhah, az-Zubayr, 'Abdur-Rahman bin 'Awf, Ibn Mas'ud, Zayd bin Thabit and Abu Musa, among others. He would even invite Ibn 'Abbas to the consultations in spite of his young age.

'Umar thus conformed to the command of Allah wherein He praised the believers in His saying:

Sura ash-Shura; (42):38 [وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ]

[Meaning: And whose affair is determined by mutual consultation.]

It is due to 'Umar's consultation that his decisions, judgements and policy have since been unparalleled. There has not been anyone like 'Umar since his time, and Islam was never more victorious or more expansive than under his rule. It was his army who defeated Khosrow and Caesar and ended their empires through the agency of his generals, Abu 'Ubaydah and Sa'd bin Abi Waqqas, in the Levant and in Iraq, respectively. Following the caliphate of Abu Bakr, there was no one who had better ministers, emissaries, delegates, soldiers or advisors than 'Umar.[1]

Imam al-Bukhari entitled a chapter of his book 'Chapter: Regarding the saying of Allah {And whose affair is determined by mutual consultation} and {And consult them in the affairs}'. In it, he establishes the practice of consultation from the discussions of the Prophet ﷺ and the caliphs after him.

He writes: "The Prophet ﷺ consulted his companions on the day of Uhud regarding whether they should remain or go out to fight, so they advised him to go out and fight. After wearing his armour and preparing to go out they changed their minds and asked him to remain. However, after he had made up his mind he was not inclined to follow their advice to remain, but instead he told them: "It is not befitting for a prophet who has put on his armour to remove it until Allah's judgement comes to pass.

1 '*Minhaj as-Sunnah an-Nabawiyyah*' of Ibn Taymiyyah (8/58).

On another occasion, he consulted ‘Ali and Usamah regarding the great slander made against Aisha and listened to their advice until the Quranic verses commanding him to flog the slanderers were revealed.

Similarly, the great leaders after the Prophet ﷺ also used to consult trusted scholars regarding the permissible affairs in order to make the simplest decisions. However, if it was the case that something was mentioned clearly in the Quran or in the Prophetic traditions, they would emulate the Prophet ﷺ and not seek the opinions of others.

When Abu Bakr decided to fight against those who refused to pay alms, ‘Umar said to him: “How can you fight the people while we have the saying of the Prophet ﷺ: ‘I have been commanded to fight the people until they testify that none has the right to be worshipped except Allah. If they testify that none has the right to be worshipped except Allah, their blood and their wealth will be protected from me except if it is justified, and their reckoning will be with Allah?’”

Abu Bakr persuaded ‘Umar with his reply: “By Allah! I will fight everyone that differentiates between that which the Messenger of Allah considered to be one and the same”. In this instance, Abu Bakr did not turn to consultation in this instance, as he knew the ruling of the Messenger of Allah ﷺ regarding those who differentiate between the prayer and almsgiving and want to change the religion and its laws.”[1]

The Prophet – peace be upon him – used to adopt the opinion of the first person he consulted, provided it was valid. There are many instances of this occurring, but the most striking example is contained in the story of Al-Hubab bin al-Munthir – may Allah be pleased with him – during the battle of Badr. It is reported that before the battle, Allah – the Mighty and Majestic – sent down a rain which made the ground firm for the Messenger of Allah ﷺ and the believers but hindered the disbelievers. Then the Prophet ﷺ led the Muslims,

1 Sahih al-Bukhari, the Book of Holding Fast to the Quran and the Sunnah, Chapter: Regarding the saying of Allah – the Almighty – {And whose affair is determined by mutual consultation}’ (p. 1404).

saying: "March with the blessing of Allah, for Allah has indeed promised me victory over one of the two parties. By Allah! It is as if I am now looking at the places where the people will be killed."

He continued to hasten to the wells and set up camp before the Quraysh tribe arrived. After the camp had been set up, Al-Hubab bin al-Munthir bin al-Jamuh, a man from the tribe of Banu Salamah, came to the Messenger of Allah ﷺ and said: "Did Allah instruct you to take this as a place of encampment, such that we have not move from it? Or was it a choice made through cunningness and the art of war?"

The Prophet replied: "Rather, it was a choice made through cunningness and the art of war."

Al-Hubab then said: "O Messenger of Allah, if that is that case, this is not a good place to set up camp. Let us move to the closest well to the enemy and fill in all of the other wells. We can build a basin and fill it with water, then we can fight. We will be able to drink while our enemy goes thirsty."

The Messenger of Allah ﷺ said to him: "Your opinion is sound." Then he ordered Al-Hubab's proposal to be implemented, so the encampment was moved, and the wells taken ownership of before half the night had passed.[1]

This story illustrates one of the great Prophetic manners concerning dialogue: The Prophet ﷺ listened to the proposal of Al-Hubab after he verified that the decision was not of a divine nature, out of his respect for the revelation. The adoption of Al-Hubab's opinion is indicative of his high status and highlights his wisdom and insight.

1 Reported by Ibn Hisham (2/366) on the authority of Ibn Ishaq who said: "I was told about the men of the tribe of Banu Salamah and they mentioned that al-Hubab…"
Al-Albani said in '*Takhrij Fiqh as-Sirah*' of al-Ghazali (p. 240): "Its chain of narration is weak due to the anonymity of the link between Ibn Ishaq and the men who informed him from Banu Salamah, however al-Hakim (3/26-7) mentions it with a connected chain."

Chapter Two

The Islamic Economic System

Section One: The Definition of the Islamic Economic System and its Sources

Section Two: The Fundamental Beliefs Underlying the Islamic Economic System, its Objectives & Distinctive Qualities

Section Three: The Foundations of an Economy and Finance in Islam

Section Four: Usury

Section Five: Monopoly

Section One: The Definition of the Islamic Economic System and its Sources

Firstly: The linguistic definition of the term 'economy': In Arabic, this word derives from the trilateral root '*qa-sa-da*, *yaqsidu*, *qasdann*' and has several meanings, including: a straight path, justice, ease, nearness, temperance, moderation and purpose.[1]

The word 'economy' carries a similar meaning and signifies moderation and temperance. These meanings are indicative of the way Islam views economy and are reflected by numerous verses of the Quran, such as the sayings of Allah – the Almighty –:

[وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا]

Sura al-Furqan; (25):67

[Meaning: And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium way between those extremes.]

[وَلَا تَجۡعَلۡ يَدَكَ مَغۡلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبۡسُطۡهَا كُلَّ ٱلۡبَسۡطِ فَتَقۡعُدَ مَلُومٗا مَّحۡسُورًا] Sura al-Isra·; (17):29

1 See: '*Lisan al-Arab*' (3/353-5).

[Meaning: And let not your hand be tied like a miser to your neck, nor stretch it forth to its utmost reach like a spendthrift, so that you become blameworthy and insolvent.]

Sura al-A'raf; (7):31 [وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ]

[Meaning: O children of Adam, take your adornment at every mosque, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.]

The scholars also mention moderation and temperance, which lie between profligacy and parsimony, in their definitions of economics.[1]

Secondly: The technical definition of the Islamic economic system: Perhaps the most appropriate definition for the Islamic economic system is: 'it is the set of rulings and policies that govern wealth and how a person utilizes it'.[2]

The 'set of rulings' refers to Islamic rulings, i.e. that which Allah has explicitly made mention of.

'Policies' refer to those laws which the ruler or state decide upon in order to maintain an organized society. They must not contradict any of the rulings derived from textual evidence contained within the Quran or the Prophetic traditions.

'Wealth' refers to everything that is useful goods that are lawful and have market value.

'How a person utilizes it' refers to how a person manages wealth, and includes, among other transactions: giving, buying and selling.[3]

Thirdly: the sources of the Islamic economic system: the Islamic economic system derives its principles from the sources of the religion of Islam, which are:

1 See: '*Lisan al-Arab*' (3/354); & '*an-Nitham al-Iqtisadi fil-Islam*' of Dr. Abdul-Aziz al-Marzuqi and others (p. 12).
2 See: '*an-Nitham al-Iqtisadi fil-Islam*' (p. 13).
3 See: '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 13-4).

1. The Noble Quran.

2. The Prophetic traditions.

3. Unanimity, i.e. the consensus of the scholars of Islam which occurs after the prophetic era regarding a religious ruling.[1]

4. Analogical inference, i.e. the extension of a ruling to a new problem provided that the precedent and the new problem share the same operative or effective cause.[2]

An example of analogical inference is modern-day currencies, such as riyals, pounds and dollars, which are similar to the money used in the time of the Prophet ﷺ, the common operative being growth.

5. The principle of blocking the means to evil, which refers to refraining from permissible means which lead to evil.[3]

6. Custom: every widespread habit that a people have grown accustomed to and are familiar with, such that it is well known in their everyday lives.[4]

Provided the customary practices of a people do not oppose any religious texts, they are to be regarded unless the contracting parties explicitly mention otherwise.

An example of the customary practices of a people being regarded in an economic context is the financial obligation a husband has towards his wife and children, wherein the exact amount is decided according to the customs of a people. Allah – the Almighty – says:

Sura al-Baqarah; (2):233 [وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ]

[Meaning: The father of the child shall bear the cost of the mother's food and clothing on a reasonable basis][5]

1 See: '*Rawdat an-Nathir*' of Ibn Qudamah (1/411); & '*Taysir al-Wusul Ila 'Ilm al-Usul*' of Dr. Abdur-Rahim Ya'qub (p. 200).
2 See: '*Rawdat an-Nathir*' (2/227).
3 See: '*Sharh al-Kawkab al-Munir*' of Ibn Najjar (4/434); & '*Taysir al-Wusul*' (p. 221).
4 See: '*Taysir al-Wusul*' (p. 212).
5 See: '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 18-23); & '*an-Nitham al-Mali wal-Iqtisadi fil-*

Section Two: The Fundamental Beliefs Underlying the Islamic Economic System, its Objectives & Distinctive Qualities

Firstly: The Fundamental beliefs Underlying the Islamic Economic System

Every economic system is based on foundations and ideological principles which define its economic policies and rules.

The capitalist and socialist systems are both based on materialism and the sanctification of wealth, whereas the Islamic economic system differs from them in this regard. It bases itself on a much more noble and important foundation: faith. In reality, economics is merely an offshoot of faith and its role is to safeguard it, to firmly enroot it, to spread its light, to provide practical examples of its application in everyday life.

It is for this reason that when Allah – the Exalted and Most High – mentions verses containing legal rulings, including those pertaining to dealings and transactions, the address is to those who believe.

For example, in the verses pertaining to usury, Allah – the Almighty – says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ]

Sura al-Baqarah; (2):278

[Meaning: O you who believe, fear Allah and give up what remains due to you of interest, if you are believers.]

In this verse, Allah addresses His believing servants and commands them to fear Him by abandoning usury if they are truly believers. The last of these verses reiterates the command to fear Allah and warns of His punishment in the hereafter:

[وَٱتَّقُواْ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ] Sura al-Baqarah; (2):281

=

Islam' of Dr. Mahmood al-Khatib (pp. 30-1).

[Meaning: And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.]

These verses are indicative of the fact all economic obligations stem from faith and belief in origin. When a Muslim adheres to Allah's commands and prohibitions in this regard, such as giving alms and charity and abandoning usury and fraud, they are doing so because they originate from Allah – the Mighty and Majestic. A Muslim is conscious of the fact that such rulings are better for them in this life as well as the hereafter.

The relationship between Islamic economics and belief is manifested in its direct connection to the pillars of faith, especially belief in Allah, belief in the last day and belief in predestination, both its good and evil aspects.[1] A Muslim believes that Allah sees all of their actions; that this worldly life is merely a preparation for the hereafter; that they will be rewarded in the hereafter in accordance with the deeds they have committed and that they will only receive provisions according to whatever Allah has preordained for them.

Thus, Muslims strive via lawful means to earn a livelihood and they are content with whatever Allah has allotted to them. They are not discontent, nor do they express displeasure if they experience any loss, provided they have taken the correct means.

Secondly: The Objectives of the Islamic Economic System

The Islamic economic system seeks to achieve various goals which can be summarized as follows:

1. Adequate living standards: the Islamic economic system aims at achieving an adequate standard of living for all human beings. For this reason, there are certain obligatory measures in Islam, such as almsgiving, which ensure that a suitable standard of living is available to everyone.

Islamic history is full of examples that prove the Islamic state used to

1 See: '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 28-9).

spend upon the poor and needy, Muslim and non-Muslim alike. 'Umar bin al-Khattab used to say to those charged with distributing alms: "When you give to the people, enrich them."[1]

Other measures in place to ensure adequate living standards for all humans include government intervention in the labour market to create job opportunities for the unemployed, to ensure a fair minimum wage is imposed for all employees and to allocate economic resources efficiently in accordance with the actual needs of society.

These are some of the measures in place in the Islamic economic system to ensure adequate living standards for all.[2]

2. Investment of economic resources in the best possible way: Investing economic resources in the best possible way is from the main objectives of the Islamic economic system. There are a number of ways this can be achieved, such as:

(i) Utilising economic resources to produce lawful and useful goods and abstaining from the production of harmful and unlawful goods.

(ii) Prioritising production of the essentials and necessities which safeguard the higher objectives of Islamic law.

(iii) Refraining from the production of goods and offering of services which require expenditure so great that it would be a squandering of wealth.[3]

3. Reduction of any large disparity between income and expenditure: Islam rejects any great disparity between income and expenditure due to the unjust distribution of wealth that it results in. Wealth inequality, wherein a minority of people own majority of wealth, leads to the overwhelming majority of people struggling to meet their basic needs. For this reason, Islam does not allow wealth concentration or monopolization of markets, contrary to human-inspired economic systems.

1 See: '*Kitab al-Amwal*' of Abu 'Ubayd (p. 502).
2 See: '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 74-5).
3 See: '*an-Nitham al-Iqtisadi fil-Islam*' (p. 76).

Islam also forbids all forms of social injustice, such as extreme poverty, deprivation of humans from sustenance, neglection of the poor and destitute, the purposeless accumulation and the excessive hoarding of wealth.

Rather, the Islamic economic system strives to reduce wealth inequality and minimise the gap between the rich and the poor. It prohibits the aimless amassment of wealth which gives rise to immoral oppressive practices, just as Allah says:

[كَيۡ لَا يَكُونَ دُولَةَۢ بَيۡنَ ٱلۡأَغۡنِيَآءِ مِنكُمۡۚ] Sura al-Hashr; (59):7

[Meaning: So that it does not circulate only among the rich from amongst you.]

For this reason, Islam forbids excessive hoarding, monopolies, usury, betting, bribery, fraud, exploitation and selfishness of which the poor are victims. In addition, it prescribes almsgiving and financial support and encourages wills, endowments and charity, all of which contribute to even wealth distribution in society and improve quality of life for poor people.[1]

4. Increase the material capabilities and defensive powers of the Islamic nation: In addition to reducing poverty and providing an adequate standard of living for all citizens, the Islamic economic system also aspires to increase the material capabilities and defensive powers of the Islamic nation in order to ensure peace and security from enemies who pose a threat to its economic power. Allah – the Almighty – says:

[وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ] Sura al-Anfal; (8):60

[Meaning: And prepare against them whatever you are able of power

1 See: '*Iqtisadiyat al-Ghina fil-Islam*' of Dr. 'Umar al-Marzuqi (p. 60); & '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 76-7).

and of steeds of war by which you may threaten the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.][1]

Thirdly: The Distinctive Qualities of the Islamic Economic System

The Islamic economic system has a number of qualities which distinguish it from other economic systems, such as:

1. The Islamic economic system is characterised on the recognition of both private and public property. Public property includes common property, such as shared resources, property of the state and the Islamic House of Money. The Islamic conception of wealth is another distinctive quality of the Islamic economic system.

2. Economic activity in Islam is based on the principle of regulated freedom.

3. The Islamic economy places emphasis on mutual aid between members of the Islamic community.

4. The Islamic economy constitutes part of Islamic law and is part of the religion of Islam.

5. Economic activity in Islam is considered to be part of worship.

6. Economic activity in Islam unites between the goodness of this life and the goodness of the hereafter.

7. Economic activity in Islam is predominantly self-regulated.

8. The Islamic economic system lies between the philosophies of scarcity and abundance.

9. The Islamic economic system reconciles between individual interest and public interest.[2]

1 See: '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 77-88).
2 See: '*an-Nitham al-Mali wal-Iqtisadi fil-Islam*' (p. 58).

Section Three: The Foundations of an Economy and Finance in Islam

The Islamic economy is built on the following pillars and fundamental principles:

1. Wealth and economic ownership: Wealth and ownership are fundamental aspects of all economic systems and form the heart of economic activity in every society. It is possible to distinguish between different economic systems based on their outlook on these concepts. Islam recognises all forms of individual ownership and does not place any limits on how a person utilizes, invests or benefits from their own wealth. Rather, it takes into account humans innate desire for personal ownership and possession of property.

Allah – the Mighty and Majestic – says:

[وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ] Sura aali-‘Imran; (3):14

[Meaning: Beautified for men is the love of things they covet; women, children, much of gold and silver wealth, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; That is the enjoyment of worldly life, but Allah has with Him the best return.]

The Prophet ﷺ said: “The son of Adam grows old, but two desires in him remain young: desire for wealth and desire for life.”[1]

The Islamic legislation recognises this inclination in humans and as a result, it established individual property rights and granted people with the right to dispose of their wealth as they please, provided all transactions remain within the limits of Islamic legislation.

The Islamic economic system differs from capitalist systems wherein

1 Reported by Muslim (nos. 1736, 1739).

private ownership is central while other types of ownership are exceptions, and it differs from socialist systems wherein social ownership is central and private ownership is severely restricted.[1]

2. Regulated economic freedom: Within the Islamic economic system, an individual is granted the freedom to acquire wealth and enjoy its profits, as well as to practice all forms of economic activity, provided it remains within the boundaries Islamic law and values.

Islam regulates this economic freedom by placing certain restrictions on it, the positive effects of which are experienced by both individual members of society and society as a whole. For example:

(i) Economic activity in Islam must be beneficial to those engaging in it as well as to society in general.

(ii) It is forbidden to produce or utilize products or services which are malignant or harmful in nature, due to the saying of Allah – the Almighty –:

[وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ] Sura al-A'raf; (7):157

[Meaning: And he makes lawful for them the good things and prohibits for them the evil.]

Thus, the freedom to produce and consume goods is regulated by lawfulness; harmful goods and services, such as alcohol and narcotics, are strictly forbidden.

(iii) The ways of acquiring wealth which are unrecognised by Islamic law are all impermissible, such as through usury, fraud, bribery and forgery.[2]

3. Social support: This means that a society supports both the individuals and groups it consists of, such that individual interests do not override the common good, as is the case in capitalism, nor are individual interests neglected, as is the case in socialism.

1 See: '*an-Nitham al-Mali wal-Iqtisadi fil-Islam*' (pp. 46-8); & '*an-Nitham al-Iqtisadi fil-Islam*' (pp. 81-2).
2 See: '*an-Nitham al-Mali wal-Iqtisadi fil-Islam*' (p.51).

Instead, the Islamic economic system marries the distinctiveness and creativity of individuals with structure and control of direction of groups. In this way, individuals live within a supportive social network which cares for them and has their best interests at heart. This is clearly stated in the Quran wherein Allah – the Almighty – says:

[وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ] Sura al-Mu·minun; (23):52

[Meaning: And surely, this nation of yours is one nation, and I am your Lord, so fear Me.]

The meaning of this verse can also be found in many Prophetic traditions, such as the saying of the Prophet ﷺ: "The believers to one another are like a building whose parts support each other." The Prophet ﷺ interlocked his fingers whilst making this statement.[1] Likewise he ﷺ said: "None of you will truly believe until you love for his brother that which you love for yourself."[2]

Section Four: Usury

Firstly: The Definition of Usury

(i) The linguistic definition: the term 'usury' in Arabic derives from the trilateral root '*ra-b-aa*, *yarbu*' whose verbal noun is both '*rabwann* and *ribann*' which means increase, growth and elevation.[3]

(ii) The technical definition: It is the unlawful demand for excess in a transaction.[4]

Secondly: Types of Usury

There are two main types of usury:

1. Usury due to postponement which may take various forms, including:

1 Reported by al-Bukhari (no. 467) and Muslim (2585).
2 Reported by al-Bukhari (no. 13) and Muslim (no. 45).
3 See: '*Lisan al-Arab*' (14/304).
4 See: '*al-Iqna"* of al-Hajjawi (2/245).

(i) A deferment of the repayment of a loan in exchange for a sum additional to the principal loan amount.

For example, when a debtor unable to repay their debt upon maturity requests a delay from their creditor who stipulates a premium in return. This type of usury was prominent in the period of pre-Islamic ignorance and characterised majority of their transactions.

(ii) Loans with a fixed interest rate.

This occurs when a creditor specifies the maturity date of a loan and stipulates a fixed interest rate in case of late repayment as part of the initial loan agreement.

2. Usury due to surplus which is definable as: the unequal exchange of usurious commodities of the same type. Some of these commodities are mentioned in the narration of ‘Ubadah bin as-Samit – may Allah be pleased with him – wherein he says: the Prophet ﷺ said: “Gold is to be exchanged with gold, silver with silver, wheat with wheat, barley with barley, dates with dates and salt with salt, like for like, equal for equal and hand by hand. Anyone who gives something additional or asks for surplus has fallen into usury. However, if the types of commodity are different to each other, then sell as you wish as long as payment is immediate.”[1]

Through the process of analogical inference, the same ruling can be extended to include commodities which share the same operative cause. For example: the exchange of fifty grams of gold for seventy grams of gold in a spot trade, or the exchange of fifty dollars for seventy dollars in a spot trade.[2]

Thirdly: The Operative Cause of Usury

Although the Prophet ﷺ mentioned six types of commodity in the foregoing narration of ‘Ubadah, the operative cause for the occurrence of usury in these items can likewise be found in other items, meaning the ruling can be extended to include everything that shares the same

1 Reported by Muslim (no. 2971).
2 See: ‘*an-Nitham al-Iqtisadi fil-Islam*’ (pp. 106-7).

operative cause.

The operative cause for the occurrence of usury in gold and silver is that they constitute currencies. Therefore, the ruling can be extended to everything with the same effective cause, i.e. everything that is used as currency, such as banknotes.

As for the other four commodities mentioned, their operative cause – according to what is correct – is the fact they are weighable or measurable foodstuffs. Thus, all weighable or measurable foodstuffs are encompassed by the same ruling as the four commodities mentioned in the narration of ‘Ubadah; namely wheat, barley, dates and salt.

Fourthly: Regulations related to Transactions involving Usurious Commodities

Transactions involving usurious commodities are of two types:

1. The exchange of usurious commodities of the same type, such as the exchange of gold for gold. This type of transaction is permissible provided the following two conditions are met:

(i) The quantities exchanged must be the same.

(ii) The exchange must be immediate, without delay, due to the saying of the Prophet ﷺ: “like for like, equal for equal and hand by hand.”

2. The exchange of usurious commodities of different types, such as the exchange of wheat for dates. In this case, for the transaction to be permissible, the exchange must occur immediately before the two parties depart from the place of contract. Furthermore, in this case it is permissible that the quantities of the two commodities differ, due to the saying of the Prophet ﷺ: “However, if the types of commodity are different to each other, then sell as you wish as long as payment is immediate.”

Fifthly: Evidence for the Prohibition of Usury

Usury is prohibited and it is considered to be from the major sins, as is indicated by the Quran, Prophetic traditions and consensus of the

Muslim community.

Evidence from the Quran: Allah – the Almighty – says:

[ٱلَّذِينَ يَأۡكُلُونَ ٱلرِّبَوٰاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِي يَتَخَبَّطُهُ ٱلشَّيۡطَٰنُ مِنَ ٱلۡمَسِّۚ ذَٰلِكَ بِأَنَّهُمۡ قَالُوٓاْ إِنَّمَا ٱلۡبَيۡعُ مِثۡلُ ٱلرِّبَوٰاْۗ وَأَحَلَّ ٱللَّهُ ٱلۡبَيۡعَ وَحَرَّمَ ٱلرِّبَوٰاْۚ فَمَن جَآءَهُۥ مَوۡعِظَةٞ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمۡرُهُۥٓ إِلَى ٱللَّهِۖ وَمَنۡ عَادَ فَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِۖ هُمۡ فِيهَا خَٰلِدُونَ ٢٧٥ يَمۡحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرۡبِي ٱلصَّدَقَٰتِۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ] Sura al-Baqarah; (2):275-6

[Meaning: Those who consume interest will not stand on the Day of Resurrection except as a person who is being beaten by Satan into insanity stands. That is because they say: "Trade is just like usury." But Allah has permitted trade and has forbidden interest. So whoever receives an admonition from his Lord and desists shall not be punished for what has passed, and his affair rests with Allah. But whoever returns to dealing in usury - those are the companions of the Fire; they will abide eternally therein. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.]

In another verse, Allah – the Exalted and Most High – says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِيَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤۡمِنِينَ]

Sura al-Baqarah; (2):278

[Meaning: O you who have believed, fear Allah and give up what remains [due to you] of interest, if you are truly believers.]

Evidence from the Prophetic traditions: On the authority of Jabir – may Allah be pleased with him – who said: "The Messenger of Allah ﷺ cursed the one who consumes usury, the one who pays it, the one who witnesses it and the one who records it. He said: 'They are all equal.'"[1]

In another narration, Abu Hurayrah – may Allah be pleased with him

1 Reported by Muslim (no. 2971).

– said: I heard the Prophet ﷺ saying: "Avoid the seven destructive sins." Those present asked: "And what are they, O Messenger of Allah?" He replied: "Associating anything with Allah in worship, sorcery, the unjustified killing of a soul which Allah has made sacred, the devouring of an orphan's property, the eating of usury, fleeing from the battlefield and the slandering of innocent, chaste believing women."[1]

Evidence from the consensus: The Muslim community is in unanimous agreement regarding the forbiddance of usury.[2]

Sixthly: Reasons for the Prohibition of Usury in Islam

Among the reasons for the prohibition of usury in Islam is:

1. That which it contains of oppression and the unlawful consumption of the wealth of people. Allah – the Almighty – says:

[فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ] Sura al-Baqarah; (2):279

[Meaning: And if you do not, then be informed of a war against you from Allah and His Messenger. But if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.]

2. Usury encourages laziness and unemployment and is one of the greatest contributing factors to laziness and unemployment, due to the human tendency to desire maximum income for minimum effort. This is something disapproved of by the Islamic legislation which encourages people to work and earn a living. All of the prophets – peace be upon them – loved work and would urge the believers to do so; Prophet Muhammad ﷺ himself worked as a shepherd and as a trader and ate from that which had earned with his own hands.

3. Usury encourages selfishness and greed and destroys rapport

1 Reported by al-Bukhari (no. 2615) and Muslim (no. 2995).
2 See: '*al-Mughni*' of Ibn Qudamah (6/52).

between people as creditors engage in predatory lending rather than loaning out of kindness and goodwill.

4. Usury can lead to crime and bad investments as pressure is placed on debtors to meet burdensome loan repayments. This can tempt desperate debtors to resort to crimes such as theft and drug trafficking which impact negatively on society.

5. Usury causes creditors to become enslaved to wealth, which leads to them seeking to obtain by any means possible, even if they are unlawful. An opinion held by some doctors is that many of the diseases of the heart, such as high blood pressure, angina, the formation of blood clots, brain haemorrhages and even cardiac arrest, are caused by economic troubles which render people unable to satisfy their greed.

This is observable when companies or stocks experience losses on a large scale.

The former dean of internal medicine at Cairo University, 'Abdul-Aziz Isma'il, in his book 'Islam and Medicine', mentions that usury is the cause of many illnesses of the heart.

Lastly, usury destroys social cohesion, brotherhood and mutual aid between people and has detrimental effects on individuals and society as a whole.[1]

Section Five: Monopoly

Firstly: the technical definition of the word 'monopoly': Stockpiling food or other commodities needed by people, in anticipation of a price increase.

In human-inspired economic systems, it is defined as the unethical practice of dominating the supply and demand of goods in order to manipulate prices and maximise profits.[2]

1 See: '*ar-Riba wa Atharuhu 'Ala al-Mujtama' al-Insani*' of Dr. 'Umar al-Ashqar (pp. 101-33).
2 See: '*an-Nitham al-Mali al-Iqtisadi fil-Islam*' (p. 103).

Secondly: the adverse effects of a monopoly include:

1. Increase in the cost of goods and services for consumers.

2. Control over the price of raw materials and manufactured goods.

3. Lack of technological advancement and low quality of goods and services due to the lack of competition and lack of incentive to work.

4. Production is limited and may be insufficient in many cases.

5. The needs of many people are not met adequately.

6. Manipulation and exploitation of consumers, which can result in the occurrence of practices such as commodity destruction, wherein excess goods are stored or even destroyed in order to maintain prices despite the costs involved in such processes. This is carried out with the intention of having control over the basic needs of people in an era characterized by globalization.

Another way in which companies monopolise markets is through group boycott, wherein monopolists abandon trade with countries, particularly those in the developing world, in order to lower prices of raw materials.[1]

Thirdly: the ruling on monopolization: numerous Prophetic traditions mention the forbiddance of monopolies in Islam, such as the saying of the Prophet ﷺ: "No one monopolises except a wrongdoer", and in a variant narration it mentions: "Whoever monopolises is a wrongdoer."[2]

Ash-Shawkani comments on the foregoing narrations, saying: "There is no doubt these narrations are indicative of the prohibition of monopolisation. The fact monopolisers are described as sinners is sufficient proof for its prohibition, because the word 'wrongdoer' means: a sinful, disobedient person."[3]

1 See: '*an-Nitham al-Mali al-Iqtisadi fil-Islam*' (pp. 103-4).
2 Reported by Muslim (no. 1605).
3 See: '*Nayl al-Awtar*' of ash-Shawkani (5/221).

Fourthly: cases wherein stockpiling is permitted:

1. Provisions stored by a person for themselves and their family, provided it is not a time of crisis wherein people go to extreme measures in hoarding essentials such that it is considered a monopoly.

2. Products and commodities that are stored for later consumption, as is the case with seasonal products which are needed throughout the year, such as grains or dates.

3. The strategic reserves of a country which are stored in case of emergency. These reserves aim at protecting producers and consumers and include fuel and grain reserves.[1]

1 See: '*Fiqh as-Sunnah*' of Sayyid Sabiq (3/267); & '*an-Nitham al-Mali wal-Iqtisadi fil-Islam*' (p. 105).

Chapter Three

The Islamic Social System

Section One: The Meaning of Society and Social Life in Islam

Section Two: The Status of a Neighbourhood in Islam

Section Three: Maintaining Ties of Kinship

Section Four: Human Dignity and the Islamic Criteria for Justice and Superiority

Section Five: The Core Ethical Values of Islam and the Role of Ethics in Creating Social Cohesion

Section Six: Friendship and Companionship in Islam and the Relationship between Muslims and non-Muslims

Section One: The Meaning of Society and Social Life in Islam

Firstly: The Meaning of Society and Related Issues

Before discussing the Islamic social system in detail, it will be useful to define terms related to the topic's specific vocabulary such as 'society', 'community' and 'nation'.

1. The linguistic definition of society: the Arabic word for society derives from the trilateral root '*ja-ma-'a*' which means to gather something which is scattered or to collect it.

Something which is collected has been brought together from various places. Ibn Manthur mentions the idiomatic phrase of the Arabs 'the people gathered', meaning they assembled and came together from various places.[1] The way in which societies are formed can be inferred

1 See: '*Lisan al-Arab*' (8/53).

from this usage.[1]

2. The technical definition of a society: the aggregate of people living together.[2]

A society may also be defined as: a large group of people who live within the same geographical territory and share a social bond and common interests under a regulatory authority.[3]

3. The definition of an Islamic society: an Islamic society differs from other societies in only a few respects, as will be discussed later.

An Islamic society is one wherein Muslims live harmoniously together within the same geographical territory and are governed by Islamic law under the supervision of a ruler from amongst them.[4]

4. The definition of a community: a group of people united by one or more common characteristics, such as kinship or gender. According to this definition, communities are a component of society.[5]

5. The definition of a nation: The Arabic word for nation, *umma*, has various meanings including: a period of time, a body of people, and religion.

In sociological terms, the word nation refers to a large group of people united by something they share in common, such as religion, place or time. The traits shared by a nation may be either chosen, such as belief and location, or given, such as gender and colour.[6]

6. The definition of the Islamic Nation: In light of the religious texts, it is possible to define the Islamic Nation as being: groups of people united by Islamic creed, regardless of any other considerations.

This expansive definition is validated by the Quran, wherein Allah – the Mighty and Majestic – says:

---

1 See: '*al-Islam wa Binaa al-Mujtama'*' of Dr. Hasan Abu Ghuddah and others (p. 13).
2 See: '*Usul an-Nitham al-Ijtima'I fil-Islam*' of Shaikh Muhammad bin 'Ashur (p. 39).
3 See: '*al-Islam wa Binaa· al-Mujtama*' (p. 13).
4 See: '*al-Islam wa Binaa· al-Mujtama'*' (pp. 13-4).
5 See: '*al-Islam wa Binaa· al-Mujtama'*' (p. 13).
6 See: '*al-Kulliyat*' of al-Kafawi (pp. 176-81).

[وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ]

Sura al-Mu·minoon; (23):52

[Meaning: And surely, this nation of yours is one nation, and I am your Lord, so fear Me.]

Despite the best efforts of the most countries, they fail to merge as a single coherent nation. For example, in spite of the formation of the European Union, each of the twenty-eight member states retains their own state features and operates independently, such as by concluding international agreements in their own names, for instance. The same is true of the fifty-five nations of the African Union.

However, the term 'Islamic nations' is non-existent due to the fact that the Islamic nation is a single, unified body, regardless of the linguistic, ethnic and geographical diversity observable between Muslims. This means that the Islamic nation is made up of several communities which all unite on the basis of Islam.[1]

Secondly: Social Life in Islam

Divine religions share the distinctive characteristics of reforming souls, enlightening minds and unlocking the doors to wisdom. Islam has the greatest share of these merits as it is the final, best, most comprehensive and most complete religion. It is no wonder that all issues are covered by Islam in great detail, including those pertaining to creed, manners, jurisprudence, society and politics.

Islam instils morals in people and provides them with a complete code of conduct to abide by. It sets very high standards and lays solid foundations for society to function in accordance with. The religion of Islam recognises the nature of humans as social creatures who cooperate to achieve common objectives and consequently, it grants certain rights to close relatives such as the right to financial support, inheritance and fine treatment. Furthermore, it establishes specific marital rights and duties to ensure love and harmony between spouses,

1 See: '*al-Islam wa Binaa· al-Mujtama"* (p. 14).

rights for neighbours and other regulations, all of which help to maintain social relations.[1]

The way the Islamic belief system is intertwined with the practical aspects of worship clearly sets Islam apart from other divine religions, which were in reality progressive preparation for its coming. The Islamic social system constitutes part of the religion of Islam and teaches unity and fellowship which contribute to its universality. Allah – the Mighty and Majestic – says:

[إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلۡإِسۡلَٰمُۗ] Sura aali-'Imran; (3):19

[Meaning: Indeed, the religion with Allah is Islam.]

In another verse, He says:

[وَأَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ مُصَدِّقٗا لِّمَا بَيۡنَ يَدَيۡهِ مِنَ ٱلۡكِتَٰبِ وَمُهَيۡمِنًا عَلَيۡهِۖ] Sura al-Ma·idah; (5):48

[Meaning: And We have revealed to you the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it.]

The greatest goal of the religion of Islam is the reform of society which can only be achieved if personal and community reform are achieved.

Allah – Mighty and Majestic – says:

[وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا] Sura al-A'raf; (7):56

[Meaning: And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.][2]

Ibn 'Ashur – may Allah have mercy upon him – wrote: "Among the

1 See: '*ad-Da'wah Ila al-Islah*' of Shaikh Muhammad al-Khidr Husayn (pp. 9, 48, 88-9, 192-3).

2 See: '*Usul an-Nitham al-Ijtima'iyy fil-Islam*' of Shaikh Muhammad at-Tahir bin 'Ashur (pp. 11-2).

extraordinary events decreed by Allah in support of this religion and in facilitating its emergence is that He caused it to appear in two tremendous stages; the Makkan period wherein the Messenger ﷺ resided in his birthplace prior to emigration, and the Medinan period after his emigration to Yathrib.

The two main purposes of Islamic legislation correspond precisely to these two periods, the first being characterised by personal reform and the second by social reform. By the start of the second period, at the time of emigration, the Prophet ﷺ had a group of people who were fully prepared to spread the message of reform. This group consisted of approximately fifty early Muslims who had resided with the Prophet ﷺ in Makkah, approximately eighty Muslims who had emigrated with him to Abyssinia and approximately four thousand Medinan Muslims from the Aws and Khazraj tribes. This number was able to propagate the reform message of Islam, to transmit its virtue to people and to openly invite to it, and at that point it was also fitting to establish and call to social reform."[1]

The following sections will discuss the importance given to society in Islam, social relations and some qualities which help establish a flourishing society.

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 97).

Section Two: The Status of Neighbourhood in Islam

Firstly: The Meaning of Neighbourhood

1. The Definition of Neighbours:

(i) the linguistic definition of the term 'neighbour': Ibn Manthur – may Allah have mercy upon him – said: "Neighbourhood is synonymous with being in close proximity to something, and a neighbour is someone that lives close to you.

It is said: 'He neighbours so-and-so' meaning he lives in cohabitation with him.

Likewise, it is said: 'so-and-so is neighbourly' meaning they are good or model neighbours."[1]

Ibn Manthur adds: "A neighbour means one who lives near to someone and its plural is neighbours."[2]

(ii) the technical definition of the term 'neighbour': A neighbour is a person that lives within the proximity defined by Islamic law, regardless of whether they are Muslim or non-Muslim, pious or impious, friendly or unfriendly, amicable or hostile, harmless or harmful, related or unrelated, native or foreign.

Neighbourhood has varying degrees which differ depending on proximity, relatedness, religion, piety and other factors. These factors dictate how a person is to behave towards their neighbour.

2. The spatial limits of a neighbourhood: the scholarly opinions regarding the spatial limits of a neighbour in Islam differ as follows:

(i) Some scholars fix this limit to forty houses in each direction, such as Aisha – may Allah be pleased with her –, az-Zuhri and al-Awza'i – may Allah have mercy upon them –.

(ii) Other scholars limit it to ten houses in each direction.

1 See: '*Lisan al-Arab*' of Ibn Manthur (4/153).
2 ibid (4/135).

(iii) ‘Ali – may Allah be pleased with him – considered the limit to be as far as the human voice travels.

(iv) Yet other scholars consider only adjoining houses to be one’s neighbours.

(v) Still others consider attendees of the same mosque to be neighbours.

What is correct – and Allah knows best – is that the spatial limit of a neighbour is to be determined by the traditions of a people. Thus, the customary practices of a people define who one’s neighbours are.[1]

3. The expansive meaning of neighbourhood in Islam: There is no doubt that neighbourhood refers primarily to residence, however the Islamic concept of neighbourhood is more comprehensive than this. The meaning of the term ‘neighbour’ is extended in Islam to include everyone encountered by a person in communal settings such as shops, marketplaces, parks, offices and classrooms. It also includes fellow travellers because of their spatial and temporal proximity to a person. Similarly, a person’s spouse is considered to be their neighbour as is indicated by the saying of Allah – the Almighty –:

[وَٱلۡجَارِ ذِى ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ] Sura an-Nisa·; (4):36

[Meaning: The close neighbour, the distant neighbour and the companion by your side.]

Furthermore, neighbouring states and countries have rights of a neighbourhood over each other.

Lastly, protectors and protected are also referred to as neighbours because of the nearness between them.

Secondly: Islamic Instructions regarding Neighbours

Islam places great emphasis on the rights of neighbours. In Islam, contrary to other religions and man-made laws, a neighbour is granted

1 See: ‘*Jami’ al-‘Ulum wal-Hikam*’ of Ibn Rajab al-Hanbali (1/437); & ‘*Fath al-Bari*’ of Ibn Hajar (10/455, 461).

sanctity alongside many other rights. Man-made laws neglect the rights of neighbours and allow for them to be undermined.

The status of the neighbour in Islam is such that Allah mentioned it in conjunction with His worship and oneness and alongside goodness to parents, orphans and relatives. Allah – the Mighty and Majestic – says in the verse of the ten rights:

[وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ ٱلسَّبِيلِ] Sura an-Nisa·; (4):36

[Meaning: Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the close neighbour, the distant neighbour, the companion by your side, the wayfarer, and those slaves whom your right hands possess.]

'The neighbour who is near' refers to those whom one shares blood relations with. Or it means: those who are spatially nearby. Other scholars explain it to mean Muslim neighbours, while yet others say it means one's spouse.

'The distant neighbour' is interpreted by some scholars to mean non-immediate neighbours who are still traditionally considered to be from among one's neighbours. Or it is said to mean non-relatives. It is also said to refer to one's spouse or non-Muslims.[1]

There are many Prophetic traditions which highlight the rights of neighbourhood and enjoin fine treatment of neighbours, such as by protecting their reputation, preserving their honour, concealing their faults, hiding their mistakes, maintaining their privacy and refraining from offensive behaviour towards them. One of best narrations in this regard is the statement of the Prophet ﷺ: "Gabriel enjoined me with good treatment of neighbours to the extent I thought he would assign them as heirs."[2] i.e. I thought a command would reach me from Allah

1 See the exegesis of al-Baghawi '*Ma'alim at-Tanzil*' (2/310, 211); '*Zad al-Masir*' of Ibn al-Jawzi (2/78-81); '*Jami' al-'Ulum wal-Hikam*' (1/437-8); & '*Fath al-Qadir*' of ash-Shawkani (4/464-5).

2 Reported by al-Bukhari (no. 6014) and Muslim (no. 2624).

granting neighbours the right to inherit from each other. This utterance is both eloquent and expressive as it not only instructs with refraining from harming one's neighbour, but also implies a person should be helpful toward their neighbours. The saying of the Prophet ﷺ "…to the extent I thought he would assign them as heirs" is indicative of the great status of neighbours and the rights owed to them.[1]

Thirdly: The Rights a Neighbour is Owed in Islam

The rights a neighbour is due in Islam are many, however it is possible to group them into four main categories:

1. Refraining from harm: The high status of neighbours in Islam and their sanctity, which have previously been discussed, is further highlighted by the severe threat facing those who harm their neighbours. Harm is prohibited in Islam in general, however causing harm to one's neighbours is even more strictly forbidden.

Imam al-Bukhari, in his authentic collection of Prophetic traditions, reports a narration on the authority of Abu Shurayh – may Allah be pleased with him – that the Prophet ﷺ said: "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer."

It was asked: "Who, O Messenger of Allah?"

He replied: "One whose neighbour does not feel safe from their harm."[2]

Imam Muslim reports a narration in his authentic collection of Prophetic traditions, on the authority of Abu Hurayrah – may Allah be pleased with him – that the Prophet ﷺ said: "One whose neighbour does not feel safe from their harm will not enter Paradise."[3]

The narration of Abu Hurayrah – may Allah be pleased with him – is referenced in both the authentic collections of Imam al-Bukhari and Imam Muslim and mentions the statement of the Prophet ﷺ:

1 See: '*al-Hidayah al-Islamiyyah*' of Shaikh Muhammad al-Khidr Husayn (p. 78).
2 Reported by al-Bukhari (no. 6016).
3 Reported by Muslim (no. 46).

"Whoever believes in Allah and the Last Day should not harm their neighbour."[1]

2. Assistance of neighbours: Assistance is another of the rights a neighbour is owed in Islam. Rushing to the aid of a neighbour who a calamity has befallen, be it bodily injury, financial loss or personal issues, is a sign of nobility in a person.

3. Showing kindness to neighbours: Good neighbourliness means more than merely refraining from harming one's neighbours or assisting them. It includes all forms of kindness as kindness is proof of the goodness, faith and veracity of a person.

Another narration of Abu Hurayrah – may Allah be pleased with him – which is also referenced in both the authentic collections of Imam al-Bukhari and Imam Muslim records the statement of the Prophet ﷺ: "Whoever believes in Allah and the Last Day should speak good or remain silent; whoever believes in Allah and the Last Day should treat neighbours with kindness; and whoever believes in Allah and the Last Day should honour their guests."[2]

In a variant narration reported by Muslim, it mentions: "Whoever believes in Allah and the Last Day should treat neighbours well."[3]

Showing kindness to neighbours includes comforting them in times of grief, congratulating them in times of happiness, visiting them in times of sickness, greeting them, smiling at them when meeting them, offering them beneficial advice regarding both their worldly life and their hereafter and carrying out favours for them as much as possible.

4. Enduring the harms of neighbours: Refraining from harming one's neighbours, assisting them and showing them kindness are all meritorious acts, but in addition to these a person must overlook their neighbours' faults and mistakes. They must tolerate the offensive behaviour of their neighbours, especially if a neighbour did not intend

1 Reported by al-Bukhari (no. 6018) and Muslim (no. 47).
2 Reported by al-Bukhari (no. 6018) and Muslim (no. 47).
3 Reported by Muslim (nos. 47, 76).

to cause offence or later regretted and apologized for their bad conduct.

Thus, enduring the harms of neighbours and taking the moral high ground by not retaliating is from the best of virtuous characteristics a person may possess. The pious predecessors perceived this meaning and would act accordingly. Al-Marruthi narrates the saying of al-Hasan: "Good neighbourliness is not merely to abstain from harm, rather good neighbourliness is to endure harm."[1]

Section Three: Maintaining Ties of Kinship

Firstly: The Meaning of Kinship Relations and How to Maintain Them

1. The meaning of maintaining kinship relations: Ibn Manthur – may Allah have mercy upon him – writes: "To maintain something is to join and connect it, and its opposite is abandonment."[2]

He also writes: "It is said: 'so-and-so maintains the ties of kinship' and 'between those two there is a kin tie' meaning: a relation and a connection".[3]

Furthermore, he mentions: "Maintaining is the opposite of severing."[4]

He then defined the maintenance of kinship ties, saying: "Ibn al-Athir said: 'It is a metaphor used to refer to treating those a person is related to via blood or marriage with kindness, affection, gentleness and care, even if they are distant and hostile."[5]

2. How to maintain kinship relations: A person can ensure the maintenance of kinship relations in a number of ways, such as by visiting relatives, asking about them, giving them gifts, being

1 See: '*al-Aadab ash-Shar'iyyah*' (2/16).
2 See: '*Lisan al-Arab*' of Ibn Manthur (11/726).
3 See: '*Lisan al-Arab*' (11/727).
4 See: '*Lisan al-Arab*' (11/728) & '*at-Takaful al-Ijtima'I fi ash-Shari'ah al-Islamiyyah*' of Dr. Muhammad bin Ahmad as-Salih (p. 107).
5 ibid.

considerate towards them, financially assisting the poor from among them and being amicable towards the rich among them, respecting the elders from among them and showing mercy towards the young and weak from among them, or keeping in touch by frequenting them with visits, through correspondence or by telephone.

Likewise, one may maintain ties of kinship by inviting relatives and hosting them, showing them affection, holding them in high regard and by making an effort with those who are distant from them. Other ways of maintaining family relations are by partaking in their celebrations, consoling them in times of grief, supplicating on their behalf, not holding grudges against them, reconciling between those of them who have fallen out, and by reinforcing the ties with those of them who are on good terms. Similarly, healthy kinship relations can be ensured by visiting relatives in times of sickness and responding to their invites. However, the best way of maintaining ties with relatives is by calling upon relatives to follow the right path and by enjoining them with good and forbidding them from evil.[1]

Secondly: The Virtues of Maintaining Kinship Relations in Islam

The Islamic legislation mentions the various virtues of maintaining family relations. There are many Quranic verses and Prophetic traditions, as well as the sayings of scholars and intellectuals, which state its merits. These include:

1. Maintaining ties of kinship is a sign of true faith in Allah and the Last day: On the authority of Abu Hurayrah – may Allah be pleased with him – who said: Allah's Messenger ﷺ said: "Whoever believes in Allah and the Last Day then should honour their guests; and whoever believes in Allah and the Last Day should maintain good relations with their kin."[2]

2. Maintaining the ties of kinship is from the means of increasing one's provisions and lifespan: On the authority of Anas bin Malik – may Allah be pleased with him – who said: Allah's Messenger ﷺ said:

1 See: '*Qati'at ar-Rahim*' of Dr. Muhammad al-Hamad (p. 16).
2 Reported by al-Bukhari (no. 6138).

"Whoever wishes for their earnings to grow and for their lifespan to be prolonged, then they should keep ties with their kin."[1]

The scholars have interpreted the prolongment of one's lifespan and growth of earnings in the following ways:

(i) Prolongment in this context means Allah will bless the life of a person who maintains kinship relations, as well as granting them bodily strength, wisdom and determination. Thus, they will lead a life filled with good action.

(ii) Growth of earnings and prolongment of one's lifespan are to be understood literally. According to this interpretation, the one who maintains the ties of kinship will be granted increased lifespan and greater earnings.

This is understandable because, just as longer life can be achieved by exposure to clean air, good food and other factors contributing to bodily and spiritual strength, Allah has made maintaining kinship relations another means to achieving an increased lifespan. There are two ways to achieve worldly longings: by physical means which are tangible to the senses, and by divine, lordly means which the One who has ability over all things and to Whom everything is subservient, decreed.[2]

3. Allah maintains ties with the one who maintains the ties of kinship: Allah's Messenger ﷺ said: "Allah created the creation and when He finished it, kinship rose up and said: 'In this place I seek

1 Reported by al-Bukhari (no. 5986) and Muslim (no. 2557).

2 See: '*Bahjat Qulub al-Abrar*' of Shaikh Ibn Sa'di (pp. 74-5); & '*Majmu' al-Fatawa*' (8/540).

For more detail regarding the aforementioned interpretations see: an-Nawawi's explanation of '*Sahih Muslim*' (4/16); '*Fath al-Bari*' of Ibn Hajar (10/430); '*Ifadat al-Khabar fi Ziyadat al-'Umur wa Naqsihi*' of as-Suyuti; '*Tanbih al-Afadil 'ala ma Warada fi Ziyadat al-'Umur wa Naqsihi min ad-Dala·il*' of ash-Shawkani (p. 32). Also see: '*al-Adab an-Nabawi*' of Muhammad al-Khawli (p. 115); & Ibn as-Sa'di's exegesis of the saying of Allah:

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثْبِتُ

Sura ar-Ra'd; (13):39

[Meaning: Allah eliminates what He wills or confirms.]

refuge in you from the severance of ties.' Allah said: 'Are you not content that I maintain ties with the one who maintains the ties of kinship and I sever ties with the one who severs the ties of kinship? It said: 'Yes, indeed.' He said: 'That is for you.'[1]

4. Maintaining ties of kinship is from the greatest means to entering Paradise: On the authority of Abu Ayub al-Ansari – may Allah be pleased with him – that a man said: 'O Messenger of Allah, inform me of an action that will cause me to enter Paradise and be distanced from Hell.' The Messenger of Allah ﷺ said: "Worship Allah and do not associate partners with Him in worship, establish the prayer, give alms, and maintain the ties of kinship."[2]

5. Maintaining kinship relations is an act of obedience to Allah – the Mighty and Majestic –: Allah – the Almighty – said in praise of those who maintain kinship relations:

[وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخۡشَوۡنَ رَبَّهُمۡ وَيَخَافُونَ سُوٓءَ ٱلۡحِسَابِ]-Sura ar-Ra'd; (13):21

[Meaning: And those who maintain the relationships Allah has commanded to be maintained and fear their Lord and are fearful of an evil reckoning.]

6. Maintaining ties of kinship is from the best of religious acts: Islam is a religion of social bonds, mercy and good conduct. It commands with the maintenance of kinship relations and forbids their severance, which leads to a unified and harmonious body of Muslims who share a feeling of mutual compassion. This is in contrast to man-made laws which do not account for such rights or pay them importance.

7. Maintenance of kinship ties is a principle shared by all divine religions: All of the divine religions regard maintaining the ties of kinship to be among their core values and forbid severance of family bonds. This is indicative of its significance and virtue.

1 Reported by al-Bukhari (no. 5987) and Muslim (no. 2554).
2 Reported by al-Bukhari (no. 1396) and Muslim (no. 13).

Section Four: Human Dignity and the Islamic Criteria for Justice and Superiority

Firstly: Human Dignity in Islam

Islam establishes human dignity in a unique manner that is unrivalled by any other system, as is proven by the evidences of the Quran and the Prophetic traditions.

Sufficient in this regard is the saying of Allah – the Almighty:

[وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا] Sura al-Isra·; (17):70

[Meaning: And indeed, We have honoured the children of Adam and carried them on land and sea and provided for them of the good things and greatly privileged them over much of what We have created.]

In this verse we see an example of Allah's immeasurable grace and generosity, whereby He honoured the descendants of Adam in every sense; He honoured them with knowledge, moral sense, intellect, fine appearance, sending of the messengers, revelation of the holy books and subjugation of everything upon the earth.[1]

Shaikh Muhammad at-Tahir bin 'Ashur – may Allah have mercy upon him – said in exegesis of the foregoing verse: "Children of Adam refers to all of humankind and the descriptions they are given denote general rulings that concern them all, just as certain other rulings referring to specific groups of people are restricted to them.

This verse comprises five favours conferred upon humankind: honour, the subjugation of land transport for them, the subjugation of sea vessels for them, the provision of good sustenance for them and privilege over much of creation."[2]

He proceeds to brilliantly describe such favours by saying: "The

1 See: al-Qasimi's exegesis '*Mahasin at-Ta·wil*' (10/250-1) & '*Tafsir as-Sa'di*' (p. 463).
2 See: '*Tafsir at-Tahrir wat-Tanwir*' (15/164).

favour of honour that Allah conferred on humankind is something exclusive to them. To honour means to make respectable and worthy, not slavish or servile in appearance, movement or form. This is contrary to animals who do not know cleanliness, clothing, sophistication in food and drink, good posture, the etiquette of eating and drinking or how to make preparations and take precautions. Animals are characterised by their inability to develop positive traits or rid themselves of negative traits and they have no concept of knowledge, industry or civilization.

Ibn ‘Abbas gives a practical example of human dignity, pointing out that humans eat with their fingers and do not grab food directly with their mouths, just as they do not lap up water with their tongues, but instead they use their hands to raise water to their mouths when drinking. Use of utensils such as cutlery and vessels for eating and drinking is further testament to their dignified nature.

Transport means movement made with vehicles and refers in origin to land transport. Allah subjugated land transport for humankind by making ridings beasts subservient to them and inspiring humans to make use of them.[1]

He adds: “Water transportation refers to movement by vessel; the term ‘carried them on sea’ is used by analogy with being carried on a riding beast and through frequent usage has become as popular as the original, literal meaning. Allah – the Almighty – says:

[إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَـٰكُمْ فِى ٱلْجَارِيَةِ] Sura al-Haaqah; (69):11

[Meaning: Indeed, when the water overflowed, We carried your ancestors in the sailing ship.]

Thus, the term ‘carried them on sea’ means that Allah inspired people to make use of vessels, sails and oars to move through the water. The ease of movement offered by this mode of transport which Allah facilitated for humans is comparable to being carried.

1 See: ‘*Tafsir at-Tahrir wat-Tanwir*’ (15/165).

The provision of good sustenance means that Allah – the Almighty – inspired humans to sample various foods and eat whatever they enjoy, and He caused food to have signs indicating its edibility. Likewise, He made the human diet much more varied than the diets of all other animals, which only eat that which they are accustomed to. It is interesting to observe that the animals closest to humans in nature have the most diverse diets.

What is meant by the privilege given to humankind over the rest of created beings is that it is a marked privilege. This is due to the fact Allah mentions it among the favours He has bestowed upon humankind. It refers to the way in which Allah has allowed humans to use their intelligence and cunning to gain control over land animals. Sufficient is this as a privilege over other created beings.

The relationship between 'honour' and 'privilege' in the aforementioned verse is one of generality and specificity; honour is understood to mean the dignity they have been given in themselves whereas privilege is understood as being given preference over others. Allah has privileged humankind with intellectual capacity with which they dispose of their affairs, as well as with knowledge and comprehension; these are the privileges being referred to.[1]

Secondly: The Islamic Criteria for Justice

Justice means to give each person the rights they are owed and to enable them or whoever represents them to gain access to such rights. Justice may be served by verbal statement or physical implementation. It is the foundation upon which all rights are based, and it is a principle promoted by all divine religions, intellectual people and great historical figures.

A person's innate nature yearns for justice and its implementation brings content to the souls. All human beings, regardless of time or place, agree upon the excellence of justice and its merit. Everyone wishes for justice to be established, though they differ regarding some

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (15/165-6).

of its details and its method of implementation.[1]

In Islam, justice is granted a great status and is considered from the foundations of the social system. There are many textual evidences in the Quran and the Prophetic traditions which highlight the various merits of justice and mention its details, as well as condemning its opposite: oppression and following of desires.

Owing to the comprehensive and expansive nature of justice, one is referred to the religious evidences for further detail relating to the intricacies of justice in Islam.

The following lines will outline the status of justice in Islam:

1. Allah – the Mighty and Majestic – orders justice with a firm command: This is reflected by the frequency with which the command for justice occurs. Allah – the Exalted – says:

[إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ] Sura an-Nahl; (16):90

[Meaning: Indeed Allah orders justice.]

2. Allah's command for justice be practiced is mentioned alongside Him warning from its opposite: He – the Mighty and Majestic – says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ] Sura al-Ma·idah; (5):8

[Meaning: O you who believe, stand firmly for Allah bear true testimony. Do not let the hatred of a people prevent you from being just. Act justly, that is nearer to righteousness.]

i.e. let not your enmity of a people cause you to oppress them by not exercising justice with them.[2]

3. The command for justice takes many forms and is reiterated in

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (14/254) & '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 174).

2 See: '*Usul an-Nitham al-Ijtima'I fil-Islam*' (p. 174).

many ways. It constitutes being just in speech, the establishment of a judiciary by which disputes can be settled, the divine legislation which places obligations and duties upon humans, religious verdicts, and being just witnesses. Allah – the Almighty – says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ] Sura an-Nisa·; (4):135

[Meaning: O you who believe, be upholders of equity and bearers of true witness.]

In this context, equity takes the meaning of justice.

4. Allah warns against negligence in establishing justice: Negligence may be caused by pity, leniency, partiality or a person's personal inclination. Allah – the Mighty and Majestic – says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُواْ ٱلْهَوَىٰٓ أَن تَعْدِلُواْ ۚ وَإِن تَلْوُۥٓاْ أَوْ تُعْرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا]

Sura an-Nisa·; (4):135

[Meaning: O you who believe, be upholders of equity and bearers of true witness, even if it be against yourselves, your parents or your relatives. Whether one is rich or poor, Allah is more concerned with their well-being than you are. So, follow not personal inclination, lest you may avoid justice. And if you distort your testimony or refuse to give it, Allah is ever Well-Acquainted with what you do.]

Justice is a virtue which not only causes a person to deal with others in a fair manner, but also encourages people to treat themselves fairly.

5. Islamic legislation assigns each action with a legal ruling: This makes it possible to provide each person the rights they are owed and ensures that justice is served and that the people do not mistakenly oppress each other. Allah – the Almighty – says:

[إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا]

Sura an-Nisa·; (4):105

[Meaning: Indeed, We have revealed to you the Book in truth so that you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.]

In another verse, Allah says:

[وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ] Sura an-Nahl; (16):89

[Meaning: And We have revealed to you the Book as an exposition of everything.]

Allah entrusted His Messenger with clarification of the Quran, just as He – the Almighty – says:

[وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ] Sura an-Nahl (16):44

[Meaning: And We revealed to you the message that you may clarify to the people what was revealed to them.]

The Prophet ﷺ fulfilled this mission of clarifying and explaining the Quran through his sermons, lessons and by way of the revelation he received on various occasions.

6. Islamic legislation provides judicial appointment so that the rights of individuals are determined and granted to them when disputes arise. Islamic law imposes certain conditions and criteria for the judiciary, in order to verify the suitability of whoever is assigned this great responsibility. These qualities amount to having veneration for the Islamic legislation and being strict in its implementation; intelligence, in order to discern the truth; and courage, such that he is not unnerved by critics. In return, the judiciary are granted a sense of reverence and infallibility, such that disputing parties are bound by their judgements.[1] Allah – the Almighty – says:

[ثُمَّ لَا يَجِدُواْ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا]

Sura an-Nisa·; (4):65

1 Further detail concerning the judicial system in Islam can be found under the discussion of the political system in Islam.

[Meaning: And then they find within themselves no discomfort towards your decision, but rather they submit in full, willing submission.]

7. The obligation of justice is inclusive of all people. It is not restricted to the political relationship between a ruler and their subjects, nor is it only applicable to the judiciary regarding their verdicts. Rather, it is inclusive of all members of a society, and applies to parents in relation to their family and children, spouses in relation to each other, and employees entrusted with the property.

A person must uphold justice at all times, in war and in peace, when conducting business transactions, as well as in other situations, regardless of whether they are dealing with relatives, strangers, offenders, law-abiding citizens, the mighty or the frail.

Owing to space constrains, further information on this topic cannot be provided here.[1]

Thirdly: The Islamic Criteria for Superiority and Notability

Islam – as has preceded – is a religion of justice and honour. Allah has honoured the descendants of Adam and favoured them over many other created beings. Likewise, the Islamic legislation establishes the universal principle of justice.

In this sub-section, the Islamic criteria for superiority and notability will be discussed. Superiority in Islam is based on a set of just criteria and on giving each person the rights they are owed without excess or diminution; there is no caste system, racism, or preference given on the basis of race, gender, colour or nationality in Islam.

The main criterion for superiority is God-consciousness, as well as other lofty characteristics. Allah – the Exalted – says:

[يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟] Sura al-Hujurat; (49):13

1 For more information on this topic, see: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 174-9).

[Meaning: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may become acquainted with one another.]

After mentioning the origin of humankind and stating that they are all descended from a single man and a single woman, Adam and Eve, Allah establishes the criterion of superiority between humans:

[إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ]

Sura al-Hujurat; (49):13

[Meaning: Indeed, the most noble of you in the sight of Allah are the most God-conscious from among you. Verily, Allah is All-Knowing, All-Aware.]

The final sermon of the Prophet ﷺ comprises the same meaning as the foregoing verse. He ﷺ said: "O people, your Lord is one and your father Adam is one. Verily there is no superiority of an Arab over a non-Arab or of a non-Arab over an Arab, or of a white man over a black man, or of a black man over a white man, except in terms of God-consciousness."[1]

Thus, the criterion for superiority is God-consciousness; the more God-conscious a person is, the better they are than those who have less than them of it. This does not negate the fact there are qualities that come after God-consciousness which are valued by people, such as a good upbringing, knowledge, worldliness and having good repute among people.[2] Likewise, being recorded by history as being from the greats is another noble characteristic; the Prophet ﷺ said: "People are of different natures; the best of you in the period of pre-Islamic ignorance is the best of you in Islam, provided you have an understanding of religious knowledge."[3]

The perfect legislation of Islam does not disregard the differences,

1 Reported by Ahmad (no. 23536).
2 See: '*Tafsir at-Tahrir wat-Tanwir*' (16/260-3).
3 Reported by al-Bukhari (no. 3203) and Muslim (no. 2526).

talents and inherent characteristics of people which have a positive impact on the world. People would not be able to bear a state of such artificial equality and it would result in a great deal of lost talent and potential which, in turn, would lead to corruption and instability of world order.

The crux of the matter is that Islam considers God-consciousness as the criterion for superiority and nobility, while at the same time it does not ignore other merits. Differentiation based on colour, gender, ethnicity, or age does not exist in Islam. Islam considers people as equals who have the same opportunities to excel and to perform righteous actions which they are rewarded on the basis of, without discrimination based on tribalism, age, caste, social class or the era they occupied.[1]

Prior to Islam, and in other religions, nations and tribes would privilege certain members of their societies. For example, the Israelites and the Levites were given special privileges in the Torah while amongst the Persian and Roman empires naturalised citizens were not granted equal rights to natives. The Arabs prior to Islam were much the same in this regard; they did not give the same rights to non-tribal people as they did to tribal people, nor did they have any regard for freedmen. Islam abolished all of these inequalities and instead considered people based on the meritorious attributes they possess.[2]

An example which illustrates this can be found in the response of Prophet Muhammad ﷺ when the people questioned the leadership ability of Usamah bin Zayd who was a freedman. The story is referenced in the two canonical collections of Prophetic traditions on the authority of ‘Abdullah bin Umar – may Allah be pleased with them both – that the Messenger of Allah ﷺ sent an army under the command of Usamah bin Zayd, which caused some people to criticize Usamah’s leadership. When the Prophet Muhammad ﷺ heard of this,

1 See: ‘*Usul an-Nitham al-Ijtima’i fil-Islam*’ (p. 138).
2 See: ‘*Usul an-Nitham al-Ijtima’i fil-Islam*’ (p. 138).

he stood up and said: "If you criticise his leadership then you are criticising the leadership of his father before him. By Allah, he was indeed worthy of leadership and was from the most beloved of people to me. Now his son from the dearest people to me after him."[1]

Usamah and his father were criticized by the people due to the fact they were freedmen who were of non-Arab origin. The saying of the Prophet ﷺ: "They are from the dearest of people to me" is indicative of their virtue, because a person can only earn the love of the Prophet ﷺ through religious and moral integrity.[2]

The impunity of all people in Islam is further proof of equality in Islam. Many examples of this can be found in the Prophetic biography, such as the story of the woman from the clan of Banu Makhzum who committed theft during the time of the Prophet ﷺ and who belonged to a respectable household. When the Prophet ﷺ wished to punish her, The Emigrants were greatly worried by this as is reported by the two canonical collections of Prophetic traditions on the authority of Aisha – may Allah be pleased with her – who said: 'The tribe of Quraysh were worried about the woman from the clan of Banu Makhzum who stole, so they said: 'Who will intercede for her with the Messenger of Allah?' They decided Usamah bin Zayd, being dear to the Prophet ﷺ, would be suitable for the task. After Usamah's attempt to intercede on her behalf, the Prophet ﷺ said to him: "Do you intercede regarding a legal punishment prescribed by Allah?" Then he addressed the people, saying: "O people! Indeed, the people before you went astray because they used to leave their thieving nobles; however, they would punish their thieving peasants. By Allah, if Fatimah, the daughter of Muhammad, were to commit theft, I would have cut off her hand."[3]

The foregoing has been a brief summary regarding superiority and notability in Islam.

1 Reported by al-Bukhari (no. 4469) and Muslim (no. 2426).
2 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 139).
3 Reported by al-Bukhari (no. 6788) and Muslim (no. 2648).

Section Five: The Core Ethical Values of Islam and the Role of Ethics in Creating Social Cohesion

Introduction

Mention of the status and excellence of good character in Islam has preceded in chapter one. This section, as well as reiterating that which has preceded, shall introduce and discuss the role of ethics in creating social cohesion. Additionally, the Islamic commands and prohibitions and their positive impacts upon society, such as by encouraging motivation and self-regulation in individuals, shall be covered. Lastly, the core ethical values of Islam and the origins of good character will be explored.

Firstly: The Role of Ethics in Creating Social Cohesion

A society cannot function adequately until the majority of its members adhere to some form of ethical code in their interactions and dealings. Ethics aims to purify the human soul, to accustom it to moral excellence and to deter it from vice.

When ethics become widespread within society, the souls of individuals are elevated and purified. This has tangible effects such as the achievement of peace and stability, societal harmony and behaviour of high moral standards, which in turn lead to guidance, success, wisdom, prosperity and impartiality.

Ethics governs the behaviour of people and regulates their conduct which is from the reasons it is assigned such great importance in Islam. An Islamic education has a more profound impact on the soul than other education systems in which people commonly surrender to their desires. However, individuals fortified with an Islamic education are able to resist such desires.

A person who believes that they are going to stand in front of their Lord and that He will take them to account and recompense them for their wrongdoings is incomparable to a person who has nothing to

prevent them from committing crime except the fear of being caught and punished. Accordingly, adherence to a moral code is one of the essential elements of the Islamic social system and among the significant contributing factors to the formation of an ordered social body.[1]

The embodiment of perfect character was the Prophet ﷺ, the one whom Allah said in address to:

Sura Noon; (68):4 [وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ]

[Meaning: And indeed, you are of a great moral character.]

His character was described by Aisha, his wife, in her statement: "His character was the Quran"[2], meaning he used to implement it, act in accordance with it, carry out its commands, abstain from its prohibitions, remain within its limits and adorn himself with its qualities to the extent that it became his natural character.[3]

If a person were to analyse any verse of the Quran concerning good character or righteous action, they would be able to find an example of its practical implementation in the Prophetic biography. Thus, the Quran is the source of fine character while Prophet Muhammad ﷺ was the personification of such character. All of the moral values of Islam can be summed up by the term 'God-consciousness', which is why Allah – the Almighty – says:

Sura al-Hujurat; (49):13 [إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ]

[Meaning: Indeed, the most noble of you in the sight of Allah are the most God-conscious from among you. Verily, Allah is All-Knowing, All-Aware.]

The saying of the Prophet ﷺ: "Indeed I have been sent to perfect good

1 See: '*Ihya· 'Ulum ad-Din*' (3/55-6); '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 116-9); & '*ad-Da'wah Ila al-Islah*' (pp. 192-3).
2 Reported by Muslim (no. 746).
3 See: '*Jami' al-Ulum wal-Hikam*' (2/99).

character."[1]

Islam's call to morality is centred around various fundamental principles, including: the priority given to ethics and the cultivation of souls upon guidance which is recognisable by the sound intellect of a person.

Islam differs from other religions and philosophies in that it is established on a comprehensive set of true values as opposed to imagined values. It is unique in its universality, such that all people – rulers, subjects and the faithful – are bound by good character in their interactions with each other, the community of Muslims at large, other nations and societies and even in relation to animals whose purpose is their service.[2]

The following subsection offers a brief look into the Islamic commandments and prohibitions and reveals the improvement they cause in individuals and society in their behaviour and conduct.

Secondly: The Commandments and Prohibitions of Islam

A brief glance into the commandments and prohibitions of Islam shows that it is a religion of virtue, sublimity, bliss and success. They reflect the detailed nature of Islam by describing how people should be in relation to themselves as well as others such as their families, neighbours, members of the same faith group, and humanity at large.

It should be noted that the woeful behaviour of some Muslims comes as a result of them succumbing to temptation and is not representative of the reality of their religion. The merits of Islam are manifested by the commandments and prohibitions of Islam, which include[3]:

1. Islamic commandments: The Islamic commandments regulate and facilitate all aspects of everyday life in a detailed and precise manner

1 Reported by Ahmad (no. 8939); al-Albani commented on it in '*Sahih al-Jami*' (no. 2349) and said: 'Authentic'.

2 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 121-3).

3 See: 'Ta'rif 'Aam bi Deen al-Islam al-Musamma: Rasa·il as-Salam wa Rusul al-Islam' of Shaikh Yusuf ad-Dajawi (pp. 71-4).

and are expressed in the most eloquent and intelligible of ways. Those who transgress them are threatened with severe consequences, while those who adhere to them are promised great reward. The following is a non-exhaustive list of Islamic commandments:

I – Islam commands with self-respect. It orders a people not to be animalistic in nature, not to be slaves to their desires and not to glorify or submit to other than God.

II – Islam commands people to be active, productive members of society. It prevents them from following others blindly and from being reliant on others.

III – Islam commands people make good use of their faculties, such as intellect and physical ability, by performing acts beneficial to them in this worldly life and in the hereafter.

IV – Islam commands with strict monotheism and correct belief, both of which are readily accepted by sound hearts and intellects. The Islamic creed causes a person to attain nobility and respectability and it allows a person to feel a sense of self-esteem and to taste the sweetness of true faith.

V – Islam commands people to conceal the faults of fellow Muslims and to abstain from doubtful matters.

VI – Islam commands people to aid people, to serve them and to alleviate their suffering.

VII – Islam commands people to initiate greetings with fellow Muslims, to defend the honour of fellow Muslims in their absence, and to prevent fellow Muslims from oppression.

VIII – Islam commands with visiting the sick, accompanying funerals, visiting graveyards and supplicating on behalf of fellow Muslims.

IX – Islam commands with impartiality, even against a person's own self, and with loving for fellow Muslims that which one loves for themselves.

X – Islam commands people to seek livelihoods, to have a sense of self-worth and to avoid situations wherein they are subjected to humiliation and shame.

XI – Islam commands people to treat other created beings with mercy and compassion, to care for them, to look after them, to serve them, to benefit them and to protect them from harm.

XII – Islam commands with obedience of parents, maintenance of kinship relations, neighbourliness, and showing gentleness to animals.

XIII– Islam commands with fidelity to friends and with good treatment of one's spouse and children.

XIV– Islam commands with modesty, forbearance, generosity, hospitality, bravery and jealousy for the truth.

XV – Islam commands with decency, determination, wisdom and with maintaining a good appearance.

XVI – Islam commands with integrity, justice, patience, keeping of promises, having good thoughts of others and taking the initiative to do good.

XVII – Islam commands with chastity, rectitude, nobility and decency.

XVIII – Islam commands people to show gratitude to God; to love Him; to fear Him; to have hope in Him; to devote oneself to Him; and to have reliance upon Him.

These are some of the great and beautiful Islamic values, of which there are many more.[1]

2. Islamic prohibitions: Among the merits of Islam is its prohibitions, which prevent a Muslim from evil and cause them to be mindful of the consequences of misdeeds. These prohibitions include:

I – Islam prohibits disbelief, immorality, sin and succumbing to

1 See: '*Ta'rif 'Aam bi Deen al-Islam*' (pp. 74-5); & '*at-Tariq Ila al-Islam*' (pp. 41-3).

temptation.

II – Islam prohibits pride, hatred, narcissism, self-adulation, envy and schadenfreude.

III– Islam prohibits mistrust, pessimism, despair, miserliness, parsimony, extravagance and profligacy.

IV – Islam prohibits laziness, dispiritedness, cowardice, weakness, idleness, haste, harshness, immodesty, impatience, incapacity, anger, recklessness and exasperation.

V – Islam prohibits stubbornness and hard-heartedness which prevents a person from helping those in need.

VI – Islam prohibits backbiting, which means: to speak about a person in their absence regarding that which they dislike; and malicious gossip, which means: to relay reports about other people in order to cause discord.

VII– Islam prohibits useless speech, divulging secrets, ridiculing people and mockery.

VIII – Islam prohibits profanity, obscenity, curses, insults and name-calling.

IX – Islam prohibits excessive disputation, contention, and obscene jokes which lead to immorality or blasphemy.

X – Islam prohibits a person from speaking about that which does not concern them.

XI – Islam prohibits the concealment of testimony, false testimony, false accusations, disrespectful speech regarding the deceased and the concealment of knowledge.

XII – Islam prohibits indecency, lewdness, boasting and ingratitude.

XIII – Islam prohibits insulting the ancestry of others; claiming to be the child of someone besides one's own father; refraining from advice; and abandoning the enjoinment of good and the forbiddance of evil.

XIV – Islam prohibits oppression, fraud, deceit, plots, dishonesty and incitement.

XV – Islam prohibits filial disobedience, severance of relations, child neglect and harming one's neighbours.

XVI – Islam prohibits spying, nosiness and finding faults in others.

XVII – Islam prohibits men from imitating women and vice versa, and it prohibits the disclosure of marital secrets.

XVIII – Islam prohibits the consumption of alcohol, the use of narcotics, and gambling.

XIX – Islam prohibits false advertising, deception, and unlawful expenditure.

XX – Islam prohibits theft; robbery; proposing to a woman who is already engaged; and outbidding the sale of another person after its completion.

XXI – Islam prohibits betrayal of business partners; use of borrowed property for other than that which its owner permitted; and delay or non-payment payment of wages.

XXII – Islam prohibits excessive eating which causes harm.

XXIII – Islam prohibits boycotting, quarrelling, enmity, and ignoring a fellow Muslim for more than three days.

XXIV – Islam prohibits hitting anyone without legal reason, and from alarming people with weapons.

XXV – Islam prohibits fornication, adultery, homosexuality, and unlawful killing of souls.

XXVI – Islam prohibits a judge from accepting gifts or private invites from anyone who did not used to do so prior to their judicial appointment.

XXVII – Islam prohibits bribery, except in the case of a person who is unable to acquire something they are rightfully owed. In this case bribery is permitted provided the rights of any third

party are not infringed.

XXVIII – Islam prohibits neglecting people in need, if something can be done to help them.

XXIX – Islam prohibits eavesdropping and watching one's neighbours without their permission.

XXX – Islam prohibits slander and defamation as well as everything resulting in harm to one's body or mental health, or to society in general.

The foregoing has been a brief overlook on the commandments and prohibitions of Islam, a detailed review of which would require voluminous writings.[1]

Thirdly: The Core Ethical Values of Islam and the Origins of Good Character

In the previous subsections, the fundamental virtues of Islam have been alluded to in brief. In this subsection, the core ethical values of Islam and the origins of good character will be explored in further detail. It is to be noticed that these values interlink and are complementary in nature.

1. Patience: Patience is a vast topic and its excellence, types, status and merits could be discussed indefinitely. In the present context, it shall be referred to in brief with priority being given to those aspects which are commonly overlooked regarding it.

The simplest definition of patience is to restrain oneself from doing something enjoyable or to bring oneself to do something that one dislikes.

This definition includes being patient upon obedience to Allah, patience in keeping away from prohibitions, and patience upon those things which Allah has decreed. The innumerable instances of patience can be categorised under these three types, as will be discussed in what follows.

1 See '*Ta'rif 'Aam bi Deen al-Islam*' (pp. 75-9); & '*at-Tariq Ila al-Islam*' (pp. 43-5).

Patience lies at the core of ethics because, as Ibn ‘Ashur mentions, good character is essentially a matter of restraining oneself from temptation, which, on occasion, can be difficult and requires constant patience and effort.[1]

Furthermore, virtues are morally good qualities which stem from strong will and the prevention of oneself from indulging in excessive temptation. This is why patience is at the core of ethics; forbearance, learning, God-consciousness, courage, justice, chastity, and other virtuous attributes are all forms of patience.

A person who reflects on the core of religion or faith will conclude that they also constitute forms of patience as they require a person to resist temptation and desire.[2]

The excellence of patience can be discussed infinitely; patience and gratitude each constitute half of faith and the Quran is filled with mention of patience. In the Quran, Allah commands with patience, assigns it a lofty status, praises its people and promises them a generous reward.

He – the Almighty – says:

[وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ] Sura an-Nahl; (16):127

[Meaning: And be patient; your patience is bestowed by none but Allah.]

[وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنۡ عَزۡمِ ٱلۡأُمُورِ] Sura ash-Shuraa; (42):43

[Meaning: And whoever is patient and forgives - indeed, that is of the matters requiring determination.]

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ] Sura aali-‘Imran; (3):200

[Meaning: O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.]

1 See: ‘Tafsir at-Tahrir wat-Tanwir’ (16/460).
2 See: ‘Tafsir at-Tahrir wat-Tanwir’ (1/352).

Sura al-Baqarah; (2):155 [وَبَشِّرْ الصَّابرينَ]

[Meaning: And give glad tidings to the patient.]

Similarly, Prophet Muhammad ﷺ said in the authentic narration: "Whoever perseveres then Allah will grant them patience, and no one is given a gift better or more generous than patience."[1]

A person fortified with patience is well prepared to succeed in life, to benefit others and to leave a great legacy behind. Conversely, an impatient person is destined to failure and leaves a very small mark on the world, if any. A person must have patience, by choice or by compulsion, as there are many instances throughout their lives wherein calamities will befall them, such as illness, loss of property, the death of loved ones, or war and its misfortunes. One who is unaccustomed to patience when confronted with adversity and cannot bear loss will be devastated by the like of such occurrences. Likewise, a person must be patient in the face of temptation and resist their desires which seduce and allure them, and which, if they followed them, would lead them to destruction.

In short, patience is from the best of virtues and from the noblest forms of worship. The best form of patience is being patient upon obedience to Allah and in abstaining from His prohibitions as this causes a person's worship to be sincere, their religion to be correct and deserving of reward. In contrast, a person who is impatient regarding obedience to Allah will have no chance of attaining piety or rectitude.[2]

2. Propriety: Al-Jarjani – may Allah have mercy upon him – defined propriety as being: "A state between the two extremes of immorality and prudery which causes a person to conform to the standards of religion and decency."[3]

Ibn Hazm – may Allah be pleased with him – wrote: "Propriety is to

1 Reported by al-Bukhari (no. 1400) and Muslim (no. 1053).
2 See: '*Adab ad-Dunya wad-Deen*' of al-Maawardi (1/360).
3 See: '*at-Ta'rifat*' of al-Jarjani (p. 151).

restrain one's sight and limbs from those bodies which Allah has made unlawful for a person; anything more than that is degeneration, and anything less which causes a person to deprive themselves of what Allah has made lawful is weakness and impotence."[1]

Thus, propriety is among the core ethical values of Islam and is considered as being one of the foundations for a healthy society. When implemented, it leads to the existence of individuals and who adorn themselves with modesty and abstain from every form of vice, immorality, lewdness, miserliness, lying, backbiting, tale-carrying and degradation.[2]

3. Self-respect: Another virtuous characteristic is self-respect, which means to avoid situations in which one is subjected to humiliation. Its opposite is self-abasement, which means to subject oneself to degradation.

Self-respect earns a person prestige and dignity in the eyes of people; it establishes admiration and recognition for them in the hearts of people and it grants them acceptance among distinguished people.

This virtuous characteristic also has beneficial consequences in society; a respectable nation aims to be independent of others and is extremely wary of forming alliances with anyone who may undermine their honour or oppress them.[3]

4. Generosity: Generosity is based on the awareness that wealth has some value and therefore must not be squandered, but also that virtue demands it is spent on worthy causes without regret. It can be defined as spending wealth on deserving causes.

A person who mindlessly spends their wealth on fulfilling their desires is thriftless whereas a person who refuses to spend their wealth on deserving causes is miserly. Between these two extremes lies the middle ground of moderation.

1 See: '*al-Akhlaq wa as-Siyar fi Mudawat an-Nufus*' of Ibn Hazm (p. 32).
2 See: '*Madarij as-Salikin*' of Ibn Al-Qayyim (2/294).
3 See: '*Rasa·il al-Islah*' (1/124-6).

Generosity is based on mercy and on having little interest in the amassing of wealth. It is thus linked to other virtuous qualities that cause high aspirations in a person. Generous people are often forgiving, tolerant, unbiased and humble; they take the initiative to give others the rights they owe to them; they are just in their judgements; they do not accept bribes, nor do they give preference to the rich and powerful over the weak and marginalised. In addition, truly generous people are courageous and self-respecting, contrary to those whose ardent desire for the pleasures of this worldly life causes them to give up their honour and courage.

By means of generosity, a nation can achieve sovereignty which enables it to maintain its religion; preserve its unity; guard its values; protect its reputation; defend its good name; safeguard its borders and further advance in research and the various fields of knowledge.

All of these noble goals can only be achieved through the monetary contributions of generous individuals.[1]

5. Courage: This meritorious characteristic causes a person to have self-respect; to refuse injustice; to adopt virtuous traits; to spend and to show generosity, which, in essence, is a form of courage as it consists of a person parting with something dear to them. Similarly, this merit enables a person to supress their anger and be forbearing because through their strong character and courage they are able to practice self-restraint and not fall into foolish or irrational behaviour.[2] This meaning is indicated by the saying of Prophet Muhammad ﷺ: "The strong person is not the one who overcomes people by way of strength, rather the strong person is the one who controls their anger."[3]

Courage is more inclusive than a physical show of bravery on the battlefield; it includes moral courage such as confidence in expression of opinion, firmness upon the truth, acknowledgement of mistakes and

1 See: '*al-Hidayah al-Islamiyyah*' (pp. 84-92).
2 See: '*Madarij as-Salikin*' (3/394).
3 Reported by al-Bukhari (no. 6114) and Muslim (no. 2609).

returning to that which is correct when it is made clear.[1]

6. Fidelity: Al-Jarjani defined fidelity as: "Showing loyalty to one's friends and to be a source of comfort for them."[2]

Prophet Muhammad ﷺ was the best embodiment of fidelity and the most loyal of people. His loyalty to his late wife, Khadijah – may Allah be pleased with her –, is from the best examples of this virtuous trait. After her passing, despite the Prophet ﷺ remarrying other beautiful, noble women such as Aisha, he did not forget Khadijah or her excellence. He would constantly reminisce about her early conversion to Islam and about her munificent donations for the sake of Allah and he would frequently praise and make mention of her.

The fidelity of Prophet Muhammad ﷺ was such that he even maintained good relations with Khadijah's friends after her passing. On occasion, he would slaughter a sheep and would cut it up before having it delivered to her friends. He would also remind them of the goodness of Khadijah by sending them alms and gifts similar to those which she used to give to them during her lifetime. Her friends would thus be reminded of her and would invoke Allah's mercy upon her and recall her kindness and generosity with fondness.

Prophet Muhammad ﷺ would mention Khadijah – may Allah be pleased with her – so often that Aisha would become jealous, despite the fact that she passed away three years prior to him remarrying.

In a narration referenced by the two canonical collections of Prophetic traditions, Aisha – may Allah be pleased with her – states: "Never did I feel more jealous of a woman than Khadijah, due to the frequency with which the Messenger of Allah ﷺ would mention her."

She added: "He married me three years after her passing, and his Lord – the Mighty and Majestic – commanded Gabriel – peace be upon him – to give her the glad tidings of a jewelled palace in Paradise."[3]

1 See: '*Rasa·il al-Islah*' (1/77-8).
2 See: '*at-Ta'rifat*' (p. 253).
3 Reported by al-Bukhari (no. 3817) and Muslim (no. 2435).

In a variant narration, Aisha – may Allah be pleased with her – said: "Never did I feel more jealous of a woman than Khadijah, although I have never seen her, however the Prophet ﷺ would mention her often and he would sometimes slaughter a sheep and cut it up to send to Khadijah's friends. I would say: 'It is as if there are no women in this world except Khadijah!' He would reply: "Khadijah used to be like this and like that, and I had children from her."[1]

A further narration on the authority of Aisha – may Allah be pleased with her – mentions: "Halah bint Khuwaylid, Khadijah's sister, came to visit and sought permission to enter. Her voice reminded the Messenger of Allah ﷺ of Khadijah which brought him happiness, so he said: 'O Allah, it is Halah!'" Aisha said: "I became jealous."[2]

These are some of the core values of Islam, details of which can be found in the Quran and the Prophetic narrations, as well as their exegeses.

Section Six: Friendship and Companionship in Islam and the Relationship between Muslims and non-Muslims

Firstly: Friendship and Companionship in Islam

Friendship is a treasured, delightful feeling of affection that has many benefits. Islam places great emphasis on true friendship by advocating it and laying down guidelines to ensure its continuity between people and by assigning virtue to it. The value of friendship in Islam can be summarised as follows:

1. Islam instructs a person to love for their fellow Muslims that which they love for themselves and considers this quality to be indicative of true faith and from the signs of the perfection of one's faith. The Prophet ﷺ said: "None of you will truly believe until you love for your brother that which you love for yourselves."[3]

1 Reported by al-Bukhari (no. 3818) and Muslim (no. 2435).
2 Reported by al-Bukhari (no. 3821) and Muslim (no. 2437).
3 Reported by al-Bukhari (no. 13) and Muslim (no. 45).

2. Islam advises a person to give preference to others over themselves, even if they are in a state of privation, i.e. dire need. This is the best proof of friendship, and Allah praises the original residents of Madinah for this reason in His saying:

[وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلۡإِيمَٰنَ مِن قَبۡلِهِمۡ يُحِبُّونَ مَنۡ هَاجَرَ إِلَيۡهِمۡ وَلَا يَجِدُونَ فِي صُدُورِهِمۡ حَاجَةً مِّمَّآ أُوتُواْ وَيُؤۡثِرُونَ عَلَىٰٓ أَنفُسِهِمۡ وَلَوۡ كَانَ بِهِمۡ خَصَاصَةٞۚ وَمَن يُوقَ شُحَّ نَفۡسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ] Sura al-Hashr; (59):9

[Meaning: And those who were settled in the city of Madinah and had adopted the faith before them love those who emigrated to them and find not any jealousy in their breasts for that which the emigrants were given but instead give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.]

Shaikh ‘Abdur-Rahman as-Sa’di – may Allah have mercy upon him – said in exegesis of the foregoing verse: “One of the merits possessed by the original residents of Madinah that they were unparalleled in is their selflessness. This is the best form of generosity and it means to have more concern for the needs of others than one’s own needs. It includes giving others one’s own property, despite a person being in dire need of it. Such a quality stems from excellent character and from loving Allah more than one’s own passions. The reason for the revelation of this verse was that one of the original residents of Madinah chose to feed his guests while he and his children slept hungry. Selflessness, which is praiseworthy, is the opposite of selfishness, which is reprehensible. Selfishness stems from stinginess and miserliness which selflessness protects a person from, just as Allah says: ‘And whoever is protected from the stinginess of his soul - it is those who will be the successful.’”[1]

3. Islam advises with good company and warns against bad company. The Prophet ﷺ expresses this in his saying: “The good companion and the bad companion are similar to the musk seller and

1 See: ‘*Tafsir as-Sa’di*’ (p. 85).

the blacksmith, respectively. The musk seller, even if he does not sell to you or offer you some, enables you at least enjoy a pleasant smell, while the blacksmith, even if he does not burn your clothes, will cause you to endure foul smell of his forge."[1]

4. True friendship extends beyond death: On the Day of Resurrection, while the rest of the people will disown their friends, the friendships of the God-fearing believers will persist. Allah – the Mighty and Majestic – says:

Sura az-Zukhruf; (43):67 [ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ]

[Meaning: Close friends on that Day will be foes to each other, except for the righteous.]

Everyone whose affiliation was based on disbelief, denial and transgression in the worldly life shall be enemies one to another on that Day; all friendships that are not for the sake of Allah in this world will turn into enmity on the Day of Resurrection. However, those friendships which were for the sake of Allah, the Eternal, shall likewise remain for eternity.[2]

5. Sincere friendship will be rewarded generously by Allah: The Prophet ﷺ said: "Seven types of people will be shaded by Allah in His shade on the Day there is no shade but His shade" and he mentioned amongst them: "Two people who love and meet each other for the sake of Allah in this world, until death does them part."[3]

These are some of the virtues of friendship in Islam.

Secondly: The Relationship between Muslims and non-Muslims

The relationship between Muslims and non-Muslims, such as disbelievers and polytheists, is based on kindness, goodness, amiability, justice and well-wishing. Allah – the Almighty – said:

1 Reported by al-Bukhari (nos. 237, 2101, 5534) and Muslim (no. 1876).
2 See: '*Tafsir as-Sa'di*' (p. 769).
3 Reported by al-Bukhari (no. 660, 1423) and Muslim (no. 1031).

[لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ] Sura al-Mumtahanah; (60):8

[Meaning: Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes – from being righteous toward them and acting justly toward them. Verily, Allah loves those who deal with equity.]

Shaikh ‘Abdur-Rahman as-Sa’di – may Allah have mercy upon him – wrote in exegesis of the foregoing verse: “It means that Allah does not forbid you from goodness, amiability, reciprocation or justice with the polytheists in order that they do not fight you on account of your religion or drive you out from your homes. There is no blame on you for maintaining good relations with them in this case; it is not prohibited nor is it harmful.”[1]

This understanding was what led the noble companion ‘Abdullah bin ‘Amr bin al-‘Aas – may Allah be pleased with him and his father –ask his family thrice if they had given a portion of a sheep he had slaughtered to their Jewish neighbours. He then said: “I heard the Prophet ﷺ say: “Gabriel enjoined me with good treatment of neighbours to the extent I thought he would assign them as heirs.””[2] ‘Abdullah understood this Prophetic tradition to mean good treatment of Muslim and non-Muslim neighbours alike.

The People of the Book lived alongside Muslims in safety and security in light of this piece of Quranic guidance, without fearing for their lives, their dignity or their property. The good and fair treatment they received from the Muslims they had not even experienced from their own families and peoples, which is why many of them came to love Islam and chose to convert. This is perfectly highlighted by the Prophetic biography

1 See: ‘*Tafsir as-Sa’di*’ (p. 8576).

2 Reported by Ahmad (2/160). Also reported by al-Bukhari in ‘*al-Adab al-Mufrad*’ (no. 105), Abu Dawud (no. 5112) and at-Tirmithi (no. 943) who said regarding it: ‘Good, unique.’

which illustrates how the different categories of non-Muslims should be treated. In the following paragraphs, the tolerance and justice of Islam will be demonstrated in view of the relationship between Muslims and the various categories of non-Muslims:

1. Behaviour towards hypocrites: Hypocrites are those who pretend to be Muslims while concealing their disbelief. Prophet Muhammad ﷺ would treat them just as he would treat the Muslims and would overlook their misdemeanours, show them mercy, kindness, gentleness and benevolence. Thus, he would not probe into their inward beliefs but instead would treat them in accordance with that which they displayed outwardly.

One of the best examples of this is the story of the leader of the hypocrites, ‘Abdullah bin Ubayy bin Salul, who greatly harmed Prophet Muhammad ﷺ and his family by slandering Aisha – may Allah be pleased with her –. ‘Abdullah bin Ubayy bin Salul and his supporters were the ones who betrayed the Messenger of Allah ﷺ in his most urgent moment, by turning their backs on the battlefield and refusing to participate in the battle of Uhud. The Quran informs us of his saying:

[لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ] Sura al-Munafiqun; (63):8

[Meaning: “If we return to Madinah, indeed the mightier will expel therefrom the abject.”]

He was notoriously involved in many disgraceful and scandalous situations. Despite this, when he died, his son asked the Prophet ﷺ for his shirt so that he could shroud his father in it, hoping that it may expiate his father’s wrongdoings. The Prophet ﷺ agreed to give it to him and thus his shirt served as a shroud for the leader of the hypocrites. Is it possible to imagine a more magnanimous act than this?

The Prophet ﷺ went as far as to visit his grave in order to pray over him. Upon witnessing this, ‘Umar bin al-Khattab rushed over to him and said: “Are you going to pray over the son of Ubayy and he was the one who said such-and-such on the day of such-and-such?!”

'Umar continued to mention his misdeeds, but the Messenger of Allah ﷺ simply smiled and said: "Stand back O 'Umar." When 'Umar persisted, the Prophet ﷺ said: "I was given a choice and I have chosen. Had I known that Allah would have forgiven him if I sought forgiveness on his behalf more than seventy times, then I would have done so." He said this in reference to the saying of Allah – the Almighty – regarding the hypocrites:

[ٱسۡتَغۡفِرۡ لَهُمۡ أَوۡ لَا تَسۡتَغۡفِرۡ لَهُمۡ] Sura at-Tawbah; (9):80

[Meaning: Ask forgiveness for them, or do not ask forgiveness for them.]

The merciful nature of Prophet Muhammad ﷺ led him to seek forgiveness on behalf of his enemies rather than choosing not to do so.

At the end of the narration, 'Umar bin al-Khattab says: "The Messenger of Allah ﷺ prayed over him before departing. Soon afterwards, the following two verses of the Chapter of Disavowal were revealed:

[وَلَا تُصَلِّ عَلَىٰٓ أَحَدٖ مِّنۡهُم مَّاتَ أَبَدٗا وَلَا تَقُمۡ عَلَىٰ قَبۡرِهِۦٓۖ إِنَّهُمۡ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمۡ فَٰسِقُونَ] Sura at-Tawbah; (9):84

[Meaning: And do not pray over any of them who has died, ever, or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.]"

'Umar added: "Later, I was shocked at my daring before the Messenger of Allah ﷺ on that day; Allah and His Messenger know best."[1]

The aforementioned incidents were in relation to the chief of the hypocrites, so one can imagine how he was with those who were below him in rank.

2. Behaviour towards peaceful non-Muslims: Care must be taken to guide them; they must be treated courteously and fairly and none of their rights can be violated. They must be treated in accordance with the saying of Allah – the Almighty –:

1 Reported by Sahih al-Bukhari (no. 1366).

[لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓاْ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ] Sura al-Mumtahanah; (60):8

[Meaning: Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.]

Many examples of this are to be found in the Prophetic biography, including the narration referenced in al-Bukhari's authentic collection of Prophetic traditions, on the authority of Anas – may Allah be pleased with him – who said: "A Jewish boy who used to serve the Prophet ﷺ fell ill, so the Prophet ﷺ went to visit him. He sat near his head and said to him: "Embrace Islam." The boy looked to his father who was also present. His father instructed him to obey Abul-Qasim and so the son embraced Islam. The Prophet ﷺ came out from their home saying: "All praise is due to Allah Who saved him from the Fire."[1]

The fine treatment showed by the Prophet ﷺ to those who made treaties with him and to those who agreed to live under the banner of Islam is one of the clearest proofs of the tolerance of Islam and its promotion of freedom and peace. People of different faiths and from different walks of life are all able to coexist without conflict under the banner of Islam.

Just Muslim rulers maintained the Prophetic tradition of dealing with non-Muslim minorities living under the Islamic state. They would address them specifically in their advices and they would instruct their representatives to show them equity of treatment. One instance of this is the letter 'Umar bin al-Khattab sent to 'Amr bin al-'Aas, who was the governor of Egypt at the time. In it, he wrote: "You have under your responsibility non-Muslim subjects and people whom you share treaties with, and the Messenger of Allah enjoined us with their care."[2]

1 Reported by al-Bukhari (no. 1356).
2 See: '*Kanz al-A'mal*' of al-Hindi (no. 14304) & '*Jami' al-Ahadith*' of as-Suyuti (28/211).

'Umar also reminded him with the saying of the Prophet ﷺ: "Whoever oppresses a non-Muslim protected by a treaty or overworks them will find me an adversary on the Day of Resurrection."[1]

He added: "Beware, O 'Amr, lest the Messenger of Allah ﷺ be an adversary to you, for indeed, whoever is an adversary to him will be defeated."[2]

Another authentic narration in this regard is the saying of the Prophet ﷺ: "Whoever defames a non-Muslim living under a Muslim state will be punished with whips of fire on the Day of Resurrection."[3]

Compare the sanctity Islam grants to treaties with the way which some leaders, after agreeing to respect the rights of a Muslim nation and signing treaties, do not hesitate to take the lives and property of their citizens and even attempt to force people to abjure their faith. Then, after committing all of these crimes, they become angry when they are accused of being enemies of humanity and suppressors of freedom.

The illustrious jurists of Islam fully comprehended the status and rights of non-Muslims living under Islamic rule. They deduced rulings from the primary sources of Islam wherein Muslims and non-Muslims are on equal terms. For example, they permit Muslims to bequeath or endow part of their wealth to non-Muslim living under Islamic rule. Similarly, they say that the narration of the Prophet ﷺ: "None of you should outbid the sale of another person after its completion, nor should you propose to a woman who is already engaged"[4] refers to Muslims as well as non-Muslims living under Islamic rule: these actions are impermissible for both of these categories of people.

Moreover, when the jurists discuss societal life, they draw attention to the rights of non-Muslim subjects living under Islamic rule and

1 Reported by Abu Dawud in his '*Sunan*' (no. 3052) with the wording: "Beware, if anyone wrongs a non-Muslim protected by a treaty, or oppresses them, or overworks them, or takes something from them without their consent, then I shall plead on their behalf on the Day of Resurrection."

2 See: '*Kanz al-A'mal*' (no. 14304) & '*Sunan Abi Dawud*' (no. 3052).

3 Reported by at-Tabarani in '*al-Kabir*' (no. 135).

4 Reported by Muslim (no. 1412).

recommend with showing them gentleness, enduring their harm, protecting their property in their absence and defending them against anyone who attempts to harm them.[1]

Shihab al-Din al-Qarafi wrote in his book 'Al-Furuq': "Treaties with non-Muslim citizens impose duties upon us [as Muslims] because they are our neighbours, under our protection and under the responsibility of Allah, His Messenger and the religion of Islam. Whoever transgresses against them by merely insulting them, or by slandering them, or by harming them in any way, or aids another person in doing so, has subverted the responsibility of Allah, His Messenger and the religion of Islam.

Ibn Hazm mentions in 'Maratib al-Ijma'': "The Muslim scholars are in unanimous agreement that non-Muslims living under Islamic rule must be guarded if they are attacked on Muslim soil. Our duty to fight by all available means in order to protect them, even if it is necessary that we die while defending those who are under the responsibility of Allah and His Messenger ﷺ. Surrendering them to the enemy would mean a breach of the treaty between us and them."[2]

3. Behaviour towards hostile non-Muslims: The Prophet ﷺ was wary and vigilant towards this category of people. He would repel them in the wisest and most just of ways; he treated them with gentleness if the circumstances were right, but if their harm was excessive and gentleness was not of any benefit, he was harsh and severe towards them.[3]

1 See: '*Rasa·il al-Islah*' of Shaikh Muhammad al-Khidr Husayn (pp. 120-2) & '*Muhammadun Rasulullahi wa Khatam an-Nabiyyin*' (p. 103).

2 See: '*al-Furuq*' of al-Qarafi (3/14); '*Ahl ath-Thimma wal-Wilayat al-'Aammah fi al-Fiqh al-Islam*i' of Namir Muhammad al-Khalil Namir (pp. 127-61); '*Ahl ath-Thimma fi al-Hadarah al-Islamiyyah*' of Hasan al-Mimmi (pp. 101-5) & '*Huquq Ghayr al-Muslimin fi ad-Dawlah al-Islamiyyah*' of Dr. 'Ali bin 'Abdur-Rahman at-Tayyar.

3 See: '*Muhammadun Rasulullahi wa Khaatam an-Nabiyyin*' (p. 103).

Chapter Four

The Islamic Family System

Introduction

Section One: The Status of Women in Islam

Section Two: Marriage in Islam

Section Three: Infants in Islam

Section Four: Filial Piety and the Status of Parents in Islam

Section Five: The Rights and Entitlements of Children in Islam

Introduction

The home is a child's first school; only in a healthy family environment of love, mercy, selflessness, care and piety are the great males and females of this nation produced.

In such prosperous homes the rights everyone is owed are given to them, their honour is preserved, and happiness fills the air.

Islam gives particular concern to the household; it grants the spouses rights to ensure a harmonious marriage based on love; it guarantees parents and children their rights; and it assigns responsibilities to each member of a family regarding which they will be answerable in front of the Lord of the worlds.

In the following sections, the Islamic family system will be discussed in further detail.

Section One: The Status of Women in Islam

Firstly: The Honour of Women in Islam

Islam grants women a high status and honours them more than any other religion. It views women as the counterparts of men and considers the best of men to be those who are the best to their wives.

A female new-born is granted the rights of breastfeeding, care and a good upbringing in Islam and is cherished by her parents and siblings.

When she reaches adulthood, she is beloved and held in high esteem. Her guardian protects her jealously and safeguards her from being physically assault, verbal insults and perverse looks.

If she gets married, it is by the word of Allah and part of a solemn covenant. She lives in the house of her husband in harmony and peace and it is his duty to provide for her, to respect her and to ensure her safety.

As a mother, the obedience she is owed is mentioned alongside Allah's right just as disobedience to her is mentioned alongside polytheism and spreading corruption on earth.

As a sister, her brother must maintain ties with her, honour her and protect her fiercely.

As a maternal aunt she is considered the same as a mother in terms of good treatment and maintenance of ties.

As a grandmother or as an elderly woman, greater consideration is given to her by her children, her grandchildren and all of her relatives. She is given all that she wishes for, within reason, and her opinions are taken seriously.

Even as an unrelated stranger who is not one's neighbour, she is owed the general Islamic rights such as the right of remaining unharmed and of not being stared at.[1]

1 See: '*Ahkam al-Quran*' of Ibn al-'Arabi (1/253); '*Majmu' al-Fatawa*' of Ibn Taymiyyah (29, 32); '*Zaad al-Ma'ad*' of Ibn Al-Qayyim (2/302); '*Badaai' al-Fawa·id*' (3/151-2);

Muslim societies, in opposition to non-Muslim societies, continue to respect these rights which grant women status and privilege. A woman has the right to individual ownership, to rent, to buy, to sell and to engage in business transactions. She has the right to an education and to teaching, provided she remains within the guidelines set by Islam. In fact, there is some knowledge whose mastery is an individual obligation upon every male and female, and which, if a person does not learn, they are considered sinful.

Women are the same as men in origin; they only differ regarding a few gender-specific rights and rulings which shall be mentioned later on in greater detail.[1]

The honour of a woman in Islam is manifested by the fact it commands her to safeguard herself and preserve her dignity so that she is safe from foul insults, unlawful gazes and physical assault. Thus, it enjoins her to veil and to cover; to conceal her beauty; to refrain from mingling with non-related males and to distance herself from all means to temptation.

Islam also honours a woman by obligating a husband to support his wife financially, to live amiably with her, to be fair to her and to not oppress her.[2] It permits the separation of spouses in cases of disagreement and disharmony in one of two ways. Failing reconciliation, a husband may resort to divorcing his wife, lest their lives become hell. Alternatively, a wife may initiate divorce proceedings if her husband is oppressive and makes life difficult for her. In the latter case, she can separate from her husband by giving him some wealth or some form of compensation which they agree upon.[3]

=

'*Badai' as-Sanaai"* (4/23)' '*Adwa· al-Bayan*' of ash-Shanqiti (3/415-23); & '*Ahkam az-Zawaj*' of al-Ashqar (pp. 43, 49).

1 See: '*Nayl al-Awtar*' of ash-Shawkani (6/418).

2 See: '*al-Mughni*' of Ibn Qudamah (11/347); '*al-Mabsoot*' of as-Sarakhsi (5/180); '*Bidayat al-Mujtahid*' of Ibn Rushd (2/53); & '*Hashiyat Ibn Abidin*' (3/572).

3 See: '*Majmu' al-Fatawa*' (32, 74, 281); '*Nida· Lil-Jins al-Latif*' of Muhammad Rashid Ridaa (pp. 44-50); & '*at-Talaq wal-'Iddah Bayna at-Tashri' wa al-Waqi"* of Muhammad Bazzaal (pp. 26-7).

The status of women and their value as mothers, wives, sisters and individuals is further affirmed by numerous textual evidences which will be mentioned in the following two sub-sections.

Secondly: Various Quranic Verses Regarding Women

There are many Quranic verses which mention the standing of women, their position and their rights. The fourth chapter of the Quran is entitled 'The Women' and is among the longest in the Quran. The following are some examples of Quranic verses concerning the status of women.

Allah – the Almighty – says:

[وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًا] Sura an-Nisa·; (4):36

[Meaning: Worship Allah and join none with Him in worship, and do good to parents.]

Likewise, He – the Exalted – says:

[قُلۡ تَعَالَوۡاْ أَتۡلُ مَا حَرَّمَ رَبُّكُمۡۖ أَلَّا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۖ] Sura al-An'am; (6):151

[Meaning: Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents."]

Similarly, Allah – the Mighty and Majestic – says:

[وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣ وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا]

Sura al-Isra·; (17):23-4

[Meaning: And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower to them the wing of humility out of mercy and say: "My Lord, have mercy

upon them as they brought me up when I was small."]

Allah – the Exalted and Most High – also says:

[وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ]
Sura Luqman; (31):14

[Meaning: And We have enjoined on man to be dutiful and good to his parents. His mother bore him in increasing weakness and hardship, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the final destination.]

Furthermore, Allah states:

[وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ] Sura al-Baqarah; (2):228

[Meaning: And they have rights over their husbands similar to those of their husbands over them, in accordance with what is reasonable. But the men have a degree over them in responsibility and authority.]

He also says:

[يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا] Sura an-Nisa·; (4):1

[Meaning: O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. And fear Allah through Whom you demand your mutual rights, and do not cut the relations of the wombs. Surely, Allah is ever an All-Watcher over you.]

He says:

[لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا] Sura an-Nisa·; (4):7

[Meaning: For men is a share of what the parents and close relatives

leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.]

And He says:

[ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٖ وَبِمَآ أَنفَقُواْ مِنۡ أَمۡوَٰلِهِمۡۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٞ لِّلۡغَيۡبِ بِمَا حَفِظَ ٱللَّهُۚ] Sura an-Nisa; (4):34

[Meaning: Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend to support them from their means. Therefore, the righteous women are devoutly obedient and guard in the husband's absence what Allah orders them to guard.]

And He says:

[إِنَّ ٱلۡمُسۡلِمِينَ وَٱلۡمُسۡلِمَٰتِ وَٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ وَٱلۡقَٰنِتِينَ وَٱلۡقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ وَٱلصَّٰبِرَٰتِ وَٱلۡخَٰشِعِينَ وَٱلۡخَٰشِعَٰتِ وَٱلۡمُتَصَدِّقِينَ وَٱلۡمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلۡحَٰفِظِينَ فُرُوجَهُمۡ وَٱلۡحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرٗا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمٗا] Sura al-Ahzab; (33):58

[Meaning: Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.]

And He says:

[وَٱلَّذِينَ يُؤۡذُونَ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ بِغَيۡرِ مَا ٱكۡتَسَبُواْ فَقَدِ ٱحۡتَمَلُواْ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا] Sura al-Ahzab; (33):58

[Meaning: And those who harm believing men and women undeservedly, bear on themselves the crime of slander and plain sin.]

And He says:

[وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓاْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ] Sura ar-Rum; (30):21

[Meaning: And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.]

And He says:

[وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ] Sura an-Nahl; (16):72

[Meaning: And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the favour of Allah?]

And He says:

[فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِيَٰرِهِمْ وَأُوذُواْ فِى سَبِيلِى وَقَٰتَلُواْ وَقُتِلُواْ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ] Sura aali-‘Imran; (3):195

[Meaning: And their Lord responded to them: “Never will I allow to be lost the work of any of you, whether male or female; you are of one another. So those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought, and were killed in My cause, verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow; a reward from Allah, and with Allah is the best of rewards.]

And He says:

[مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ] Sura an-Nahl; (16):97

[Meaning: Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do.]

And He says:

[وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا]

Sura al-Ahzab; (33):36

[Meaning: It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.]

And He said:

[فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ] Sura Muhammad; (47):19

[Meaning: Know that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.]

Thirdly: Various Prophetic Traditions Regarding Women

There are many Prophetic traditions that discuss women and their rights and responsibilities. The following narrations offer some examples in this regard.

1. A man came to the Prophet ﷺ and said: "O Messenger of Allah, who is most deserving of my good companionship?" The Prophet ﷺ replied: "Your mother." The man said: "Then who?" The

Prophet ﷺ again replied: "Your mother." The man said: "Then who?" The Prophet ﷺ said: "Your father."[1]

2. The Prophet ﷺ said: "Fear Allah regarding women, for you take them under Allah's trust and have the right to intercourse with them through Allah's word. Thus, you must feed and clothe them appropriately."[2]

3. The Prophet ﷺ said: "Of the dinars you spend in the way of Allah, or to free a slave, or as a charity you give to a needy person, or to support your family, the best one is that which you spend on your family."[3]

4. The Prophet ﷺ said: "Start with yourself and give charity to it. If anything remains, give it to your family, if there is still something left after your family has been taken care of, then give it to your relatives. If there is anything left after your relatives have been taken care of, then give it to such and such."[4]

5. The Prophet ﷺ said: "Take my advice with regard to women, for they were created from a bent rib, and the most crooked part of a rib is its uppermost part. If you attempt to straighten it, you will break it, and if you leave it alone it will remain crooked, so act kindly toward women."[5]

6. The Prophet ﷺ said: "A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another." Reported by Muslim.

7. The Prophet ﷺ said: "The most complete of the believers in faith is the one with the best character among them and the best of you are those who are best to your women." Reported by Ahmad and at-Tirmidhi who said: "Good, authentic."

1 Reported by al-Bukhari (no. 5626) and Muslim (no. 2548).
2 Reported by Muslim (no. 1218).
3 Reported by Muslim (no. 995).
4 Reported by Muslim (no. 997).
5 Reported by al-Bukhari (no. 3153) and Muslim (no. 1468).

8. The Prophet ﷺ said: "From the worst of people on the Day of Judgment is a man who has relations with his wife and she has relations with him, then he divulges her secrets." Reported by Muslim.
9. The Prophet ﷺ said: "I have issued a warning concerning failure to fulfil the rights of the two weak ones: orphans and women." Reported by Ahmad, Ibn Majah, Ibn Hibban and al-Hakim who said regarding it: 'Its chain of narration is authentic according to the criterion of Muslim.' Adh-Dhahabi agreed with him.
10. The Prophet ﷺ said: "Women are the counterparts of men." Reported by Ahmad, Ibn Majah, At-Tirmidhi, and Abu Dawud. Ahmad Shakir declared it to be authentic in his checking of At-Tirmidhi.
11. The Prophet ﷺ said: "Do not beat your wives as if they were slaves and then sleep with them."
12. The Prophet ﷺ said: "Whoever has two wives and is inclined to favour one of them over the other, he will come on the Day of Resurrection with half of his body paralysed."[1]
13. The Prophet ﷺ said: "A nonvirgin should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission has been sought." The people asked: O Messenger of Allah, how can her consent be solicited?" He said: "By her silence."[2]
14. The Prophet ﷺ said: "Whoever is tested by having daughters and he treats them with benevolence, then they will act as a shield for him from the Fire."[3]
15. The Prophet ﷺ said: "There is not one of you with three daughters

1 Reported by Ahmad (no. 7923), at-Tirmidhi (no. 1141) and Abu Dawud (no. 2135). Al-Albani said in '*Sahih Abi Dawud*' (no. 1851): "Its chain of narration is authentic according to the criteria of the two sheikhs [i.e. al-Bukhari and Muslim]."

2 Reported by al-Bukhari (no. 4843) and Muslim (no. 1419).

3 Reported by al-Bukhari (no. 1352) and Muslim (no. 2629).

or three sisters, or two daughters or two sisters, who fears Allah regarding them and treats them in the best manner except that he will enter Paradise."[1]

Fourthly: The Status of Women in Other Societies

In the previous subsections, the status of women in Islam was explored. This subsection will aim to compare this with the standing of women in other civilizations and cultures. Human-inspired systems do not honour women; for example, when a girl reaches the age of eighteen, and sometimes even younger, her father is absolved of responsibility and she is left to fend for herself. In extreme cases, she may even be left homeless, not knowing where her next meal will come from, and thus be forced to give up her chastity and morality.

Islam preserves the dignity of women and honours them, whereas other cultures and societies consider them to be to be the origin of sin and to be impure beings. They deny them ownership rights and positions of responsibility and force them to live lives of humiliation and dishonour.

While Islam honours women, other societies objectify women and treat them as a commodity by depicting them in various roles for the purposes of advertising and marketing.

Some civilizations view marriage as a business transaction wherein a woman is effectively sold to become the property of her husband. In the not so distant past, the reality of women as humans was something debatable![2]

A Muslim female has the right to happiness in this world, whether she is living with her family in her infancy, or in the care of her husband during her youth, or in the company of her children during old age, regardless of whether she is rich, poor, healthy or sick.

---

1 Reported by Ahmad (no. 11402). Al-Albani graded it as 'good' in '*Sahih al-Adab al-Mufrad*' (no. 97).

2 See: '*Matha Yuridun Min al-Mar·ah*' of 'Abdus-Salam Basyuni (pp. 63-6, 120); '*Min Ajl Tahrir Haqiqi Lil-Mar·ah*' of Muhammad Rashid al-'Uwayd (pp. 14, 16-21, 48-9); & '*al-Mujtama' al-'Aari bil-Wathaiqi wal-Arqam*' (pp. 56-7).

If violations of women's rights occur in certain Muslim countries or at the hands of those who ascribe to Islam then they are due to ignorance, negligence and religious laxity. The religion of Islam is free from such injustices and it is the perpetrators of such violations who will bear the responsibility for their actions. These infringements of women's rights can be prevented by returning to the true religion of Islam and its guidance.

It is possible to summarise the status of women in Islam in these few words: chastity, preservation, affection, mercy and care. This list is not exhaustive; however, it is accurate to say that modern society knows hardly any of these values and that it views women in materialistic terms. This is illustrated by the fact that chastity and the veil are considered backward and regressive, whereas women being at the disposal of anybody, like toys, is the secret to true happiness. Such people are unaware that the uncovering of women and the ensuing dishonour are the causes of her misery and torment.

If this is not the case, then how is it that progression and education can be equated with nudity and mingling? Does education and sophistication require wearing tight, see-through or short clothing? What dignity remains for women when they are used suggestively in advertising and marketing? Why is it that only attractive women are chosen to be displayed? Why, when the beauty of those models fades with age, are they abandoned and left aside like expired goods? What share of this civilization do ordinary-looking women have? What share do mothers, grandmothers and elderly women have? The best-case scenario for them would be to end up in shelters or care homes, where no-one visits them or checks up on them. Or they live alone on a meagre pension or on benefits, until their passing, with no relatives to visit them, nor anyone to care for them.[1]

In Islam, however, the older a woman becomes, the more she is respected and revered by those around her. Her children and relatives

1 See: '*Hususnuna Muhaddadah min Dakhiliha*' (pp. 89-90); '*Wahy al-Qalam*' of ar-Rifa'i (1/204) & '*Rasa·il al-Islah*' (2/223).

compete to serve her and to show her kindness as they acknowledge she has led a long, productive life and recognise that she has the right to be cared for by her children, grandchildren, family and society.

The claim that chastity and covering are backward and regressive is entirely false. On the contrary, nudity and immodesty cause misery and torment and are indicative of regression. Proof for this is that the scantily clad, animal-like primitives who live in remote areas such as jungles, only begin to become more civilised after beginning to wear clothing. An observer studying the evolution of such peoples is able to notice that as they evolve and develop, they cover more of their bodies. Western civilization has regressed in this sense and has slowly become so accustomed to nudism that entire 'naturist' communities have formed and grown in popularity, particularly following World War One.[1]

All of this highlights the great position of women in Islam, as well as how lost and degenerate those distant from Islam are.

The foregoing paragraphs have been a brief overview of the honour granted to women by Islam.

Section Two: Marriage in Islam

Introduction

Marriage in Islam is a sacred bond and a solemn commitment. All divine religions encourage with marriage because it is the answer to an innate human need. It results in tranquillity, affection, mercy, harmony and refinement while ensuring the perpetuation and maintenance of humankind.

A good, enjoyable life can be achieved through a happy marriage based on religious observance and good character. Both spouses should be amiable towards each other and fulfil the rights of their

1 See: '*Talbis Mardud fi Qadaya Hayyah*' of Dr. Salih bin Humayd (pp. 65-8) & '*Hususuna Muhaddadah min Dakhiliha*' (pp. 89-90).

partner over them in a relationship of mutual advice, respect and understanding.

When spouses fulfil their duties to each other, happiness ensues and problems cease, leading to positive consequences on the family and on society in general. A society is the sum of its parts; thus, the functionality of a society is dependent upon the functionality of the structures that it is made up of. In other words, a healthy society can only be achieved if the households it comprises are functioning healthily. The health and prosperity of a society contribute in turn to its overall strength, happiness and honour.

For this reason, Islam attaches importance to marital relationships and is concerned with strengthening and maintaining them as much as possible.[1]

This section will aim to discuss the Islamic legality of marriage, the reasons for its prescription and other related rulings.

Firstly: The Islamic Legality of Marriage

The simple ruling regarding marriage in Islam is legality. However, there are varying degrees of legality ranging from permissibility to obligation which may be assigned to marriage. Consideration of the religious texts concerning marriage leads one to the conclusion that marriage is not simply permissible but recommended or even mandatory.

Numerous Islamic scholars view marriage as either an individual or a communal obligation, due to the evidences which enjoin it, such as the saying of Allah – the Almighty –:

[فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ] Sura an-Nisa·; (4):3

[Meaning: Then marry those that please you of women.]

1 See: '*Rasa·il al-Islah*' of Shaikh Muhammad al-Khidr Husayn (1/173-4); '*Islah al-Mujtama"* of al-Bayhani (p. 283) & '*Ta·akhhur Sinn az-Zawaj*' of Dr. Abdur-Rabb Nawab ad-Din (pp. 19-34).

Likewise, Allah says:

[وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ] Sura an-Nur; (24):32

[Meaning: And marry the unmarried among you.]

Similarly, the Prophet ﷺ said: "O young men, whoever among you has the means then let him get married, for it is more effective in restraining the eyes and in protecting one's chastity. As for whoever does not possess the means to get married, then let him fast, for it will be a restraint for him (from temptation)."[1]

These scholars interpret the nature of such commands as being indicative of obligation due to the lack of evidence allowing for a different interpretation. Furthermore, they point out that the Prophet ﷺ declared marriage to be from his tradition and he reproached celibates.[2]

However, majority of scholars are of the opinion that marriage is recommended in Islam for those who do not fear the temptation of fornication, whereas it is obligatory upon those who have the means if they are fearful of falling into fornication.[3]

Secondly: Reasons for the Islamic Prescription of Marriage

There are many reasons for the Islamic prescription of marriage, which include:

1. **Marriage enacts the command of Allah and His Messenger ﷺ.** Allah – the Almighty says:

[وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ وَٱلصَّـٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ]

Sura an-Nur; (24):32

1 Reported by al-Bukhari (no. 5066) and Muslim (no. 1400).

2 See: '*Ahkam az-Zawaj*' of Dr 'Umar al-Ashqar (p. 28).

3 See: '*Hashiyat Ibn 'Abidin*' (3/7); '*Bada·i' as-Sana·i"* (2/228); '*Kifayat al-Akhyar*' of al-Husayni (5/67); '*Rawdat at-Talibin*' (7/18); '*Sahih Muslim*' with the explanation of an-Nawawi (9/522-3); '*Sharh az-Zarkashi 'Ala Mukhtasar al-Khiraqi*' of az-Zarkashi with the checking of Shaikh 'Abdullah bin Jibrin (5/5-8); '*Mughni al-Muhtaj*' (3/125); '*Mukhtasar al-Muzani*' (3/255); '*al-Kafi fi Fiqh Ahl al-Madinah*' of Ibn 'Abdul-Barr (2/519); '*Jawahir al-Iklil*' of al-Aabi (1/474) & '*Ahkam az-Zawaj*' (p. 32).

[Meaning: And marry those among you who are single and also marry your righteous among your male slaves and female slaves.]

Allah also says:

[فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ] Sura an-Nisa·; (4):3

[Meaning: Then marry those that please you of women.]

Similarly, the Prophet ﷺ said: "O young men, whoever among you has the means then let him get married, for it is more effective in restraining the eyes and in protecting one's chastity."[1]

2. **Marriage is a source of reward.** The Prophet ﷺ said: "A man's sexual intercourse with his wife is a charity"[2]

Many scholars consider marriage better than devoting oneself to supererogatory acts of worship due to the benefits it contains.[3]

3. **Marriage preserves chastity.** Marriage is from the greatest means of preserving the virtue of chastity, and the means to something take the same ruling as that of the end goal itself, as is established by the religion and the customary practice of people.

4. **Marriage ensures the maintenance and perpetuation of humankind.** The wisdom of Allah dictates that the continuity of humankind through marriage is necessary for religion to be established upon earth and for global reform to take place.

5. **Marriage causes tranquillity, affection and mercy in a person** by providing them with a spouse who loves and cares for them. Allah – the Almighty – says:

[وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓاْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ] Sura ar-Rum; (30):21

[Meaning: And of His signs is that He created for you from yourselves

1 Reported by al-Bukhari (no. 5066) and Muslim (no. 1400).
2 Reported by Muslim (no. 1006).
3 See: '*Hashiyat Ibn 'Abidin*' (p. 33) & '*Ahkam az-Zawaj*' (pp. 17-9).

mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.]

6. **Marriage extends families and creates emotional ties between people.** As well as affecting the two spouses, marital ties also have an effect on their families and thus increase social solidarity.
7. **Marriage allows for procreation.** Another of the blessings of marriage is the gift of procreation and the ability to nurture a child who will be a source of joy during their parents' lifetime and will cause people to remember them in a positive light after their death.
8. **Marriage preserves the moral fabric of society from dissolution** and also prevents from the spread of destructive diseases.
9. **Marriage results in prosperity.** This is from the mysterious benefits of marriage unknown to many people. Allah – the Almighty – says:

[وَأَنكِحُواْ ٱلۡأَيَـٰمَىٰ مِنكُمۡ وَٱلصَّـٰلِحِينَ مِنۡ عِبَادِكُمۡ وَإِمَآئِكُمۡۚ إِن يَكُونُواْ فُقَرَآءَ يُغۡنِهِمُ ٱللَّهُ مِن فَضۡلِهِۦۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٞ] Sura an-Nur; (24):32

[Meaning: And marry those among you who are single and also marry your righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is All-Encompassing, All-Knowing.]

Likewise, the Prophet ﷺ said: "There are three people that Allah is in aid of: a person who gets married seeking to preserve their chastity, a slave who has a contract of manumission and wants to buy his freedom and a warrior who fights in battle for the sake of Allah."[1]

In summary, marriage has many benefits which help to uphold the religion and improve quality of life in general.

1 Reported by Ahmad (2/251, 427); at-Tirmidhi (no. 1655); an-Nasa·i (6/61) and Ibn Majah from a narration of Abu Hurayrah. at-Tirmidhi said regarding it: "It is a good narration."

Thirdly: Rulings Related to Marriage: The Rights and Responsibilities of Spouses

Marriage in Islam is based on rights and responsibilities which each of the spouses must fulfil. Both before and after getting married, there are also certain rulings a person must adhere to, such as:

1. The prohibition of forced marriage. Islamic scholars have declared it impermissible to coerce a woman into marrying a suitor against her will. Rather, a woman's consent must be sought by her guardian, regardless of whether she is a virgin or a nonvirgin.

Evidence for the impermissibility of forcing a nonvirgin woman into getting married can be found in the narration of Al-Khansa bint Khitham Al-Ansariyyah referenced by Al-Bukhari and Muslim, wherein she mentions that her father married her off while she was a nonvirgin and that she was unwilling, so she went to the Messenger of Allah ﷺ and he annulled her marriage."[1]

Further evidence can be found in the narration referenced by Al-Bukhari on the authority of Abu Bakr – may Allah be pleased with him – that Prophet Muhammad ﷺ said: "A nonvirgin should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission has been sought." The people asked: O Messenger of Allah, how can her consent be solicited?" He said: "By her silence."[2]

2. The prohibition of proposing to a woman who is already engaged. Prophet Muhammad ﷺ said: "None of you should outbid the sale of another person after its completion, nor should you propose to someone who is already engaged"[3]

In a variant narration referenced by the two canonical collections of Prophetic traditions, Abu Hurayrah – may Allah be pleased with him – relays the saying of Prophet Muhammad ﷺ: "A man should not

1 Reported by al-Bukhari (no. 5138) and Muslim (no. 1419).
2 Reported by al-Bukhari (no. 5136).
3 Reported by Muslim (no. 1412).

propose to a woman who is already engaged"[1] In the version of Al-Bukhari, it mentions: "Until he marries her or abandons the idea" and the version of Muslim states: "Until he gives up on it."[2]

The reason for the prohibition of proposing to a woman who is already engaged is primarily to prevent enmity and bitterness between suitors. Further reasons for this prohibition are that it leads to a person thinking highly of themselves while looking down upon others and that it constitutes injustice. Such a practice is comparable to outbidding or undercutting someone in a business transaction as they also cause hatred and hostility.

When a second suitor proposes to a woman after she has accepted the proposal of her first suitor or while she is still deciding, it leads to animosity between people. An additional proposal from a second suitor may lead a woman to have a change of heart and to refuse her first suitor, who, otherwise, she may have been inclined to marry. If, however, the first suitor has a change of heart or if either party refuses, then there is no harm in other suitors asking for a woman's hand in marriage.[3]

3. The pillars of an Islamic marriage contract: the two pillars of an Islamic marriage contract are: the offer of marriage and its acceptance.[4]

What is meant by the offer of marriage and its acceptance is: the words uttered by each of the parties which indicate their satisfaction with the contract. Provided these words are uttered by eligible parties or their representatives, namely the suitor and his betrothed, the marriage contract is considered complete.[5]

4. The dowry: the dowry refers to the wealth which a man must give to the woman he marries. Allah refers to it in the Quran as dower, due

1 Reported by Muslim (no. 1412).
2 Reported by al-Bukhari (no. 5142) and Muslim (no. 1414).
3 See: '*Ahkam az-Zawaj*' (pp. 43-6).
4 See: '*ash-Sharh al-Kabir*' of Ibn Qudamah (7/370).
5 See: '*Ahkam az-Zawaj*' (p. 80).

and an obligation.[1]

The dowry is compulsory due to the command of Allah in His saying:

[وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗۚ] Sura an-Nisa·; (4):4

[Meaning: And give women upon marriage their dower graciously.] i.e. willingly and good-heartedly.

This duty is further emphasized by the saying of Allah – the Almighty –:

[فَمَا ٱسۡتَمۡتَعۡتُم بِهِۦ مِنۡهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةٗۚ] Sura an-Nisa·; (4):24

[Meaning: With those of whom you have enjoyed sexual relations, give them their due as an obligation.] i.e. give your wives their dowries.

5. Financial support of one's wife: From the rights of a wife upon her husband is that he spends upon her reasonably. Financial support refers to money spent on accommodation, food, childcare, clothing and the like, such that a wife does not need to subject herself to embarrassment and so that her health and honour are protected. These expenses are to be paid for by the husband in accordance with the means he has at his disposal.

Most scholars are of the opinion that if a husband experiences financial difficulty such that he cannot provide for his wife and she is intolerant of such circumstances, then she is entitled to separation from him out of necessity.[2]

6. Amiability towards one's wife: A wife is more entitled to the kindness and good treatment of her husband than other people. Thus, he should be cheerful and light-hearted in her presence; he should bring joy to her heart and offer her company in her solitude, and he should make her feel worthy and dear to him. Similarly, amiability

1 See: '*Rawdat at-Talibin*' of an-Nawawi (7/249).

2 See: '*Zaad al-Ma'ad*' of Ibn Al-Qayyim (5/511-22); '*Fath al-Bari*' (9/418-21); '*Nayl al-Awtar*' of ash-Shawkani (6/762-66) & '*al-Mas·uliyyah fil-Islam*' (p. 126).

includes devoting time to one's wife by conversing with her, listening to her and showing interest in what she says. He must not neglect his wife or walk away while she is speaking unless she gives him permission to do so.

A husband must also groom and beautify himself for his wife as this is from the mutual rights between them. Allah – the Almighty – says:

Sura al-Baqarah; (2):228 [وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ]

[Meaning: They have rights similar to those over them.]

Ibn 'Abbas – may Allah be pleased with him and his father – said in exegesis of this verse: "Verily, I love to beautify myself for my wife, just as I love for her to beautify herself for me, due to the saying of Allah the Almighty: 'They have rights similar to those over them.'"[1]

Furthermore, amiability towards one's wife constitutes that a husband does not speak regarding their intimate secrets. On the authority of Abu Sa'eed Al-Khudri – may Allah be pleased with him – that Prophet Muhammad ﷺ said: "From the worst of people on the Day of Judgment is a man who has relations with his wife and she has relations with him, then he divulges her secrets."[2] The only cases wherein disclosure of intimate secrets is permissible are: if a person wanted to seek a religious ruling or for medical reasons and the like. In cases of necessity such as these, it is only allowed to divulge as much information as is required.

7. Amiability towards one's husband: A wife must acknowledge the goodness of her husband and thank him for that which he provides her with from food, clothing, gifts and the like. She should ask Allah to reward him and she should show appreciation for all he gives her within his means, as this will bring him happiness and encourages him to be even more good-natured. In addition, a wife must be mindful of the fact that her husband is the one who introduced her to one of the greatest blessings by causing her to bear children and experience the

1 See: '*Tafsir Ibn Kathir*' (1/238).
2 Reported by Muslim (no. 1437).

joys of motherhood.

Among the obligatory rights a wife owes her husband is that she takes care of him, such as by preparing him food, washing his clothes and maintaining the home they live in. This is based on the exchange between the Prophet ﷺ and the paternal aunt of Husayn bin Mihsan. He asked her: "Are you married?" to which she replied: "Yes." He proceeded to ask: "How are you towards your husband?" She responded: "I do not fall short in his service except with regard to what I am unable to do." He said: "Then look to your standing with him, for indeed he is your Paradise and your Fire."[1]

Although a wife is obliged to serve her husband to the best of her ability, it is not permissible for a husband to burden her with more than she can bear. Rather, he should show her leniency and should help her with domestic chores, just as the Messenger of Allah ﷺ used to do with his wives.

When the Mother of the Believers, Aisha – may Allah be pleased with her –, was asked: "How was the Prophet ﷺ at home?" she replied: "He was at the service of his family. However, if the time for prayer entered, he would leave for prayer."[2]

A variant narration mentions that she was asked: "What did the Messenger of Allah ﷺ do at home? She replied by saying: "He was a human like other humans. He removed the lice from his clothing and milked his sheep."[3]

If the husband does not help his wife in the performance of these tasks, at the very least he should praise her, thank her and show her gratitude.[4]

---

1 Reported by Ahmad (4/341, 6/419); Ibn Abi Shaybah (4/304); al-Humaydi (no. 355); an-Nasa·i in '*al-Kubra*' (no. 8962); al-Bayhaqi (7/291); at-Tabarani in '*al-Kabir*' (25/183) & al-Haakim (2/189) who said regarding it: 'Authentic'. adh-Dhahabi agreed with him and al-Munthiri found its chain of narration to be good in '*at-Targhib*' (3/53).

2 Reported by al-Bukhari (no. 3069).

3 Reported by Ahmad (6/256); al-Bukhari in '*al-Adab al-Mufrad*' (no. 541) & Ibn Hibban (no. 5646). al-Albani graded it as authentic in '*Sahih al-Adab al-Mufrad*' (no. 420).

4 Further details can be found in '*Min Akhta· al-Azwaj*' of Muhammad al-Hamad (pp. 40-1).

Section Three: Infants in Islam

Islam grants infants a prestigious position by assuring them care and assigning them rights which ensure their happiness and dignity. This is elaborated in the following points:

1. Islam strongly denounces some of the pre-Islamic practices which some of the Arabs used to engage in out of destitution, such as infanticide. Allah the Almighty says:

[وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا] Sura al-Isra·; (17):31

[Meaning: And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great wrongdoing.]

Ibn Kathir – may Allah have mercy upon him – wrote in exegesis of this verse: "This noble verse indicates that Allah the Almighty is more merciful to His servants than a father is to his own child, as Allah not only prohibits the killing of children but He also commands parents to give them their rightful share of inheritance. The people of the pre-Islamic period of ignorance used to prevent girls in particular from inheritance and some even resorted to killing their daughters fearing destitution. Thus, Allah forbade this in His saying:

[وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ] Sura al-Isra·; (17):31

[Meaning: And kill not your children for fear of poverty.] i.e lest they may make you poor in the future. This is why Allah mentions the children's provision first in the completion of the verse:

[نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ] Sura al-Isra·; (17):31

[Meaning: We provide for them and for you.]

A similar verse occurs in Sura Al-An'am, wherein Allah says:

[وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ] Sura al-An'am; (6):151

[Meaning: And do not kill your children because of penury.] i.e. out of poverty.

[نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ] Sura al-An'am; (6):151

[Meaning: We will provide for you and for them.]

[إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا] Sura al-Isra·; (17):31

[Meaning: Surely, the killing of them is a great wrongdoing.] i.e. a grave sin.[1]

In the two canonical collections of Prophetic traditions, there occurs a narration on the authority of 'Abdullah bin Mas'ud – may Allah be pleased with him and his father – who said: "I said: 'O Messenger of Allah, what is the greatest sin?' He replied: 'To associate another deity with Allah while it is He Who created you.' I said: 'Then what?' He replied: 'That you kill your child for fear that they will eat with you.' I said: 'Then what?' He replied: 'That you commit adultery with your neighbour's wife.'[2]

2. Islam encourages procreation. Allah the Almighty says:

[فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُواْ مَا كَتَبَ ٱللَّهُ لَكُمْ] Sura al-Baqarah; (2):187

[Meaning: So now, have relations with them and seek that which Allah has decreed for you.]

Ibn 'Abbas said regarding the saying of Allah: "And seek that which Allah has decreed for you" i.e. offspring.

Similarly, the Prophet ﷺ said: "Marry the one who is fertile and loving, for I will compete with the nations for superiority in numbers on the Day of Resurrection."[3]

1 See: '*Tafsir al-Quran al-Adhim*' (3/63).
2 Reported by al-Bukhari (no. 4483) and Muslim (no. 86).
3 Reported by Abu Dawud (no. 2052).

3. Islam prohibits grieving the birth of girls and Allah describes this as being from blameworthy pre-Islamic practices in His saying:

[وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ]

Sura an-Nahl; (16):58

[Meaning: And when the news of the birth of a female child is brought to any of them, his face becomes dark and he is filled with inward grief.]

4. Breastfeeding is the Islamic right of infants. A mother should breastfeed her child as much as possible and a father should spend upon the mother during the infancy of their child so that she can continue to breastfeed. Allah the Almighty says:

[وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ]

Sura al-Baqarah; (2):233

[Meaning: Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing period. Upon the father is the mother's provision and clothing according to what is reasonable.]

5. There is great reward associated with the proper upbringing of children until they reach the age of maturity. The Prophet ﷺ said: "Whoever takes full charge of two girls then I and he will enter Paradise like these two." And he interlocked his fingers.[1] To take full charge means to support, nurture and educate them.

In a variant narration, Prophet Muhammad ﷺ says: "Whoever has three daughters and is patient towards them, feeds them, provides them with drink and clothes them from his wealth, then they will be a shield for him from the Fire on the Day of Resurrection."[2]

Moreover, the Prophet ﷺ explained that the best expenditure is that which a person spends upon their own family. He ﷺ said: "The best

1 Reported by Muslim (no. 2631).

2 Reported by Ibn Majah (no. 3669) and declared as authentic by al-Albani in '*as-Sahihah*' (no. 294).

dinar that a man can spend is a dinar that he spends on his family."[1] Abu Qilabah, one of the narrators of this tradition, said: "No person is deserving of greater reward than one who spends on young members of their family and either saves them from want or profits them and enriches them by the will of Allah."

Similarly, Prophet Muhammad ﷺ says: "A dinar which you give to a poor person; a dinar you give to free a slave; a dinar you spend in the way of Allah; and a dinar which you spend on your family. The one yielding the most reward is that which you spend on your family."[2]

6. Upbringing of children is a responsibility which a person will be accountable for on the Day of Resurrection. Whoever fulfils this responsibility will be rewarded generously, but whoever fails to do so may be punished. Prophet Muhammad ﷺ said: "All of you are guardians and are responsible for your subjects… a man is the guardian of his family and he is accountable for them; the woman is a guardian and is accountable for her household and offspring."[3]

7. Islam gives great concern to orphans by placing importance on their care, instructing with kindness to them, warning against abusing them or displaying harshness towards them. The evidences from the Quran and the Prophetic traditions are almost innumerable in this regard. For example, Allah the Almighty says in description of the people of Paradise:

[وَيُطۡعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسۡكِينٗا وَيَتِيمٗا وَأَسِيرًا] Sura al-Insan; (76):8

[Meaning: And they give food in spite of love for it to the needy, the orphan, and the captive.]

He also encourages the care of orphans with His saying:

[فَأَمَّا ٱلۡيَتِيمَ فَلَا تَقۡهَرۡ] Sura ad-Duha; (93):9

[Meaning: So as for the orphan, do not oppress.]

1 Reported by Muslim (no. 994).
2 Reported by Muslim (no. 995).
3 Reported by al-Bukhari (no. 2278) and Muslim (no. 1829).

Furthermore, Allah warns against devouring the wealth of orphans in His saying:

[إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ وَسَيَصۡلَوۡنَ سَعِيرٗا] Sura an-Nisa; (4):10

[Meaning: Verily, those who unjustly eat up the property of orphans, consume nothing but fire into their bellies, and they will be burnt in the blazing Fire.]

Similarly, Allah rebukes those who do not honour orphans:

[كَلَّاۖ بَل لَّا تُكۡرِمُونَ ٱلۡيَتِيمَ] Sura al-Fajr; (89):17

[Meaning: Nay! But you treat not the orphans with kindness and generosity.]

Moreover, Allah says regarding those who humiliate orphans:

[أَرَءَيۡتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ۝ فَذَٰلِكَ ٱلَّذِي يَدُعُّ ٱلۡيَتِيمَ]

Sura al-Ma'un; (107):1-2

[Meaning: Have you seen the one who denies the Recompense? That is the one who repulses the orphan.]

The Prophet ﷺ said regarding the one who looks after an orphan: "The one who takes care of an orphan will be this close to me in Paradise." He ﷺ illustrated by raising his forefinger and middle finger, separating between them slightly.[1]

8. Islam prohibits the killing of children, even during war: Prophet Muhammad ﷺ used to instruct his generals by saying: "Go into battle in the name of Allah and in the path of Allah. Fight those who disbelieve in Allah; fight and do not be treacherous nor dishonest about the spoils of war; do not mutilate and do not kill children."[2] This advice, among others which he gave to his armies, shall be further explored under the discussion of warfare in Islam.

1 Reported by al-Bukhari (no. 4998).
2 Reported by Muslim (no. 1731).

9. Islam protects infants from being oppressed within their family units. Treatment of all children, young and old, must be fair and free from favouritism. The noble companion, An-Nu'man bin Bashir – may Allah be pleased with him – said: "My father gave me some of his property, so my mother said: 'I shall not be content until you make the Messenger of Allah ﷺ a witness to it.' My father then went to the Prophet ﷺ so that he could witness my father's gift to me, however the Messenger of Allah ﷺ said to him: 'Have you done the same with the rest of your children?' to which he replied: 'No.' The Prophet ﷺ said: 'Fear Allah and be fair to your children.' Upon hearing this, my father took back the gift he had initially given to me." In a variant narration, it mentions: "Call me not as a witness, for I cannot bear witness to injustice."[1]

Equity is not limited to physical items, rather it encompasses intangible matters such as affection, tenderness, closeness and so on.

There are many Islamic rulings concerning infants which encompass all stages of their childhood, from conception to maturity, after which they adopt the rulings pertaining to responsible adults.

Further examples of an infant's rights in Islam are choice of a suitable name; religious andsecular education; protection from all harms, et cetera.[2]

1 Reported by al-Bukhari (no. 2447) and Muslim (no. 1623).

2 For more detail, see: '*Tuhfat al-Mawdud fi Ahkam al-Mawlud*' of Ibn Al-Qayyim; '*al-Mas·uliyyah fil-Islam*' of Dr. 'Abdullah Qawiri (pp. 97-119, 147-53); '*Tarbiyat al-Awlad fil-Islam*' of Shaikh 'Abdullah 'Alwan; '*Mas·uliyyat al-Ab al-Muslim fi Tarbiyat al-Walad fi Marhalat at-Tufulah*' of Dr. 'Adnan Baharith & '*Huquq al-Insan fi al-Yahudiyyah wal-Masihiyyah wal-Islam Muqaranatan bil-Qanun ad-Duwali*' of Dr. Khalid ash-Shunayr (pp. 467-72).

Section Four: Filial Piety and the Status of Parents in Islam

Introduction: The Meaning of Filial Piety

Filial piety is the opposite of filial impiety. Ibn Manthur – may Allah have mercy upon him – writes: "Piety is the opposite of impiety… a pious man belongs to pious people. Ibn 'Umar is reported to have said that Allah called them pious due to their piety towards their parents and children." He also says: "Just as parents are owed certain rights by their children, they also owe their children certain rights."[1]

Firstly: The Rights of Parents and Their Status in Islam

Parents enjoy a great status and are given many rights in Islam. Filial piety is mentioned alongside the very concept of monotheism and showing gratitude to them is mentioned alongside showing gratitude to Allah. Being good to one's parents is from the best and most beloved of deeds to Allah.

Allah the Almighty says:

[وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًا] Sura an-Nisa·; (4):36

[Meaning: Worship Allah and join none with Him in worship and do good to parents.]

Allah also says:

[وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّٖ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا ٢٣ وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا]

Sura al-Isra·; (17):23-4

[Meaning: And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor

1 See: '*Lisan al-Arab*' (4/53).

shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small.]

There are many Prophetic traditions in this regard, such as the narration of Ibn Mas'ud – may Allah be pleased with him – who said: "I asked the Messenger of Allah ﷺ: 'Which is the most beloved of deeds to Allah?' He replied: 'Prayer at its appointed time.' I said: 'Then which?' He replied: 'Kindness to parents.' I said: 'Then which?' He replied: 'Jihad in the cause of Allah'".[1]

Filial piety is something which a person's natural disposition is inclined towards and which all divine religions are in concurrence regarding. It is from the characteristics of the Prophets and the pious predecessors and is indicative of sincerity of faith, nobility of soul and fidelity of essence.

Filial piety is from the merits of Islamic legislation as it signifies gratitude and recognition of merit. It demonstrates the perfection and completeness of Islam in preserving the rights of all people, contrary to man-made laws which do not acknowledge the merit of parents or their rights. Despite the technological advancement in the Western world, mothers are considered akin to machines which are to be thrown away when they are no longer in working order. In the West, filial piety boils down to the invention of a one-day annual holiday called 'Mother's Day' wherein sons and daughters present their mothers with bouquets of roses to signify their love for them. What happened to showing care, mercy and fidelity to parents throughout the rest of the year? They have no concept of such meanings and are ignorant regarding them. Islam, on the other hand, preserves parental rights to the point that it strongly condemns filial impiety and mentions among the major sins alongside polytheism. Allah the Almighty says:

1 Reported by al-Bukhari (no. 527) and Muslim (no. 85).

[فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا] Sura al-Isra·; (17):23

[Meaning: Say not 'fie' unto them nor be harsh towards them.] Never mind anything greater in severity than the mere utterance of 'fie'.

There are also many Prophetic traditions which denote this meaning, such as the narration of 'Abdullah bin 'Amr bin al-'Aas – may Allah be pleased with him and his father – who relates that the Prophet ﷺ said: "The major sins are: to ascribe partners alongside Allah in worship; filial impiety; murder and to intentionally take a false oath."[1]

Secondly: How a Person Should Behave Towards Their Parents

Islam defines how a person should behave towards their parents in great detail. Scholars have deduced rulings from the Quran and the Prophetic traditions in this regard, such as the saying of Allah the Almighty:

[وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا] Sura Luqman; (31):15

[Meaning: But accompany them in this world with kindness.]

The term 'accompany them' is from the gentlest ways of encouraging goodness to parents as it implies permanent companionship throughout their lifetime. If a person is mindful of this divine command, it is easier for them to persevere in unpleasant times wherein they experience boredom or weariness as they are conscious of the great responsibility they have towards their parents. Thus, they address them with kind words, seek their opinion regarding matters and display affection towards them.

A person should speak respectfully to their parents, even if they grow tired of continuously hearing the same stories and anecdotes again and again. To accompany them with kindness constitutes not expressing boredom, regardless of whether one's parent is speaking to their child or to other people.

Filial piety includes financially supporting one's parents, particularly

1 Reported by al-Bukhari (no. 6675).

if they are in a state of need. This is something which many are neglectful of, either out of laxity, heedlessness or miserliness. Others consider their parents to be self-sufficient and are thus deprived of the great reward associated with spending upon their parents. Yet others excuse themselves by claiming their siblings take care of their parents' needs and therefore claim they are not in need of their support. Many a time, each of the children rely upon the rest of their siblings in fulfilling this responsibility such that, in the end, their parents receive nothing from any of them. It is therefore important that a person gives their parents a share of what they have even if they are not in need. Siblings should compete to serve their parents, just as Allah says:

[وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَفِسُونَ] Sura al-Mutaffifin; (83):26

[Meaning: So, for this let the competitors compete.]

Good company means that a person helps their parents to do righteous acts, to be charitable and to show kindness to others. There are instances where children do not encourage their wealthy parents to spend their wealth on worthy causes and instead exert every effort to prevent them from doing so, out of fear that their share of their parents' inheritance will diminish. A child should not hinder their parents from doing good, but instead should aid them in achieving it.

Further examples of good company include travelling with one's parents, accompanying them upon journeys, showing hospitality to their guests and complying with their requests.

A child should introduce their friends to their parents, so they do not worry about them falling in with the wrong crowd. Sons and daughters should tend to the needs of their mothers and fathers with enthusiasm and willingness. They should monitor the health of their parents, accompany them on errands and to hospital visits, if needed.

Children should not become annoyed when they are singled out by one of their parents to do something. Rather they should be happy and even take the initiative to perform tasks without having to be asked. A child must also patiently endure their parents' occasional harshness or

mood change.

In short, good company of parents constitutes that a child strives to please their parents while refraining from everything that upsets them.

There is much more to be said regarding the foregoing examples of filial piety implied by the Quranic verse {But accompany them in this world with kindness}, however, due to space constraints, the topic cannot be elaborated fully here.[1]

Section Five: The Rights and Entitlements of Children in Islam

Introduction

In the previous subsection, some of the duties and obligations of a children towards parents were discussed. In this section the rights children are owed by their parents shall be explored.

Parents are entrusted with their children and are responsible for their care and education, therefore a neglect of parental duty is wrong and unacceptable. Homes and family units constitute the elementary components of a healthy society and the first schools for children. Only in a healthy family environment of love, mercy, selflessness, care and piety are the great males and females of this nation produced. Children receive majority of their education at home from their families, not from school or the wider society in which they live. For this reason, the upbringing of a child is largely the cause for their rectitude or deviance.[2]

Ibn Al-Qayyim – may Allah have mercy upon him – writes: "How many people cause their children misery because they neglect them

1 See: '*Adab al-Muslim fi al-'Aadat wal-'Ibaadaat wal-Mu'amalaat*' of Muhammad Sa'eed Mubid (pp. 158-60); '*Qurrat al-'Aynayn fi Fada·il Birr al-Walidayn*' of Nidham Ya'qubi (pp. 46-52); '*Tarbiyat al-Awlad fil-Islam*' of 'Abdullah 'Alwan (1/285-6); '*al-I'lam fi ma warada fi Birr al-Walidayn wa Silat al-Arham*' of al-Hazimi (p. 26); '*Birr al-Walidayn*' of 'Aashur (pp. 16-20); '*at-Takaful al-Ijtima'i*' of Dr. Muhammad as-Salih (pp. 98-105) & '*Wasiyyat Luqman li-Ibnihi*' of Muhammad Jammaz (pp. 23-33).

2 See: '*Natharat fi al-Usra al-Muslimah*' of Dr. Muhammad as-Sabbagh (p. 154) & '*Akhlaquna al-Ijtima'iyyah*' of Dr. Mustafa as-Siba'i (p. 155).

and do not discipline them or help them to overcome temptation. They claim to honour their children when in reality they demean them, and they claim to be merciful to them when in reality they oppress them. They have not benefited from having a child, and they have made the child lose their share in this world and in the hereafter. In most cases, it is the parents that are a significant contributing factor to the corruption of their children.[1]

Children are owed certain rights by their parents just as they owe their parents certain rights; Allah commands children to be dutiful to parents just as He commands parents to be good to children. Showing kindness to children and ensuring they receive a good upbringing is the fulfilment of a parent's duty, whereas neglecting them constitutes a dereliction of duty.

Many religious evidences enjoin kindness to children and command with providing them their rights, while other texts warn against neglecting children and depriving them of their rights.

Allah the Almighty says:

[إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا] Sura an-Nisa·; (4):58

[Meaning: Indeed, Allah commands you to render trusts to whom they are due.]

Likewise, Allah says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ] Sura al-Anfal; (8):27

[Meaning: O you who believe, do not betray Allah and His Messenger, nor betray knowingly your trusts.]

Allah also says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓاْ أَنفُسَكُمۡ وَأَهۡلِيكُمۡ نَارٗا وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُ عَلَيۡهَا مَلَٰٓئِكَةٌ غِلَاظٞ

1 '*Tuhfat al-Mawdud fi Ahkam al-Mawlud*' of Ibn Al-Qayyim (pp. 146-7).

Sura at-Tahrim; (66):6[شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

[Meaning: O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels, harsh and severe; they do not disobey Allah in what He commands them, but do as they are commanded.]

Prophet Muhammad ﷺ said: "All of you are guardians and are responsible for your subjects. A ruler is a guardian and is accountable for their subjects, and a man is the guardian of his family and he is accountable for them."[1]

The Prophet ﷺ also said: "If Allah entrusts any of His servants with the affairs of a people and they die while acting dishonestly towards such people, then Paradise is forbidden for them."[2]

From the rights children are owed by their parents is that they supplicate on their behalf; that they choose suitable names for them; that they teach them true faith and correct belief, and that they cultivate good character and virtues in them.[3]

Some of the rights of children have previously been discussed under the section on infants in Islam.

1 See: '*al-Bukhari*' (no. 853) with the explanation of Ibn Hajr & Muslim (no. 1829).
2 Reported by al-Bukhari (13/112) and Muslim (no. 142).
3 See: '*Tuhfat al-Mawlud*' (p. 92).

Part Seven

The Islamic Perspective on Certain Contemporary Issues

Chapter One: Islam, the Intellect, Knowledge & Work

Chapter Two: Islam, Public Health & Hygiene

Chapter Three: Islam, Social Cohesion, Tolerance, Compulsion, Violence & Terrorism.

Chapter Four: Warfare in Islam

Introduction

Part seven will aim to discuss certain contemporary issues which are the topic of much debate and which regularly provoke attacks on Islam. These accusations are made by people who are either ignorant of the reality of Islam, or who choose to ignore it.

The current affairs which will be discussed in the following chapters are as follows:

Chapter One: Islam, the Intellect, Knowledge & Work

Chapter Two: Islam, Public Health & Cleanliness

Chapter Three: Islam, Social Cohesion, Tolerance, Compulsion, Violence & Terrorism

Chapter Four: Warfare in Islam

Chapter One

Islam, the Intellect, Knowledge & Work

Section One: The Role of the Intellect in Islam

Section Two: Islam & Science

Section Three: Work in Islam

Section One: The Role of the Intellect in Islam

Discussion regarding the intellect, its importance in Islam and its role in proving many aspects of faith has preceded in previous chapters. This section will provide further detail regarding the intellect and its role in Islam.

Firstly: What is meant by the intellect?

1. Defining the term 'intellect': It is a spiritual light which allows the soul to grasp self-evident as well as inferential knowledge.

This is the dictionary definition for intellect.[1]

Professor Dr Muhammad Na'im Yasin define intellect in the following terms: "It is a faculty of the soul which allows a person to perceive ideas and realities."[2]

2. The point at which a person's intellect develops: Al-Fayruz Badi said: "The intellect begins to develop when a person is in the foetal stage and reaches maturity upon adulthood."[3]

3. The word 'intellect' can be used to denote knowledge in general. It can also be used more specifically in reference to knowledge of the

1 See: '*al-Qamus al-Muhit*' of al-Fayruz Badi (p. 1336).

2 See: '*Mabahith fi al-'Aql*' of Prof. Dr. Muhammad Na'im Yasin (p. 130). In Yasin mentions various definitions for the intellect but concludes by favouring the one mentioned above.

3 ibid.

good or bad aspects of things as well as their perfection or their deficiencies.

Similarly, it is used to refer to having knowledge of the lesser of two evils or the better of two goods. It may also be used to refer to the faculty by which a person discerns between good and evil, or to the capacity by which a person determines matters in their interest, or to the praiseworthy form of a person in their speech and gestures.

4. What constitutes an intellectual person? An intellectual person is one who has control over their affairs while restraining themselves from temptation.

5. Why was the intellect so named? In Arabic, the word intellect stems from the linguistic root 'to restrain'. The intellect was so named because it restrains a person from perilous situations and prevents them from undesirable matters such as corrupt beliefs or wrongful acts.[1]

Secondly: The importance of the intellect in Islam

Islam gives the intellect much significance and attaches great importance to it by making it the fundamental criterion for legal responsibility and legal capacity. The Quran is filled with verses which command with rationality, contemplation and reflection and it praises those who do so. Equally, it reprimands those who do not make use of their intellect and instead choose to blindly follow their ancestors without having any proof or knowledge.[2]

Thirdly: The function of the intellect

The intellect is a light that Allah has placed in human beings so that they may discover things and find the truth. It allows a person to understand the message of Allah as revealed to Prophet Muhammad ﷺ; to reflect on the creation of the heavens and the earth; to apprehend the mysteries of the universe; to contemplate on their own creation as well as the creation of other beings; to realize matters of creed within

1 See: '*Lisan al-'Arab*' (8/27) & '*al-Qamus al-Muhit*' (p. 1336).
2 See: '*Mabahith fil-'Aql*' (p. 223-4).

the limits of human ability, and to seek after their best interests in this world as well as the hereafter.[1] This, in short, is the function of the intellect.

Fourthly: The limits of the intellect

Even though Islam places great importance on the intellect and assigns it a significant role, it defines limits for the intellect which protect and preserve it from falling into ruin. The domain of the human intellect is perceptible matters, as opposed to matters of the unseen which it is unable to grasp, such as the essence of Allah, the soul, Paradise, Hellfire, the precise nature of Allah's attributes and so on. Matters of the unseen such as these are inconceivable by the intellect which must adhere to the teachings of the religious texts regardless.

Fifthly: The role of the intellect regarding matters of creed

A person must not exclude their intellect altogether from matters of creed or other matters. However, it is impermissible that the intellect be used for a function other than its own as this will inevitably result in delusion and misbelief. Creed and true knowledge cannot be obtained by way of imagination and opinion.

Islamic creed is an immutable truth established by peremptory textual evidence and does not contradict sound reason as is stated in the well-known principle: 'Sound intellect does not contradict clear, authentic Islamic texts.'

It is due to the intellect that a person has awareness of Allah and acknowledges that Muhammad is His Messenger. Therefore, if any contradiction were to occur between a person's intellect and between the Quran or the Prophetic traditions which led them to reject any of the Quranic verses or Prophetic narrations, that is considered as contradicting what the intellect itself indicated to begin with.[2]

1 ibid.
2 See: '*al-'Aql wan-Naql 'Inda Ibn Rushd*' of Dr. Muhammad Amaan (pp. 12-5).

Sixthly: The intellect and religious texts

The famous, general principle states: 'Sound intellect does not contradict clear, authentic Islamic texts.' Sound intellect means reason devoid of doubts and desires, and clear, authentic Islamic texts refers to those which are free from defects and deficiencies.

There is a further principle to be employed in conjunction with the foregoing rule, which states: 'In case of a contradiction between the intellect and Islamic texts, the latter must be given precedence.'[1]

Seventhly: Islam protects the intellect and safeguards it

Islam strictly prohibits the consumption of alcohol and narcotics, as well as everything which adversely affects a person's intellect. Likewise, the religion of Islam protects the intellect and saves a person from falling into contradiction, confusion, misguidance and bewilderment. It is therefore an easy, simple, clear religion which is open to all people.

Section Two: Islam & Science

Islam is a religion of knowledge and truth and it opposes ignorance and superstitions. The Quran and the Prophetic traditions are both reliable sources for scientific facts. The following paragraphs will aim to demonstrate the compatibility of scientific and religious knowledge.

Firstly: Islam considers seeking knowledge to be mandatory

Prophet Muhammad ﷺ said: "Seeking knowledge is an obligation upon every Muslim."[2] People undoubtedly differ in intelligence and thus certain aspects of knowledge are demanded of some people while others are exempted the acquisition of such knowledge. However, nobody is excused from learning the basics of their religion and the obligations which Allah has prescribed upon them.

1 See: '*Dar· Ta'arudh al-'Aql wan-Naql*' of Ibn Taymiyyah (1/22-3, 78-81).
2 Reported by Ibn Majah (no. 224).

Secondly: The first word of the Quran to be revealed was a command to learn

The very first word of the first chapter of the Quran to be revealed was Chapter 96, The Clot, wherein Allah says:

[ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ] Sura al-'Alaq; (96):1

[Meaning: Read! In the Name of your Lord, Who has created all that exists.] This verse implies that the nation of Muhammad is knowledgeable and literate.[1]

Thirdly: Allah the Almighty praises knowledge and its people

Allah says:

[أَفَمَن يَعۡلَمُ أَنَّمَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ ٱلۡحَقُّ كَمَنۡ هُوَ أَعۡمَىٰٓۚ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلۡأَلۡبَٰبِ]
Sura ar-Ra'd; (13):19

[Meaning: Then is he who knows that which has been revealed unto you from your Lord is the truth like one who is blind? But it is only the men of understanding that pay heed.] Notice in this verse how Allah associates ignorance with blindness.

In another verse, Allah says:

[يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ]
Sura al-Mujadilah; (58):11

[Meaning: Allah will exalt in degree those of you who believe, and those who have been granted knowledge.]

Ibn 'Abbas – may Allah be pleased with him and his father – said: "The scholars surpass the ordinary believers by a hundred levels. Between every two levels is the distance of a hundred years."[2]

It goes without saying that the knowledge being referred to in these examples is foremostly religious knowledge, however other types of

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (30/433-4).
2 See: '*Tadhkirat as-Sami' wal-Mutakallim*' of Ibn Jama'ah (p. 27).

beneficial knowledge are also intended by the wording of the narration. Beneficial knowledge is referred to in the Quran and the Prophetic traditions as being all knowledge that is productive and useful. Thus, any knowledge that improves action, facilitates the advancement of people and guides to the right path is considered beneficial, regardless of whether it pertains to the worldly life or to the life of the hereafter, for nobility in religion constitutes nobility in this life, and happiness in this life goes hand in hand with happiness in the hereafter.

Due to its perfection and comprehensiveness, Islam enjoins people to study all branches of beneficial knowledge, such as knowledge of monotheism, correct creed, jurisprudence and religious rulings, but also linguistics, social sciences, economics, politics, the art of war, medicine and other sciences which strengthen the Islamic nation and bring about social and personal reform.[1]

Fourthly: Islam is supported and confirmed by science

Science confirms the veracity of the Quran and the Prophetic traditions. Notwithstanding recent advancements in natural sciences, no genuine scientific fact opposes anything in the Quran or the authentic Prophetic traditions, even though Prophet Muhammad ﷺ – the one who informed us of such truths – was illiterate.[2]

Genuine science, therefore, does not contradict any of the authentic, Islamic texts. Rather it is in full conformity with them. It is not possible for any unambiguous Quranic verse to contradict reality in the slightest; if there appears to be a contradiction then either what is considered as a reality is merely a false presumption, or the Quran does not actually contradict the phenomenon in question. The irrefutable nature of both unambiguous Quranic verses and proven scientific facts makes it impossible for them to be contradictory.[3]

1 See: '*ad-Din as-Sahih Yahullu Jamee' al-Mashakil*' of Shaikh Ibn Sa'di (p. 20); '*ad-Dala·il al-Qur·aniyyah fi anna al-'Ulum an-Nafi'ah Dakhilah fi ad-Din al-Islami*' of Shaikh Ibn Sa'di (p. 6) & '*Wamadatu Fikr*' of Shaikh Muhammad at-Tahir bin 'Ashur (p. 134).

2 See: '*al-Adillah wal-Qawati' wal-Barahin*' of Shaikh 'Abdur-Rahman bin Sa'di (p. 350).

3 See: '*Majmu'at Fatawa Fadilat ash-Shaikh Muhammad bin 'Uthaymin*' (3/77).

This principle has been established by scholars of old and modern times alike. Shaikh Al-Islam Ibn Taymiyyah – may Allah have mercy upon him – wrote his famous work entitled 'The Rejection of the Conflict Between Reason and Revelation' based on this principle. This rule is also acknowledged by many Western authors in their writings, such as Maurice Bucaille, the French doctor and author of 'The Torah, the Gospel, the Quran and Science'. In his book, Bucaille finds that the falsified versions of the Torah and the Gospel which are available today contradict scientific facts whereas the Quran mentions many scientific truths well before the advent of modern science. He concludes that the Quran does not contradict scientific facts but instead is in perfect harmony with it.[1]

Fifthly: Perceptual, scientific and empirical evidence of the veracity of Islam

There is ample perceptual, scientific and empirical evidence of the veracity of Islam. Many facts which Islam affirmed long ago have been supported by recent scientific discoveries whereas previously they were considered debatable. Take, for example, the saying of the Prophet ﷺ: "If a dog drinks from a vessel belonging to one of you, then let him wash it seven times, the first time with soil."[2] Recent discoveries in the field of medicine have shown that the saliva of a dog contains numerous microbes and harmful diseases which cannot be treated by water alone and modern scientific research suggests that the most effective way of cleansing these impurities is with soil. It has also been found that it is possible to contract various diseases by sharing a vessel which a dog has used. Dogs often carry parasites such as tapeworms whose eggs can transfer to humans if they drink from the same vessel or have any physical contact with an infected dog. If a human ingests these eggs and they hatch, the tapeworms attach themselves to the inner wall of the intestines and may even migrate to other vital organs such as the liver or the brain by burrowing through

1 See: '*at-Tawrat wal-Injil wal-Quran wal-'Ilm*' of Maurice Bucaille, translated by Shaikh Hasan Khalid.
2 Reported by Muslim (no. 279).

the intestinal walls. An infected human may suffer from migraines, vomiting, hair loss, seizures and partial paralysis. Tapeworms can also affect the heart by causing damage such as arrhythmias or, even, heart failure.[1] Because all breeds of dog are affected by tapeworms, dogs should be kept away from all food and drink intended for humans.[2] Hygiene and cleanliness will be further discussed in the following chapter.

Sixthly: Natural sciences corroborate the veracity of Islam

Natural sciences prove the truthfulness of Islam unbeknown to experts in such fields. For example, the recent discovery of fertilizing trees was mentioned in the Quran which was revealed to Prophet Muhammad ﷺ over fourteen centuries ago. Allah the Almighty says:

[وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ] Sura al-Hijr; (15):22

[Meaning: We send the winds to fertilize.]

In another verse, Allah says:

[وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ] Sura Qaf; (50):7

[Meaning: And caused every kind of lovely plant to grow in it.]

Allah also says:

[وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ] Sura adh-Dhariyat; (51):49

[Meaning: And of everything We have created pairs, that you may remember.]

Similarly, Allah says:

[سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا] Sura Ya-Sin; (36):36

[Meaning: Glory be to Him, Who has created all things in pairs.]

1 See: '*Taysir al-'Allam Sharh 'Umdat al-Ahkam*' of Shaikh 'Abdullah al-Bassam (1/34) & '*Ta'rif 'Aam bi Din al-Islam al-Musamma Rasa·il as-Salam wa Rusul al-Islam*' of Shaikh Yusuf ad-Dajawi (pp. 38-9).

2 See: '*Tawdih al-Ahkam*' (1/137).

Allah, the Lord of the Worlds, mentions the gendered nature of plants long before the natural sciences taught us it.

Furthermore, some Europeans converted to Islam purely based on how convinced they were with the precise Quranic description of the sea, in spite of the fact Prophet Muhammad ﷺ never embarked upon the sea. One such verse is the saying of Allah the Almighty:

[أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ]Sura an-Nur; (24):40

[Meaning: Or as darkness in a vast, deep sea covered by waves upon overwhelming waves, topped by clouds – darkness's, one above another, such that if a person stretches out their hand, they could barely see it.][1]

In addition to the foregoing few points, further examples demonstrating that Islam is a religion of knowledge will be provided in the following sections.

Section Three: Islam & Work

Introduction: The meaning of work and its importance in Islam

1. The importance of work in Islam

Islam is the religion of self-respect, dignity, excellence, aspiration and striving and is certainly not a religion of humiliation, degradation, laziness, inactivity or idleness. Work has a privileged status in Islam and is considered as a high civilizational value. Islam lays out a perfectly balanced methodology for work in which employers and employees rights are equally protected. It maintains the honour, dignity and rights of humans so that they can fulfil their role and be productive members of society in this life. In Islamic civilisation, the world of work is given great importance by scholars who constantly

1 See: '*Ta'rif 'Aam bi Din al-Islam*' (pp. 41-6).

assign rulings and regulations to new occurrences while considering the needs of employers and employees alike. The philosophy of work in Islam rests, above all, on the valorisation of employees and the promotion of professional trades as they are a noble means of earning a livelihood.[1] This will be elaborated further in the following paragraphs.

2. The meaning of work in Islam and other related terms

Here, the definitions of work and other related terms such as industry, trade and occupation will be provided.

i. The definition of work: Work can be broadly defined as any lawful means of earning a livelihood and constitutes an effort is made by a worker in order to benefit themselves and/or others in return for a wage. The effort may be mental, manual, technical, or physical and may be exerted by an individual who is self-employed or by someone who is working in either the public or private sector.

ii. The definition of industry: Industry is activity concerned with the production of physical goods, either for economic benefit or to serve a particular interest.

iii. The definition of trade: Trade refers to any skilled action carried out by a person which requires specialist training.

iv. The definition of a profession: A profession is a paid occupation from which a person derives their livelihood. It is said: 'so and so exercises the profession of such and such' or 'so and so has learnt such and such a profession'.

All of these terms are directly related to employees and their livelihoods which come as a renumeration for services provided. Although the meanings of these terms may differ slightly in usage, they all refer to similar things and signify work in its broad sense.[2]

Having established the meaning and importance of work in Islam, the

1 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' of Dr. Ibrahim al-Muzaini (p. 11-2).
2 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 25).

Islamic standpoint regarding work will be discussed in the following subsections.

Firstly: Islam encourages people with work

Islam explicitly encourages people to work throughout many verses of the Quran and in numerous Prophetic traditions. Listed below are some examples of this.

1. The incentivisation of work in the Quran: There are a multitude of Quranic verses which emphasise the lawfulness of work and highlight its essentiality and importance in various ways. For example:

a. The incentive to work occurs in the Quran with wordings such as 'walk in the path thereof', 'disperse within the land', 'travel on earth' and 'strive upon earth' in search of lawful sustenance.

Allah the Almighty says:

[هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلۡأَرۡضَ ذَلُولٗا فَٱمۡشُواْ فِى مَنَاكِبِهَا وَكُلُواْ مِن رِّزۡقِهِۦۖ وَإِلَيۡهِ ٱلنُّشُورُ] Sura al-Mulk; (67):15

[Meaning: He it is, Who has made the earth subservient to you, so walk in the path thereof and eat of His provision, and to Him will be the Resurrection.]

He the Almighty also says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوۡمِ ٱلۡجُمُعَةِ فَٱسۡعَوۡاْ إِلَىٰ ذِكۡرِ ٱللَّهِ وَذَرُواْ ٱلۡبَيۡعَۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ۝٩ فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ]10-Sura al-Jumu'ah; (62):9

[Meaning: O you who believe! When the call is proclaimed for the prayer on the day of Friday, come to the remembrance of Allah and leave off business, that is better for you if only you knew. Then when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.]

Similarly, Allah says:

[وَلَقَدۡ مَكَّنَّٰكُمۡ فِي ٱلۡأَرۡضِ وَجَعَلۡنَا لَكُمۡ فِيهَا مَعَٰيِشَۗ قَلِيلٗا مَّا تَشۡكُرُونَ] Sura al-A'raf; (7):10

[Meaning: And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.]

Furthermore, Allah says:

[وَجَعَلۡنَا ٱلنَّهَارَ مَعَاشٗا] Sura an-Naba·; (78):11

[Meaning: And We have made the daytime for earning a livelihood.]

b. The Quran elevates work and the pursuit of sustenance to the level of the greatest acts of worship by mentioning it alongside striving in His cause. Allah the Almighty says:

[وَءَاخَرُونَ يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ] Sura al-Muzzammil; (73):20

[Meaning: And others traveling throughout the land seeking of the bounty of Allah and yet others fighting for the cause of Allah.]

c. The Quran praises manual labour and considers it a blessing requiring gratitude. Allah the Exalted says:

[لِيَأۡكُلُواْ مِن ثَمَرِهِۦ وَمَا عَمِلَتۡهُ أَيۡدِيهِمۡۖ أَفَلَا يَشۡكُرُونَ] Sura Ya-Sin; (36):35

[Meaning: That they may eat of its produce and from that which their hands have earned. Will they not, then, be thankful.]

d. The Quran commends many of the industries essential to life.

Regarding metalwork, Allah the Almighty says:

[وَأَنزَلۡنَا ٱلۡحَدِيدَ فِيهِ بَأۡسٞ شَدِيدٞ وَمَنَٰفِعُ لِلنَّاسِ] Sura al-Hadid; (57):25

[Meaning: And We sent down iron, wherein is great might and benefits for humanity.]

Allah mentions in reference to His favour upon David:

[وَأَلَنَّا لَهُ ٱلۡحَدِيدَ ۝١٠ أَنِ ٱعۡمَلۡ سَٰبِغَٰتٖ وَقَدِّرۡ فِي ٱلسَّرۡدِۖ]Sura Saba·; (34):10-11

[Meaning: And We made iron pliable for him, commanding him: "Make full coats of chainmail and calculate precisely the links.] Chainmail refers to a type of armour which Allah also says regarding:

[وَعَلَّمۡنَٰهُ صَنۡعَةَ لَبُوسٖ لَّكُمۡ لِتُحۡصِنَكُم مِّنۢ بَأۡسِكُمۡۖ فَهَلۡ أَنتُمۡ شَٰكِرُونَ] Sura al-Anbiya·; (21):80

[Meaning: And We taught him the fashioning of coats of armour to protect you from your enemy in battle. So, will you then be grateful?]

Regarding leatherworking, Allah says:

[وَجَعَلَ لَكُم مِّن جُلُودِ ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡ] Sura an-Nahl; (16):80

[Meaning: And He made for you from the hides of cattle tents which you find lightweight when you travel and when you encamp.]

Regarding garment construction, Allah says:

[وَمِنۡ أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ] Sura an-Nahl; (16):80

[Meaning: And from their wool, fur and hair is furnishing and enjoyment for a time.] i.e. from the wool, fur and hair of cattle.

Regarding construction, Allah the Almighty says:

[وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنٗا] Sura an-Nahl; (16):80

[Meaning: And Allah has made your homes a place of rest for you.]

Allah commanded Noah to build the ark by saying:

[وَٱصۡنَعِ ٱلۡفُلۡكَ بِأَعۡيُنِنَا وَوَحۡيِنَا] Sura Hud; (11):37

[Meaning: And construct the ship under Our observation and Our inspiration.]

Regarding architecture, Allah says:

[وَبَوَّأَكُمْ فِي ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا] Sura al-A'raf; (7):74

[Meaning: You build for yourselves palaces and castles in open plains, and in the mountains you carve out homes.]

When describing the elite believers, Allah says:

[رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ]

Sura an-Nur; (24):37

[Meaning: Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer.] Allah did not say that they do not engage in business, but that business does not distract them from remembrance of Him or from fulfilment of the prayer.

The foregoing verses, as well as others, contain an incentive and an exhortation to work. They also establish the permissibility of adopting lawful means and of seeking an honest living through the various permissible lines of work.[1]

2. The incentivisation of work in the Prophetic traditions: Prophet Muhammad ﷺ, through his speech and action, encouraged people to work and corrected the pre-Islamic Arabs' negative view of work. He ﷺ would exhort people and oppose the common incorrect practices of his time so that his companions would see him, follow his example and transmit it to other generations.

Furthermore, most of the collections of Prophetic traditions dedicate chapters to earning a living and manual labour. For example, Al-Bukhari and Ad-Darimi each dedicate a chapter of their books to 'the earnings of a person and manual labour'. Similarly, Ibn Majah entitles chapters of his *Sunan* 'Encouragement to earn a living' and 'Occupations'. There are many other examples where compilers of Prophetic traditions dedicate chapters to similar topics and list narrations exhorting Muslims to work and earn incomes through

1 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 28-31).

various types of work and trade.[1]

Aisha narrates that the companions of the Prophet ﷺ were instructed to bathe as they used to engage in manual labour and their sweat would smell.[2]

In another narration, the Prophet ﷺ said: "No form of earnings are better than that which a person earns with their own hands, and whatever a man spends on himself, his wife, his child and his servant, then it is charity."[3] On many other occasions the Prophet ﷺ explained that physical work is from the best ways of earning a livelihood, such as the narration wherein he says: "The best wage a person can earn is that which they work for with their own hands, providing they are honest."[4]

Prophet Muhammad ﷺ would encourage and motivate his companions to work such as by reminding them of his work as a shepherd and informing them that all of the prophets worked themselves to avoid dependence on others. The prophets were craftsmen who earned their livings; Adam was a cultivator and a weaver, Enoch was a tailor, Noah and Zechariah were carpenters, Jacob was a farmer and Jonah, Jethro and Muhammad were all shepherds.[5] Prophet Muhammad ﷺ affirmed that all of the prophets were shepherds at some point in their lives, and when his companions asked him in surprise: "Even you, O Messenger of Allah?!" he replied: "I also used to herd them for the people of Makkah in return for a few carats[6]."[7]

A look into the Prophetic biography reveals that Prophet Muhammad ﷺ used to assist his wives in household chores such as mending and washing clothes, milking sheep, repairing sandals, cleaning, feeding

1 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 32).
2 Reported by al-Bukhari (no. 1965) and Muslim (no. 847).
3 Reported by Ibn Majah (no. 2138).
4 Reported by Ahmad in '*al-Musnad*' (no. 8691).
5 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 34).
6 A carat, or *qirat* (in Arabic) is a unit of weight equivalent to approximately 0.2 grams of gold.
7 Reported by al-Bukhari (no. 2143).

his camel, serving himself, grinding grain with his wives, carrying shopping from the marketplace, slaughtering animals and the like. He performed these tasks out of modesty, but also to highlight the excellence of work and as an incentive for his companions and future generations to follow his example.[1]

The narrations which valorise work and encourage people to seek employment are very numerous, however the common theme they all share is their exhortation of people to work and earn honest livings. These Prophetic traditions had a profound impact on the companions of Allah's Messenger and led them to take up professions which enabled them to earn livelihoods.[2]

Secondly: Islam forbids laziness, idleness and begging

In addition to incentivising people to work and mentioning its merits, Islam warns against inactivity, laziness, idleness, indolence, succumbing to poverty and begging. Anyone with the ability to work is required by Islamic law to make an effort to earn a living. This undoubtedly increases a Muslim in status and makes them honourable and self-respecting as opposed to being subjected to humiliation and shame. Islam advises Muslims to be self-reliant by seeking honest livings through work and labour, even if it entails a person travels in search of a livelihood.

Moreover, Islam teaches people that begging is lowly, and it commands them to abstain from asking of others except in cases of dire need. It informs them that the hand which gives is superior to the hand which receives and thus forbids anyone with the ability to work from relying upon others as it would constitute them being belittled in the sight of the giver.

The shameful nature of begging in Islam means that it does not compel a person to accept a gift of water for purification. Instead, it permits someone in such a situation to perform dry ablution in order to avoid the discomfort of having to rely on others. Similarly, Islamic

1 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 38).
2 See: '*al-'Amal 'Inda al-Muslimin: Ru·yatunn Hadariyyah*' (p. 38).

legislation permits a person who does not possess garments which adequately cover them to pray and does not require they ask of others. Other rulings in this regard include the fact a gift is only validated if the beneficiary accepts it. A beneficiary may refuse a gift based on their dignity and out of fear of being constantly reminded by their benefactor of such a favour. Any self-respecting person does not resort to asking of others except in situations of absolute necessity. This is especially true if the donors they seek the aid of are ignoble or disreputable.[1]

It is for this reason the Prophet ﷺ said: "It is better for one of you to tie a bundle of firewood and carry it on their back and sell it than to lose face by begging from people who may or may not give."[2]

He ﷺ also said: "Whatever wealth comes to you without you eagerly anticipating it or begging for it, then take it. However, you should not seek that which you are not given."[3]

In another narration, Prophet Muhammad ﷺ says: "Whoever seeks to be self-sufficient, then Allah will grant them self-sufficiency; whoever abstains from asking others for financial aid, Allah will provide for them and save them from asking others; whoever tries to be patient, then Allah will grant them patience; and there is no blessing better or greater than patience."[4]

On the same topic, Prophet Muhammad ﷺ also said: "Whoever begs from people in order to accumulate more riches is asking for embers, so let them ask for as much or as little as they want."[5]

There also occurs a narration on the authority of Qabisah bin Mukhariq – may Allah be pleased with him – that he said: "I came to ask Allah's Messenger for help regarding a debt I took out a for the

1 See: '*Hayat al-Ummah*' of Shaikh Muhammad al-Khidr Husayn (p. 30) & '*Rasa·il al-Islah*' (1/126).
2 Reported by al-Bukhari (3/79) & Muslim (no. 1042).
3 Reported by al-Bukhari (8/112) & Muslim (no. 1045).
4 Reported by al-Bukhari (3/265) & Muslim (no. 1053).
5 Reported by Muslim (no. 1041).

purpose of reconciling between some people. He said: 'Wait until we receive the charity then I shall give you a portion of it.' He then said to me: 'Asking for money is not permissible except in three cases: A person who undertakes a financial responsibility for the purpose of reconciling between people may ask for help until the matter is settled, then he should refrain; a person whom a calamity has befallen which destroys their property and wealth may ask for help until they are able to maintain themselves; and a poverty-stricken person whose genuineness is confirmed by three responsible witnesses from their people may ask for help until they are able to maintain themselves. Aside from these three cases, O Qabisah, begging is impermissible and whoever engages in it is consuming such wealth unlawfully."[1]

Prophet Muhammad ﷺ even instructed some of his companions not to ask people for anything at all. Regarding this, there is a narration referenced in *Sahih Muslim* on the authority of 'Awf bin Malik – may Allah be pleased with him – when he and a group of others gave the pledge of allegiance to the Prophet ﷺ, he said to them: "Do not ask anything of people."[2] Thereafter, they would not even ask anyone to pick up their whips if they dropped them whilst they were riding.

Thirdly: The Islamic rules governing work

Islam establishes rules regarding work and regulates the relationship between employers and employees by way of clear contracts which protect the rights of all parties. Moreover, Islam emphasises the obligations and responsibilities of employees which ensures their employers' rights are not violated. In Islam, a person is free to choose whatever type of work they wish, provided it is permissible and of benefit to them and to society.

Some of the rules which govern work in Islam will be mentioned in passing below.[3]

1. The employment contract: This contract is based on four pillars,

1 Reported by Muslim (no. 1044).
2 Reported by Muslim (no. 1043).
3 See: '*al-'Amal 'Indal-Muslimin*' (p. 81).

namely: the employee, the employer, the contracted work and the employee's wage.

It is also worth mentioning the main elements which a work contract must contain:

a. The nature of the contracted work: This is an essential element for the validity of a contract as pay for an undetermined job is invalid.

b. The duration in which the contracted work is to be performed: This is also a crucial part of any employment contract whose omission usually results in disagreement.

c. Remuneration should be clearly stated: Payment is an Islamic right which provides people with an incentive to work. The payment amount should be clearly mentioned in all contracts of employment.[1]

2. The rights an employee is owed and their responsibilities:

a. An employee's rights: The main rights of an employee can be summarised as follows:

i. Remuneration: All employees should be given their due after completing the work they were assigned.

ii. Respect: Employees should be treated with honour and dignity and should not be overworked.

iii. Insurance against accidents at work and compensation for injury and damages: In addition, regard must be given to the health, sustenance and accommodation of employees.

These rights granted to employees by Islam reassure workers and encourage them to be more productive.[2]

b. An employee's responsibilities: As well as granting rights to employees, Islam also imposes certain responsibilities upon them, such as:

i. Sincerity, loyalty and God-consciousness: While it is obvious that

1 See: '*al-'Amal fi al-Islam*' of 'Izzuddin al-Khatib (pp. 62-3) & '*al-'Amal 'Indal-Muslimin*' (pp. 85-6).
2 See: '*al-'Amal 'Indal-Muslimin*' (p. 87-93).

employers have responsibilities towards their employees, it is equally true that employees have duties towards their employers and are answerable to Allah Who says:

[إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا] Sura an-Nisa; (4):58

[Meaning: Indeed, Allah commands you to render trusts to whom they are due.]

Allah the Almighty also says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ] Sura al-Anfal; (8):27

[Meaning: O you who believe! Betray not Allah and His Messenger, nor betray knowingly your trusts.]

ii. Perfection: Employees must do their best by completing work in accordance with what has been agreed and not be careless or negligent. Prophet Muhammad ﷺ said: "Allah loves if one does a job, they perfect it."[1] Perfection refers to giving due attention to work and feeling a sense of responsibility when performing it.

iii. Confidentiality regarding work: An employee should keep any work-related secrets they have been entrusted with and not divulge them.

iv. An employee should be satisfied with the pay they agreed upon and should not steal from their employer, regardless of how much money their employer is making.[2] Prophet Muhammad ﷺ said: "Anyone who is appointed a position and provided a wage that proceeds to take anything surplus to their pay is treacherous."[3]

3. The forbiddance of performing impermissible work: Islam encourages people to work so that they may lead dignified,

1 Reported by al-Bayhaqi in '*Shu'ab al-Iman*' (no. 4929); at-Tabarani in '*al-Awsat*' (no. 897) & Abu Ya'la in his '*Musnad*' (no. 4386).
2 See: '*al-'Amal 'Indal-Muslimin*' (pp. 94-5).
3 Reported by Abu Dawud (no. 2943).

honourable lives and thus, all forms of impermissible work are prohibited. Allah the Almighty says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ] Sura al-Baqarah; (2):172

[Meaning: O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed Him Whom you worship.]

This verse means that Muslims are not permitted to perform any work considered by the religion of Islam as sinful. Similarly, the Islamic legislation prohibits people from engaging in work that causes harm to themselves or to society.[1]

The foregoing has been an overview of work in Islam.

1 This point has already been discussed under the chapter on the Islamic economic system.

Chapter Two

Islam, Public Health & Hygiene

Section One: Public Health in Islam

Section Two: Hygiene in Islam

Section One: Public Health in Islam

The importance of health in Islam and its preservation of physical and mental health has already been touched upon under discussion of the benefits of having belief in the six pillars of faith as well as under the discussion of the pillars of Islam. This topic has also been addressed in other chapters such as the harms and ill-effects of sin on the wellbeing of a person. The following pages will aim to complete and supplement what has been previously mentioned regarding the subject.

Firstly: Islam recommends moderation in eating and drinking: This is something which is self-evident. Just as deprivation or abstinence from food and drink can cause illness, and ultimately, death, excessive eating and drinking can also cause various diseases. Moderation is thus what preserves health and, by the permission of Allah, helps prevent disease. Allah the Almighty says:

[وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْ] Sura al-A'raf; (7):31

[Meaning: And eat and drink but be not excessive.]

Some of the scholars have said regarding this verse: "Allah summed up in these words all of medicine."[1]

Similar to the meaning of this verse is the narration of the Prophet ﷺ wherein he warns against gluttony by saying: "No human ever filled a

1 See: '*Tadhkirat as-Sami' wal-Mutakallim*' of Ibn Jama'ah (p. 121).

vessel worse than their stomach. Sufficient for the children of Adam are a few morsels to sustain them. If one must, then they should reserve one third for food, one third for drink and one third for breathing."[1]

Secondly: There are many Islamic rulings which ensure the preservation of health: For example, Islam forbids alcohol which is harmful to the health of a person in many ways, such as by weakening the heart and destroying the kidneys and liver.

Moreover, Islam forbids fornication and homosexuality which also have their dangers. Many diseases such as syphilis, gonorrhoea, herpes, and AIDS have spread in recent times due to these practices.

Furthermore, Islam prohibits the consumption of pork, which is now known to cause many diseases such as taeniasis, cysticercosis, and trichinosis. The parasitic worms contained in pork have devastating effects on humans which often lead to death.[2]

Among the rulings of Islam which ensure the preservation of health is ablution which helps to prevent diseases of the teeth and nose, as well as tuberculosis, which some doctors say is contracted primarily via the nose. They also point out that if a person's nose is washed up to fifteen times a day, it is highly unlikely that any bacteria responsible for causing this infection will remain. For this reason, tuberculosis is much more prevalent in the West than it is among Muslims, as they are obliged be in a state of ritual purity for their five daily prayers which means they perform ablution and wash their nostrils one, twice or thrice for each prayer.[3]

The benefits of ablution will be further elaborated later on.

Thirdly: Islam advises seeking medical treatment for health problems and illnesses: Allah the Almighty says:

---

1 Reported by Ahmad (4/132) & al-Hakim (4/121) and authenticated by al-Albani in '*as-Sahihah*' (no. 2265) and in '*Sahih al-Jami"* (no. 5674).

2 See: '*Ta'rif 'Aam bi Din al-Islam al-Musamma bi Rasa·il al-Islam wa Rusul as-Salam*' (pp. 38-9).

3 See: '*Ta'rif 'Aam bi Din al-Islam*' (p. 45) & '*at-Tariq Ilal-Islam*' (pp. 35-6).

[مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ]

Sura al-Ma·idah; (5):32

[Meaning: Because of that, We decreed upon the Children of Israel that whoever kills a soul not in retaliation of murder or for corruption done in the land, then it is as if he had killed all of humankind. And whoever saves one life - it is as if they had saved humankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, even after that, were transgressors throughout the land.]

The significance of this verse is that Allah the Almighty praised the one who strives to save a life and rescue them from death, which is one of the primary goals of medicine. Medicine treats serious health conditions which, if left untreated could result in death, and thus saves lives by the permission of Allah. This contains an indication of the virtue of medicine and its excellence.[1]

Fourthly: Evidence permitting surgery: There are various Prophetic traditions which indicate the permissibility of medical surgery, such as the narrations concerning cupping. For instance, Ibn ‘Abbas – may Allah be pleased with him and his father – relates that the Prophet ﷺ had bloodletting performed on his head.[2] Another example is the narration wherein Jabir bin ‘Abdullah – may Allah be pleased with him – visited a sick man and said to him: ‘Why do you not have bloodletting performed on you, for I heard Allah’s Messenger ﷺ say: “There is healing in bloodletting.”’[3] These narrations permit the practice of bloodletting, which involves making an incision in a specific part of the body and extraction of bad blood by way of

1 See: ‘*Ahkam al-Jirahah at-Tibbiyyah wal-Aathar al-Mutarattibah ‘Alaiha*’ of Dr Muhammad al-Mukhtar ash-Shanqiti (pp. 85-6).

2 Reported by al-Bukhari (no. 5373).

3 Reported by al-Bukhari (no. 5372).

suction. By way of deduction, it is possible to conclude the permissibility of making surgical incisions in the body for the purpose of removing diseased organs, cysts, tumours and the like.[1] Furthermore, bloodletting is considered in modern medical terms to be a minor surgical procedure and is used to treat certain illnesses and infections.[2]

Another piece of evidence proving the permissibility of surgical procedures in Islam is the narration of Jabir bin ‘Abdullah – may Allah be pleased with him and his father – wherein he mentions that Allah’s Messenger ﷺ sent a doctor to Ubayy bin Ka’b who cut one of his veins and then cauterised it.”[3] The significance of this narration is that the Prophet ﷺ approved of the doctor’s practice. Cutting a vein is a form of surgical treatment which is still used today, for instance in cases of arteriovenous blockages or lesions.[4]

There are many other narrations in this regard.[5]

Fifthly: Prophet Muhammad ﷺ encouraged people to study medicine and advance in it: This is clearly demonstrated in the saying of the Prophet ﷺ: “Allah did not send down any disease except that He sent down its cure.”[6] ‘Allah did not send down’ means: ‘He did not decree’. Shaikh ‘Abdur-Rahman as-Sa’di – may Allah have mercy upon him – commented on this narration, saying: “The generality of this narration implies that there are remedies for the treatment of all internal diseases, some of which are preventive while others are either partially or fully curative. It thus contains an incentive for people to study medicine as a useful means of treatment just as they study faith healing. All of the detailed information regarding medicine is merely an explanation of this narration because Allah mentions that all diseases have cures, and thus people must

1 See: ‘*Ahkam al-Jirahah at-Tibbiyyah*’ (p. 88).
2 See: ‘*al-Jirahah as-Sughra*’ of Dr. Ridwan Babuli and Dr. Antoine Duli (p. 24).
3 Reported by Muslim (no. 2207).
4 See: ‘*Ahkam al-Jirahah at-Tibbiyyah*’ (p. 88).
5 See the chapters on medicine in the authentic collections of Prophetic traditions for further narrations.
6 Reported by al-Bukhari (no. 5354).

strive to study and implement them."[1]

Moreover, this narration clearly indicates that there is no reason to despair of the cure for any illness, since Allah is Causer of causes and He did not create a disease except that He created its cure.

Many people used to consider certain diseases incurable, however, with the progression of medicine and its development, they came to learn the truthfulness of this narration.[2]

Sixthly: Contributions of Muslim scholars to the field of medicine

Europe in the Middle Ages lived under the grip of ignorance and underwent a period of stagnation. At the same time, Islamic civilisation was flourishing with advancements in many fields to the extent that foreigners, particularly from Europe, would travel to the lands of Islam to study the various branches of knowledge which the Muslims had progressed significantly in.

The Muslim scholars of the Islamic Golden Age made impressive contributions to many fields including medicine, mathematics and astronomy. Their intellects were fortified with the Quran and Prophetic traditions, and due to this they were the driving force behind scientific progress and research in their era.[3]

Shaikh Muhammad Al-Mukhtar Ash-Shanqiti – may Allah preserve him – writes in this regard: "The Muslim scholars of the Islamic Golden Age excelled in all specialities of medicine, including surgery, as well as many other branches of knowledge. Surgery was initially a profession which Muslim doctors looked down upon and did not engage in. They described it as manual labour and saw it as belonging to bloodletters who would perform cauterisation, bleeding, cupping and amputations under the supervision and instruction of doctors.

However, as time progressed, surgery became much more advanced

1 '*Bahjat Qulub al-Abrar fi Sharh Jawami' al-Akhbar*' of Shaikh 'Abdur-Rahman as-Sa'di (pp. 213-4).
2 See: '*Bahjat Qulub al-Abrar*' (p. 214).
3 See: '*Ahkam al-Jirahah at-Tibbiyyah*' (p. 50).

and demanded a much higher level of skill and precision, thanks to the grace of Allah and then to the various sincere efforts of such scholars."[1]

He adds: "They were the first to dedicate sections of their books to surgery and they were also the first to devote entire books to this subdiscipline, which they wrote in a wonderful, academic style based on the knowledge they had acquired previously. In these works, they meticulously recorded the various medical procedures they pioneered, such as:

1. Lithotomies, which are a surgical method for removal of calculi, or bladder stones.
2. Nasal fracture surgery.
3. Tracheotomies, or tracheostomies, which refer to the surgical procedure wherein an incision is made on the anterior aspect of the neck and a direct airway is opened through an incision in the trachea to relieve obstructions to breathing.
4. Tonsillectomies, which refer to the surgical procedure in which both palatine tonsils are fully removed from the back of the throat.
5. Draining peritonsillar abscesses.
6. Removal of aural polyps.
7. Otitis media, or middle ear infection.

In addition to these discoveries, they were also the first to discuss various issues pertinent to surgery, such as the difference between malignant, or cancerous, tumours and benign, non-cancerous tumours. They recorded some of the symptoms in order to help doctors reach correct diagnoses of patients; if a tumour was malignant then it was to be avoided, whereas benign tumours could be surgically removed."[2]

Shaikh Muhammad Al-Mukhtar Ash-Shanqiti – may Allah preserve him – goes on to list many examples of Muslim doctors who

1 See: '*Ahkam al-Jirahah at-Tibbiyyah*' (pp. 50-1).
2 See: '*Ahkam al-Jirahah at-Tibbiyyah*' (pp. 50-1).

pioneered in various subdisciplines of medicine, such as Avenzoar[1] and Rhazes[2]. He proceeds to discuss Abulcasis and his works and contributions to the fields of medicine and surgery at length, mentioning that Abulcasis had an enormous impact on physicians and surgeons as far away as Europe for centuries after his death.

Ash-Shanqiti comments on one of Abulcasis' works on the topic of surgery, wherein he describes many new types of surgery and surgical inventions. Ash-Shanqiti goes on to speak of the specific surgical procedures of Abdulcasis, including his revolutionary technique of lithotomy, as well as surgeries of the eye, ear, throat, mouth, teeth, and jaw. He mentions Abulcasis' treatments for hernias and what is known as goitre, which is a swelling of the thyroid gland.[3] Ash-Shanqiti concludes his discussion by recalling scholarly praise of Abulcasis, quoting the likes of Dr Simon Hayek who wrote the following: "Guy de Chauliac (1300-1367) was the first of a long series of French surgeons influenced by Abulcasis. He studied in Boulogne, France, taught in Montpellier and then joined the Pop's Court in Avignon. He wrote a book: '*La Pratique en Chirurgie*' printed in Lyon in 1478. As for the original Latin version, it was printed in Venice in 1490 and had great influence on the subsequent surgeons as it advised to stop using insecticides and to return to the use of ointments oils and lints following in this way the steps of Abulcasis."[4]

Abulcasis' influence continued long after his death, despite the fact he died during the eleventh century, over a millennium ago, in

1 'Abdul-Malik bin Zuhr was born somewhere between the years 484-487 AH and he died in 557 AH. He is considered to be the first surgeon to have precisely described a tracheotomy in his great book '*at-Taysir fil-Mudawati wat-Tadbir*' (Book of Simplification Concerning Therapeutics and Diet). See: '*Ahkam al-Jirahah at-Tibbiyyah*' (p. 53).

2 Abu Bakr Muhammad bin Zakariyyah ar-Razi was born in 254 AH and died in Baghdad in the year 311 AH. He was the first person to discuss the difference between venous and arterial haemorrhages, and he proposed various methods of stopping arterial haemorrhages. He also made valuable contributions to the field of bone fracture repair and surgery. See: '*Ahkam al-Jirahah at-Tibbiyyah*' (p. 53).

3 See: '*Aham al-Jirahah at-Tibbiyyah*' (pp. 54-65).

4 See: '*Ahkam al-Jirahah at-Tibbiyyah*' (p. 65).

Andalusia.[1]

Seventhly: Jurists consider health preservation to be one of the objectives of Islamic legislation. All the laws of Islam give importance to bodily health and wellbeing and consider it from the fundamental purposes behind Islamic rulings. It is for this reason that asking Allah for good health is considered to be from the best of supplications, being surpassed in importance only by the blessing of faith. Prophet Muhammad ﷺ said: "Ask Allah for certainty and wellbeing, for verily nobody has been granted anything better than wellbeing."[2] From the supplications of the Prophet ﷺ was that he would say: "O Allah, grant me health in my body; O Allah grant me good hearing; O Allah grant me good eyesight. There is no god in truth but You."[3]

Dr Muhammad Nizar Ad-Daqar writes: "The outlook of Islam on health corresponds to the modern conception of health. Modern medicine considers health to be a reserve of strength which allows a person to perform bodily functions and withstand disease and not merely the absence of disease or infirmity. This corresponds miraculously with the saying of Prophet Muhammad ﷺ: 'The strong believer is better and more beloved to Allah than the weak believer.' [4],[5]

Eighthly: Islam ensures the good health of humans even before they are born by advising spouses to choose their partner while having consideration for the health of their children. Prophet Muhammad ﷺ says: "Choose the best for your seed."[6]

Furthermore, Islam encourages breastfeeding for as long as possible

1 See: 'Jadhwatul-Muqtabas' of al-Humaydi (pp. 208-9) & '*Ahkam al-Jirahah at-Tibbiyyah*' (p. 55).

2 Reported by at-Tirmidhi (no. 3558) and graded by al-Albani as: 'Good, authentic' in '*Sahih wa Da'if Sunan at-Tirmidhi*' (no. 3558).

3 Reported by Abu Dawud (no. 5090) and graded by al-Albani as having 'a good chain of narration' in '*Sahih Abi Dawud*' (no. 5090).

4 Reported by Muslim (no. 2664).

5 See: '*Rawa·i' at-Tibb al-Islamiyy*' of Dr. Muhammad Nizar ad-Daqar (1/2).

6 Reported by Ibn Majah (no. 1968) and declared by al-Albani to be authentic in '*as-Sahihah*' (no. 1067).

so that children receive antibodies which they would not otherwise get. Allah the Almighty says:

[وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ] Sura al-Baqarah; (2):233

[Meaning: The mothers shall give suck to their children for two whole years.][1]

Ninthly: Islam prescribes certain remedies and directs people to certain cures. For example, Prophet Muhammad ﷺ says: "Use black caraway, for it contains a cure from every illness."[2]

The Quran encourages with preventive healthcare, which consists of taking measures to prevent disease. Allah the Almighty says:

[وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ] Sura al-Baqarah; (2):195

[Meaning: And make not your own hands contribute to your destruction.]

Islamic legislation was likely the first to prescribe the globally adopted health practice of quarantine in times of epidemics such as the plague and cholera. In a narration referenced by the two canonical collections of Prophetic traditions, Al-Bukhari and Muslim, guidelines which are now recognised by modern medicine are provided for quarantine. Prophet Muhammad ﷺ said: "Plague is a calamity which was inflicted on those who were before you. So, if there is an outbreak in a land while you are in it, then do not leave it in an attempt to flee from it, and if news reaches you that it has spread in a land, then do not enter it."[3]

Dr Muhammad Ad-Daqar writes in commentary of the foregoing narration: "Those who know the importance of quarantine in public health are aware of just how much healthcare in Islam has contributed

1 See: '*Rawa·i' at-Tibb al-Islamiyy*' of Dr. Muhammad Nizar ad-Daqar (1/3).
2 See: '*Rawa·i' at-Tibb al-Islamiyy*' of Dr. Muhammad Nizar ad-Daqar (1/3).
3 Reported by al-Bukhari (no. 5398) and Muslim (no. 2218). The wording mentioned here is that of Musim.

to the preservation of humanity."[1]

Tenthly: Islamic etiquette regarding food and drink contains many indications of health promotion. Dr Muhammad Ad-Daqar writes: "Islamic rules relating to food are just one example of the excellent teachings of Prophet Muhammad ﷺ. They ensure Muslims consume clean, uncontaminated food by ordering them to eat with their right hands; to wash their hands before and after eating; not to eat excessively and to space meals out."

He continues: "One of the main objectives which Allah the Almighty entrusted Muhammad ﷺ with is to make lawful everything good and beneficial and to prohibit everything evil and harmful. When mentioning the objectives of Muhammad's mission, Allah says:

[وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ] Sura al-A'raf; (7):157

[Meaning: He permits for them whatever is good and pure, and he forbids them from whatever is evil and harmful.]"[2]

He proceeds to write: "The prohibition of alcohol, smoking and narcotics may be considered as one of the most significant accomplishments of the noble religion of Islam with regards to preventive healthcare. In fact, if a society were to abstain from all evil and harmful matters it would be safe from many deadly diseases and there would be a reduction in birth defects, as well as a decrease in the number of accidents."[3]

Eleventhly: Islamic law has prescribed certain rules in order to prevent the occurrence of accidents which lead to loss of life or harm of others. These come in the form of clear commands and prohibitions which ensure safety while preventing damage. Examples include the prohibition of stopping in the middle of a road. Abu Hurairah narrates the saying of the Prophet ﷺ: "When you camp late, then stay away from roads, for they are frequented by noxious

1 See: '*Rawa·i' at-Tibb al-Islamiyy*' (1/3).
2 See: '*Rawa·i' at-Tibb al-Islamiyy*' (1/4).
3 See: '*Rawa·i' at-Tibb al-Islamiyy*' (1/4).

creatures at night."

A variant narration states: "When you camp at night, then stay away from the road, for indeed it is the route of the beasts and the abode of noxious creatures."[1]

Further examples include the prohibition of sleeping on an unfenced roof terrace[2] and the prohibition of sleeping while a fire is still lit. The Prophet ﷺ said: "Do not leave a fire burning in your houses when you go to sleep."[3]

The foregoing has been but a short overview of health and its importance in Islam. This discussion will be continued in the following section on hygiene in Islam.

Section Two: Hygiene in Islam

Several parts of this treatise have touched upon the topic of hygiene in Islam. In this section, hygiene will be discussed further in light of the narration regarding the traits of the natural disposition of a person. Consideration will also be given to ablution, bathing and public hygiene. It should be noted that what follows serves only as a brief glimpse into hygiene in Islam.

Firstly: The narration mentioning the traits of a person's innate disposition

On the authority of Aisha – may Allah be pleased with her – that Allah's Messenger ﷺ said: "Ten things are from the innate disposition of a person: trimming the moustache; growing the beard; brushing the teeth; washing the nostrils; clipping the nails; washing the finger joints; plucking the armpits; shaving pubic hair and cleansing the private parts with water." The narrator said: 'I forgot the tenth, but it was possibly rinsing the mouth.'[4]

1 Reported by Muslim (no. 1926).
2 Reported by Abu Dawud (no. 5041).
3 Reported by al-Bukhari (no. 5935) and Muslim (no. 2015).
4 Reported by Muslim (no. 216).

This narration contains a valuable set of recommendations related to hygiene which are associated as being from the innate disposition, or the natural inclination which Allah placed in people, whereby He created them having a love for good and a dislike for evil.

The traits of a person's innate disposition can be categorised into two main categories in the following manner:

I. Traits which ensure spiritual purification of the heart and soul, such as faith and its corollaries, which purify the soul and cleanse the heart by ridding them of vices and encouraging virtues.

II. Traits which ensure physical purification of the body and its cleanliness. These traits consist of a person ridding themselves of everything which may defile the body, and it is this category which is the subject of the foregoing narration.[1]

Each of the ten traits will now be explored in turn.

1. Trimming the moustache, i.e. shortening it so that the upper lip is visible. This is a hygiene measure to prevent any nasal discharge from entering the mouth and it ensures that the moustache is not in contact with any food or drink. In addition to being unhygienic, an overly long moustache is also unsightly.[2]

Dr Muhammad Ad-Daqar writes: "From a medical perspective, a long moustache is considered to be unhygienic because it comes into constant contact with food and drink and therefore, can easily spread germs." He continues: "The Islamic prescription of trimming the moustache conforms to the recommendation of modern medicine to remove whatever overhangs the upper lip."[3]

2. Growing the beard, i.e. maintaining it and not shaving it.

Shaikh 'Abdur-Rahman as-Sa'di – may Allah have mercy upon him – comments on this, saying: "Allah made the beard a symbol of

1 See: '*Sahih Muslim*' with the explanation of an-Nawawi (3/149) & '*Bahjat Qulub al-Abrar fi Sharh Jawami' al-Akhbar*' of Shaikh 'Abdur-Rahman as-Sa'di (p. 81).
2 See: '*Bahjat Qulub al-Abrar fi Sharh Jawami' al-Akhbar*' (p. 82).
3 See: '*Rawa·i' at-Tibb al-Islamiyy*' (1/73-4).

solemnity and beauty for men, and it is because of the beard that a man remains handsome in old age."[1]

Dr 'Abdur-Razzaq Kaylani is of the opinion that men's exposure to the sun's rays and the elements whilst working can cause damage to the elastic fibres and collagen found in facial skin, which in turn can lead to the appearance of wrinkles and premature ageing.[2]

3. Brushing the teeth, i.e. cleansing the teeth by use of a twig or similar object in order to rid the mouth of plaque and remnants of food.[3]

A person may brush their teeth at any time, but this practice is strongly recommended at the times of ablution, prayer, awakening, bad breath, build-up of plaque and the like.

When a person brushes their teeth, they are cleansing and purifying their mouth which is the part of the body they use to communicate. It is also the route most bacteria enter the body via, and this is why Prophet Muhammad ﷺ associated cleanliness of the mouth with the pleasure of Allah in his saying: "Brushing the teeth cleanses the mouth and pleases the Lord."[4]

4. Washing the nostrils, i.e. when a person washes out their nose by snuffing water and blowing it out at the time of ablution or bathing. Cleaning the nostrils is an obligation in both of these acts as they contain mucus, debris and other impurities which a person must rid them of.[5] In addition to it being an act of hygiene, washing the nostrils is also a source of reward and good deeds.

The author of '*Asbab Ash-Shifa· Min Al-Asqam Wal-Ahwa·* (The Means to Cure Illness and Desires)' writes: "Recent research carried out by a team of doctors from Alexandria University reveals that

1 See: '*Bahjat Qulub al-Abrar*' (p. 82).
2 '*Rawa·i' at-Tibb al-Islaamiyy*' (1/74).
3 See: '*Lisan al-Arab*' (10/446) & '*Sahih Muslim*' with the explanation of an-Nawawi (3/142).
4 Reported by ash-Shafi'i in '*al-Umm*' (1/23) and Ahmad (6/47, 62, 124).
5 See: '*Bahjat Qulub al-Abrar*' (p. 81).

people who regularly perform ablution have been found to have clean noses which are free of debris, bacteria and germs. It is well known that the nasal cavity is a reservoir for bacteria and germs, however continuous washing of the nostrils by snuffing water and forcefully blowing it out cleans the nasal cavity and causes it to be inflammation- and germ-free. This in turn leads to an improvement in physical health in general since there is less risk of microbes being transferred from the nose to other parts of the body."[1]

5. Clipping the nails, i.e. shortening or cutting them, as occurs in variant narrations.[2] Trimming the nails undoubtedly protects against bacteria which form under long nails.

6. Washing the finger joints, An-Nawawi – may Allah have mercy upon him – said: "Finger joint refers to the creases between each of the finger segments. The scholars have mentioned that this ruling is also to be applied to all parts of the body which have creases or folds in the skin. This includes the ears which, left uncleaned, accumulate wax and can cause loss of hearing. Likewise, the inside of the nose and any other part of the body where sweat, grime and other impurities gather, and Allah knows best."[3]

7. Plucking the armpits, i.e. removal of axillary hair. An-Nawawi – may Allah have mercy upon him – commented on this, saying: "Removing underarm hair is from the Prophetic way according to the consensus of Islamic scholars. It is better that axillary hair is plucked if a person can bear the pain, however it is also permissible to remove it by shaving."[4]

8. Shaving pubic hair, i.e. the hair around a man's penis and a woman's vagina, as well as the hair around the anus.[5] An-Nawawi – may Allah have mercy upon him – writes in this regard: "What is to be deduced from this is the recommendation of shaving genital and

1 See: '*Asbab ash-Shifa· minal-Asqam wal-Ahwa·*' of Abu Ishaq al-'Iraqi' (p. 40).
2 See: '*Sahih Muslim*' (no. 257).
3 See: '*Sahih Muslim*' with the explanation of an-Nawawi (3/150).
4 See: '*Sahih Muslim*' with the explanation of an-Nawawi (3/149).
5 See: '*Sahih Muslim*' with the explanation of an-Nawawi (3/148).

anal hair, as well as the area surrounding them. These regions should be shaved as frequently as is necessary. This rule also applies to trimming the moustache, plucking the armpits and clipping the nails. The narration of Anas wherein he states that 'We were given a time limit with regard to trimming the moustache, shaving pubic hair, plucking axillary hair and clipping nails'[1] means that a person must not leave these acts for more than forty days, not that the frequency of these acts is fixed at forty days, and Allah knows best."[2]

This practice is undoubtedly one which promotes sophistication, hygiene, cleanliness, health and comfort.

Regarding the benefits of plucking axillary hair, Dr Kaylani writes: "Plucking reduces the secretions of sweat and sebaceous glands. Habitually plucking hair as soon as it begins to appear, without ever resorting to shaving it, weakens hair and, in time, leads to painless plucking. The hair should be removed by hand or by using depilatory creams.

The appearance of axillary hair at puberty is accompanied by the development of apocrine glands which produce odorous secretions which are broken down and, when mixed with grime and dirt, leads to unpleasant body odour. Plucking underarm hair greatly reduces body odour and decreases the risk of skin diseases of the axillary region such as intertrigo, fungal infections, hidradenitis suppurativa and folliculitis. It also prevents parasitic infestations such as pubic lice."[3]

Dr Muhammad Nizar Ad-Daqar discusses the wisdom of this Islamic prescription and mentions the hygiene and health benefits associated with removing pubic hair, saying: "The pubic and perianal regions are prone to heavy perspiration and chafing, and if they are not depilated, oil and sebum can accumulate. Matters are made worse when there are traces of urine and excrement, as they make it more difficult to clean such regions of the body. These impurities may affect neighbouring

1 Reported by Muslim (no. 258).
2 See: '*Sahih Muslim*' with the explanation of an-Nawawi (3/148-9).
3 See: '*Rawa·i' at-Tibb al-Islaamiyy*' (1/72).

areas and their further accumulation can lead to fermentation and foul odours. If such filth is left uncleaned, it may reach a stage whereby a person's prayer is invalid."

Dr Ad-Daqar goes on to mention the benefits of shaving pubic hair, saying: "Shaving pubic hair also helps to prevent numerous parasitic diseases such as pubic lice, or crabs, which live at the roots of the hair and are thus difficult to get rid of. Shaving pubic hair also reduces the risk of fungal infections. It is for these reasons that Islam prescribed shaving pubic and perianal hair whenever it becomes long; in order to ensure hygiene and because these areas of the body are the most susceptible to dirt and diseases."[1]

9. Cleansing the private parts, i.e. cleaning the orifices, namely the genitals and anus, with water or stones. This is a mandatory practice and is one of the conditions of purification.[2] Allah praised the people of Quba village (in Madina) by saying:

[فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ] Sura at-Tawbah; (9):108

[Meaning: In it are men who love to clean and to purify themselves.]

Ibn Al-Jawzi – may Allah have mercy upon him – said: "According to Ash-Sha'bi, the reason for the revelation of this verse was because some men from the village of Quba who used wash their private parts with water. Ibn 'Abbas said: When this verse was revealed, Allah's Messenger ﷺ went to them and asked: 'Why did Allah praise you?' They replied: 'We cleanse ourselves with water after answering the call of nature.'"[3]

Allah the Almighty created human beings in such a way that they naturally dispose of waste contained in their intestines and bladder through defecation and urination, respectively. This allows the human body to remain clean and healthy and facilitates the body's natural functions. Thus, after answering the call of nature, a Muslim must

1 See: '*Rawa·i' at-Tibb al-Islaamiyy*' (1/72).
2 See: '*Bahjat al-Abrar*' (p. 82).
3 See: '*Zad al-Masir*' of Ibn al-Jawzi (3/501).

wash affected areas with water. In this regard, Prophet Muhammad ﷺ says: "Keep yourselves clean from urine, as majority of the punishment in the grave is due to it."[1] i.e. purify and cleanse yourselves from it. This practice has great health benefits and modern medicine has proved that good genital hygiene protects the urinary tract from inflammations caused by the accumulation of germs and microbes. Likewise, it protects the anus from prostatitis, inflammations and abscesses. Those with chronic illnesses, especially diabetes, should ensure they clean themselves thoroughly due to high sugar levels in their urine which can increase risk of inflammation and purulence. These infections can be contracted by one's spouse during intercourse and may lead to permanent infertility.[2]

Furthermore, Islam recommends use of the left hand when cleaning impurities, so that the right hand, which is reserved for eating, remains clean and pure. Similarly, Islam enjoins that a person washes their hands after they finish using the toilet.

The concern Islam has for matters as small as this may be surprising to some people, however those who are aware of its magnitude and believe that it is the religion which Allah perfected and completed for mankind to follow until the Day of Resurrection are rather unsurprised. They know it is a way of life which contains nothing but good for Muslims who choose to follow it. Allah the Almighty says:

[ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًاۚ] Sura al-Ma·idah; (5):3

[Meaning: This day those who disbelieve have despaired of defeating your religion; so, fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion.]

The cleaning and removal of impurities prevents many illnesses and

1 Reported by ad-Daruqutni (no. 7) and graded as authentic by al-Albani in '*Irwa· al-Ghalil*' (no. 280).

2 See: '*Asbab ash-Shifa· minal-Asqam wal-Ahwa·*' (p. 35)

prevents the transmission of many contagious diseases by the permission of Allah.[1]

Abu Ishaq Al-'Iraqi writes in his book '*Asbab Ash-Shifa· Min Al-Asqam Wal-Ahwa·* (The Means to Cure Illness and Desires)': "A devastating typhoid outbreak occurred in the city of Aberdeen in Great Britain during 1964, causing terror in residents who frantically searched for a way to stop the epidemic from spreading. In the end, experts came to the solution of deciding to broadcast health instructions which ordered people to stop using paper towels and advised them to use water for cleaning instead. Residents followed the advice, and amazingly, the infection stopped spreading and was contained. After witnessing the benefit of using water, the people adopted this practice as a habit instead of using toilet paper.

It is unknown how those residents would have reacted to the fact that this has been the practice of Muslims for over one-thousand four-hundred years, not because of a typhoid epidemic, but because the Creator of typhoid and other diseases commanded with all practices which promote health and wellbeing, and thus they continue to obey and comply. Allah the Almighty says:

[أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ] Sura al-Mulk; (67):14

[Meaning: How could He who created not know His own creation, when He is the Most Subtle, the All Aware?][2]

10. Rinsing the mouth, i.e. swirling water around inside the mouth during ablution, in order to cleanse and purify it. Modern science has proven that rinsing the mouth protects it and the pharynx from inflammation, just as it protects the gums from purulence. This practice also cleans and protects the teeth as it removes food particles that gets stuck in the molars after eating.

Another benefit of rinsing the mouth is that it strengthens facial muscles and preserves facial shape and freshness. Sports professionals

1 See: '*Asbab ash-Shifa· minal-Asqam wal-Ahwa·*' (p. 36).
2 See: '*Asbab ash-Shifa· minal-Asqam wal-Ahwa·*' (p. 36).

know the significance of this exercise which can bring about psychological calming in a person if they perfect the movement of their facial muscles when rinsing their mouths.[1]

Secondly: Regarding the prescription of ablution

Ablution is a type of ritual washing involving the face, arms and legs. Washing these limbs is considered essential for the validity of this form of purification.

The ablution also has various recommended acts which are considered to enhance it. These include: Brushing the teeth prior to the performance of ablution; mentioning Allah's name at the time of performing ablution; washing the hands thrice at the beginning of ablution; rinsing the mouth thrice and expelling water from the nostrils thrice after snuffing it. It is also recommended at each stage of the ablution to start by washing with the right limb; running the fingers of one hand through the fingers of the other to ensure water reaches; wiping the ears and using a moderate amount of water.[2]

Allah the Almighty says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ] Sura Ma·idah; (5):6

[Meaning: O you who believe! When you intend to perform prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.]

Prophet Muhammad ﷺ said: "Allah does not accept the prayer of any of you who are in a state of impurity until you perform ablution."[3]

Details regarding the performance of ablution occur in many Prophetic traditions and the scholars and jurists have discussed them at length. The intent here is not to describe the ablution, but to explain the link ablution has to hygiene and health. Some aspects concerning

1 See: '*Asbab ash-Shifa· minal-Asqam wal-Ahwa·*' (p. 40).
2 See: '*Fiqh as-Sunnah*' of Sayyid Sabiq (1/38).
3 Reported by al-Bukhari (no. 6554) and Muslim (no. 225).

this relationship were covered in the previous subsection, however it is possible to add the following points:

1. Ablution is not merely washing the limbs and cleaning the body several times daily, rather the psychological effects and spiritual elevation felt by Muslims after performing ablution cannot be expressed in words, especially if a person fulfils it properly while being mindful of its merit. Thus, ablution has a profound impact on the life of Muslims and causes them to be refreshed, lively and radiant.[1]

2. Washing the limbs of ablution is considered to be an act of utmost importance for the promotion of hygiene and public health. Doctors say that these limbs are exposed to a huge number of microbes which are estimated to be in the region of several million per cubic centimetre of air. These microbes constantly attack the human body via exposed areas of skin, however during ablution they are totally swept from the surface of the skin and even more so when it is performed thoroughly as Allah's Messenger ﷺ instructed. In this way, no dirt or germs remain on the body after ablution apart from those which Allah decrees.[2]

3. Washing the face and the arms inclusive of the elbows during ablution has a greatly helps to rid the skin of dust, microbes and sweat, as well as cleansing it of sebum secreted by sebaceous glands. These elements form an optimal environment for germs to live and grow.[3]

4. Washing the feet thoroughly during ablution contributes to hygiene and causes a person to feel tranquillity, due to the influence of the feet on all body systems. This partly explains the tranquillity felt by a Muslim after performing ablution.[4]

5. It has been scientifically established that blood circulation is weaker

1 See: '*Asbab ash-Shifa·*' (p. 39).
2 See: '*Asbab ash-Shifa·*' (p. 41).
3 See: '*Sahih Muslim*' with the explanation of an-Nawawi (1/105).
4 See: '*Asbab ash-Shifa·*' (p. 41).

in the upper limbs of the body, namely the hands and forearms, and the lower limbs of the body, namely the feet and legs, than in other parts of the body because they are the furthest from the heart which is the centre of the circulatory system. Therefore, washing these distal parts of the body during ablution improves blood circulation and hygiene in addition to invigorating and enlivening a person.

Additionally, it has been proven that the sun's rays and in particular, ultraviolet light, can cause cancer. However, this risk is greatly reduced by the performance of ablution as it ensures the surface of the skin is constantly moistened with water, especially areas of skin which are exposed to sunlight. Ablution thus protects the superficial and inner layers of skin from the harmful effects of solar radiation.[1]

Thirdly: Regarding the prescription of bathing

Bathing is the ritual washing of the whole body with water. Allah refers to it in the Quran in the following two verses:

[وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ] Sura Ma·idah; (5):6

[Meaning: And if you are in a state of sexual impurity, then purify yourselves.]

[وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُواْ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ] Sura al-Baqarah; (2):222

[Meaning: And they ask you about menstruation. Say: "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant, and He loves those who purify and cleanse themselves.]

Bathing is well-known amongst all people. Humans throughout history have known the importance of bathing as a method of

1 See: '*Asbab ash-Shifa·*' (p. 41).

cleansing the body and curing many diseases. However, bathing has not been prescribed or systematised for any nation in history in the same way Allah has done for His final religion of Islam.

A researcher would have a very difficult job trying to compile the Islamic evidences mentioning bathing along with their scholarly explanations and would discover the greatness of Islam and the precision of its legislation.

In Islam, there are two broad types of bathing: obligatory and recommended. Bathing is obligatory upon conversion to Islam; after ejaculation or coitus, and at the end of menstruation and lochia. It is recommended, in the sense that its performance it meritorious but not essential, in the following cases: on Friday before Friday prayers; on the two days of Eid before the Eid prayers; before entering into the state of consecration for pilgrimage; upon entering Makkah, and for pilgrims on the day of ‘Arafah.[1]

The benefits of bathing are the same as those of ablution, however bathing is more effective in cleaning and better in terms of hygiene.

Fourthly: Islamic texts promoting public health

There are numerous references to public health in Islamic religious texts concerning cleanliness of homes, public places, clothing, etc. The following is a non-exhaustive list of the narrations in this regard:

1. Removing harmful objects from roads is one of the branches of faith. On the authority of Abu Hurairah – may Allah be pleased with him – that Prophet Muhammad ﷺ said: “Faith has seventy-odd branches or sixty-odd branches, the uppermost of which is the declaration: ‘None has the right to be worshipped except Allah’; and the least of which is the removal of harmful objects from the road.. And modesty is a branch of faith.”[2]

2. Urinating in standing water is prohibited. On the authority of Jabir –

1 See: ‘*Sahih Muslim*’ with the explanation of an-Nawawi (1/219-36) & ‘*Fiqh as-Sunnah*’ of Sayyid Sabiq (1/59-66).

2 Reported by al-Bukhari (no. 9) and Muslim (no. 35).

may Allah be pleased with him – that Prophet Muhammad ﷺ forbade urinating in stagnant water.[1] In a similar narration, Abu Hurairah – may Allah be pleased with him – relates the saying of the Prophet ﷺ: "You should not urinate in still water that does not flow and then use it to wash."[2]

These two narrations prohibit urination in standing water in order to prevent it from becoming contaminated and impure for people to use. The prohibition of defecation in standing water and of cleaning oneself after answering the call of nature using standing water is also inferred from these narrations.[3]

3. Bathing in standing water is prohibited according to the narration on the authority of Abu Hurairah – may Allah be pleased with him – who said: 'Allah's Messenger ﷺ said: "None of you should bathe in standing water when you are in a state of sexual impurity." One of the narrators asked Abu Hurairah: 'Then what should such a person do, O Abu Hurairah?' He replied: 'They should take some out and then use it.'[4]

The foregoing has been a brief overview of the importance of hygiene in Islam.

1 Reported by Muslim (no. 281).
2 Reported by al-Bukhari (no. 239) & Muslim (no. 282).
3 See: '*Tawdih al-Ahkam*' (1/129).
4 Reported by Musim (no. 283).

Chapter Three

Islam, Peace, Coexistence, Tolerance, Compulsion, Violence & Terrorism

Introduction

Section One: Islam & the Preservation of World Peace

Section Two: Islam, Coexistence & Tolerance

Section Three: Islam & Compulsion

Section Four: Islam & Violence

Section Five: Jihad in Islam

Section Six: The Islamic Perspective on Terrorism

Introduction

The previous chapter contained some allusions to these topics; however, this current chapter will further explore certain current affairs which are popular topics of debate. Many people are unaware of the Islamic perspective on these issues due to their ignorance of Islam and its original sources which dispel misconceptions about these subjects. Such people do not know of its glorious history which paints an accurate picture of the just, merciful and tolerant nature of Muslims.

It should be noted that each of the topics discussed in this chapter are closely related and interdependent.

Section One: Islam's Promotion of World Peace

Islam, as is well-known and as has preceded, is a religion of peace, good, justice and beneficence. This is true even in times of war, which may occasionally occur based on justifiable reasons. In times of peace, this is all the more apparent.

Islam strives to achieve peace and to allow people to live in freedom, security and tranquillity, as is proven by the following points:

Firstly: The word 'peace' is from the most commonly occurring words in Islamic legislation which is indicative of the fact it is a religion of peace and good.

Examples from the Quran and the Prophetic tradition include the following:

1. 'The Giver of Peace' is from the names of Allah the Almighty. Allah says in the Quran:

[هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ...] Sura al-Hashr; (59):23

[Meaning: He is Allaah, The One Whom none has the right to be worshipped except He. The King; The Holy; The Giver of Peace.]

2. The Arabic word for peace originates from the root word meaning 'submission'. Peace and submission are also both alternative names for the religion of Islam. Allah the Almighty says:

[يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدْخُلُواْ فِى ٱلسِّلْمِ كَآفَّةً] Sura al-Baqarah; (2):208

[Meaning: O you who believe! Enter completely into submission.] Submission in this context refers to the religion of Islam.[1]

Allah also says:

[وَلَا تَقُولُواْ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا] Sura an-Nisa·; (4):94

[Meaning: And do not say to one who gives you greetings of peace:

1 See: '*Tafsir Ibn Kathir*' (1/565) & '*Tafsir al-Baghawi*' (1/240).

"You are not a believer".]

Ash-Shawkani – may Allah have mercy upon him – said in exegesis of the foregoing verse: "Submission and peace signify compliance, and it is said that they have the same meaning as the word Islam."[1]

3. Prophet Muhammad ﷺ encouraged believers to spread the greeting of peace and explained that it is from the most effective ways of achieving harmony and being granted admission to Paradise. Abu Hurairah relates the saying of Prophet Muhammad ﷺ: "You will not enter Paradise until you have faith, and you will not have faith until you have mutual love. Shall I not inform you of something which, if you do it, will cause you to have mutual love for one another? Spread the greeting of peace between yourselves."[2]

4. The best greeting between Muslims is that of peace, i.e. that the person initiating the greeting says: 'May peace be with you', or 'May the peace and mercy of Allah be with you.' A further extended form is 'May the peace, mercy, and blessings of Allah be with you.]

These greetings are responded to by saying: 'And with you too', or 'And may peace be upon you too'. It is also possible to reply by saying: 'And may the peace and mercy of Allah be with you too' or 'And may the peace, mercy and blessings of Allah be with you too'.

An-Nawawi – may Allah have mercy upon him – writes: "It is preferable that the one who initiates greetings uses the plural form, i.e. 'May the peace, mercy and blessings of Allah be with you all' even if they are only addressing a single person. The responder should reply with the preposition 'and' in the following manner: 'And may the peace, mercy and blessings of Allah be with all of you too'.[3]

'Imran bin Husayn – may Allah be pleased with him and his father – narrates that a man came to the Prophet ﷺ and said: 'May peace be with you'. The Prophet ﷺ replied to his greeting and said: "Ten". Then

1 See: '*Fath al-Qadir*' of ash-Shawkani (1/501).
2 Reported by Muslim (no. 54).
3 See: '*Riyadhus-Salihin*' of an-Nawawi (p. 260).

another man came and greeted the Prophet ﷺ by saying: 'May the peace and mercy of Allah be with you'. The Prophet ﷺ responded to his greeting also and said: "Twenty". Then a third man came and greeted the Prophet ﷺ by saying: 'May the peace, mercy, and blessings of Allah be with you', so the Prophet replied and said: "Thirty".[1] This narration indicates that the longer the greeting, the greater the reward.

Scholars have discussed the etiquette of greeting and detailed how to initiate and respond to the greeting of peace in Islam. For example, they mention a rider must greet a pedestrian, a pedestrian must greet a person who is sitting, and a smaller group of people must greet a larger group of people. They also specify the recommendation of giving greetings every time people meet, even if it be frequently, and the recommendation of giving greetings upon arriving home, as well as initiating greetings with children and with anyone who is departing from a gathering or leaving a group of friends. There are many other rulings associated with greetings which indicate the importance of giving the greeting of peace in the religion of peace, Islam.[2]

5. The greeting of Muslims in Paradise will be that of peace. Allah the Almighty says:

Sura Yunus; (10):10[وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌۚ]

[Meaning: And their greeting therein will be: "Peace".]

Allah also mentions the greeting of the angels to the people of Paradise in His saying:

Sura ar-Ra'd; (13):24[سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْۚ فَنِعْمَ عُقْبَى ٱلدَّارِ]

[Meaning: Peace be with you for what you have patiently endured. What an excellent reward is this final abode of yours!]

He the Almighty also says:

1 Reported by Abu Dawud (no. 5195) and at-Tirmidhi (no. 2689) who said regarding it: 'It is a good narration'.
2 See: '*Riyadh as-Salihin*' of an-Nawawi (pp. 256-64).

[ٱدۡخُلُوهَا بِسَلَٰمٖۖ ذَٰلِكَ يَوۡمُ ٱلۡخُلُودِ] Sura Qaf; (50):34

[Meaning: Enter it in peace. This is the Day of Eternity.]

6. Allah the Almighty praised the believers who respond to foolishness and ignorance by giving the greeting of peace. Allah says regarding His beloved servants:

[وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا] Sura al-Furqan; (25):63

[Meaning: And when the ignorant address them insultingly, they reply with words of peace.]

In another verse, Allah the Almighty says:

[وَإِذَا سَمِعُواْ ٱللَّغۡوَ أَعۡرَضُواْ عَنۡهُ وَقَالُواْ لَنَآ أَعۡمَٰلُنَا وَلَكُمۡ أَعۡمَٰلُكُمۡ سَلَٰمٌ عَلَيۡكُمۡ لَا نَبۡتَغِي ٱلۡجَٰهِلِينَ] Sura al-Qasas; (28):55

[Meaning: And when they hear vain speech, they turn away from it and say: "For us are our deeds and for you are your deeds. Peace will be upon you; we seek not the ignorant".]

7. Prophet Muhammad described the true Muslim as someone whom people are spared the harm of in his saying: "A Muslim is one from whose tongue and hand the Muslims are safe."[1]

The foregoing has provided a few examples of the significance of peace in Islam.

Secondly: Islam's preservation of wealth

The Islamic preservation of wealth also helps to promote peace and security. For this reason, Islam enjoins honesty and praises its people, as well as guaranteeing them a pleasant life and admission to Paradise.

Similarly, Islam prohibits stealing and threatens thieves with punishment, the penalty for which is the amputation of the right hand. This fixed punishment was prescribed in order to further deter people

1 Reported by al-Bukhari (no. 10) & Muslim (no. 40).

who were not sufficiently deterred by the threat of being punished in the Hereafter. Because of it, people living in countries where Islamic law is implemented live carefree of their possessions, and in fact this penalty rarely has to be implemented due to the rarity of theft. In addition to deterring others from theft, the amputation of a thief's hand also acts as a deterrent for them from reoffending. In this way, the wealth and possessions of people are safe in Islam, allowing for them to live in peace and security.[1]

It is important to note that amputation of the hand is not the penalty in every instance of theft. The presence of certain prerequisites and the absence of certain statutory grounds for remittance of punishment must be established before the implementation of this penalty. Moreover, each individual case must be looked into independently by a judge who reviews the details of each occurrence and determines the sentence of offenders accordingly.

Thirdly: Islam's preservation of life

Islam prohibits the unjustified killing of a person and considers it to be a crime punishable by death, which explains the low murder rates in Muslim countries which implement Islamic law. A person who is aware that they will be executed if they murder an innocent person will abstain from doing so, and thus results in a reduction of violent crime.

A family of a murder victim has rights; if they witness the murder of a family member and then see the killer walk free, even after spending time in prison, it is likely to provoke them to take revenge, which would only make matters worse and could cause the situation to spiral out of control. However, if capital punishment is carried out on murderers, the victim's family are brought some relief by the upholding of their rights.

It is noteworthy to mention that retributive justice is merely one of the options available to the family of a murder victim. They are also

1 See: '*at-Tariq Ila al-Islam*' (pp. 33-4).

offered the concessionary and merciful choices of compensation or pardon, the latter of which is incentivised by Islam. Allah the Almighty says:

[وَلَكُمْ فِي ٱلْقِصَاصِ حَيَوٰةٌ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ لَعَلَّكُمْ تَتَّقُونَ]

Sura al-Baqarah; (2):179

[Meaning: And there is for you in legal retribution saving of life, O people of understanding, that you may become pious.]

However, He also says:

[فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ] Sura ash-Shura; (42):40

[Meaning: But whoever pardons and seeks reconciliation, then their reward is with Allah.][1]

Capital punishment can only be implemented by a Muslim ruler or a judge who is delegated by the ruler. Furthermore, the presence of certain prerequisites and the absence of certain statutory grounds for remittance of punishment must be established before the implementation of this penalty.

Islam strictly forbids the killing of people and considers all human life to be sacred. This ruling applies to Muslims as well as non-Muslims under the protection of Islamic law. Allah the Almighty says:

[وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَـٰلِدًا فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا] Sura an-Nisa; (4):93

[Meaning: And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.]

Prophet Muhammad ﷺ said: "Whoever kills a non-Muslim citizen will never smell the fragrance of Paradise, despite the fact its fragrance can

1 See: '*at-Tariq Ilal-Islam*' (pp. 34-5).

be smelt from a distance of forty years of travelling."[1] In another narration, Prophet Muhammad ﷺ says: "I disown whoever grants a person safety then kills them, even if the victim is a disbeliever."[2]

It is worth mentioning the story that took place when Prophet Muhammad ﷺ conquered Khaybar, which was a Jewish stronghold north of Medina. A companion named 'Abdullah bin Suhail – may Allah be pleased with him – visited and, some time later, was found dead in a well within the city. Upon hearing this news, his family went to the Prophet ﷺ and accused the Jews of killing him. The Prophet ﷺ proceeded to send a message to the Jews to ask them about the murder, to which they replied: 'Indeed, by God, we did not kill him'. Then the Prophet ﷺ asked the family of the victim: "Are you prepared to take a solemn oath establishing your claim to the blood of your companion?" They said: 'No'. He then asked: "Do you want the Jews to swear an oath for you?" They said: 'But they are not Muslims'. So the Messenger of Allah paid the blood money himself, which was a hundred she-camels.[3]

The Jews were strongly suspected to have murdered him and the circumstantial evidence indicated that they killed him: he was found amongst them in one of their wells; Khaybar was a Jewish town and the Muslims were accustomed to Jewish treachery. However, Prophet Muhammad ﷺ did not prosecute them based on it and instead paid the compensation himself, in order to preserve the sacredness of human life and to maintain peaceful and equitable relations with enemies.

Fourthly: Islam forbids self-harm

Islam does not merely prohibit the harming of others, rather it also prohibits a person from harming their own self, which is their most personal possession. Thus, Islam forbids a person from causing harm to their intellect or to their health, and thus the prohibition of ending

1 Reported by al-Bukhari (no. 2995).
2 Reported by 'Abdur-Razzaq in '*al-Musannaf*' (no. 9679) & Ahmad in '*al-Musnad*' (no. 1910).
3 See: '*Sahih al-Bukhari*' (no. 6769) & '*Sahih Muslim*' (no. 1669).

one's own life goes without saying.

There is a severe threat associated with suicide in Islam which occurs in the saying of Allah:

[وَلَا تَقْتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا ٢٩ وَمَن يَفۡعَلۡ ذَٰلِكَ عُدۡوَٰنٗا وَظُلۡمٗا فَسَوۡفَ نُصۡلِيهِ نَارٗاۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا] Sura an-Nisa; (4):29-30

[Meaning: And do not kill yourselves. Indeed, Allah is to you ever Merciful. And whoever does that sinfully and unjustly, then We shall cast him into the Fire, and that is easy for Allah.]

Fifthly: Islam guarantees liberties and regulates them

This is from the greatest demonstrations of peace in Islam. For example, Islam guarantees freedom of thought. Allah has provided humans with the sensory faculties of hearing and sight, as well as hearts, so that they may reflect and think in order to reach the truth. Human beings are commanded to reflect in a healthy, serious manner and they are answerable to Allah for failing to make use of their faculties or for incorrect use of them.

Humans are also granted the freedom of buying, selling, conducting business transactions, travelling, and the like, providing they do not exceed the boundaries which Allah has set, by deception, cheating or corruption.

Islam allows people to enjoy the good and fine things in life, including food, drink, scents and clothes, as long as they do not commit any prohibited acts which cause harm to themselves or others.

However, Islam regulates such liberties and does not leave them absolute, as this would lead to oppression and infringement on the rights of others. Were people granted the freedom to satisfy their desires unrestrictedly, they would lead themselves to demise due to their limited capacities. A person who expends all of their time and energy in enjoyment, entertainment and amusement will be unable to dedicate themselves to serious and beneficial matters. Freedom is not, therefore, that a person succumbs to their passions and desires without

worrying about the consequences or lawfulness of their actions. Anyone that lives such a life is bound to have an unfavourable end sooner or later as their wealth dissipates, their strength diminishes, and their health disappears. In the end, they will be left miserable and destitute.

Supposing a person gives free reign to their desires, will they find peace and tranquillity? The answer is: of course not; and this is provable by the modern world of today. Today's world is a materialist civilisation wherein complete freedom regarding enjoyment and amusement has led to troubles, calamities and physical as well as psychological health problems. Murder, robbery, theft, suicide, stress and sexual perversion are all rife.

Nor is freedom that a person follows their insatiable greed without worrying about its impact on others. Is exploiting the weak, violating their rights and forbidding them from expressing themselves freely, as is the case in some of the greatest countries in the world, truly freedom? Again, the answer is no. True freedom is that brought by Islam. It is a regulated freedom which governs the behaviours of a person as a servant to his Lord and Creator. The real secret to freedom is that a person clings to Allah while fearing His punishment, longing for His reward, loving Him and hoping in Him in a state of humility and submission. Only then does a person really achieve true freedom from all servitude to created beings, fearing none but their Lord and hoping in Him alone. This is the key to the success and honour of a person.[1]

The following sections will further the discussion of peace in Islam.

1 See: '*Talbis Mardud*' (pp. 22-7) & '*at-Tariq Ilal-Islam*' (pp. 28-40).

Section Two: Islam, Coexistence & Tolerance

It is well-known that Islam is the final religion and God's last message to mankind. Therefore, the comprehensiveness and universality of this message is not surprising. The laws of Islam are not restricted to governing the relations between Muslims, rather they detail interactions between all people, regardless of religious affiliation. Islam is thus a practical, pragmatic religion and is not merely a set of utopian theories which bears no relevance to reality.

Allah the Almighty created all people and decreed that some of them would be disbelievers while others would be believers. He commanded with calling people to the truth, however He did not burden callers with the conversion of people, as is indicated by His saying to Prophet Muhammad ﷺ:

[إِنۡ عَلَيۡكَ إِلَّا ٱلۡبَلَٰغُۗ]Sura ash-Shura; (42):48

[Meaning: Your duty is only to convey the Message.]

The differing of people is an inevitable occurrence which is mentioned in the Quran:

[وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗۖ وَلَا يَزَالُونَ مُخۡتَلِفِينَ ١١٨ إِلَّا مَن رَّحِمَ رَبُّكَۚ] Sura Hud; (11):118-9

[Meaning: And if your Lord had willed, He could have made humankind one community; but they will not cease to differ, except those shown mercy by your Lord.]

Admission of differences does not equate to justification of falsehood, however, nor does it necessitate the acceptance or approval of all ideologies. Likewise, it does not mean being content with them, nor does it mean withholding from refuting and rebutting them, or from inviting to the truth.

Rather the intent is that a person remains civilised concerning such differences and adheres to the Islamic guidance, which usually advises with gentleness and leniency when interacting with people who have

different viewpoints[1]. Wisdom, fairness, and courtesy should be adopted when inviting others to the religion of Islam. Tolerance should be maintained as long as it does not compromise any part of Islam or allow them to undermine its sanctitude or sacredness.[2] This is the Islamic meaning of coexistence.

The term coexistence is an increasingly popular word very similar in meaning to 'tolerance', which was more commonly used in the past. Anyone who explores the history of Islam and its religious texts will see clearly the spirit of tolerance and beneficence they contain.

An overview of tolerance as well as some examples of its manifestation in Islamic legislation and in history shall be provided in the following pages.

Firstly: The meaning of tolerance

Shaikh Muhammad At-Tahir bin 'Ashur – may Allah have mercy upon him – writes: "The Arabic word for tolerance derives from the word for pardon, which means to show lenience."

He continues: "The essence of lenience is that a person acts pleasantly and amicably in situations where harshness is expected from them. Both of these qualities are indicative of the mild nature of an individual. In the authentic narration, Prophet Muhammad ﷺ says: "May Allah have mercy on a person who is good-natured when selling, good-natured when buying and good-natured when asking for their rights."[3]"[4]

Ibn 'Ashur goes on to say: "In this treatise, tolerance is used to refer to showing lenience to non-Muslims, and it is a term which theologians of the last century borrowed from the saying of Prophet Muhammad ﷺ: "I have been sent with a lenient, upright religion."[5] Thus, tolerance

1 See: '*Khutuwat fi Fiqh at-Ta'ayush wat-Tajdid*' of Dr. Hani Faqih (p. 19).
2 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 213).
3 Reported by al-Bukhari (no. 1970).
4 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 213).
5 Reported by Ahmad (no. 22345) & at-Tabarani in '*al-Kabir*' (no. 7803) and declared to be authentic by al-Albani in '*as-Sahihah*' (no. 2924).

has come to mean lenience through frequent usage, and it is for this reason it was chosen to signify showing religious leniency. Previously, people used the terms easy-going and tolerant as synonyms, which, linguistically is correct. However, 'easy-going' carries connotations of religious laxity which is why it was abandoned in favour of the term 'tolerance'. Tolerance aptly describes the intended meaning and is therefore the best match."[1]

Secondly: The importance of research regarding the tolerance of Islam

As Ibn 'Ashur mentions, the tolerance of Islam is one of the most intriguing issues for people seeking to discover its reality, since many scholars and academics, particularly those who are non-Muslims, have misconceptions regarding it. Some people mistakenly believe that tolerance has no place in Islam, while others either underestimate or overestimate it. However, some of these misconceptions can be excused because it is likely such people consider the state of Muslims throughout the course of history as representative of Islam, whereas in reality it contradicts the religion and the many evidences of tolerance it contains.

These examples of intolerance may have occurred as a result of the harsh treatment and persecutions endured by Muslims at the hands of certain people of other religions who initially took advantage of Islamic tolerance and favoured their own interests. Over centuries, this has caused Muslims to be cautious and to reciprocate by mirroring the intolerance they experienced historically. In any case, this bears no relevance to the topic at hand and should not distort the meaning of tolerance.

Note that when Muslims were powerful, the hostility of their enemies did not prevent them from acting virtuously and tolerantly, even if it meant they had to exercise caution at all times. The merit of virtue should not be forsaken due to it potentially being interpreted as a weakness; however, a person should be vigilant in warding off

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 213).

threats.[1]

From a different perspective, it would be inappropriate to judge Islam according to what was practiced by some Muslims during certain periods of history, especially during modern times. Moreover, it would be unfair and narrow-minded to view Islam in accordance with the attitudes of a few Muslims as this would lead a person to the conclusion that Islam does not instil morality in its people or improve their condition.

Therefore, unbiased, genuine seekers of the truth must learn about Islam via its primary sources, namely the Quran, Prophetic traditions and the practices of the pious predecessors. Secondary sources which discuss Islam in a fair, scholarly way can also be relied on to obtain an accurate image of Islam. Anyone who researches Islam in this way will discover its objectives of bringing happiness to humans, spreading peace and security and promoting justice and beneficence.

The deviations of some of those who ascribe themselves to Islam cannot be attributed to the religion or cause it to be faulted, when in truth it is innocent. Only the deviants themselves can be blamed for the consequences of their actions, as they are not acting in the name of Islam but are contradicting its teachings.

Impartiality dictates that a person observes the true adherents to Islam who implement its legislation and rules. This would lead them to respect and revere the religion of Islam and its people as they would come to know that it incentivises all good and warns against all evil. Those who practice Islam correctly and respect its laws are upright individuals with high moral standards which are attested to by everyone. Selectively focussing on the behaviour of lax Muslims who deviate from the straight path is an injustice to Islam.[2]

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 214).
2 See: '*Tanzih ad-Din wa Hamalatihi wa Rijalihi*' of as-Sa'di (p. 474).

Thirdly: Tolerance in Islam is the result of thoughtful reform and high moral standards, both of which are from the foundations of the Islamic social system

Tolerance is the result of correct belief which commands with good, prohibits from evil, regulates the feelings of a person and prevents them from foolishness. An intellect free from doubts and desires leads to firm, correct belief. However, an individual may still feel distress and surprise because of the small number of those who are guided to the correct creed when it is so obvious. This is where ethics and Islamic etiquette come into play and alleviate such a feeling of discomfort. They allow a person to accept opposing views calmly and then to respond accordingly with a clarification of the truth.

Islamic injunctions often evoke these two principles, namely that of having resolute belief and of having high moral standards. Allah the Almighty says concerning having unwavering belief regardless of the beliefs of others:

[إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ۝٧٩ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ] Sura an-Naml; (27):79-80

[Meaning: Indeed, you are upon the clear truth. Verily, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.]

In a similar verse, Allah says:

[يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ] Sura al-Ma·idah; (5):105

[Meaning: O you who believe! Take care of your own selves. Those who have gone astray cannot harm you when you have been guided.]

The evocation of having high moral principles occurs in the like of the following verse:

[فَلَعَلَّكَ بَـٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَـٰرِهِمْ إِن لَّمْ يُؤْمِنُوا۟ بِهَـٰذَا ٱلْحَدِيثِ أَسَفًا] Sura al-Kahf; (18):6

[Meaning: Then perhaps you would be consumed by grief and sorrow for them if they do not believe in this message.] In this verse, the phrase 'perhaps you will be consumed by grief and sorrow' means: 'perhaps you would kill yourself in grief and out of sorrow'. This invocation undoubtedly comforts the heart and prepares it to endure opposition.

It is thus possible to conclude that tolerance is one of the defining characteristics of Islam and one of its distinctive blessings. Tolerance in Islam also serves as the most obvious proof of the merciful nature of the Islamic message which Allah refers to in His saying:

[وَمَا أَرْسَلْنَاكَ إِلاَّ رَحْمَةً لِلْعَالَمِينَ] Sura al-Anbiya·; (21):108

[Meaning: And We have not sent you, O Muhammad, except as a mercy to the worlds.][1]

Fourthly: Islam establishes general principles for tolerance

Islam lays down solid foundations in the form of solemn covenants which clearly detail the duties and commitments Muslims have to their fellow Muslims, as well as to people of other religions. The Quran and the Prophetic traditions both teach Muslims that differing is inevitable amongst humans. When a person is mindful of this fact, they come to realize such differing results from variance in people's perceptions, some of which are correct and some of which are incorrect. Viewed in this manner, differences are not points of contention which justify aggression.

Allah the Almighty says:

[وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَاحِدَةًۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمْۗ] Sura Hud; (11):118-9

[Meaning: And if your Lord had so willed, He could surely have made mankind one nation, but they will not cease to disagree. Except whom your Lord has given mercy, and for that He created them.]

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 215-6).

In a similar verse, Allah says:

[وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ]

Sura al-Kahf; (18):29

[Meaning: And say: "The truth is from your Lord". Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.]

Allah also says:

[لِّكُلِّ أُمَّةٖ جَعَلۡنَا مَنسَكًا هُمۡ نَاسِكُوهُۖ فَلَا يُنَٰزِعُنَّكَ فِي ٱلۡأَمۡرِۚ]

Sura al-Hajj; (22):67

[Meaning: For every religion We have appointed rites which they perform. So, let the disbelievers not contend with you over the matter.]

There are many more verses along the same lines as these. To give everything its proper due and to judge things in accordance with their attributes is a laudable trait, as opposed to forming opinions on things haphazardly or impulsively.[1]

Fifthly: The tolerant nature of Muslims throughout history

Non-Muslim citizens lived peacefully in the lands of Islam without anyone interfering with their beliefs or religions. Indeed, the long history of Islam testifies to the fact that Islamic legislation and its adherents allowed citizens of other religions who lived under the Islamic state to remain upon their beliefs. It is also well-known that this was not out of weakness as this remained the case even when the Islamic state was at the height of its power.[2]

Shaikh Muhammad At-Tahir bin 'Ashur – may Allah have mercy upon him – wrote after recalling the tolerance of Muslims of people of other religions: "The reader is free to verify this for themselves by referring to the historical examples from the eras in which Islam was

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 216-7).
2 See: '*Talbis Mardud fi Qadaya Hayyah*' (pp. 31-2).

correctly implemented and wherein it was free from distortion and misinterpretation.

The Muslims of such times had many diverse communities living under their authority, such as Christian Arabs, Zoroastrian Persians, Jacobite Copts, Sabian Mesopotamians and Jews of Jericho, all of whom were treated in the friendliest manner."[1]

He goes on to write: "No other nation in the history of the world has allowed its own citizens and those who oppose it in religion to be treated equally, whether in terms of justice or regarding other walks of life, according to the following principle: they have the same rights and responsibilities as us, in addition to the entitlement to their own culture and religious practices. This constitutes more than mere tolerance; it is more aptly described as 'the greatness of Islam' because the fact that Islam places tolerance at the core of its system reflects its self-confidence, truthfulness, and pure intent. Indeed, the true nature of a thing is indicated by its concrete manifestations. Allah the Almighty expresses these meanings in His saying:

[قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ]

Sura Yusuf; (12):108

[Meaning: Say: "This is my way; I invite to Allah with insight, I and those who follow me."][2]

The foregoing has been a further discussion of the tolerance of Muslims and their peaceful coexistence with other communities. The following section will be a continuation of this topic and will discuss freedom of religion in Islam. Testimonies of the tolerance of Islam from non-Muslims will also be mentioned.

1 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 219).
2 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (pp. 219).

Section Three: The Islamic Perspective on Compulsion

This section is a completion of the previous sections and aims to further demonstrate the tolerance promoted by Islam through its rejection of compulsion.

Firstly: The meaning of compulsion

Linguistically, compulsion means to force someone to do something against their will.[1]

In a technical sense, it is definable as: Anything that causes a person who refuses to carry out an order to undergo violence, imprisonment, deprivation of sustenance and the like.[2]

Secondly: The Islamic perspective regarding opponents

There is no religion that has detailed the rights and duties of its opponents more than the Islamic legislation, as has been partly addressed previously. The scholars of Islam have written books on this subject such as Ibn Al-Qayyim – may Allah have mercy upon him – in his outstanding book '*Ahkam Ahl Adh-Dhimma* (Laws Regarding Non-Muslims)'[3], and some Western academics are of the opinion that the contracts made between Prophet Muhammad ﷺ and non-Muslims were the first in history to officially grant freedom of religion.[4]

Thirdly: There is no compulsion in converting to Islam

In origin, nobody is compelled to convert to Islam, as is clearly stated in the texts of the Quran and Prophetic traditions, and as was the practice of Muslims in their relations with other communities.[5] A forced conversion is invalid for various reasons, such as:

1. Whoever believes through compulsion will not benefit from such

1 See: '*Lisan al-Arab*' (13/535) & '*Fath al-Bari*' of Ibn Hajr (12/311).
2 See: '*Majmu'at al-Fatawa al-Misriyyah*' of Ibn Taymiyyah (1/56).
3 See: '*Huquq al-Insan Bayna al-Yahud wal-Masihiyyah wal-Islam*' (p. 300).
4 See: '*The Evolution of International Human Rights: Visions Seen*' of Paul Gordon Lauren (p. 24)
5 See: '*Huquq al-Insan*' (p. 301).

belief. True faith must instead be based on conviction, sincerity and serenity.[1]

Ibn Taymiyyah – may Allah have mercy upon him – said: "It is for this reason that there is no disagreement regarding the invalidity of the utterances of a person under illegitimate constraint. Thus, all statements made under illegitimate compulsion which constitute belief or disbelief are void."[2]

2. The role of the messengers and their followers is to convey the message and communicate the truth to people. Allah the Almighty addresses Prophet Muhammad in His saying:

[إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ] Sura ash-Shura; (42):48

[Meaning: Your duty is to convey the Message.]

Allah also says:

[قُلْ إِنَّمَآ أَنَا۠ مُنذِر] Sura Saad; (38):65

[Meaning: Say: "I am only a warner."]

Their responsibility is to invite to Islam and to transmit its message, as well as to advise and to enjoin the good and forbid the evil. This is what is known as the guidance of instruction and explanation. Divine guidance, inspiration and causing faith to enter the hearts of people, on the other hand, is granted by Allah alone.

In Islam, there are no intermediaries between a person and their Creator, which is further proof of the freedom it allows. Each person, regardless of their status, has a direct relationship with their Lord without the need for an intermediary.[3]

3. The existence of non-Muslim citizens in Muslim countries, as has preceded.

1 See: '*Talbis Mardud*' (p. 28).
2 See: '*al-Istiqamah*' of Ibn Taymiyyah (2/219-20).
3 See: '*Talbis Mardud*' (p. 29).

4. The testimonies of non-Muslims themselves, which shall be mentioned shortly.

5. The fact that if a Muslim man marries a woman from the People of the Book (i.e. a Jewish or Christian woman), she is not obliged to forsake her religion and convert to Islam. Rather she is fully entitled to remain upon her religion and her rights remain intact.[1]

Fourthly: Famous religious texts excluding compulsion from Islam

Perhaps the most famously quoted evidence indicating that compulsion has no place in Islam is the Quranic verse:

[لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ] Sura al-Baqarah; (2):256

[Meaning: There is no compulsion in religion: true guidance has become distinct from error.]

Ibn Kathir – may Allah have mercy upon him – says in exegesis of the foregoing verse: "i.e. Do not force anyone to accept Islam, for the religion of Islam is plain and clear, as are its proofs and evidences. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah guides to Islam by making their heart receptive to it and enlightening their mind will embrace it themselves out of conviction. Conversely, whoever's heart Allah blinds and whoever's hearing and sight He places a seal upon will not benefit from being forced or coerced to embrace Islam."[2]

Moreover, the Quran prescribes beneficence to non-Muslims in the verses wherein Allah the Almighty says:

[لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ۝٨ إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ وَأَخۡرَجُوكُم مِّن

1 See: '*Talbis Mardud*' (p. 32).

2 See: '*Tafsir Ibn Kathir*' (1/682). There are other exegeses of this verse, however the one quoted is the most famous.

[دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ] Sura al-Mumtahanah; (60):9

[Meaning: Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend. And whosoever will befriend them, then such are the wrongdoers.]

These verses clearly show that such people continued to remain upon their own religion while living alongside the Muslims without Islam forbidding good treatment of them.

The principle of religious freedom is also affirmed in the saying of Allah

[وَقُلِ ٱلۡحَقُّ مِن رَّبِّكُمۡۖ فَمَن شَآءَ فَلۡيُؤۡمِن وَمَن شَآءَ فَلۡيَكۡفُرۡۚ]

Sura al-Kahf; (18):29

[Meaning: And say: "The truth is from your Lord, so whoever wills, let them believe; and whoever wills, let them disbelieve.] This verse means that people are to be called to Islam, however this does not necessitate that everyone who is invited to Islam and to guidance will respond, despite the fact everyone is obliged to be Muslim.[1]

Fifthly: Testimonies of the tolerance of Islam from non-Muslims

There are many testimonies of not only the tolerance and justice, but of the beneficence of Muslims towards people of other religions. Most of these testimonies are from unbiased observers, while others come from members of the clergy and yet others from people known for their hatred and ignorance of Islam. Some of their testimonies will be quoted throughout the following pages.

1. The Arabic Bible Encyclopaedia, written by a group of biblical

1 See: '*Huquq al-Insan*' (p. 202-5).

theologians, compares the religious situation in other parts of the world with the good treatment received by Christians in Egypt at the time of the Islamic conquests: "The Jews and Copts received better treatment from the Arabs than they did from the Romans or the Greek clerics. After the Arab conquest, the Church no longer underwent persecutions, which led to a period of growth and meant the number of its followers increased considerably."[1]

2. The Archbishop Michel Yatim commented on the Muslim conquest of the Levant and Mesopotamia (modern-day Syria and Iraq, respectively) regions, which were predominantly populated by Christians, by saying: "When the Arabs established their rule over the whole region, only a few years after the beginning of the conquests, the Muslim caliphs and rulers were forced to make clear decisions defining their relations with Christians and organising their religious, political and social affairs. This era was characterised by tolerance and kindness. The Muslims allowed whoever wished from the residents, monks and officials to migrate to the Byzantine territories. A large number of Christians thus left the area while those who chose to remain kept their right to freedom of religion, as well as their churches, wealth and legislation which continued to be enforced by their bishops." Then he went on to discuss their responsibilities in return for such rights.[2]

3. Ignaz Goldziher, an orientalist well-known for his unfounded criticism of certain Islamic laws, does not hide his admiration when he writes: "What today still resembles religious toleration in the constitutional practice of Islamic states –features in the public law of Islam often noted by eighteenth-century travellers– goes back to the principle of the free practice of religion by non-Muslim monotheists, stated in the first half of the seventh century. Tolerance in early Islam had the support of Quran verse 2:256: 'There is no compulsion in

1 The Arabic Bible Encyclopaedia, written by a group of theologians. Entry 'Alexander'. Also see: '*Huquq al-Insan*' (p. 313).

2 See: '*Tarikh al-Kanisah ash-Sharqiyyah*' of Michel Yatim and Ignatius Dick (p. 168) & '*Huquq al-Insan*' (p. 314).

religion'. The verse was resorted to in later times, too, in occasional cases of apostasy by people who had been forcibly converted to Islam, to avert from them the severe punishment the law would otherwise have demanded for renouncing the faith. Reports from the first decades of Islam furnish a number of examples for the religious toleration practiced by the first caliphs toward the adherents of the old religions. The instructions to the leaders of armies setting out for the wars of conquest are usually very illuminating."[1]

4. The German orientalist Sigrid Hunke writes: "The accusations of fanaticism and barbarism brought by some against Muslims are only legends born of their imagination, refuted by thousands of proofs of their tolerance and their humanity in the treatment of vanquished peoples. The long scrolls of history only present us with a tiny number of peoples who treated their opposers and their opponents as equitably as the Arabs. This behaviour of theirs had positive consequences since it allowed the Arab civilization to take root among such peoples more effectively than the specious Greek civilization or the brutal and forceful Roman civilization."[2]

5. The English Orientalist, Thomas Arnold, writes in his book 'The Preaching of Islam': "From the examples given above of the toleration extended towards the Christian Arabs by the victorious Muslims of the first century of the Hijrah and continued by succeeding generations, we may surely infer that those Christian tribes that did embrace Islam, did so of their own choice and free will. The Christian Arabs of the present day, dwelling in the midst of a Muhammadan population, are a living testament of this toleration.[3]

6. Arnold writes the following a few lines later: "If we turn from the Bedouins to consider the attitude of the settled inhabitants of the

1 See: '*al-'Aqidah wa ash-Shari'ah fil-Islam* (Introduction to Islamic Theology and Law)' of Ignaz Goldziher (p. 46), translated into English by Andras and Ruth Hamori (p. 33-4). Also see: '*Huquq al-Insan*' (p. 315).

2 See: '*Shams al-'Arab Tasta'u 'Ala al-Gharb*' of Sigrid Hunke (p. 357).

3 See: '*ad-Da'wah Ila al-Islam* (The Preaching of Islam: A History of the Propagation of the Muslim Faith)' of Thomas Arnold (pp. 98-9 of the translation, pp. 51-2 of the original).

towns and the non-Arab population towards the new religion, we do not find that the Arab conquest was so rapidly followed by conversions to Islam. The Christians of the great cities of the eastern provinces of the Byzantine empire seem for the most part to have remained faithful to their ancestral creed, to which indeed they still in large numbers cling."[1]

These are a few from among many testimonies that highlight the tolerance of Muslims.[2]

Section Three: The Islamic Perspective on Violence

Introduction: Regarding the meaning of violence

Ibn Manthur – may Allah have mercy upon him – wrote: "Violence means to show aggression. It is the opposite of gentleness."[3]

Being violent thus means being rough, brutal and harsh in situations requiring gentleness.

The universal definition of violence includes non-physical acts of violence such as threats, intimidation, and the like, all of which contradict gentleness.

In what follows, the Islamic perspective on violence will be discussed with reference to examples of the gentleness of Prophet Muhammad ﷺ towards the opposers of Islam.

Firstly: The Islamic perspective on violence

Islam condemns violence by warning against it and clarifying its harmful consequences, but also by prescribing, encouraging and incentivising gentleness. The texts of the Quran and the Prophetic traditions contain many passages which, both explicitly and implicitly, either command with gentleness and recall its merits or forbid

1 See: '*ad-Da'wah Ila al-Islam* (The Preaching of Islam: A History of the Propagation of the Muslim Faith)' of Thomas Arnold (p. 99 of the translation, p. 52 of the original)
2 See: '*Huquq al-Insan*' (pp. 312-7).
3 See: '*Lisan al-'Arab*' (9/257).

violence and recall its harms. This is true in all situations, including: religious propagation; calling for change and reform, as well as personal or public affairs.

Allah the Almighty addresses Aaron and Moses – peace be upon them – by saying:

[ٱذۡهَبَآ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوۡلٗا لَّيِّنٗا لَّعَلَّهُۥ يَتَذَكَّرُ أَوۡ يَخۡشَىٰ]

Sura Ta-Ha; (20):43-4

[Meaning: Go, both of you, to Pharaoh. Indeed, he has transgressed. But speak to him mildly; perchance ha may accept admonition or fear Allah.]

He inspired Moses – peace be upon him – with the kindest words that can be possibly addressed to a tyrant who declares: 'I am your lord, the Almighty'. Allah the Almighty says:

[فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ]

Sura an-Nazi'at; (79):18-19

[Meaning: And say to him: "Would you be willing to purify yourself of sin? And that I guide you to your Lord, so you should fear Him?"]

Ibn Al-Qayyim – may Allah have mercy upon him – comments on these verses by saying: "Notice how Moses carried out the command of his Lord and said to Pharaoh:

[هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ]Sura an-Nazi'at; (79):18-19

[Meaning: "Would you be willing to purify yourself of sin? And that I guide you to your Lord, so you should fear Him?"]

Moses addresses him with an offer and a question, not with an outright command. Moreover, he says to Pharaoh: 'Would you be willing *to purify yourself of sin*?' instead of 'Would you be willing *that I purify you of sin*', and thus leaves him the merit of his own initiative. The verb 'purify' was used due to that which it implies from blessing, good and improvement.

Moses then says to him: 'And that I guide you to your Lord' i.e. I offer you the proposal of acting as a guide; I shall precede you and lead you forward.

The fact he said: 'to your Lord' is because he wished to appeal to the faith of Pharaoh in his Lord, the One who created him, provided him with sustenance and granted him many blessings."[1]

Whoever possesses the trait of gentleness wins the hearts of people. Courteous and kind speech has a much more profound effect on the hearts and souls of people and is more likely to be listened to.

Prophet Muhammad ﷺ was not only endowed with a gentle temperament and granted an inclination to gentleness, but he was also protected from sternness and harshness. Allah the Almighty says:

[فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ] Sura Aali-'Imran; (3):159

[Meaning: So, by mercy from Allah you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you. So, pardon them, ask forgiveness for them and consult them in the matter.]

The Prophetic biography is filled with examples of his gentleness in speech, as well as in other matters. In addition to observing gentleness, Prophet Muhammad ﷺ also encouraged this trait in others and emphasised its merit. He ﷺ says: "Allah is gentle, and He loves gentleness. He rewards for gentleness and not for harshness, and He does not reward anything else like it."[2]

In another narration, Prophet Muhammad ﷺ says: "Whenever gentleness is present in anything, it adorns it, and whenever it is absent from something, it renders it defective."[3]

Similarly, when the Prophet ﷺ sent Abu Musa Al-Ash'ari and Mu'adh

1 See: '*Bada·i' as-Sana·i"* of Ibn Al-Qayyim (3/132-3).
2 Reported by Muslim (no. 2593).
3 Reported by Muslim (no. 2594).

to Yemen, he instructed them thus: "Make things easy and do not make them difficult; give glad tidings and do not create aversion; work together and do not be divided."[1]

The narration referenced by the two canonical collections of Prophetic traditions, Al-Bukhari and Muslim, records an instance of the gentleness of Prophet Muhammad ﷺ. A man came to the Prophet ﷺ to claim his debt and addressed him harshly. When the companions were about to harm him, the Prophet ﷺ said to them: "Leave him, for indeed a person owed rights is entitled to express themselves."[2]

Another narration referenced by Al-Bukhari and Muslim mentions that a group of Jews came to the Prophet and said to him: 'May death be upon you', replacing the word 'peace' with 'death'. Prophet Muhammad ﷺ replied by simply saying: "And upon you too." When the Mother of the Believers, Aisha – may Allah be pleased with her –, replied by saying: 'And may death and Allah's curse be upon you', the Prophet ﷺ said to her: "Easy, Aisha! Allah loves gentleness in all matters."[3]

A further narration referenced by Al-Bukhari on the authority of Aisha – may Allah be pleased with her – that she said: "By Allah, he never sought revenge for himself regarding anything, unless Allah's limits were exceeded, in which case he would take revenge for the sake of Allah."[4] Anyone who carefully examines the Prophetic biography will discover the accuracy of Aisha's description of the Prophet ﷺ. Prophet Muhammad ﷺ was indeed gentle and forbearing; he never sought revenge from anyone who harmed him, nor did he hold grudges against anyone who spoke to him rudely. Rather he responded to insults with kindness and to harshness with gentleness, unless the evil was overwhelming such that it interfered with the propagation of the message of Islam or caused trouble amongst the community of

1 Reported by al-Bukhari (no. 6124) & Muslim (no. 1733).
2 Reported by al-Bukhari (nos. 2183, 2260, 2271, 2465, 2467) & Muslim (no. 1601).
3 Reported by al-Bukhari (nos. 5678, 5683, 5901, 6038) & Muslim (no. 2165).
4 Reported by al-Bukhari (no. 6404).

Muslims.[1]

Gentleness and lenience are therefore appropriate of a person, and they were traits which Prophet Muhammad ﷺ was inclined to the majority of the time. However, if certain situations arose in which particular individuals deserved to be treated firmly and there were no major drawbacks that resulted from showing them such treatment, they were treated accordingly. This explains why Moses – peace be upon him – addressed Pharaoh mildly to begin with, and only after he was met with Pharaoh's stubbornness, arrogance and refusal of the truth after it was presented to him did Moses address him with harsher words. Allah the Almighty says:

[وَإِنِّي لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا] Sura al-Isra·; (17):102

[Meaning: And indeed, I think you are, O Pharaoh, doomed to destruction.]

Notice the difference between the former and latter addresses.

In this regard, Allah the Almighty also says:

[وَلَا تُجَٰدِلُوٓاْ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ]

Sura al-'Ankabut; (29):46

[Meaning: And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them.]

Abraham – peace be upon him – said to his people:

[أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ] Sura al-Anbiya·; (21):67

[Meaning: "Fie upon you, and upon that which you worship besides Allah."

Prophet Muhammad ﷺ would likewise act in a similar way when required by circumstances. One instance of this is recorded in a

1 See: '*Muhammadun Rasulullahi wa Khaatam an-Nabiyyin*' (p. 72) & '*Mawsu'at Nadhratun-Na'im*' (6/2287-2299).

narration referenced by the two canonical collections of Prophetic traditions, Al-Bukhari and Muslim, regarding the woman from the clan of Banu Makhzum who was guilty of theft. Aisha – may Allah be pleased with her – relates that the people of the Quraysh tribe were worried about a woman from the clan of Banu Makhzum who stole, so they said: 'Who will speak to the Messenger of Allah ﷺ regarding her?' They came to the conclusion that only Usama bin Zayd would be bold enough to do so, due to the love of the Prophet ﷺ for him. However, after speaking to the Messenger of Allah ﷺ regarding her, he said to him: "Do you intercede regarding one of the punishments prescribed by Allah?!" Thereupon, he delivered an address in which he said: "O people! Indeed, the people before you went astray because they used to leave their thieving nobles; however, they would punish their thieving peasants. By Allah, if Fatimah, the daughter of Muhammad, were to commit theft, Muhammad would certainly amputate her hand."[1]

Al-Bukhari even entitled a chapter within his authentic collection of Prophetic traditions, under the Book of Good Manners, 'Chapter: Permissible Anger and Harshness for the Sake of Allah' wherein he references five narrations.[2]

It is thus possible to conclude that a person should typically display gentleness and that it is suitable in most scenarios, provided there is nothing that warrants severity. However, even when severity is justifiable, it would be considered inappropriate from certain people, especially youth, unknowledgeable, uninfluential or ordinary people.

Perhaps the reason for the variance in the conduct of Prophet Muhammad ﷺ regarding gentleness and harshness was because he would treat each person that he came into contact with fittingly. He had a gentle temperament by default and showed gentleness to the ignorant, as well as to children, new converts and other people whom it befitted. Conversely, occasionally he was severe with those who

1 Reported by al-Bukhari (no. 6788) & Muslim (no. 2648).
2 See: '*Sahih al-Bukhari*' (nos. 6109-13).

acted in an unbefitting manner because of their long companionship, or their great knowledge, devotion or piety.[1] He was also harsh with people who were stubborn, arrogant, or proud, as well as those who mocked or belittled the call to Islam. Exercising gentleness when necessary is from wisdom, just as exercising severity when necessary is also from wisdom.

Secondly: Examples of the gentleness of Prophet Muhammad ﷺ towards opponents

The Prophetic biography is filled with examples of the gentleness of the Prophet ﷺ towards opponents of varying social classes. For example:

1. The two canonical collections of Prophetic traditions, Al-Bukhari and Muslim, reference a narration in the authority of Sa'id bin Abi Sa'id that he heard Abu Hurairah saying: "Allah's Messenger sent some horsemen towards the region of Najd. When they returned, they brought with them a man from the tribe of Banu Hanifa named Thumamah bin Uthaal, who was the chief of the people of Al-Yamamah. They preceded to tie him to one of the pillars of the mosque, and when Allah's Messenger ﷺ went out to see him, he addressed him by saying: "What do you think I am going to do with you O Thumamah?" He replied: "I have positive thoughts; if you kill me, then I am deserving of death as I already have much blood on my hands, and if you free me then I will be thankful. If it is wealth that you want, then ask and you shall be given as much as you wish for." The Prophet ﷺ came back to him the next day and said: "What do you think I am going to do with you O Thumamah?" He replied: "I have positive thoughts; if you kill me, then I am deserving of death as I already have much blood on my hands, and if you free me then I will be thankful. If it is wealth that you want, then ask and you shall be given as much as you wish for." The Prophet ﷺ left him until the following day and again said: "What do you think I am going to do

1 See: '*Min Sifat ad-Da'iyah Mura'at Ahwal al-Mukhatabin*' (p. 86) & '*Min Sifat ad-Da'iyah ar-Rifq wal-Lin*' of Dr Fadl Ilahi (pp. 39-45).

with you O Thumamah?" He replied in the same manner: "I have positive thoughts; if you kill me, then I am deserving of death as I already have much blood on my hands, and if you free me then I will be thankful. If it is wealth that you want, then ask and you shall be given as much as you wish for." Thereupon, the Prophet ﷺ said: "Release Thumamah." After being freed, he went to a date-palm near the mosque and took a bath before returning to the mosque and saying: "O Muhammad! I bear witness that none has the right to be worshipped except Allah alone, and I bear witness that Muhammad is His slave and messenger. By Allah, there was not a person whom I loathed more than you, whereas now you are the most beloved of people to me. By Allah, there was not a religion which I detested more than your religion, however your religion is now the most beloved of religions to me. By Allah, your country was the most hated of lands to me, whereas now it is the most beloved of places to me. Your riders captured me while I was on my way to perform the minor pilgrimage, what do you advise me to do now?" The Prophet ﷺ congratulated him, gave him glad tidings and ordered him to perform the minor pilgrimage. As he reached Makkah, someone said to him: "Have you apostate?" He replied: "No, but I have joined Islam with Allah's Messenger ﷺ. By Allah you will not receive a single grain of wheat from Al-Yamamah unless Allah's Messenger ﷺ approves."[1]

This narration highlights the forbearance, patience and calmness of the Prophet ﷺ as he reprieved him for three days while asking him: "What do you think I am going to do with you, O Thumamah?" When the Prophet ﷺ sensed his self-pride and picked up on the fact that he was a chief who did not accept degradation, he pardoned and released him on the third day. This gracious exchange, along with the gentleness, patience and calmness of the Prophet ﷺ led to the chief willingly accepting Islam and becoming from its people.

An-Nawawi – may Allah have mercy upon him – writes regarding the saying of the Prophet ﷺ 'What do you think I am going to do with you, O Thumamah?': "He repeated this question to him over three

1 Reported by al-Bukhari (nos. 462, 469, 2422 and 4372) & Muslim (no. 1764).

days in order to win his heart and out of courtesy to him, as he was an influential person who it was hoped would cause many others to convert."[1]

2. Muslim references a narration in his authentic collection of Prophetic traditions, wherein Thawban, the freedman of the Prophet ﷺ, said: "While I was standing beside Allah's Messenger ﷺ a Jewish rabbi came and said: 'Peace be with you, O Muhammad.' I pushed him so hard that he almost fell over. He said to me: 'Why did you push me?' so I replied: 'Why do you not say O Messenger of Allah?' The Jew said: 'I am merely calling him by the name his family gave him.' Upon hearing this, Allah's Messenger ﷺ said: 'The name my family gave me is indeed Muhammad.' The Jew then said: 'I have come to ask you some questions' to which the Prophet ﷺ replied: 'Will what I say be of use to you?' He said: 'I will lend my ears to it.' The Prophet ﷺ poked the ground with a stick he had with him and said: 'Ask whatever you wish.' Thereupon, the Jew said: 'Where will the people be on the day when the earth will be replaced with another earth, and the heavens likewise?' Allah's Messenger ﷺ said: 'They will be in darkness on the bridge.' He said: 'Who will be the first of the people to cross it?' The Prophet ﷺ replied: 'The poor from amongst the emigrants.' The Jew asked: 'What will they be offered when they enter Paradise?' The Prophet ﷺ replied: 'The caudate lobe of a whale's liver.' He then asked: 'What will they eat following that?' The Prophet ﷺ replied: 'The bullocks which graze from the different parts of Paradise will be slaughtered for them.' He said: 'What will be their drink alongside that?' The Prophet ﷺ replied: 'They will drink from a spring called Salsabil.' The Jew said: 'You have spoken the truth. I have also come to ask you about something which none of the inhabitants of the earth knows except for a Prophet, or one or two people.' The Prophet ﷺ said: 'Will it be of benefit to you if I tell you?' He said: 'I will lend my ears to it. I have come to ask you about the conception of a child.' The Prophet ﷺ said: 'The liquid of the man is whitish, and that of the woman is yellowish.

1 See: '*Sahih Muslim*' with the explanation of an-Nawawi (12/89).

When the two mix, if the ejaculate of the man dominates the ejaculate of the woman, a male is born by the permission of Allah. If the ejaculate of the woman dominates the ejaculate of the man, a female is born by the permission of Allah.' The Jew said: 'You have indeed spoken the truth and you are truly a Prophet.' Then he turned and departed. The Prophet ﷺ said: 'He asked me regarding things I was ignorant of until Allah imparted knowledge of them unto me.'[1]

The Prophet ﷺ used to hold the People of the Book to what their books contained from teachings and he would reprimand them for contradicting that which their messengers came with. Despite their misguidance, they would ask detailed, precise questions due to the knowledge they possessed of their books. The rabbi in the foregoing narration questioned the Prophet ﷺ thinking that he would be unable to answer such questions, however he was wrong as the Prophet ﷺ answered all of his questions.[2]

Moreover, this dialogue reveals some remarkable Prophetic traits, namely his great modesty and his gentleness towards opponents. The Prophet ﷺ displayed humbleness to the Jewish rabbi by agreeing to be addressed by his name instead of insisting that the rabbi call him by his title and thus acknowledge his prophethood. The reason for this was because the Prophet ﷺ hoped for his guidance.

Another etiquette of conversation revealed by this dialogue is that one should not engage in vain or meaningless discussion. This is understood from the fact the Prophet ﷺ asked the rabbi whether he would find the answer to such questions useful or not before replying to him.

It is for these reasons the dialogue achieved its intended result: the Jew stopped asking questions and acknowledged the prophethood of Muhammad ﷺ.

1 Reported by Muslim (no. 315).

2 See: '*Tarikh al-Jadal*' of Shaikh Muhammad Abu Zahrah (p. 49) & '*al-Hiwar*' of al-Mughamisi (p. 141).

Section Five: Jihad in Islam

Introduction

Due to the lengthiness of the topic of jihad, a detailed discussion regarding it is beyond the scope of this treatise. However, an overview of jihad and its main objectives will be presented by exploring some of the issues related to it. The appearance of jihad in the Prophetic biography, the Islamic rules of warfare, and some examples of the behaviour of Muslims at war shall also be referred to throughout the following subsections.

Firstly: The meaning of jihad

1. The true nature of jihad: Shaikh ‘Abdur-Rahman As-Sa’di – may Allah have mercy upon him – writes: “The true meaning of jihad is diligence and the exertion of every effort to strengthen the Muslims, to reform them, to unite them, to unify them and to repel or defend against enemy attacks using all possible means.”[1]

2. The types of jihad in Islam: Shaikh ‘Abdur-Rahman as-Sa’di – may Allah have mercy upon him – writes: “There are two types of jihad; the first is striving to achieve the betterment of Muslims by seeking to reform their beliefs, character and behaviour, in addition to the rest of their religious and secular affairs, as well as nurturing them upon knowledge and action. This is the origin of jihad and its core, upon which is based the second type, namely that of repelling and defending against the attacks of those who display enmity towards Islam or Muslims, whether they be disbelievers, atheists, or others. Each type makes use of appropriate means: the first uses evidences, proofs and reasoning, while the second uses weapons appropriate to the time and place. This is the basic typology of jihad.”[2]

He goes on to detail further categories of jihad pertaining to the Muslims, including striving to establish harmony and unity between Muslims; preparing to face enemies with all available means and

1 See: ‘*Wujub at-Ta’awun Baynal-Muslimin*’ of Shaikh ‘Abdur-Rahman as-Sa’di (p. 7).
2 See: ‘*Wujub at-Ta’awun Baynal-Muslimin*’ (pp. 7-8).

taking precautionary measures against opponents. He notes that these obligations are functions of capacity and ability.

As-Sa'di also mentions that having knowledge of the condition of other nations and their politics is also considered from jihad, just as jihad for the sake of Allah includes adherence to treaties and agreements with justice and loyalty, and the formation of alliances and friendly ties between Islamic states.

He adds that showing concern for education and learning is from the key aspects of jihad, and that jihad includes matters such as taking care of things which one has been entrusted with, as well as selecting suitable people for jobs and positions of authority, et cetera.[1]

All of this demonstrates the wide scope of the concept of jihad in Islam and indicates it is more inclusive and comprehensive than being merely restricted to war and combat.

3. Islam is the religion of strength: Strength is praiseworthy in all its forms and it is a trait people both admire and aspire to. A person who is determined and resolute achieves their objectives either through power of intellect, power of knowledge or physical power. Thus, strength of body, mind and character are all commendable. Needless to say, all forms of strength must be used for good causes that are of benefit to oneself as well as others.

Similarly, only strong countries are revered and considered as great by their allies.

Allah has made strength a law of life. Indeed, the rights of people can only be preserved and protected if strength and force are present; rights which are unable to be granted to their deserved owners are pointless.

All the nations and states of the world fortify themselves with every possible means available to them throughout history, and more so in modern times wherein these means have become extremely advanced and sophisticated.

1 See: '*Wujub at-Ta'awun Baynal-Muslimin*' (pp. 8-30).

The foregoing has been a short introduction to strength and its importance. The nature of Islam and its followers will be discussed in what follows.

Many non-Muslims mistakenly believe Islam is a religion which is limited to a set of conceptual beliefs and a few rites of worship. For them, Islam is a personal choice of religion and belief by way of which one worships their Lord according to what they perceive as being correct. However, Islam is greater than this narrow understanding. It is, certainly and above all, that one believes Allah is the only God deserving of worship, that He possesses all attributes of perfection and that He is devoid of all faults and imperfections. In addition to this, though, Islam is a comprehensive legislation which tends to every human need, whether in a personal or social capacity, whether in peacetime or in wartime, with family and friends, as well as with strangers and foes. This legislation comes in the form of laws and regulations which encompass political, social, behavioural, and economic systems, among others.

As for the people of Islam, then they do not form a community in the traditional sense of the word, which usually refers to a group of people who have some sort of affinity or certain common points which bring them together. Rather the nation of Islam unites everyone who follows the religion, irrespective of gender, colour, race or geographical location.[1] Viewed in this way, Islam is not a narrow religion, nor are its people a closed community. Based on this, jihad is from the legitimate ways of spreading the truth and causing people to embrace Islam. It should be noted that the Islamic term is jihad, which is broad and comprehensive, not war or fighting. War usually refers to fighting between people, parties and nations based on personal motives or material gains. However, fighting which is authorised by Islam is not of this nature or for these reasons or objectives.[2]

4. The meaning of jihad 'for the sake of Allah': After defining

1 See: '*Talbis Mardud fi Qadaya Hayyah*' (pp. 95-8).
2 See: '*Talbis Mardud fi Qadaya Hayyah*' (pp. 98-9).

jihad, explaining its reality and mentioning the reasons for why such a word was chosen, it is appropriate that the meaning of the phrase 'for the sake of Allah' is analysed, as it is a phrase commonly associated with jihad in Islamic terminology.

This expression refers to the purpose of Islamic power and is one of the indispensable criteria for its use. Its absence renders jihad invalid and spoils its legitimacy, in addition to invalidating anything that results from it.

'For the sake of Allah' means that every action a Muslim performs intending the good pleasure of Allah primarily, as well as safeguarding public interest and ensuring happiness of the Muslim community. Conversely, if a person were to spend wealth on good, deserving causes with the intention of attaining worldly goals or for the praise of people it would not be considered as giving for the sake of Allah, even if the recipient is poor and needy. Thus, the expression 'for the sake of Allah' refers to acts which are performed exclusively for Allah alone, without being polluted by desires or personal interests.

This criterion is associated with jihad as an emphasis of this meaning. True Islamic jihad is free from every personal interest, inclination or goal. Its sole objective must be the establishment of a just system wherein people treat each other equitably and thus the truth spreads, and justice is upheld.

Allah the Almighty says:

[ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ] Sura an-Nisa; (4):76

[Meaning: Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Satan.]

The two canonical collections of Prophetic traditions reference a narration on the authority of Abu Musa Al-Ash'ari that he said: "A man came to the Prophet ﷺ and said to him: 'O Messenger of Allah! What does it mean to fight for the sake of Allah, because some of us

fight out of anger, or due to tribalism? Prophet Muhammad ﷺ raised his head because the man was standing and replied by saying: "Whoever fights in order so that Allah's word is uppermost is fighting for His sake."[1]

The Quran and the Prophetic traditions are filled with evidences confirming and emphasising this meaning, as well as stressing the necessity of committing to it.[2]

Secondly: An overview of jihad in light of the Prophetic biography

Few people are ignorant of the fact that Muhammad ﷺ transformed humanity by bringing wisdom, guidance and reform. The sword he commanded to be drawn at times is comparable to a surgeon's scalpel which is used to make incisions in the body to draw out bad blood so that the health and wellbeing of a person are preserved. Anyone who studies the Prophetic biography will find therein confirmation for the words of Aisha – may Allah be pleased with her – who said: "Allah's Messenger never sought revenge for himself regarding anything, unless Allah's limits were exceeded, in which case he would take revenge for the sake of Allah."[3] Thus, Muhammad ﷺ did not fight those who spread corruption and do not reform to preserve his own life, rather he did so to ensure the preservation of virtue and the manifestation of the truth, as well as to spread the light of monotheism and establish a healthy, functional society. However, those who are uninformed and follow their desires do not comprehend this matter.[4]

What did the opposers of Prophet Muhammad ﷺ expect him to do in the face of repeated attacks which aimed to take his life? It is well-known how the disbelievers plotted against him and imposed an economic, political and social boycott upon him, as well as his companions and some of his relatives while he lived in the area known as Shi'b Abi Talib. The boycott was so severe that those affected by it

1 Reported by al-Bukhari (no. 123) & Muslim (no. 1904).
2 See: '*Talbis Mardud fi Qadaya Hayyah*' (pp. 100-2).
3 Reported by al-Bukhari (no. 3367) & Muslim (no. 2327).
4 See: '*Hada·iq al-Anwar*' (1/44, 2/509); '*Muhammadun Rasulullahi wa Khatam an-Nabiyyin*' (p. 104) & '*Muhammadun Rasulullah*' of Muhammad Rida (p. 230).

resorted to eating the leaves of trees out of hunger. If Allah had not aroused compassion in the hearts of some nobles, the disbelievers would have succeeded in achieving their goal. Following this incident, Prophet Muhammad ﷺ had no choice but to allow his companions to emigrate to Madinah. He joined them on the night wherein the disbelievers conspired that representatives from each tribe would collectively murder him with their swords so that the responsibility would be shared by several tribes which the Quraysh would be unable to avenge. How could they have expected Prophet Muhammad ﷺ to endure any more than this? How was he supposed to make peace with people who took up arms against him while he had nobody to protect him except Allah?!

The extent of the patience of Prophet Muhammad ﷺ in the face of such oppression is proof of his tolerance, peacefulness and lenience towards people who only understood the language of force. He was more than amicable with the polytheists, however his patience did not help and to continue acting in such a way would have contradicted the logic of life as well as the nature of the Prophet ﷺ who, like the Arab horsemen, was strong in character and of noble ancestry. Above all, though, he was sent as a Prophet to humanity, in order to teach people in accordance with their capacities.

If people were beneficent toward him, he was not except beneficent in return. If they acted in a contrary manner, his religion provides appropriate means to respond to such behaviour. Surprisingly, the behaviour of Muhammad ﷺ and the means by which he defended his message were the same taken by humans for centuries prior to him to maintain their existence. If people submitted to injustice and subjected themselves to unfair treatment, nobody would stand up to oppressors or tyrants who would thus be venerated and revered.

Had the companions of Muhammad ﷺ addressed him in the same way as the companions of Moses when they said to him:

[فَٱذۡهَبۡ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ] Sura al-Ma·idah; (5):24

[Meaning: "Go and fight, you and your Lord, for verily we shall remain right here"], humanity would have been deprived of the secrets of this religion in solving the global issues of today.[1]

As the following subsection shall clarify, Prophet Muhammad ﷺ did not renounce mercy even when he did recourse to war, nor was his primary goal bloodshed without regard for sanctity or for treaties.

Thirdly: The Islamic ethics of warfare

Islamic warfare is governed by rules and regulations which are imbued with mercy and gentleness.

From the manifestations of gentleness in Islamic warfare is the prohibition of causing harm to non-combatants such as monks, farmers, women, children, old people, prisoners, employees, the mentally disabled, the blind and the infirm. Some Islamic jurists even forbid the killing of blind and infirm people who play a decisive role in enemy tactics.

Similarly, the killing of women is impermissible, even if they are used for guarding and even if they throw stones or similar objects, due to the saying of Allah the Almighty:

[وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ] Sura al-Baqarah; (2):190

[Meaning: Fight in the way of Allah those who fight you, but do not transgress.] Thus, Allah made fighting a means of retaliation against those who instigate it. Furthermore, Prophet Muhammad ﷺ banned the killing of anyone who does not participate in fighting. When he found a woman who had been killed, he expressed disapproval and said: "This woman was certainly not a fighter!"[2]

Likewise, it is unlawful to engage in combat with an enemy who places women or children at their forefront, unless they deliberately

1 See: '*Nabiyy al-Malhamah*', an article written by Prof. 'Abdus-Sabur Marzuq in '*Muhamadun Rasulullah*' of Ahmad Taimur Basha (pp. 181-5).

2 Reported by Abu Dawud in his '*Sunan*' (no. 2669) & Ibn Hibban in his '*Sahih*' (no. 4791).

use them as human shields in order to gain victory over the Muslims and there is a fear of harm befalling the Muslim army. Moreover, mutilation is strictly forbidden in Islam, due to the saying of the Prophet ﷺ: "Do not mutilate and do not kill children."[1] It is forbidden to transport severed heads from one land to another or to send them to leaders as trophies, as is indicated by the narration referenced by Al-Bayhaqi, on the authority of 'Uqbah bin 'Aamir Al-Juhani that 'Amr bin Al-'Aas and Shurahbil ibn Hasana sent him as a messenger to Abu Bakr As-Siddiq – may Allah be pleased with him – with the severed head of the Levantine commander, Yannaq. When he arrived, Abu Bakr condemned such an act, so 'Uqbah said to him in protest: 'O Caliph of the Messenger of Allah, but they do that to us!' Abu Bakr replied: 'Do you imitate the Persians and the Romans now? Do not come to me with a severed head; it is sufficient to write to me or to inform me."[2] Another narration, on the authority of 'Imran bin Husayn and Samurah bin Jundub, mentions that the Prophet ﷺ forbade mutilation.[3] Mutilation refers to the disfigurement of bodies by spoiling their appearance, whether before or after death, such as by amputating a nose or an ear, or by gouging an eye or dismembering a limb.[4]

Moreover, Islam grants the commander of the army a number of choices regarding the fate of prisoners of war, which they may decide between in accordance with the interests of war. From the choices they are provided is the freeing of prisoners, either out of grace or in return for a ransom.

Another ethic of Islamic warfare is that if a combatant is granted asylum by any military personnel, their protection becomes mandatory and nobody is allowed to harm them in any way, due to the saying of Prophet Muhammad ﷺ: "The asylum offered by the lowest of them in

1 Reported by Muslim (no. 1731).

2 Reported by Al-Bayhaqi in his '*Sunan*' (9/132). He commented on it in '*Talkhis al-Habir*' (4/288), saying: 'Its chain of narration is authentic'.

3 Reported by Ahmad in '*al-Musnad*' (4/439, 440, 460) & Abu Dawud (no. 2667), and graded as authentic by al-Albani in '*Sahih Sunan Abi Dawud*' (no. 2322).

4 See: '*Jami' al-'Ulum wal-Hikam*' of Ibn Rajab (1/390-2).

status applies to them all."[1] The Prophet ﷺ upheld the asylum granted by his cousin, Umm Haani·, who was the daughter of his paternal uncle, Abu Talib, to a polytheist when he said to her: "We have granted asylum to whoever you grant asylum to, O Umm Hani·".[2]

During the caliphate of 'Umar bin Al-Khattab, a slave granted asylum to the inhabitants of an area in Iraq. The army commander, Abu 'Ubaydah, wrote a message to 'Umar asking for his opinion regarding the asylum to which he responded: "Allah has placed great importance upon loyalty, and you will not be considered loyal until you demonstrate your loyalty. Be loyal to them and leave them alone."[3]

Another moral principle of warfare reflective of Islam's gentleness and mercy is the display of courtesy towards enemy messengers and abstaining from harming them. An enemy messenger may come with an offer of peace or other proposal which could calm the hostilities of war and thus, it would be unwise to harm messengers. Rather their safety should be ensured until they return to their people, as attacking them would put an end to the exchange of messages between the two sides and stop any negotiations which could prevent war altogether or end it if it has already begun. Nobility prevents a person from harming messengers, even if they are sent with a pronouncement of war or with provocative speech. Islamic warfare has adopted this practice since its institution.[4] For example, when Abu Rafi' brought a message from the Quraysh tribe to Prophet Muhammad ﷺ, and as soon as he saw the Prophet ﷺ, Islam was cast into his heart. He said: "O Messenger of Allah! By Allah, I shall never return to them!" Allah's Messenger ﷺ replied by saying: "I do not break a covenant or imprison messengers, but return, and if you feel the same as you do now, then return." He said: "So I returned, then I came back to Allah's Messenger ﷺ and

1 Reported by al-Hakim in '*al-Mustadrak*' (no. 2623) & Abu Dawud in his '*Sunan*' (no. 4530) and graded by al-Albani as authentic in '*Sahih Sunan Abi Dawud*' (no. 3797).
2 Reported by al-Bukhari (nos. 350, 3000 and 5806) & Muslim (no. 336).
3 See: '*Tarikh at-Tabari*' (3/188).
4 See: '*Rusul al-Islah*' (1/117-8) & '*Aadab al-Harb fil-Islam*' of Shaikh Muhammad al-Khidr Husayn (p. 45).

embraced Islam."[1]

The foregoing has been an overview of the Islamic ethics of warfare. Such ethics have changed the perception of people towards war and shown them that compassion is not incompatible with war, which is synonymous with sternness, severity and harshness. This misconception stems largely from the destructive and barbaric practices of modern warfare which are devoid of mercy both during and in the aftermath of war. Despite this, one who looks into Islamic history and the Prophetic biography will find proof of his mercy and kindness towards enemies even after his conquests. Perhaps the best example of this was on the day of the Conquest of Makkah, when Prophet Muhammad ﷺ, following a bitter struggle and enduring the persecutions of the Quraysh tribe, came out victorious and surrounded his enemy from all sides. Quraysh anticipated the worst due to their previous treatment of the Prophet ﷺ, thinking he would enter Makkah as an authoritarian tyrant, arrogant and vengeful, however they were shocked to see him enter humbly, submissive to his Lord, without the slightest arrogance or gloating. Seeing that the tribespeople of Quraysh were expecting to be put to death and that his companions were waiting for the slightest indication to exterminate them, he addressed the tribe of Quraysh by saying: "What do you think I am going to do with you?" They replied: "You are a noble brother and a noble nephew." He then said to them: "Then go your way, for you are free."[2]

The mercy and clemency at the basis of Islamic war ethics had a profound effect on many of the enemies of Islam and filled them with admiration for the religion, its Prophet, its people and their good treatment. There are almost innumerable occurrences of non-Muslims embracing Islam due to them learning that in Islam, they are treated with a greater degree of mercy and justice than by their co-

1 Reported by Ahmad (no. 23908), Abu Dawud (no. 2708) & al-Hakim in '*al-Mustadrak*' (no. 6538) and graded by al-Albani in '*Sahih Sunan Abi Dawud*' as authentic (no. 2396).
2 See: '*Sunan al-Kubra*' of al-Bayhaqi (9/118) & '*Fath al-Bari*' of Ibn Hajr (8/18).

religionists.[1]

Fourthly: Examples of the behaviour of Muslims at war

One of the best testaments to Islamic tolerance is the fact that many of the Crusaders ended up embracing the same religion they initially travelled entire continents to eradicate.

During the First Crusade, a body of Germans and Lombards under the command of a knight named Rainaud were from those who embraced Islam.

Sir Thomas Arnold notes that throughout the Second Crusade, many more Crusaders embraced Islam. He recounts the story of Odo of Deuil, a monk of St. Denis, who in the capacity of private chaplain to Louis VII, accompanied his travelling party during this Crusade. The monk's graphic account runs as follows:

"While endeavouring to make their way overland through Asia Minor to Jerusalem, the Crusaders sustained a disastrous defeat at the hands of the Turks in the mountain passes of Phrygia (A.D. 1148), and with difficulty reached the seaport town of Attalia. Here, all who could afford to satisfy the exorbitant demands of the Greek merchants, took ship for Antioch; while the sick and wounded and the mass of pilgrims were left behind at the mercy of their treacherous allies, the Greeks, who received five-hundred marks from Louis, on condition that they provided an escort for the pilgrims and took care of the sick until they were strong enough to be sent on after the others. But no sooner had the army left, the Greeks informed the Turks of the helpless condition of the pilgrims, and quietly looked on while famine, disease and the arrows of the enemy carried havoc and destruction through the camp

1 The preceding rules and ethics of Islamic warfare are mentioned in abridged form intended to provide an overview of the topic. For further detail, including the intricacies and exceptions to such rulings, see the books of exegesis, jurisprudence and hadith commentaries, as well as books on warfare and jihad.
See: '*al-Mabsut*' of as-Sarkhasi (10/5); '*Sharh Fath al-Qadir*' of Ibn al-Hammam (4/90); '*al-Mughni*' of Ibn Qudamah (9/326); '*Rawdatut-Talibin*' of an-Nawawi (10/150); '*Aadab al-Harb*' Shaikh Muhammad al-Khidr Husayn & '*Qawa'id al-Harb fi ash-Shari'ah al-Islamiyyah*' of Shaikh 'Awwadh al-Wuthaynani.

of these unfortunates. Driven to desperation, a party of three or four thousand attempted to escape but were surrounded and cut to pieces by the Turks, who now pressed on to the camp to follow up their victory. The situation of the survivors would have been utterly hopeless, had not the sight of their misery melted the hearts of the Muhammadans to pity. They tended the sick and relieved the poor and starving with open-handed liberality. Some even bought up the French money which the Greeks had got out of the pilgrims by force or cunning, and lavishly distributed it among the needy. So great was the contrast between the kind treatment the pilgrims received from the unbelievers and the cruelty of their fellow-Christians, the Greeks, who imposed forced labour upon them, beat them and robbed them of what little they had left, that many of them voluntarily embraced the faith of their deliverers. As the old chronicler says: "Avoiding their co-religionists who had been so cruel to them, they went in safety among the infidels who had compassion upon them, and, as we heard, more than three thousand joined themselves to the Turks when they retired. Oh, kindness crueller than all treachery! They gave them bread but robbed them of their faith, though it is certain that contented with the services they performed, they compelled no one among them to renounce this religion."

The admiration of the Crusaders for the courage of Saladin and his virtue was such that many of them, leaders and commoners alike, left their families and renounced their religions by converting to Islam. One such example was the conversion of the English templar knight, Robert of St. Albans, who embraced Islam before Saladin's victory at the Battle of Hattin, in which the King of Jerusalem, Guy of Lusignan, was taken prisoner. Some Christian historians record that six of the King's generals fell under the sway of the devil the night before the battle and they converted to Islam and joined the ranks of the enemy without any coercion. Saladin enjoyed such prestige that Raymond III, the Count of Tripoli, agreed to let him preach Islam among the Crusaders.[1]

1 See: '*ar-Risalah al-Khalidah*' of 'Abdur-Rahman 'Azzam (pp. 313-5).

Even after Saladin's reign, when the Crusaders initiated the Third Crusade in retaliation for the capture of Jerusalem, Crusaders who endured misery and hunger among their comrades continued to flee to the ranks of the Muslims. Some converted, others returned to their people, while yet others chose to remain as Christians and fight alongside the Muslims.

A chronicler of the time, Sir John Mandeville, wrote the following: "Also it befalleth some-time, that Christian men become Saracens, either for poverty or for simpleness, or else for their own wickedness."

Of course, one would expect a crusader like Mandeville to interpret what Muslims call guidance as stupidity and wretchedness. What concerns us is the fact that those who Sir John Mandeville refers to as poor, stupid and misguided embraced Islam willingly when initially they intended to wipe it out altogether. They were convinced by its teachings and guidelines and were not forced or coerced into embracing Islam.

Better still, some contemporary Christian historians of the time of the Conquest of Jerusalem and others who lived long after the demise of the Crusader states in the Levant relate the joy of the Christians after liberation from rule of the Crusaders.

Sir Thomas Arnold writes regarding this: "The Christians gladly accepted Islamic rule and the Muslim rulers continued upon their ancient customs of tolerance and greatness of spirit towards the faithful of other religions."

Professor 'Abdur-Rahman 'Azzam writes: "The examples provided are of the propagation of Islam among its fiercest enemies during its darkest days, at the time of the Crusades and Tatar invasions. However, there are also examples from the glory years of the Umayyad caliphate, one of which shall be provided in conclusion to this chapter.

Joseph III, Patriarch of the Jacobite Church of the East, wrote in a long letter to a fellow member of the clergy: "What have become of your flock, O Father? What has become of the great people of Merv?

They were not afflicted by a calamity, nor were they victims of the sword, nor were they tormented by fire. Instead they succumbed to the delights of this world and abandoned their religion, throwing themselves to perdition and disbelief like lunatics. Only two priests escaped from this hell of disbelief – i.e. Islam –. Alas! How pitiful it is that not one from the thousands of people who called themselves Christians fell as a martyr or sacrificed themselves for their religion?!

What have become of the monasteries of Kerman and the churches of Persia? It was not the coming of a demon, nor a king, nor a ruler, nor the order of a caliph or sultan which made them disappear. Nor was it the work of a talented sorcerer who beguiled them, nor was it the result of Satan's influence on them. Rather it was the work of a magician whose mere nod caused the churches of Persia to collapse!

As for the Arabs whom God granted possession of this world as you know from those living in your midst, they do not insult our religion, nor do they attack our monasteries. On the contrary, they are in solidarity without religion and prefer it over others. They honour our monks and bishops, respect our saints and send gifts to our places of worship. Why, then, did the inhabitants of Merv forsake Christianity in order to draw closer to the Arabs when they know only too well that the Arabs do not request from them that they renounce their faith? Rather they fully approve of their choice and only impose a derisory tax upon them. Despite all this, they give up the eternal life of their souls for temporary enjoyment?!"[1]

1 See: '*ar-Risalah al-Khalidah*' (pp. 313-20).

Section Six: The Islamic Perspective on Terrorism

Introduction

Islam's perspective on terrorism has been clarified in earlier chapters and sections, as has the norm of Islamic tolerance. This section, in addition to emphasising the points which have previously been discussed, will extend the previous discussion by exploring the meaning of terrorism and the Islamic perspective regarding it, and will refute the common misconception that Islam and Muslims are to blame for terrorism. The current section will be brief due to many aspects of the topic having already been addressed.

Firstly: The meaning of terrorism

1. The linguistic meaning of terrorism: In Arabic, this term derives from the trilateral root which means 'to be scared'. Thus, to terrorise means to cause fright and horror. Feelings of fear can also be evoked by striking awe into a person, as occurs in the saying of Allah:

Sura al-A'raf; (7):116 [وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ]

[Meaning: And they struck them with awe and displayed a great magic.] i.e. they struck terror into them.[1]

2. The universal meaning of terrorism: The word terrorism is one which is vague due to the fact each person interprets it differently. At the same time, it is a very common and widely used term which frequently appears in politics and the mass media. A researcher would find it immensely difficult to establish a comprehensive definition for terrorism because of the vagueness surrounding it. In fact, a legislator who attempted such a task counted one-hundred and nine separate definitions of terrorism from experts in varying fields.[2] Despite this, the following definitions are at least indicative of the meaning of terrorism. It should be noted that flaws exist in some of these definitions, however the definition provided by the Islamic Fiqh

1 See: '*Lisan al-Arab*' (1/436-7).
2 See: '*al-Irhab: Dawafi'uhu wa 'Ilajuhu*' of Dr Muhammad ash-Shuway'ir (p. 101).

Council is both clear and comprehensive.

a. The United States Code defines terrorism as: "Premeditated, politically motivated violence perpetrated against non-combatant targets by subnational groups or clandestine agents."[1]

b. The Academic American Encyclopaedia classes terrorism as: "The calculated recourse to acts of violence or to the threat of violence with the intention of causing fear and subduing people. It can take various forms such as killings, kidnappings and explosions, and is usually aimed at achieving specific political goals."[2]

c. The Global Arabic Encyclopaedia defines terrorism as: "The use of violence or of the threat of violence for the purpose of causing fear and alarm. Terrorists murder or kidnap people, carry out explosions, hijack planes and commit arson, as well as other serious crimes, mostly in pursuit of political objectives."[3]

These definitions are inadequate and certain aspects of them are debatable.[4]

d. It is essential that terrorism is defined from an Islamic perspective, especially as terrorism is often understood as synonymous with Islam and Muslims. The Islamic Fiqh Council provides arguably the best definition of terrorism when it states: "Terrorism refers to any act of aggression committed oppressively by an individual, group, or state, against a person's life, property, intellect, or dignity." This definition includes all kinds of intimidation, attacks, threats, unjustified killings, piracy, robbery, banditry and acts or threats of violence perpetrated by individuals or groups with the aim of inciting fear and alarm in people by causing them harm or endangering their lives, their freedom or their property. All these are forms of corruption which Allah the Almighty says regarding:

1 See: '*al-Irhab: Dawafi'uhu wa 'Ilajuhu*' (p. 101).
2 See: '*al-Qi'ta' al-Khairiyy wa Da'awa al-Irhab*' of Dr Muhammad as-Sallumi (p. 109).
3 See: '*al-Qi'ta' al-Khairiyy wa Da'awa al-Irhab*' (p. 110).
4 See: '*al-Qi'ta' al-Khairiyy wa Da'awa al-Irhab*' (p. 110-4).

[وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ] Sura al-Qasas; (28):77

[Meaning: And do not seek to cause mischief in the land.]

Terrorism is unjust aggression, regarding which Allah says:

[قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ] Sura al-A'raf; (7):33

[Meaning: Say: "My Lord has only forbidden immorality, whether overt or hidden; all manner of sin; unjust aggression; associating partners with Allah for which He has not sent down authority; and that you say about Allah that which you do not know.][1]

Secondly: The Islamic perspective on terrorism

It is possible to present the Islamic perspective on terrorism in light of the foregoing definitions by clarifying the following points:

1. Protecting and defending the Islamic lands is not terrorism.

The Islamic lands refer to territories under the control of Islam. To protect them means to defend them from enemy attacks and to ensure the preservation of the Muslim nation.

One of the greatest objectives of Islam is that the Muslim nation is granted ascendancy and repute and is respected by other nations such that they are deterred from initiating wars with it and disrupting its security.

Allah the Almighty says:

[لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم] Sura al-Hashr; (59):13

[Meaning: Fear of you is more intense in their hearts.][2]

In another verse, Allah says:

1 The Islamic Fiqh Council released a statement on terrorism, including its definition, before the events of 11 September 2001 CE, on the 15/10/1421 AH, which corresponds with 10/01/2001 CE. See: '*al-Qita' al-Khairiyy wa Da'awa al-Irhab*' (p. 114).

2 See: '*Usul an-Nitham al-Ijtima'i fil-Islam*' (p. 203).

[وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ]

Sura al-Anfal; (8):60

[Meaning: And prepare against them whatever you are able of power, including steeds of war by which you may threaten the enemies of Allah.]

Thus, preparing military forces and protecting the Islamic community is not considered as terrorism in the slightest. There is no hope in the continuance of a nation incapable of defending itself, nor is there any hope that an unprotected right will be respected.

2. Islam strictly forbids all terrorism which constitute corruption. All forms of mischief, harm and corruption are prohibited by Islam, whether minor or major, in public or personal affairs. There are many evidences to support this, both from the Quran and from the Prophetic traditions, such as the saying of Allah the Almighty:

[وَمِنَ ٱلنَّاسِ مَن يُعۡجِبُكَ قَوۡلُهُۥ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَيُشۡهِدُ ٱللَّهَ عَلَىٰ مَا فِي قَلۡبِهِۦ وَهُوَ أَلَدُّ ٱلۡخِصَامِ ۝٢٠٤ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي ٱلۡأَرۡضِ لِيُفۡسِدَ فِيهَا وَيُهۡلِكَ ٱلۡحَرۡثَ وَٱلنَّسۡلَۗ وَٱللَّهُ لَا يُحِبُّ ٱلۡفَسَادَ] Sura al-Baqarah; (2):204-5

[Meaning: And of the people is he whose speech pleases you in worldly life, and they call Allah to witness as to what is in their hearts, yet they are the fiercest of opponents. And when they turn away, they strive throughout the land to cause corruption therein and to destroy tillage and progeny. And Allah does not like corruption.]

The great scholar Ibn ‘Ashur explains the meaning and generality of the corruption referred to in the following way: “The term ‘tillage’ refers to crops while ‘progeny’ refers to young livestock. The Arabic word for progeny means to fall and separate, just as wool does. For me, destruction of tillage and progeny is a metaphor for everything which causes disruption to the lives of people. These two matters were mentioned because the people of that time were reliant on farming and agriculture, however the meaning of the verse includes the loss of

anything used by people to sustain themselves."[1] He continues: "This is why it is forbidden to burn houses to the ground and cut down trees in times of war, the only exception being if the army commander fears that it will be a source of enemy strength and cause the duration of fighting to be prolonged."[2]

Elsewhere, he writes: "Causing corruption on earth includes making harmful what is good, such as by deceiving people regarding foodstuffs; destroying beneficial things, such as by burning them; killing innocent people; breaking the law, such as by sowing unrest and committing oppression; promoting immorality, such as spreading ignorance, teaching perversion, glamorizing disbelief and showing enmity to the pious."[3]

Thus, Islam dissociates itself from terrorism and opposes and combats it in all of its forms, as has preceded. Anyone claiming to be a Muslim that commits an act of terrorism bears sole responsibility for their actions and cannot blame their religion for such atrocities, as has been mentioned previously.

Thirdly: A refutation of the common misconception that Islam and Muslims are to blame for terrorism

It is of great surprise that after the preceding clarification, slanderous accusations of cruelty, brutality, extremism, terrorism, and the like continue to be made against Islam, its Prophet and its followers, in order to dissuade people from it.

The obvious truth is that Islam is a religion of mercy, gentleness and tolerance. How did the Muslims behave when they were victorious over their enemies? Were they arrogant, tyrannical or oppressive? Did they commit rape or murder women, children or elderly men?

How did Prophet Muhammad ﷺ act following his victory over his adversaries who had used to harm him in the worst of ways? Did he

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (2/270).
2 See: '*Tafsir at-Tahrir wat-Tanwir*' (2/270).
3 See: '*Tafsir at-Tahrir wat-Tanwir*' (2/284-5).

not pardon them and grant them generously from the war booty?

How did the Muslims behave after their victories over Khosrow II and Caesar? Were they treacherous or disloyal? Did they attack the women or persecute the monks in their monasteries? Did they sow mischief in the land, demolish buildings or destroy plant life?

How did Saladin behave after defeating the Crusaders who persecuted and killed the Muslims? Did he not forgive their leader, offer him treatment and then release him?

How have the non-Muslim citizens residing in the Islamic lands for centuries been treated and how do they continue to be treated until today? Did they not experience security, justice and good treatment? Were they not treated more equitably and kindly by the Muslims than by their co-religionists?

There are many other examples of the nobility of Muslims throughout Islamic history which have caused people to love Islam and to willingly embrace it through conviction.

Is there anyone aside from the Muslims who can provide similar examples? The West? Where did Hitler, Mussolini, Lenin, Stalin and the Serbian war criminals come from? Were they not European, just like the other devils who massacred millions and committed countless atrocities against humanity? Were they not considered to be the vanguard of European civilisation? Who are the cruel, barbaric tyrants except these very people? Who are the extremist terrorists in truth?

Who invented nuclear bombs, cluster bombs, atom bombs, biological weaponry and weapons of mass destruction? Who has caused air pollution and water pollution through exhaust emissions and by use of insecticides, respectively? Who is it that utilizes foul, unjust and dishonourable practices? Who is it that sterilises women, denies citizens their wealth and freedoms and spreads AIDS?

Is it not the West and their allies? Who aids the Jews in their oppression and terrorism? What about the interrogations? What about what takes place in some of the prisons, such as Abu Ghraib?

All of these raw realities are the actual terrorism and oppression. However, it does not mean that all non-Muslims are unfair, oppressive or tyrannical. On the contrary, there are those who stand for justice and disapprove of any unfair practices.

Jihad carried out by Muslims to achieve the truth and repress falsehood, as well as to defend their religion, themselves and their countries is justice, not terrorism. The few mistakes made by some Muslims are insignificant in comparison to the barbarism of the West. Moreover, the responsibility for such mistakes falls on the perpetrators themselves, not their religion, which condemns such acts, or their fellow Muslims, who denounce such behaviour.[1]

Any equitable person of intellect must view things as they are, free from misrepresentations, falsifications or prejudices.

After this, a person can only be surprised at the Europeans and the Americans who, despite their discoveries, have not yet found the most important and essential thing that would ensure their true happiness, namely the reality of Islam and the greatness of its Prophet. Are they truly ignorant or do they knowingly turn away from it? It would be bad enough if the former was the case, but if the latter is true, then it is even worse!

1 See: '*at-Tareeq Ilal-Islam*' (pp. 95-6) & '*ar-Rahmah wal-'Athamah fi as-Sirah an-Nabawiyyah*' (pp. 66-9).

Part Eight

Proof of the Truth of Islam

Introduction

Chapter One: The Miraculous Nature of the Quran

Chapter Two: The Miraculous Nature of the Prophetic Traditions

Chapter Three: Islam as Mentioned in the Previous Divine Book

Introduction

This part may be considered as a summary of the previous parts as they are all indicative of the truth of Islam. The meaning of Islam; its sources of legislation; its pillars; its doctrines; the World of the Unseen; Prophet Muhammad ﷺ; the testimonies of impartial Western personalities; the Islamic political, economic, judicial, social and family systems; and the Islamic perspective on intellect, work, peace, public health, hygiene and cleanliness, in addition to other topics, are all indicative of the truth and greatness of Islam, and of the fact that it came from an All-Wise, All-Knowing God. Thus, all of the subjects covered in this treatise prove the veracity of Islam and the truthfulness of its Prophet.

The discussion in this part will complete that which has preceded regarding the genuineness of the religion of Islam. Themes will include the miraculous nature of the Quran and the Prophetic traditions, and the mention of Islam in the divine books of the previous religions.

Chapter One

The Miraculous Nature of the Quran

Section One: The Inimitability of the Quran

Section Two: What Makes the Quran Miraculous?

Section Three: Features of the Inimitable Style of the Quran

Section Four: Scientific Phenomena in the Quran

Section Five: The Miraculous Nature of Quranic Legislation

Section Six: The Miraculous Nature of the Quran Regarding the Unseen

Section One: The Inimitability of the Quran

Every prophet possessed a miracle which was indicative of their prophethood and proved that they were indeed sent by their Lord. Without such miracles, the proof would not have been established upon humankind to believe in the Messengers of Allah. Despite the noble characters of the prophets and their firm resolves, their keen intelligences and their eminent statuses among their peoples, this alone was inconclusive evidence to prove that they were truly sent by Allah. It is not possible for the intellect of a person to attest to, to accept or to recognise the existence of a messenger of God except by witnessing the extraordinary miracles provided to them by God which contravene the natural laws familiar to humans. For example, fire, which usually is unbearably hot, became cool for Prophet Abraham – peace be upon him. The One Who decreed fire to be naturally hot also decreed for it to be cool and peaceful for Abraham when he was cast into it, and thus this miracle was evidence for the prophethood of Abraham.[1]

The purpose of miracles is not merely to demonstrate their inimitability, rather their objective is to ensure people accept and

1 See: '*I'jaz al-Quran*' of al-Baqillani (pp. 321-3) & '*al-Bayan fi 'Ulum al-Quran*' (p. 9).

believe in the prophethood of the one at whose hand such miracles occur. This is why Allah the Almighty provided each of His messengers with signs by way of which their people could clearly recognise they were messengers sent by God and not merely imposters. Moreover, the miracles of prophets and messengers of God were such that they took into account the environment and the condition of those for whom they were intended. Each miracle related to an area which the people of that era excelled in, as this would cause them to recognise and believe in the truthfulness of their messenger, as opposed to dismissing it as sorcery, an illusion or something impossible. A miracle only fulfils its purpose if it offers a challenge to people, and thus the people must be familiar with whatever it is they are being challenged regarding. Anyone who studies and contemplate the verses of the Quran concerning miracles will reach these same conclusions.[1]

Moses' miracle was in his staff and was suited to his people who were experts at magic, as is indicated by the Quranic verses which mention Pharaoh and his people. Allah the Almighty says:

[وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ] Sura Yunus; (10):79

[Meaning: And Pharaoh said: "Bring to me every learned magician."]

[وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾ يَأْتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٍ] Sura al-A'raf; (7):111-2

[Meaning: And send into the cities summoners who will bring you every learned magician.]

[وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ]

Sura ash-Shu'ara·; (26):36-7

[Meaning: And dispatch into the cities summoners who will bring every accomplished sorcerer to you.]

[وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓاْ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ]

Sura al-A'raf; (7):113

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (1/93-7).

[Meaning: And the magicians came to Pharaoh. They said: "Indeed for us is a reward if we prevail."]

The same can be said of Jesus, whose people were talented in the field of medicine. Accordingly, Jesus' miracles of resurrecting the dead, both before and after burial, and of healing blindness and leprosy was consistent with the expertise of his people. Those best at recognising such miracles are people well-versed in medicine and its sciences as they know how to distinguish between true and false resurrection, as well as how to differentiate between the restoral of life after clinical death and simple revival following a period of unconsciousness.

The same can also be said of Prophet Muhammad ﷺ, whose people adored grandiloquence and were famous for their clarity of speech, eloquence and purity of language. They were masters of poetry, speeches and proverbs, and were extremely appreciative of rhetoric. Poems in particular were treasured by them and they hung them in the most valuable of places, on the walls of the Kaaba. Their marketplaces, in addition to being places of trade, were also forums where they declaimed their poems. Accordingly, the miracle of Prophet Muhammad ﷺ was consistent with that which his people already had familiarity with, and thus, it was by way of the noble Quran that Allah established His undefeatable challenge to all of humanity.[1]

Al-Baqillani – may Allah have mercy upon him – writes in the first chapter of his book 'I'jaz Al-Quran (The Inimitability of the Quran)' entitled 'Regarding the Quran being the miracle of the prophecy of Muhammad ﷺ': "It is obligatory to have knowledge of the miraculous nature of the Quran because the prophecy of Muhammad ﷺ was based on this miracle. Although he was granted numerous miracles, they were time-, situation- and person-specific."

He continues: "However, the scope of the Quran is absolute as it extends to both humankind and jinn, from the time of its revelation

1 See: '*al-Bayan fi 'Ulum al-Quran*' (pp. 9-11) & '*I'jaz al-Quran*' of al-Baqillani (pp. 28-36).

until the Day of Resurrection."[1]

Section Two: What Makes the Quran Miraculous?

There is no doubt that the Quran is miraculous in nature and is thus inimitable. Some researchers are of the opinion that it is miraculous in every sense, such as in its clarity of speech, in its mention of scientific phenomenon, in its legislation, and in its mention of the World of the Unseen. These are the main aspects of Quranic miraculousness focussed upon by researchers, who cite the following verse as evidence:

[مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖۚ] Sura al-An'am; (6):38

[Meaning: We have not neglected anything in the Book.]

It is not possible for anybody to deny that the Quran contains much guidance and information regarding the various branches of knowledge which Allah enabled humankind to explore. The exegetes of the Quran were aware of this and they clarified such meanings and demonstrated their conformance to reality and science.

However, the most miraculous aspect of the Quran, by way of which it defied all of the Arabs, is its eloquence and clarity of speech. Thus, the greatest challenge set by the Quran is its inimitability in terms of wording and style.[2] Allah says regarding the inimitable nature of the Quran:

[قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا] Sura al-Isra; (17):88

[Meaning: Say: "If mankind and the jinn were to gather together in order to produce the like of this Quran, they would be unable to

1 See: '*I'jaz al-Quran*' of al-Baqillani (pp. 27-8) & '*Tafsir at-Tahrir wat-Tanwir*' (1/111-2 and 119-20).

2 See: '*I'jaz al-Quran*' of al-Baqillani (p. 43); '*al-Bayan fi 'Ulum al-Quran*' (pp. 13-4) & '*Mabahith fi I'jaz al-Quran*' of Dr Mustapha Muslim (p. 92).

produce the like of it, even if they helped one another.]

Shaikh Muhamad Rashid Rida – may Allah have mercy upon him – writes regarding the inimitability of the Quran: "The Quran is the speech of Allah whose style, language, knowledge, rulings, guidance, prophecies and description of past events is inimitable. Each of these aspects' inimitability can be expanded upon in great detail based on firmly grounded principles. Muhammad ﷺ, the Arab, illiterate Messenger of Allah challenged the rest of the Arabs and informed them of the impossibility of composing the equivalent of a single Quranic chapter. Despite the best efforts of their most eloquent speakers, they were unable to meet this challenge and thus were unable to render its message invalid. Muslims transmitted this undefeatable challenge to all of the other nations who were also proven to be incapable of doing so."

He goes on to discuss the greatness of the Quran and the secret behind its inimitability by writing: "The guidance and clarity of the Quran are known just like the existence of a soul inside a body, or of ether and electricity in the universe. All of these things are known to exist through their tangible effects and physical manifestations, and despite the impossibility of defining their true realities, they continue to be popular topics of scientific discussion. In a similar manner, discussion regarding the underlying reasons for the inability of scholars or rhetoricians to compose the equivalent of a single Quranic chapter in terms of guidance and clarity of expression, is both spiritually and intellectually pleasing, because, as well as inducing a sense of tranquillity, it dispels the objections of atheists and eliminates the doubts of the heretics and dubious people."[1]

Thus, the Quranic verses defying humans and jinn challenge them to compose something which is the same as the Quran in style and clarity. It is this aspect that was inimitable and shall remain so. The fact they are unable to produce an equivalent to the Quran is proof that

1 See: the introduction of Shaikh Muhammad Rashid Rida to the book '*I'jaz al-Quran wal-Balaghah an-Nabawiyyah*' of ar-Rafi'i (pp. 17-8).

it is not from their speech, nor from the speech of Muhammad ﷺ, as he is considered as being from among them. Logic dictates that, therefore, it must be the speech of Allah the Almighty.

Al-Baqillani – may Allah have mercy upon him – writes regarding the inability of Arabs to produce anything equivalent to the Quran: "Their inability to reproduce something equivalent to the Quran is indicated by the constant and numerous challenges which continued over a long period of time. Such challenges thus proved the truth and prophecy of Muhammad ﷺ."

He continues: "If they had the ability to disprove him, they would have done so, as it would have saved them, their families, and their property from his rule. Eloquence was their nature and it marked their speeches, and by answering such a challenge they would have been spared them from undergoing fighting, disputations, exile and from subjecting their families and relatives to captivity. Yet the fact they did not respond meant they were unable to meet the challenge."[1]

Moreover, despite the numerous masterpieces of eloquence contained in Prophetic traditions with which no other human could compete, they are incomparable to Quranic eloquence.[2]

The most miraculous aspect of the Quran is thus its wording and eloquent style[3], as shall be further explored in the next section.

Section Three: Features of the Inimitable Style of the Quran

An Introduction to the Concept of Eloquence

The Quranic style is distinguished by various characteristics which signify its magnificence and inimitability from the perspective of eloquence and clarity of expression.

1 See: '*I'jaz al-Quran*' (p. 43).
2 See: '*al-Bayan fi 'Ulum al-Quran*' (p. 14).
3 See: '*I'jaz al-Quran*' (pp. 58-9).

Eloquence consists of several elements, namely: purity of language, irreproachability of syntax, ease of understanding and conveyance of meaning.

Purity of language is manifested by using easily pronounceable and understandable words which are graceful as well as conformant with the speech of the Arabs and their language.

Irreproachability of syntax refers to word order, which is to place words in their appropriate places so that collectively they form a cohesive whole which cannot be improved upon.

Ease of understanding means that each word is unambiguous, and its meaning is comprehensible without difficulty. Comprehension of meaning varies from person to person based on intelligence and the complexity or difficulty of the meaning being conveyed. However, ease of understanding may be enhanced by use of literary devices such as similes, metaphors, metonymies, allegories and the like.

Conveyance of meaning refers to each word transmitting the exact meanings intended by the speaker. Any utterance must fully reflect the denotative and connotative meanings a speaker intends to convey by way of suitable style and wording choices. In rhetoric, connotative meanings are the secondary meanings signified by words.

The foregoing elements are what constitute eloquent speech, and it is in these areas that writers and poets compete for superiority to varying degrees. Some are mediocre while others exhibit greater levels of literary flair; the more talented an author is, the more impressive and richer their text tends to be.[1]

Features of Quranic Eloquence and Style

Following the foregoing introduction on the concept of eloquence, some features of the inimitable eloquence and style of the Quran will now be mentioned.

1 See: '*I'jaz al-Quran*' (pp. 50-1, 65) & '*Balaghatul-Quran*' of Shaikh Muhammad al-Khidr Husayn (pp. 7-8).

1. The fluency and purity of Quranic vocabulary: All of the words in the Quran are meaningful, precise and easy on the ear.

2. The irreproachability of Quranic syntax: It is impossible for any rhetorician to find within the Quran a verse in which could be better placed or a word which could be better expressed.[1]

3. The meanings of the Quran are easy to comprehend: The Quran uses amazing comparisons, striking parables, vivid similes, ingenious metaphors, exceptional metonymies and fitting allusions, all of which are clearer expressions of meaning than plain speech.

4. The meanings of the Quran are comprehensive: The meanings of the Quran are either explicated or implicated, depending on the context and the nature of the topic being mentioned. When reading Quranic verses, a person ponders over the meanings which they convey and thus obtains many benefits, including legislation; proof; admonition; wisdom; and the like. All of these aspects of the Quran guide people to the right way, organise their lives and cause them to be successful in this life and the Hereafter.

5. The consistency of the Quranic style: An orator can captivate their audience through the grandeur of their speech, but after speaking for a while flaws and weaknesses begin to appear. A critique of an entire speech of theirs would show that its end has more deficiencies than its beginning.

However, the noble Quran, in spite of its length and numerous chapters, exhibits a great regularity in the quality of its speech as is indicated by the saying of Allah the Almighty:

[ٱللَّهُ نَزَّلَ أَحۡسَنَ ٱلۡحَدِيثِ كِتَٰبٗا مُّتَشَٰبِهٗا] Sura az-Zumar; (39):23

[Meaning: Allah has sent down the best message—a Book of perfect consistency.]

Allah also says:

1 See: '*I'jaz al-Quran*' (pp. 260-5) & '*Balaghatul-Quran*' (p. 98).

[وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُواْ فِيهِ ٱخْتِلَٰفًا كَثِيرًا] Sura an-Nisa·; (4):82

[Meaning: Had it been from any other than Allah, they would surely have found in it much inconsistency.]

Moreover, humans may be experts in certain categories of oration, but inexperienced in others. The Quran, on the other hand, contains many types of speech, including admonitions, arguments, legislation, descriptions, threats, pledges, stories, warnings and other forms of guidance, all of which demonstrate the same loftiness of style and elegance of wording.[1]

6. Quranic expressions are an accurate description of realities it contains: The Quran establishes truths on which it bases its wide-ranging legislation, however the nature of the Quran does not require it employs the same modes of speech as wordsmiths are known to use, such as eulogies, laments, congratulations, flattery, descriptions of scenes, and the like, all of which they exert great effort in producing and strain their imaginations to come up with, to the point of falling into overstatement.

In contrast, the Quranic expressions of reality are graceful and elegant while remaining accurate and precise.[2]

7. The Quran is free from exaggeration: The works of a wordsmith either indicate their realism, which is perceived by variations in calibre of language; some of it is excellent, while other parts of it are mediocre or not as good. Similarly, it is easy to sense sensationalist writers as their works are marked by unchanging pompousness and exaggerative use of language. However, a rhetorician will find that the Quran is superbly eloquent throughout all of its chapters and verses, both in its expression of meanings and arrangement of words, while remaining entirely accurate.[3]

8. Quranic stories are repeated in the most perfect and beautiful

1 See: '*I'jaz al-Quran*' (pp. 66-70 and 265) & '*Balaghatul-Quran*' (pp. 9-10).
2 See: '*I'jaz al-Quran*' (p. 76) & '*Balaghatul-Quran*' (p. 10).
3 See: '*Balaghatul-Quran*' (p. 11) & '*Tafsir at-Tahrir wat-Tanwir*' (1/64-5).

manner: From the clearest examples of Quranic eloquence are the many instances wherein stories are mentioned in certain chapters and are repeated elsewhere with equal degrees of eloquence. This is not observable in human discourse since a person cannot exhibit the same level of literary prowess when retelling the same story in different ways.[1]

9. The Quran is organised in sections and chapters which was something previously unknown in the Arabic language. This practice of organisation was adopted by the Arabs who made a habit of organising their writings in chapters and sections.[2]

These are some of the features of the inimitability of Quranic eloquence and style.

Section Four: Scientific Phenomena in the Quran

Another testament to the inimitability of the Quran are the scientific phenomena it contains, which mention the laws of nature endowed by Allah and the manifestations of His divine care for all of creation. Scientific phenomenon feature prominently in the Quran and provide vast opportunities for reflection and contemplation. Some scholars have enumerated the Quranic verses referring to the universe and natural phenomena to exceed nine hundred in number.[3]

However, it is necessary to establish certain rules and to stick to the methodology of the Quran so that misinterpretations are avoided. In this way, the Quran can be used as evidence for the truthfulness of Islam and the genuineness of Prophet Muhammad ﷺ. Allah the Almighty says:

[سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ]

Sura Fussilat; (41):53

1 See: '*I'jaz al-Quran*' (pp. 82-3) & '*Balaghatul-Quran*' (pp. 10-1).
2 See: '*Tafsir at-Tahrir wat-Tanwir*' (1/120).
3 See: '*Tafsir at-Tahrir wat-Tanwir*' (3/159); '*al-Quran wal-'Ulum*' of Dr Jamaluddin al-Fandi & '*Mabahith fi I'jaz al-Quran*' of Dr Mustapha Muslim (pp. 131-203).

[Meaning: We will show them Our signs in the universe, and within themselves until it becomes clear to them that it is the truth.]

Undoubtedly, the greatest goal of the noble Quran is to make people realise the path of guidance and to invite them to follow it, as is mentioned by the saying of Allah the Almighty:

[إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا] Sura al-Isra·; (17):9

[Meaning: Indeed, this Quran guides to the straightest way and gives good tidings to the believers who do righteous deeds that they will have a great reward.]

The Quran guides people in different ways, such as by appealing to their natural dispositions, recalling the fate of previous nations, highlighting human imperfection, and by mentioning rational or cosmological arguments. Given the addressees of the Quran vary regarding social status, intellectual level and cultural background, it follows that the proofs, evidences and parables mentioned within it must be accessible to all, regardless of the era or environment they live in. Due to this, Quranic evidences remain within the realms of possibility by conforming to reason, human experience and the innate nature of people.

[وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا] Sura al-Kahf; (18):54

[Meaning: And indeed, We have put forth for humankind every kind of example in this Quran. But humankind is, more than anything, contentious.]

Understanding the objective of the Quran and its method of discourse leads a person to comprehend the reason for Quranic references to natural phenomena such as the universe and the human body, namely due to the existence of people who are particularly interested in the creation of these things. It is essential to clarify the truth to such people and to demonstrate to them that the Quran is the speech of

Allah which was revealed to Muhammad ﷺ in order to give glad tidings to believers and to warn obstinate people.[1]

Many people cannot access the beauty of the Quranic style or its eloquence and fluidity and are thus unable to recognise that it is of a divine nature from this perspective. However, they are aware that the natural phenomena contained in the Quran could not have been discovered by a single human being, especially as many such phenomena remained unproven by science until recent advances in research and technology. Thus, the fact that these truths were uttered by Prophet Muhammad ﷺ, a man who was unversed in such sciences, shows that he received revelation from God, the One Who possesses knowledge of everything in the heavens and the earth.

[قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا]

Sura al-Furqan; (5):6

[Meaning: Say: "It was revealed by Him Who knows the secrets of the heavens and earth. He is Oft-Forgiving, Most-Merciful.][2]

Many examples of this miraculous aspect of the Quran have been mentioned previously. Perhaps the best representation of scientific phenomena in the Quran are the verses concerning the human soul, in terms of its creation, states and nature. The verses regarding the heavens, earth, sun, moon, day, night, mountains and seas are also good examples in this regard, in addition to the verses concerning weather such as wind, clouds, rain, lightning and thunder. Moreover, the verses discussing the human body, embryology and the fetus are excellent illustrations of scientific phenomena in the Quran.[3]

The scientific phenomena mentioned by the Quran indicate its divine origin because it has proven impossible to scientists for generations to reach the same conclusions as those mentioned in the Quran. These

1 See: '*Mabahith fi I'jaz al-Quran*' (p. 131) & '*Tafsir at-Tahrir wat-Tanwir*' (1/93-4 and 101-2).
2 See: '*Tafsir at-Tahrir wat-Tanwir*' (1/126-7) & '*Mabahith fi I'jaz al-Quran*' (pp. 131-2).
3 See: '*Tafsir at-Tahrir wat-Tanwir*' (3/348) & '*Mabahith fi I'jaz al-Quran*' (pp. 139-203).

phenomena concern things as far back in time as the origin of the universe, its galaxies, constellations, stars and planets. Some of these phenomena are visible while others are invisible, some relate to living things while others refer to inanimate things, for example: the wind, clouds, oceans, plants, animals and humans.

In addition, the precision with which such phenomena are mentioned is such that modern technologies and research methods struggle to keep up. The way these numerous scientific truths are comprehensively and precisely covered by the Quran leads any rational, unbiased person to conclude that the Quran is revelation from Allah, the All-Mighty, the All-Wise, the One whose knowledge encompasses everything.

Humanity had collectively been incapable of apprehending these truths and understanding their secrets, so how is it possible that the Quran was the work of an illiterate man who lived among an unlettered society who were not known to have any mastery of secular sciences or spirituality? Allah the Almighty says:

[وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنۡ هَٰذَآ إِلَّآ إِفۡكٌ ٱفۡتَرَىٰهُ وَأَعَانَهُۥ عَلَيۡهِ قَوۡمٌ ءَاخَرُونَۖ فَقَدۡ جَآءُو ظُلۡمٗا وَزُورٗا ۝٤ وَقَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٱكۡتَتَبَهَا فَهِيَ تُمۡلَىٰ عَلَيۡهِ بُكۡرَةٗ وَأَصِيلٗا ۝٥ قُلۡ أَنزَلَهُ ٱلَّذِي يَعۡلَمُ ٱلسِّرَّ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ إِنَّهُۥ كَانَ غَفُورٗا رَّحِيمٗا]

Sura al-Furqan; (25):4-6

[Meaning: And those who disbelieve say: "This Quran is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie. And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by Him Who knows every secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.][1]

The foregoing has been a brief overview of the miraculous nature of the scientific phenomenon in the noble Quran.

1 See: '*Mabahith fi I'jaz al-Quran*' (pp. 202-3).

Section Five: The Miraculous Nature of Quranic Legislation

Mentioning the legislative miracle of the Quran necessitates mention of the eternal system of the universe and that which it comprises. The One Who created the universe from nothingness and populated it with innumerable creatures also granted human beings the honour of being the noblest of His creatures. He assigned them a set of laws which govern their conduct and structures their relationships with each other and with their Creator. He also placed certain consequences, in this world and in the hereafter, on the conduct of human beings in relation to this divine legislation. A person who adheres to it is granted tranquillity and might in this world, such that they feel a true sense of humanity and comprehend the reason for their creation and existence, and they realise their privilege over other created beings. Allah also guarantees such a person everlasting bliss in the hereafter, in addition to their happiness in this world, as is indicated by the verse:

[قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِيٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِۚ قُلْ هِيَ لِلَّذِينَ ءَامَنُواْ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِۗ] Sura al-A'raf; (7):32

[Meaning: Ask: "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?" Say: "They are for the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment.]

The Quran comprises rules which humankind is in need of for every aspect of their daily lives. These rules form a comprehensive legislation which contains solutions for all problems in life. Allah the Almighty says:

[ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًاۚ] Sura al-Ma·idah; (5):3

[Meaning: This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.][1]

1 See: '*Tafsir at-Tahrir wat-Tanwir*' (1/126) & '*Mabahith fi I'jaz al-Quran*' (p. 205).

Implementation of Islamic legislation leads to the formation of a unified nation which distinguishes itself from other nations through its superior characteristics and behaviour. Allah says:

[كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ] Sura aali-'Imran; (3):110

[Meaning: You are the best nation ever to be raised up for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.]

Quranic legislation and morals are a clear sign that the Quran is of a divine nature and not from the work of humans due to their precision, universality and comprehensiveness. Despite the famous intellectuals, philosophers and reformers throughout history, no human has been able to produce a complete government system which dictates the internal and external affairs of a country. Many people have tried to do so, however their attempts have been deficient and inadequate and on occasion, have caused their followers to rebel against them. This is witnessable until today in nations and countries which do not adhere to the true religion of Islam. Moreover, such attempts only aim to govern one aspect of social life as it is inconceivable for human beings, whatever knowledge and wisdom they possess, to come up with a universal theory which accounts for all aspects of everything in existence. What, then, can be said regarding the fact an illiterate man who was unknown to have been acquainted with the ancient books or the philosophies of old, nor was he known to have travelled the world in order to learn the various laws and political systems of different civilisations.[1]

The perfect Islamic system has stood the test of time; the equitable people of every era recognise its transcendence, universality and divine nature. Islam's sublime principles are further proof for the divine origin of the Quran and the truthfulness of the prophecy of Muhammad ﷺ, who was sent as a mercy to the worlds.[2]

1 See: '*Mabahith fi I'jaz al-Quran*' (pp. 205-6).
2 See: '*Mabahith fi I'jaz al-Quran*' (p. 206).

Discussion of the Islamic beliefs, laws, ethics and various systems has preceded. Their clarity, harmony and universality, as well as their conformity with the natural disposition of humans demonstrates the miraculousness and inimitability of Islamic legislation.

Further confirmation of the miraculous nature of Quranic legislation can be found by studying its laws, which show that it offers guidance to humans on how to preserve their humanity, how to strive to attain human perfection, how to ensure sound judgement and how to balance their physical, spiritual and intellectual needs in order to ensure serenity of hearts and happiness of souls in this life and the hereafter. There is no social reformer or great philosopher in history who has succeeded in establishing an ideology which encompasses all members of society, regardless of background or status. On the contrary, many reformers have tried to impose their ideologies in particular countries, but their efforts have been the target of much criticism during their lifetimes and after their deaths, as the proponents of such ideologies were merely the products of their dysfunctional societies and thus were unable to offer comprehensive solutions to all societal problems.

The law codes of Haammurabi, Solon and other famous lawmakers have all shown their limitations and serve merely as examples of the misery of people before the advent of Islam. Today's capitalist, socialist, communist and idolatrous societies continue to experience the failures and shortcomings of such systems.

Islamic legislation, on the other hand, satisfies both spiritual and material needs in a suitable manner and thus ensures happiness and serenity of humans in this life, as well as removing worry of the future from them, in accordance with their natural disposition. This is indicative of the fact that no human being could possibly achieve mastery in all of these domains and is thus compelling evidence that such laws were revealed by the Creator of humankind Who has not only provided them with capabilities, competences and capacities, but also directed them on how to utilise them to worship Him. Furthermore, these laws were revealed to an illiterate person who did

not study under any human being, nor was he known to have travelled the world in search of ideologies or constitutional reform.[1]

Shaikh Muhammad Abu Zahrah – may Allah have mercy upon him – writes: "The laws contained in the Quran which organise society and the relations between its individuals on the bases of compassion, mercy and justice, are not to be found in any man-made law system.

When trying to compare the laws of the Quran with Greek or Roman law, or with the laws of the reformists, for example, it quickly becomes apparent that such a comparison is illogical, despite the fact that the Roman legal system had been developed over thirteen hundred years, from the founding of Rome until the fifth century of the Common Era, and despite the fact it was produced by scholars who were said to be excellent, such as Solon and Lycurgus, the lawgivers of Athens and Sparta, respectively. Prophet Muhammad ﷺ had the Quran which contained the truth from Allah the Almighty and a code for social and human relations which was unparalleled and shall remain so. He was illiterate, he did not study, and he lived in a land where there were no institutes, universities or places for education."[2]

The miraculous character of Quranic legislation is a clear sign that the verses of the Quran are the words of Allah revealed to His servant and Messenger, Muhammad ﷺ, in order to deliver people from the darkness of misguidance, misery and perdition to the light of faith, guidance and clinging to the strong rope of Allah.

[هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ] Sura at-Tawbah; (9):33

[Meaning: It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, even to the dismay of the polytheists.][3]

1 See: '*Mabahith fi I'jaz al-Quran*' (pp. 231-2).
2 See: '*al-Mu'jizah al-Kubra*' of Shaikh Muhammad Abu Zahrah (p. 455).
3 See: '*Mabahith fi I'jaz al-Quran*' (p. 233).

Section Six: The Miraculous Nature of the Quran Regarding the Unseen

Firstly: The concept of the Unseen in the Quran

Scholars mention news of the Unseen in the Quran as being from the aspects its inimitability. Knowledge of the unseen refers to everything that was unseen and unwitnessed by Prophet Muhammad ﷺ, either because he was not present when such occurrences took place, or because they did not occur during his lifetime. It includes the origin of the universe and all of the significant events which took place from the creation of Adam – peace be upon him – until the sending of Muhammad ﷺ, as well as everything that occurred during his time which he received revelation regarding, such as the plots of the Jews and the hypocrites, and all of the prophecies regarding future events.[1] In short, it encompasses unseen events of the past, present and future. Previously, some aspects of the Unseen have been covered, such as the history of previous nations, events which took place at the time of Prophet Muhammad ﷺ, and future events, such as the signs of the Last Hour and what will happen on the Day of Resurrection.

Secondly: The Unseen events of the past

By studying Quranic stories concerning the previous nations, one realises that their main objective is to prove the truthfulness of Prophet Muhammad ﷺ. The Quran often points out the similarity between its narrative and that of the previous divine books, just as Allah the Almighty says:

[وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ] Sura Yunus; (10):37

[Meaning: And this Quran could not have been produced by other than Allah, but it is a confirmation of that which came before it, and

1 See: '*I'jaz al-Quran*' (pp. 62-5); '*al-Jawab as-Sahih liman Baddala Din al-Masih*' of Ibn Taymiyyah (5/319-24); '*Mabahith fi I'jaz al-Quran*' (p. 235) & '*ar-Rusul war-Risalat*' (p. 174).

an elaboration of what has been prescribed. Therein is no doubt; it is from the Lord of the worlds.]

Secondary goals of mentioning unseen events of the past include:

1. Reassurance for Prophet Muhammad ﷺ that his methodology is the same as the prophets and messengers who preceded him, and that which he experiences from the disbelievers in terms of rejection and stubbornness is normal of all of the nations with their prophets, just as Allah the Almighty says:

[وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ] Sura Hud; (11):120

[Meaning: And all that We relate to you the news of the Messengers in order that We may make firm your heart. And in these there has come to you the truth, as well as an admonition and a reminder for the believers.]

2. Education and cultivation of the people through the lessons learnt from these stories. For example, the story of Abraham teaches sincerity and reliance upon Allah; the story of Ishmael teaches benevolence, fidelity and obedience; and the story of Job teaches patience and forbearance.

3. Development of moral values. Allah says regarding the story of Joseph – peace be upon him –:

[لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ]

Sura Yusuf; (12):111

[Meaning: Indeed, in their stories is a lesson for men of understanding. It is not a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.]

In another place in the Quran, Allah says:

[وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ] Sura Qasas; (28):58

[Meaning: And how many a city have We destroyed that was ungrateful in its way of living, and those are their dwellings which have not been inhabited after them except a little. And it is We who were the inheritors.]

4. Evidence of inimitability of the Quran. There are Quranic stories which are repeated several times, however different aspects and affairs are focussed upon although the content of such stories remains unchanged. This miraculous repetition is free from any contradiction and transcends human ability.[1]

Thirdly: The Unseen events contemporary to the time of Prophet Muhammad ﷺ

The primary goal behind mentioning the events which were not witnessed by Prophet Muhammad ﷺ, but which he received revelation regarding, is to support his preachings and educate the people. These events were also proof of the truthfulness of the message he transmitted from his Lord, since prior to the revelation of the Quran, the Prophet ﷺ had no knowledge of anything that occurred in his absence, and it was only after his prophecy that he came to know of such matters.[2]

Fourthly: The Unseen events of the future

Future events are mentioned foremostly to establish faith in the hearts and to encourage people to have true reliance upon Allah, the Creator of the heavens and the earth, the One Who holds the keys to everything, Who, if He says: 'Be!' to anything, it is.

The foretelling of future events acts as further confirmation of the truthful nature of Prophet Muhammad ﷺ and of the fact he did not speak from his own desire, but rather spoke only based on revelation

1 See: '*Mabahith fi I'jaz al-Quran*' (pp. 238-9) & '*ar-Rusul wa ar-Risalat*' (pp. 174-8).
2 See: '*Mabahith fi I'jaz al-Quran*' (pp. 241) & '*ar-Rusul wa ar-Risalat*' (pp. 174-8).

which was inspired to him.[1]

Fifthly: How the Unseen proves the veracity of the Quran

Prophet Muhamad ﷺ related stories of the ancient times, described events contemporary to his time which he did not witness and prophesised future happenings which had not taken place with great conviction and certainty, in spite of the fact he had not read the previous books, nor did he have any control of the future. He even denied having total knowledge of the unseen as occurs in the saying of Allah the Almighty:

[قُل لَّآ أَمۡلِكُ لِنَفۡسِي نَفۡعٗا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ] Sura al-A'raf; (7):188

[Meaning: Say: "I have no power to benefit or to harm myself, except as Allah wills. If I knew the Unseen, I would have amassed much wealth and no evil would have ever touched me.]

Had he not possessed an unshakeable conviction regarding that which he spoke of, he would not have been able to discuss such matters and would not have risked endangering the future of his message, especially as he was well-known for his reason and wisdom and never made a decision or utterance in haste, even before he was honoured with prophethood. There is therefore no doubt that he spoke based on divine revelation. Moreover, the absolute truth of the Quran from the beginning of its revelation until its completion, before the passing of Prophet Muhammad ﷺ, is a matter requiring consideration and contemplation.

The veracity of the information contained in the Quran is an undeniable fact recognised even by the enemies of Islam who painfully conceal their respect for the accuracy and authenticity of the Quran, in spite of their useless polytheism, paganism and disbelief. Their respect even extended to the person of Prophet Muhammad ﷺ who spoke with the Quran. The polytheistic Arabs noticed this truth

1 See: '*Mabahith fi I'jaz al-Quran*' (pp. 260) & '*ar-Rusul wa ar-Risalat*' (pp. 174).

from their interactions with the Prophet ﷺ and the believers as many Quranic announcements were attested to by the events they witnessed personally.[1] Similarly, the People of the Book recognised the truthfulness of the Quran by its concurrence with their books regarding certain historical events, as well as by the Quranic disclosure of their plots against Islam and its people.[2]

All the truthful information contained in the Quran is clear, irrefutable proof that it is the speech of the Lord of the universe, the One to Whom knowledge of the past and future is the same and Whose knowledge nothing escapes.

Indeed, the veracity of the Quran is clearly witnessable to anyone through the dozens of events that have occurred and continue to occur as it foretold, whether regarding the universe, the human being, or global events. The perfect conformance of reality to the unseen events prophesied in the Quran is compelling evidence proving it is revelation which was sent down by the One Who created the heavens and the earth to signify the truthfulness of Prophet Muhammad ﷺ.[3]

1 See: '*Mabahith fi I'jaz al-Quran*' (p. 261).
2 See chapter three of this part.
3 See: '*al-Jawab as-Sahih Liman Baddala Din al-Masih*' (5/324-8) & '*Mabahith fi I'jaz al-Quran*' (pp. 261-2).

Chapter Two

The Miraculous Nature of the Prophetic Traditions

Section One: The Linguistic Miracle of the Prophetic Traditions

Section Two: A Classification of the Miracles of Prophet Muhammad ﷺ

Section Three: Examples of the Miracles of Prophet Muhammad ﷺ

Section One: The Linguistic Miracle of the Prophetic Traditions

Everything that can be said regarding the miraculous nature of the Quran, in terms of its information, historical accounts, prophecies, knowledge, wisdom, rulings, laws, legislation, and the like, can also be said regarding the Prophetic traditions, because, just like the Quran, Prophetic traditions are also revelation from Allah. Prophet Muhammad ﷺ did not speak of his own desire, but rather he was inspired by divine revelation, as has preceded. In this section, the focus will be on the wording and style of the Prophetic traditions. Are the Prophetic traditions the same as the Quran in this regard? The answer to this question is that although the speech of Prophet Muhammad ﷺ was superbly eloquent and unsurpassable by any human being, it is still incomparable to the eloquence of the noble Quran.

The difference between the eloquence of the Quran and the eloquence of the Prophetic traditions is clear to people who are endowed with sound natural dispositions, especially those who have studied rhetoric and are able to distinguish between different styles and levels of eloquence. The distinct difference between the Quran and the Prophetic traditions is one of the clearest proofs that the noble Quran is a divine book which was revealed from above the heavens and not the work of Prophet Muhammad ﷺ, as is claimed by those who deny

Allah's signs.[1]

Many scholars have realised the eloquence of Prophet Muhammad ﷺ was from the greatest signs of his prophecy. The famous judge and jurist 'Iyadh – may Allah have mercy upon him – writes: "Prophet Muhammad ﷺ reached the pinnacle of eloquence and articulacy. Fluency came naturally to him and his speech was marked with brevity, purity and accuracy. He spoke with great wisdom and used concise expressions with comprehensive meanings effortlessly."[2]

The great litterateur, Mustafa Sadiq ar-Rafi'i – may Allah have mercy upon him – writes regarding the eloquence of Prophet Muhammad ﷺ: "This is the human eloquence that captivated the souls of people. Due to its perfection and effortless flow, it seems as if it was premeditated, although it was not. The Prophetic words emanated from a heart in constant contact with its Creator and were uttered by a tongue which recited the truths of the Quran. Thus, even if they were not revelation themselves, they were linked to it, and even if they were not evidenced by revelation, they themselves were proof of revelation. Perfectly arranged and free of defects or imperfections, there is no distinction between them as they are all of equal excellence. Their conciseness and benefit are comparable to the beats of a heart, and their excellence and cohesion are a reflection of the soul of Prophet Muhammad ﷺ. When delivering an admonition, their heartfelt nature was discernible by all, and when delivering a piece of wisdom, it was as if they were an embodiment of the mind. Sometimes their softness would cause eyes to shed tears, while other times their seriousness would cause eyes to weep blood."[3]

He proceeds to discuss some elements of the eloquence and articulateness of the Prophetic traditions by writing: "The eloquence of Prophet Muhammad ﷺ is one of his traits which cannot be attributed to normal causes, because although the Arabs were masters

1 See: '*I'jaz al-Quran*' (pp. 364 and 366) & '*Muhammadun Rasulullahi wa Khaatam an-Nabiyyin – al-Mawsu'ah al-Kamilah*' of Shaikh Muhammad al-Khidr Husayn (3/183).
2 See: '*ash-Shifa*' (1/95-6) & '*A'lam an-Nubuwwah*' of al-Mawardi (p. 266).
3 See: '*I'jaz al-Quran wal-Balaghah an-Nabawiyyah*' (p. 279) & 'I'jaz al-Quran' (p. 364).

of language and oration, they worked hard and made a conscious effort to perfect their speeches, and thus their mastery was the result of preparation and practice by way of which they honed their linguistic prowess, despite which they still made mistakes and slips of the tongue, and their speech nevertheless contained occasional contradictions, redundancies and could sometimes have been better worded or expressed. Moreover, they learnt from each other and shared their linguistic knowledge among themselves. Meanings cause words to be purposeful and speech to be coherent and their impact is proportional to the depth of meaning and the way they are delivered.

The Messenger of Allah ﷺ was the most eloquent of the Arabs, yet his speech was not artificial, exaggerated or embellished, nor did his words exceed the meanings he intended to convey. His speech was devoid of flaws, it remained unaffected by suddenness, always retaining its style, such that one could not reproach it from any angle whatsoever.

Moreover, the meanings of the speech of Prophet Muhammad ﷺ were inspired by prophecy and were the product of great wisdom, intellect and other influences which meant it surpassed all human standards of eloquence, oration and articulacy."[1]

The great scholar, Muhammad Al-Khidr Husayn, explains some aspects of the prophetic eloquence in these words: "Whoever reads the admonitions, letters, discourses and verdicts of Prophet Muhammad ﷺ and studies the benefits, parables and metaphors they comprise, will recognise their eloquence and clarity exceeds the speech of any orator or rhetorician."[2]

He adds: "In truth, the purity of the language of Prophet Muhammad ﷺ and his clarity of speech are perceived by those who are acquainted with the various categories of Prophetic narrations. Only then does a person perceive the spontaneity and unforced nature of his speech and discover expressions which fill the heart with emotion. Those who are

1 See: '*I'jaz al-Quran wal-Balaghah an-Nabawiyyah*' (pp. 281-2).
2 See: '*Muhammadun Rasulullahi wa Khatam an-Nabiyyin*' (p. 179).

unsatisfied by reading the collections of Prophetic narrations may wish to consult the dictionaries of hadith terminology, which would quickly enable them to recognise the eloquence and wisdom of his words.

There are people who have insight into certain aspects of life but whose wisdom is deficient regarding other aspects. However, Prophet Muhammad ﷺ was of equal wisdom in all spheres of life, relating both to personal and social life, which he expressed using sublime words and amazing descriptions."[1]

Muhammad Al-Khidr Husayn goes on to mention further manifestations of the eloquence of Prophet Muhammad ﷺ: "Some people speak with great eloquence and clarity when addressing an audience but are less successful at conveying relatively simple meanings to small groups or to individuals, contrary to the Prophetic speech, which maintained the same level of eloquence regardless of addressee or subject matter."[2]

From the manifestations of the eloquence of Prophet Muhammad ﷺ is that he would adapt his style according to the different situations he faced, and he would employ various methods to influence his audience, long before such methods were discovered by communication studies. If a person were to try and study these methods, they would discover unimaginable benefits relating to presentation skills, influencing people, opening and delivering of speeches, engaging an audience, elocution and articulation. Aisha, the Mother of the Believers, may Allah be pleased with her, said: "The Messenger of Allah spoke in a clear manner such that anyone who listened to him could understand."[3]

Abu Dawud references a narration on the authority of Jabir – may Allah be pleased with him – that he said: "The Messenger of Allah ﷺ

1 See: '*Muhammadun Rasulullahi wa Khaatam an-Nabiyyin*' (pp. 179-80).
2 See: '*Muhammadun Rasulullahi wa Khaatam an-Nabiyyin*' (pp. 181).
3 Reported by Abu Dawud (no. 4839) and graded by al-Albani as 'good' in '*Sahih al-Jami'*' (no. 4826).

spoke clearly or leisurely."[1] In a variant narration referenced by At-Tirmidhi, it mentions: "He would speak so clearly and unmistakeably that those around him would memorise whatever he said."[2]

The eloquence of Prophet Muhammad ﷺ is further indicated by his use of comparisons, parables, analogies and complementary gestures, et cetera.[3]

Section Two: A Classification of the Miracles of Prophet Muhammad ﷺ & How They Are Proven

Firstly: A Classification of the Miracles of Prophet Muhammad ﷺ

The miracles of Prophet Muhammad ﷺ can be categorised in various ways. Some scholars organise them into the following two categories:

1. **Physical miracles,** which can be further broken down into the following three types:

(a) Miracles not specific to the person of Prophet Muhammad ﷺ, but which Allah enabled him to perform.

(b) Miracles specific to the person of Prophet Muhammad ﷺ, such as the Seal of Prophethood that was between his shoulders, as well as his appearance and other physical attributes, all of which were proof of his prophecy.

(c) Miracles of the character of Prophet Muhammad ﷺ, such as truthfulness, trustworthiness, and courage, to mention but a few traits of his miraculous character.

2. **Abstract miracles**, which can be further broken down into the following six types:

1 Reported by Abu Dawud (no. 4838) and graded as 'good' by al-Albani in '*Sahih al-Jami'*' (no. 4823).

2 Reported by at-Tirmidhi (no. 3639) who said regarding it: "This narration is good and is only known through az-Zuhri."

3 For further detail, see: '*al-Hiwar fi as-Sirah an-Nabawiyyah*' of Muhammad al-Hamad (pp. 127-60).

(a) Prophet Muhammad ﷺ was of a tribe unknown for knowledge and he did not travel except for two journeys to the Levant, nor was he the student of anyone. This makes it impossible for him to have falsely claimed prophecy of his own accord.

(b) He spent the first forty years of his life without a mention of prophecy, which would customarily be associated with the enthusiasm and vigour of youth.

(c) The many harms and much intolerance he endured in the course of transmitting the message of Islam could not have been endured by any ordinary human being, but in spite of all this, he remained certain and did not falter or lose confidence.

(d) All of his invocations were answered by Allah the Almighty.

(e) The Quran, which was the greatest miracle he was granted, as has been mentioned previously.

(f) His eloquence and purity of language, discussion of which has preceded.

(g) The many announcements of his coming in the previous divine books, some of which shall follow in the next section.

(h) The unseen events of the past, present and future which he accurately described further demonstrate that he was a prophet sent by Allah the Almighty.[1]

There are other classifications of the miracles of Prophet Muhammad ﷺ, based on various considerations, such as the classification of Ibn Taymiyyah – may Allah have mercy upon him –, who categorised the miracles of Prophet Muhammad ﷺ according to ability, action and influence in the following way:

1. Celestial miracles, such as the splitting of the moon and the guarding of the heavens with meteors during his prophecy.

1 See: '*al-Jawab as-Sahih Liman Baddala Din al-Masih*' of Ibn Taymiyyah (1/399); '*Ethar al-Haq*' of Ibn al-Murtada al-Yamani (pp. 79-85) & '*Tanqih al-Abhath Lil-Milal ath-Thalath*' of Ibn Kammunah (pp. 130).

2. Climatic miracles, such as his invocation of Allah to cause rainfall and his invocation of Allah to cause rainfall to cease.

3. His influence on humans, jinn and animals.

4. His influence on trees and wood.

5. His influence on water, food and fruit, which would multiply and increase extraordinarily due to his blessings.

6. His influence on stones and their subjugation to him, such as in the narration referenced by Al-Bukhari in his authentic collection of Prophetic traditions, on the authority of Anas – may Allah be pleased with him – who said: "Prophet Muhammad ﷺ climbed Mount Uhud along with Abu Bakr, 'Umar and 'Uthman. The mountain shook beneath them, so the Prophet ﷺ said to it: "Be still!" He then stamped on it with his foot and said: "For there is not upon you except a prophet, a truthful person and two martyrs."[1]

7. The support of the angels of Allah. Allah the Almighty says:

[إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ] Sura al-Anfal; (8):9

[Meaning: Remember when you asked help of your Lord, and He answered you: "Indeed, I will reinforce you with a thousand angels in succession."]

8. Protection granted to him by Allah from his enemies and his infallibility.

9. The fulfilment of his invocations.

This is the classification of Shaikhul-Islam Ibn Taymiyyah – may Allah have mercy upon him – in his book '*Al-Jawab As-Sahih*', which he explains in great detail and provides examples and evidences for.[2] Some of these miracles have already been mentioned, while others

1 Reported by al-Bukhari (no. 3675).
2 See: '*al-Jawab as-Sahih*' (6/159-323).

shall be mentioned in what follows.

Secondly: How the Miracles of Prophet Muhammad ﷺ are Proven

The various miracles of Prophet Muhammad ﷺ were not established merely by hearsay or by weak or fabricated reports, but through methods of narration which constitute certain knowledge.

Shaikhul-Islam Ibn Taymiyyah – may Allah have mercy upon him – mentions six main methods of transmission and explains each of them in turn. They can be summarised as follows:

1. The transmission of such miracles by such great numbers of ordinary people who related these miraculous events, it became common knowledge and was impossible for them to have agreed upon a lie.
2. The widespread transmission of such miracles between Islamic scholars throughout the ages.
3. The multitude of narrations describing the prophetic miracles with different expressions, but which are unanimous in their meaning. Although the wordings of the narrators may differ, the sheer number of narrators all retelling the same events makes it inconceivable that they could have agreed upon an untruth.
4. Large numbers of people who witnessed and were convinced by certain miracles.
5. Widespread acceptance and transmission of certain types of miracles between scholars of various disciplines.
6. Scholarly works on the topic of prophetic miracles.[1]

1 For further detail, see: '*al-Jawab as-Sahih*' (6/234-523).

Section Three: Examples of the Miracles of Prophet Muhammad ﷺ

Allah the Almighty caused various miraculous events to take place at the hands of Prophet Muhammad ﷺ, which, when a seeker of truth contemplates them, are testimonies from Allah proving the truthfulness of His Messenger ﷺ. Some scholars have enumerated Prophet Muhammad's miracles to exceed one thousand and entire works have been devoted to the topic, which explain and clarify such miracles.[1]

Undoubtedly, there is no greater miracle or sign that was granted to any of the prophets than the noble Quran, which was revealed upon Prophet Muhammad ﷺ and shall remain unaltered until the Day of Resurrection. Allah the Almighty says:

[وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ۝٤١ لَّا يَأۡتِيهِ ٱلۡبَٰطِلُ مِنۢ بَيۡنِ يَدَيۡهِ وَلَا مِنۡ خَلۡفِهِۦۖ تَنزِيلٌ مِّنۡ حَكِيمٍ حَمِيدٍ]

Sura Fussilat; (41):41-2

[Meaning: And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; a revelation from a Lord Who is All-Wise and praiseworthy.][2]

Discussion regarding the Quran and its miraculous nature has preceded in the previous chapter. In addition to this miracle, there are many other miracles which Allah caused at the hands of Prophet Muhammad ﷺ which include:

1. The miraculous splitting of the moon is from the greatest observable miracles proving the veracity of the prophecy of Muhammad ﷺ. This miracle occurred as a result of the pagans asking Prophet Muhammad ﷺ for a sign, following which the moon split into two halves. Allah the Almighty mentions this event in the Quran, in His saying:

1 See: '*al-Jawab as-Sahih Liman Baddala Din al-Masih*' of Ibn Taymiyyah (1/399) & '*ar-Rusul war-Risalat*' (p. 131).
2 See: '*I'jaz al-Quran*' of al-Baqillani (pp. 27-36).

[ٱقۡتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلۡقَمَرُ ۝١ وَإِن يَرَوۡاْ ءَايَةٗ يُعۡرِضُواْ وَيَقُولُواْ سِحۡرٞ مُّسۡتَمِرّٞ] Sura al-Qamar; (54):1-2

[Meaning: The Hour drew nigh, and the moon was rent in twain. Yet, whenever they see a sign, they turn away, saying: "Same old magic!"]

Ibn Taymiyyah – may Allah have mercy upon him – writes: "Allah mentioned the nearness of the Day of Resurrection and made the splitting of the moon a sign of its coming, as opposed to other celestial bodies, because the moon is closer to the earth than the sun and other stars. Moreover, its luminosity meant that its splitting was clearly witnessable by all people."[1]

He adds: "Prophet Muhammad ﷺ would read this chapter[2] of the Quran in the presence of large congregations such as the Friday Prayer and the two Eid's, so that people would hear the signs of his prophecy and take heed. This particular miracle is acknowledged by everyone without exception, which means it was common knowledge to the people."[3]

Muslim references a narration in his authentic collection of Prophetic traditions, wherein 'Umar bin Al-Khattab – may Allah be pleased with him – asked Abu Waqid Al-Laythi: "What did the Messenger of Allah ﷺ used to recite on the days of Eid Al-Adha (Festival of the Sacrifice) and Eid Al-Fitr (Festival of Breaking the Fast)?" Abu Waqid replied: "He used to recite Chapter 50, Qaf, and Chapter 54, The Moon."[4]

Ibn Taymiyyah – may Allah have mercy upon him – wrote in commentary of this tradition: "It goes without saying that if it did not split, the believers themselves would have hastened to refute such a claim, never mind the disbelievers and the hypocrites. Equally, it is also well-known that Prophet Muhammad ﷺ was the most ardent of people in wanting others to believe and follow him, and thus, had the

1 See: '*al-Jawab as-Sahih*' (6/160).
2 i.e. Chapter 54, The Moon, whose beginning mentions the miraculous splitting of the moon.
3 See: '*al-Jawab as-Sahih*' (6/160).
4 Reported by Muslim (no. 891).

moon not split, he would not have announced it to the people, nor would he have referred to it as one of his signs."[1]

Al-Bukhari references a narration in his authentic collection of Prophetic traditions, on the authority of Anas – may Allah be pleased with him – that the people of Makkah asked Allah's Messenger ﷺ to show them a sign, so he showed them the splitting of the moon into two distinctive parts, between which they saw Mount Hira."[2]

Furthermore, Jubayr bin Mut'im gives the following account of the moon splitting: "The moon split when I was in Makkah; one half was above this mountain and the other half above that mountain. The people said: 'Muhammad has bewitched us', to which a man replied: 'Even if he has bewitched you, it is impossible he could have bewitched everybody."[3]

Ibn Mas'ud – may Allah be pleased with him – relates that when the disbelievers of the Quraysh tribe, who were the inhabitants of Makkah, saw the moon had split into two halves, they said: "This must be sorcery. Let us ask the travellers if they witnessed the same as we did to ascertain the truth, otherwise it is certainly sorcery." He continues: "So the travellers from various places were asked regarding the event, all of whom replied they had seen the same as the Meccans."[4]

Ibn Kathir – may Allah have mercy upon him – wrote regarding this sign, after mentioning many proofs of its occurrence: "This sign was witnessed in many different locations. It is said that it was recorded in India and known as the 'Night of the Moon Splitting' and that a building was erected that night."[5]

Regarding the fact this sign was not observed by some people, he

1 See: '*al-Jawab as-Sahih*' (6/160-1).
2 Reported by al-Bukhari (no. 3868).
3 Reported by at-Tirmidhi (no. 3289).
4 Reported by al-Bayhaqi in '*Dala·il an-Nubuwwah*' (2/265 and 266-7) & by Abu Nu'aym in '*ad-Dala·il*' (1/369-70).
5 See: '*al-Bidayah wan-Nihayah*' (4/299).

writes: "This miracle probably took place on a winter night when most people were indoors, or the weather was cloudy in many parts of the world."[1]

The foregoing has been a brief overview of the miraculous splitting of the moon.[2]

2. The miraculous Night Journey, which refers to the journey of Prophet Muhammad from The Great Mosque of Makkah to Al-Aqsa mosque in Jerusalem where he led all of the prophets in prayer. Allah the Almighty says:

[سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ] Sura al-Isra·; (17):1

[Meaning: Glorified and Exalted be He Who took His servant for a journey by night from The Great Mosque in Makkah to the farthest mosque in Jerusalem, whose surrounding We have blessed, in order that We might show him of Our signs. Verily, He is the All-Hearing, the All-Seeing.]

Prophet Muhammad ﷺ then ascended through the heavens and saw some of the greatest signs of his Lord, such as angel Gabriel in his true form and the Lote tree at the utmost boundary of the seventh heaven. After transcending the seventh heaven, Allah the Almighty addressed him directly and drew him close, as described by the following verses:

[أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾ إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ] Sura an-Najm; (53):12-18

[Meaning: So, will you dispute with him concerning what he saw?

1 See: '*al-Bidayah wan-Nihayah*' (4/299).

2 For further detail, see: '*al-Jawab as-Sahih*' (6/159-64) & '*al-Bidayah wan-Nihayah*' (4/293-304).

And he certainly saw him (i.e. angel Gabriel) in another descent – at the Lote Tree of the Utmost Boundary. Near which is the Garden of Abode. When there covered the Lote Tree that which covered it. His eye did not waver, nor did it stray. He certainly saw of the greatest signs of his Lord.]

The people of the Quraysh tribe found this story of Prophet Muhammad ﷺ regarding the Night Journey unbelievable since, at that time, it would take a caravan weeks to travel to Jerusalem and back, and so they could not fathom how a man could accomplish such a journey in less than one night. This was something extraordinary at that time and remains so even today. However, when one recalls that it was Allah the Almighty Who facilitated such a journey and that He has full ability over everything, such an amazing event is fully conceivable.[1]

3. Prophet Muhammad ﷺ caused food to increase miraculously on various occasions.

Anas – may Allah be pleased with him – narrates that Abu Talhah said to Umm Sulaym: "I sensed some feebleness in the voice of Allah's Messenger ﷺ which I know is due to hunger, so do you have anything with you?" She replied: "Yes" and presented some barley loaves wrapped in a veil of hers which she concealed under my outer garment, covering me with a part of it. She then sent me to Allah's Messenger ﷺ, so I set out and found him with some people in the mosque. I drew close, upon which Allah's Messenger ﷺ said to me: "Did Abu Talhah send you?" I replied: "Yes." He said: "With food?" I replied: "Yes." Allah's Messenger ﷺ then instructed those in his company to accompany him, so I preceded them to Abu Talhah and informed him of their coming. Abu Talhah said to Umm Sulaym: "Allah's Messenger ﷺ is coming with people and we do not have enough to feed them." She replied: "Allah and His Messenger know best." Abu Talhah went out to greet the Messenger of Allah ﷺ and

1 For further detail regarding the Night Journey, see: '*Sahih al-Bukhari*' (nos. 3207, 3886 and 3887); '*Sahih Muslim*' (nos. 163, 170, 172, 174); '*al-Jawab as-Sahih*' (6/165-82); '*al-Bidayah wan-Nihayah*' (4/269-92) & '*ar-Rusul war-Risalat*' (p. 134).

brought him inside. The Messenger of Allah ﷺ then said: "O Umm Sulaym, bring forth what you have." So, she brought the bread which Allah's Messenger commanded to be broken into small pieces and emptied out the remaining ghee from a leather container she had to accompany the bread. The Messenger of Allah then made an invocation and said: "Let ten guests eat." They ate their fill and left, upon which Allah's Messenger ﷺ said: "Let another ten guests eat." Again, they ate their fill and left, upon which Allah's Messenger instructed a further ten guests to eat their fill. This continued until everyone of the seventy or eighty people had eaten their fill."

A variant narration mentions: "Then Allah's Messenger ﷺ ate, along with Abu Talhah, Umm Sulaym and Anas, and there was still some left over which we gifted to the neighbours."[1]

4. Water flowed from between the fingers of Prophet Muhammad ﷺ and he caused it to miraculously increase on numerous occasions.

Jabir bin 'Abdillah – may Allah be pleased with him – recounts one such instance in the following words: "The people were thirsty on the day of Hudaybiyyah, so they gathered around Allah's Messenger who was performing ablution from a utensil he had with him. They complained to him about not having any water to drink or to perform ablution with, so he placed his hand in the utensil and water started to gush from between his fingers as if from a spring, enabling us all to drink and perform ablution." Jabir was asked: "How many of you were there?" He replied: "Even if there was a hundred thousand of us, it would have sufficed us, but on that day, we were fifteen hundred in number."[2]

5. Prophet Muhammad ﷺ would heal the sick by the permission of Allah: For example, he healed the broken leg of a man, as Al-Bara· bin 'Aazib relates: "The Prophet ﷺ sent a group of men to assassinate Abu Raafi', so 'Abdullah bin 'Ateek entered his house while he was asleep at night and killed him. 'Abdullah bin 'Ateek recounts: 'I

1 Reported by al-Bukhari (no. 3578 and 5381) & Muslim. (no. 2040).
2 Reported by al-Bukhari (no. 4012).

plunged the sword into his stomach until it protruded from his back and I knew then that I had killed him. I came out, opening door after door until I reached some stairs and I fell into a moonlit night, breaking my shin. I tied it with my turban and after joining my companions, we went back to Prophet Muhammad ﷺ and informed him of what had happened. He said to me: "Show me your leg", so I showed it to him. After he wiped it, it was as if I never felt any pain in it at all.'"[1]

By the permission of Allah, Prophet Muhammad ﷺ also cured the eye of 'Ali bin Abi Talib. Sahl bin Sa'd narrates that Allah's Messenger ﷺ addressed the people on the day of Khaybar, saying: "Tomorrow I will give the banner to someone whom Allah shall grant victory at the hands of, one who loves Allah and His Messenger and is likewise loved by Allah and His Messenger." In the morning, the people hastened to the Messenger of Allah ﷺ, all wishing to be given the banner. He asked: "Where is 'Ali bin Abi Talib?" They replied: "He is suffering from an ailment in his eyes, O Messenger of Allah." He instructed 'Ali to be brought to him, and when he came, the Messenger of Allah spat in his eyes and he was instantly cured, as if he did not have anything wrong with his eyes to begin with. He then presented 'Ali with the banner. 'Ali said: "O Messenger of Allah, shall I fight them until they become like us?" Prophet Muhammad ﷺ replied: "Proceed cautiously until you reach their territory; thereafter, invite them to Islam and inform them what is obligatory upon them regarding Allah's rights, for, by Allah, if Allah guides even one person through you, that is better for you than possessing red camels."[2] Red camels were the most coveted type of camels and were highly sought after by the Arabs.

6. Rocks would greet Prophet Muhammad ﷺ, as occurs in the narration referenced by Muslim in his authentic collection of Prophetic traditions, on the authority of Jabir bin Samurah that Prophet Muhammad ﷺ said: "I still know of a rock in Makkah which

1 Reported by al-Bukhari (no. 4031).
2 Reported by al-Bukhari (no. 4210) & Muslim (no. 2406).

used to greet me before I received prophecy."[1]

7. Trees and mountains would greet Prophet Muhammad ﷺ. 'Ali bin Abi Talib – may Allah be pleased with him – narrates that when he was with the Prophet ﷺ in the suburbs of Makkah, they did not pass any tree or mountain except that it greeted Prophet Muhammad ﷺ by saying: "Peace be unto you, O Messenger of Allah."[2]

These are just some of the many examples of miracles performed by Prophet Muhammad ﷺ. Anyone wishing to know more should return to the books on the topic of the prophetic miracles, such as 'Dala·il an-Nubuwwah (The Signs of Prophethood)' of Abu Zur'ah Ar-Razi, 'Dala·il An-Nubuwwah (The Signs of Prophethood)' of Abu Ash-Shaykh Al-Asbahani, 'Dala·il An-Nubuwwah (The Signs of Prophethood)' of Abu Nu'aym Al-Asbahani, 'Dala·il An-Nubuwwah (The Signs of Prophethood)' of Al-Bayhaqi, 'Dala·il An-Nubuwwah (The Signs of Prophethood)' of Ibn Abi Ad-Dunya, among many others, not to mention the Prophetic biographies and the authentic collections of Prophetic traditions which also mention his miracles.[3]

1 Reported by Muslim (no. 2277).

2 Reported by at-Tirmidhi (no. 3626) who declared it to be 'strange'. Also reported by al-Hakim in '*al-Mustadrak*' (2/620) who commented on it, saying: 'This narration has an authentic chain of narration, however it was not reported by the two canonical collections of Prophetic traditions', and adh-Dhahabi agreed with him.

3 See: '*al-Jawab as-Sahih*' (pp. 6/159-523).

Chapter Three

Islam as Mentioned in the Previous Divine Books

Introduction

Section One: The Testimonies of Some Converts from the People of the Book in Favour of Islam

Section Two: The Announcement of the Coming of the Prophet of Islam in the Previous Divine Books

Section Three: The Mention of Makkah and the Kaaba in the Previous Divine Books

Section Four: Descriptions of the Islamic Nation in the Divine Books

Introduction

Firstly: Islam was the religion of all of the Prophets

1. Islam in the general sense, defined as submission to Allah alone, was the religion of all of the prophets. The religion of Islam is unique in the sense it was the religion of all the prophets and their followers, from Noah – peace be upon him – to the disciples of Jesus – peace be upon him –, according to the verses wherein Allah the Almighty says:

[وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ نُوحٍ إِذۡ قَالَ لِقَوۡمِهِۦ يَٰقَوۡمِ إِن كَانَ كَبُرَ عَلَيۡكُم مَّقَامِي وَتَذۡكِيرِي بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلۡتُ فَأَجۡمِعُوٓاْ أَمۡرَكُمۡ وَشُرَكَآءَكُمۡ ثُمَّ لَا يَكُنۡ أَمۡرُكُمۡ عَلَيۡكُمۡ غُمَّةٗ ثُمَّ ٱقۡضُوٓاْ إِلَيَّ وَلَا تُنظِرُونِ ٧١ فَإِن تَوَلَّيۡتُمۡ فَمَا سَأَلۡتُكُم مِّنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱللَّهِۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ]Sura Yunus; (10):71-2

[Meaning: And recite to them the news of Noah, when he said to his people: "O my people, if my residence and my reminding you of the signs of Allah has become burdensome upon you - then I have relied

upon Allah. So, resolve upon your plan and call upon your associates. Then let not your plan be in doubt for you. Then pass your sentence on me and give me no respite. And if you turn away from my advice, then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims.]

Allah the Almighty also says:

[وَمَن يَرۡغَبُ عَن مِّلَّةِ إِبۡرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفۡسَهُۥۚ وَلَقَدِ ٱصۡطَفَيۡنَٰهُ فِي ٱلدُّنۡيَاۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٣٠ إِذۡ قَالَ لَهُۥ رَبُّهُۥٓ أَسۡلِمۡۖ قَالَ أَسۡلَمۡتُ لِرَبِّ ٱلۡعَٰلَمِينَ ١٣١ وَوَصَّىٰ بِهَآ إِبۡرَٰهِـۧمُ بَنِيهِ وَيَعۡقُوبُ يَٰبَنِيَّ إِنَّ ٱللَّهَ ٱصۡطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسۡلِمُونَ] Sura al-Baqarah; (2):130-2

[Meaning: And who turns away from the religion of Abraham except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him: "Submit!", he said: "I have submitted in Islam to the Lord of the worlds." And Abraham instructed his sons to do the same and so did Jacob, saying: "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."]

Allah the Almighty mentions the supplication of Joseph, peace be upon him:

[رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ] Sura Yusuf; (12):101

[Meaning: My Lord, You have given me something of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.]

Allah relates the saying of the Queen of Sheba in His saying:

[رَبِّ إِنِّي ظَلَمۡتُ نَفۡسِي وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ]

Sura an-Naml; (27):44

[Meaning: My Lord! Verily I have done injustice to myself, and I now surrender in Islam with Solomon to Allah, The Lord of the worlds.]

The address of Moses to his people is mentioned by Allah the Almighty in His saying:

[يَٰقَوۡمِ إِن كُنتُمۡ ءَامَنتُم بِٱللَّهِ فَعَلَيۡهِ تَوَكَّلُوٓاْ إِن كُنتُم مُّسۡلِمِينَ] Sura Yunus; (10):84

[Meaning: "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."]

Regarding the prophets sent to the Israelites, Allah says:

[إِنَّآ أَنزَلۡنَا ٱلتَّوۡرَىٰةَ فِيهَا هُدٗى وَنُورٞۚ يَحۡكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسۡلَمُواْ لِلَّذِينَ هَادُواْ وَٱلرَّبَّٰنِيُّونَ وَٱلۡأَحۡبَارُ بِمَا ٱسۡتُحۡفِظُواْ مِن كِتَٰبِ ٱللَّهِ وَكَانُواْ عَلَيۡهِ شُهَدَآءَۚ فَلَا تَخۡشَوُاْ ٱلنَّاسَ وَٱخۡشَوۡنِ وَلَا تَشۡتَرُواْ بِـَٔايَٰتِي ثَمَنٗا قَلِيلٗاۚ وَمَن لَّمۡ يَحۡكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ] Sura al-Ma·idah; (5):44

[Meaning: Indeed, We revealed the Torah, in which was guidance and light. The prophets who submitted to Allah in Islam judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.]

Concerning Jesus, peace be upon him, Allah the Almighty says:

[فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ] Sura aali-'Imran; (3):52

[Meaning: When Jesus sensed disbelief from his people, he asked: "Who will be my helpers in Allah's cause?" The disciples replied: "We are the helpers of Allah; we believe in Allah, so bear witness that are Muslims submitting to Him.]

Thus, Islam is the religion of all prophets, from the first of them to the last of them, as well as the religion of their followers. It constitutes

worshipping Allah alone without associating any partners with Him and obeying His messengers in all places and times.[1]

2. Islam in a more specific sense refers to the Quranic legislation brought by Prophet Muhammad ﷺ,[2] as was explained under the discussion on the reality of Islam. In the following sections, some excerpts from the previous divine books will be reproduced since they refer to Islam as being the religion of Prophet Muhammad ﷺ and foretell his coming, both in terms of time and place, and also provide a description of the Muslim community.

Some excerpts have already been quoted under the mention of Moses' and Jesus' announcements of the coming of Muhammad, peace be upon them all.

Secondly: The Quran confirms that Islam was mentioned in the previous divine books

Many verses of the Quran confirm that Islam is the final religion and that the previous divine books foretold its coming, even providing descriptions of Prophet Muhammad ﷺ and his followers and mentioning their virtue. These verses also inform that the People of the Book are aware of this, but that most of them refuse it out of arrogance or jealousy. Examples of such verses include:

1. The statement of Allah the Almighty:

[وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ]

Sura as-Saff; (61):6

[Meaning: And when Jesus, the son of Mary, said: "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing glad tidings of a messenger to come after me, whose name is Ahmad." But when he came to them

1 See: '*al-Jawab as-Sahih Liman Baddala Din al-Masih*' of Ibn Taymiyyah (/81-4)
2 See: '*ar-Risalah at-Tadmuriyyah*' (p. 173).

with clear evidences, they said: "This is evident magic."]

2. The statement of Allah the Almighty:

[ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلۡأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكۡتُوبًا عِندَهُمۡ فِي ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي كَانَتۡ عَلَيۡهِمۡۚ]

Sura al-A'raf; (7):157

[Meaning: Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them.]

3. The statement of Allah the Almighty:

[مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ]

Sura al-Fath; (48):29

[Meaning: Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and His good pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers.]

4. The statement of Allah the Almighty:

[قُلۡ أَيُّ شَيۡءٍ أَكۡبَرُ شَهَٰدَةٗۖ قُلِ ٱللَّهُۖ شَهِيدُۢ بَيۡنِي وَبَيۡنَكُمۡۚ وَأُوحِيَ إِلَيَّ هَٰذَا ٱلۡقُرۡءَانُ لِأُنذِرَكُم بِهِۦ

وَمَنۢ بَلَغَۚ أَئِنَّكُمۡ لَتَشۡهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخۡرَىٰۚ قُل لَّآ أَشۡهَدُۚ قُلۡ إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞ وَإِنَّنِي
بَرِيٓءٞ مِّمَّا تُشۡرِكُونَ ١٩ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمُۘ ٱلَّذِينَ خَسِرُوٓاْ
أَنفُسَهُمۡ فَهُمۡ لَا يُؤۡمِنُونَ] Sura al-An'am; (6):19-20

[Meaning: Say: "Whose testimony is greatest?" Say: "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you truly testify that with Allah there are other deities?" Say: "I will not testify with you." Say: "Indeed, He is but one God, and indeed, I am free of what you associate with Him." Those to whom We have given the Scripture recognize it as they recognize their own sons. Those who have lost their own souls will not believe.]

5. The statement of Allah the Almighty:

[قَدۡ نَرَىٰ تَقَلُّبَ وَجۡهِكَ فِي ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبۡلَةٗ تَرۡضَىٰهَاۚ فَوَلِّ وَجۡهَكَ شَطۡرَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِۚ
وَحَيۡثُ مَا كُنتُمۡ فَوَلُّواْ وُجُوهَكُمۡ شَطۡرَهُۥۗ وَإِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ لَيَعۡلَمُونَ أَنَّهُ ٱلۡحَقُّ مِن رَّبِّهِمۡۗ
وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعۡمَلُونَ ١٤٤ وَلَئِنۡ أَتَيۡتَ ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ بِكُلِّ ءَايَةٖ مَّا تَبِعُواْ قِبۡلَتَكَۚ وَمَآ
أَنتَ بِتَابِعٖ قِبۡلَتَهُمۡۚ وَمَا بَعۡضُهُم بِتَابِعٖ قِبۡلَةَ بَعۡضٖۚ وَلَئِنِ ٱتَّبَعۡتَ أَهۡوَآءَهُم مِّنۢ بَعۡدِ مَا جَآءَكَ مِنَ
ٱلۡعِلۡمِ إِنَّكَ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ١٤٥ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡرِفُونَهُۥ كَمَا يَعۡرِفُونَ أَبۡنَآءَهُمۡۖ وَإِنَّ
فَرِيقٗا مِّنۡهُمۡ لَيَكۡتُمُونَ ٱلۡحَقَّ وَهُمۡ يَعۡلَمُونَ ١٤٦ ٱلۡحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ]

Sura al-Baqarah; (2):144-7

[Meaning: We have certainly seen the turning of your face toward the heaven, and We will surely turn you to a qibla with which you will be pleased. So, turn your face toward The Great Mosque of Makkah. And wherever you believers are, turn your faces toward it in prayer. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do. And if you brought to those who were given the Scripture every sign, they would not follow your qibla. Nor will you be a follower of their qibla. Nor would they be followers of one another's qibla. So, if you

were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers. Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know. This is the truth from your Lord. So be you not one of those who doubt.]

6. The statement of Allah the Almighty:

[وَكَانُواْ مِن قَبۡلُ يَسۡتَفۡتِحُونَ عَلَى ٱلَّذِينَ كَفَرُواْ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦۚ فَلَعۡنَةُ ٱللَّهِ عَلَى ٱلۡكَٰفِرِينَ] Sura al-Baqarah; (2):89

[Meaning: Although before they used to pray for victory against those who disbelieved - but then when there came to them that which they recognized, they disbelieved in it; so let the curse of Allah be upon the disbelievers.]

7. The statement of Allah the Almighty:

[أَفَغَيۡرَ ٱللَّهِ أَبۡتَغِي حَكَمٗا وَهُوَ ٱلَّذِيٓ أَنزَلَ إِلَيۡكُمُ ٱلۡكِتَٰبَ مُفَصَّلٗاۚ وَٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ يَعۡلَمُونَ أَنَّهُۥ مُنَزَّلٞ مِّن رَّبِّكَ بِٱلۡحَقِّۖ فَلَا تَكُونَنَّ مِنَ ٱلۡمُمۡتَرِينَ]

Sura al-An’am; (6):114

[Meaning: Say: “Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?” And those to whom We previously gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.]

8. The statement of Allah the Almighty:

[أَوَ لَمۡ يَكُن لَّهُمۡ ءَايَةً أَن يَعۡلَمَهُۥ عُلَمَٰٓؤُاْ بَنِيٓ إِسۡرَٰٓءِيلَ] Sura ash-Shu’ara; (26):197

[Meaning: Is it not proof enough for them that the learned men of the Children of Israel have recognized that?]

9. The statement of Allah the Almighty:

[قُلۡ كَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنِي وَبَيۡنَكُمۡ وَمَنۡ عِندَهُۥ عِلۡمُ ٱلۡكِتَٰبِ]

Sura ar-Ra’d; (13):43

[Meaning: Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.]

10. The statement of Allah the Almighty:

[وَإِذَا سَمِعُواْ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعۡيُنَهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ مِمَّا عَرَفُواْ مِنَ ٱلۡحَقِّۖ]

Sura al-Ma·idah; (5):83

[Meaning: And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth.]

11. The statement of Allah the Almighty:

[إِنَّ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ إِذَا يُتۡلَىٰ عَلَيۡهِمۡ يَخِرُّونَ لِلۡأَذۡقَانِ سُجَّدٗا ١٠٧ وَيَقُولُونَ سُبۡحَٰنَ رَبِّنَآ إِن كَانَ وَعۡدُ رَبِّنَا لَمَفۡعُولٗا ١٠٨ وَيَخِرُّونَ لِلۡأَذۡقَانِ يَبۡكُونَ وَيَزِيدُهُمۡ خُشُوعًا]

Sura al-Isra·; (17):107-9

[Meaning: When it is recited to those who were given the knowledge before its revelation, they fall down upon their faces in prostration. And they say: "Glory be to our Lord! Truly, the Promise of our Lord has been fulfilled." They fall down on their faces, weeping, and it increases humility in them.]

12. The statement of Allah the Almighty:

[ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ ٥٢ وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ ٥٣ أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ] Sura al-Qasas; (28):52-4

[Meaning: Those to whom We gave the Scripture before this - they are believers in it. And when it is recited to them, they say: "We have believed in it; indeed, it is the truth from our Lord. Indeed, we were, even before it, from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, for what they have patiently endured and because they repel evil with good and

spend of that wherewith We have provided them.]

13. The statement of Allah the Almighty:

[فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلۡنَآ إِلَيۡكَ فَسۡـَٔلِ ٱلَّذِينَ يَقۡرَءُونَ ٱلۡكِتَٰبَ مِن قَبۡلِكَۚ]

Sura Yunus; (10):94

[Meaning: So, if you are in doubt, O Muhammad, about that which We have revealed to you, then ask those who have been reading the Scripture before you.]

These verses, as well as others, are Quranic proofs that the religion of Islam was mentioned in the previous divine books, as was its Prophet and its people.[1] They also prove that most of the learned People of the Book know about Prophet Muhammad ﷺ and are convinced of the truth of his message, which is complementary to the messages of the previous prophets, only they choose to deny all of this. In the following sections, passages from the previous divine books relating to this topic shall be discussed. However, prior to that, various testimonies of scholars from the Jews and Christians who converted to Islam will be reproduced.

Section One: The Testimonies of Jewish and Christian Converts in Favour of Islam

One of the most compelling proofs demonstrating the truth of Islam and its reality is the conversion of many learned Jews and Christians and their testimonies which recognise Islam as the final and only true religion based on the information in their own books.

Firstly: The conversion of learned Jews and Christians to Islam

Allah sent Prophet Muhammad ﷺ with guidance and the religion of truth, that He may cause it to prevail over all religions, in spite of the aversion of polytheists. He the Almighty ensured that the religion of Islam contained signs which proved its authenticity to any seeker of

1 See: '*al-Jawab as-Sahih*' (5/147-51).

truth. Entire nations were guided to Islam due to the presence of such signs which Allah caused them to perceive, and thus they abandoned the path of misguidance in favour of the path of success and happiness. These converts are of diverse backgrounds and come from all walks of life, ranging from leaders and scholars to citizens and commoners, male and female alike. In this way, the light of guidance spread to all corners of the globe and people entered into the religion of Allah in multitudes.

The souls of these converts were devoid of envy and arrogance and consequently they could appreciate the extent of the grace of Allah in guiding them to Islam from their previous state of misguidance. Of these converts, some were religious dignitaries who came from Jewish or Christian denominations and went on to become advocators of Islam who were true to the saying of Prophet Muhammad ﷺ: "People are of different natures. Those who were the best in the pre-Islamic period of ignorance are also the best in Islam, provided they acquire and comprehend religious knowledge."[1] This category of converts tends to outdo the others because they exert the same ardour in propagating Islam as they did in supporting their previous religions. Their expertise in religion makes them better positioned at clarifying the truth and refuting falsehood than ordinary people because they possess inside information and were in direct communication with their former co-religionists. This is particularly true of Christianity, as its followers claim that it contains many secrets. Christian converts therefore are much more effective at converting others to Islam.

Viewed from another angle, the conversions of theologians to Islam are based on conviction, proving Islam as the only true religion. Therefore, such converts are considered witnesses against their former co-religionists.[2]

1 Reported by al-Bukhari (no. 3203) & Muslim (no. 2526).
2 See: '*al-Bahth as-Sarih fi Ayyuma ad-Din as-Sahih*' (pp. 7-9).

Secondly: Examples of Jews and Christians who converted to Islam

Conversions of Jewish and Christian theologians to Islam began with the advent of Islam and will continue until the Day of Resurrection, as long as seekers of the truth endowed with reason continue to exist. The following is a list of notable Jewish and Christian converts to Islam.

1. **Abdullah bin Salam** – may Allah be pleased with him – was from the first converts to Islam. He was the chief of the Jews in Madinah and one of their nobles, and his conversion is proof against all Jews until the end of time.
2. **Armah, Negus of Abyssinia,** was a great king and Christian personality who embraced Islam after hearing about it through the companions of Prophet Muhammad ﷺ when he granted them refuge.
3. **Ali bin Rabban Al-Tabari**, a Christian philosopher and physician who converted to Islam under the rule of Abu Ja'far Al-Mansur. He wrote two books promoting Islam, entitled: '*Ad-Din Wad-Dawlah* (Religion and The State)' and '*Ar-Radd 'Alaa Asnaaf an-Nasara* (A Refutation of the Christians)'.
4. **Al-Samaw·al ibn Yahya al-Maghribi**, a Jewish rabbi and physician who died in 1180CE (570H). After embracing Islam, he wrote a book entitled '*Ifham al-Yahud* (Confutation of the Jews)'
5. **Lord Headley Al-Faruq**, a member of the British House of Lords who announced his conversion in 1913CE and adopted the title 'Al-Faruq (Distinguisher Between Truth and Falsehood)'. He was the author of several books on Islam, including 'A Western Awakening to Islam'.
6. **Nasreddine Dinet,** a talented French painter who was originally a Christian. He converted to Islam in 1927 CE and wrote a book entitled: 'Rays of Islamic Light'. He died in 1929 CE.

7. **Abdul-Ahad Dawud,** a Chaldean Catholic priest of the Uniate-Chaldean sect who converted to Islam and wrote the books 'The Gospel and the Cross' and 'Muhammad in the Bible'.
8. **Ibrahim Khalil,** a priest of the Angelical church of Bakour in Asyut, Egypt, was an active promoter of Christianity until he announced his conversion in 1959 CE. He authored many books advocating Islam, including: 'Muhammad in the Torah, the Bible and the Quran', 'The Orientalists and Missionaries in the Islamic World', 'A Conference in Comparative Religions' and 'Jesus in the Torah, the Bible and the Quran'.

This list is far from exhaustive; only Allah the Almighty knows the number of those who converted to Islam.[1]

It should be noted that these converts were prominent people among their former co-religionists, and thus it cannot be claimed that their conversions were due to their lack of intelligence or social status. Rather, it is likely they lost a lot in material terms after their conversions and exposed themselves to many perils which even threatened their lives. Despite this, they refused to continue living in error after the truth had become clear to them and thus announced their conversions to Islam, patiently enduring the harms that ensued. Better still, they assumed full responsibility for their conversion by defending Islam and propagating its message. All of this shows that Islam is the only true religion and the proofs of its genuineness, perfection and nobility are legion.[2]

Thirdly: The case study of a Christian scholar who converted and his efforts in spreading Islam

Shaikh Ziyadah bin Yahya An-Nasb Ar-Rasi was a knowledgeable Christian scholar from the 17th century CE (11th century AH). He was born in the Levant, in the city of Sari Kani, which lies between Harran and Nusaybin, modern-day Syria. After studying and researching

1 See: '*Juhud Man Aslama Min an-Nasara fi Kashf Fada·ih an-Nasraniyyah*' Ph.D thesis, Islamic University of Madinah (pp. 2-27).
2 See: '*al-Bahth as-Sarih*' (p. 11).

Islam, he was convinced of its truth, and following his conversion, he became a propagator of his new religion and began to invite others to convert by all of the means available to him.

He authored two books, entitled '*Al-Bahthu As-Sarih fi Ayyuma Ad-Din As-Sahih* (A Sincere Search for the True Religion)' and '*Al-Ajwibah Al-Jaliyyah fi Dahd Ad-Da'awat An-Nasraniyyah* (Clear Answers Dispelling the False Christian Claims)' [1], the latter of which was not published and only came to light due to the Shaikh Muhammad bin Abdur-Rahman At-Tibi Ad-Dimashqi's summary of it. His former book, '*Al-Bahthu As-Sarih fi Ayyuma Ad-Din As-Sahih* (A Sincere Search for the True Religion)', was recently edited and published by Dr Saud bin Abdul-Aziz Al-Khalaf. In the introduction, Shaikh Ziyadah describes his spiritual journey from Christianity to Islam thus: "Then to proceed: Shaikh Ziyadah bin Yahya An-Nasb Ar-Rasi, the destitute servant in dire need of his self-sufficient Lord, the one honoured to be a follower of the Mohammedan religion, writes: With time on my hands, I began to earnestly research and look for the true religion. I then penned my conclusions for people of reason regarding that which I discovered."[2]

From reading his book, it is clear he converted due to serious doubts he had regarding his previous religion of Christianity, which led him to take an interest in Islam. After researching it further, and thanks to the guidance of Allah, he concluded that Islam was the truth and embraced his new faith. His book demonstrates the invalidity of Christianity and the accuracy of Islam and is meant as an appeal to his former co-religionists.[3]

Shaikh Ziyadah quotes extensively from both the Old and New Testament and even compares different versions and translations from Arabic, Greek, Hebrew and Syriac. Fluency in these languages allowed him not only to translate, but also to correct and evaluate existing translations of ancient Scripture. This confirms that prior to

1 See: '*al-Bahth as-Sarih*' (pp. 11-2).
2 See: '*al-Bahth as-Sarih*' (pp. 23-4).
3 See: '*al-Bahth as-Sarih*' (p. 25).

Islam he was a Christian scholar and minister, as only an expert would possess such knowledge and fluency in the sacred languages. His fluency in Syriac was due to him coming from a Syriac Christian background, while his fluency in Greek was due to the fact it is the language of the New Testament and of Catholicism. Acquisition of Hebrew was equally important for Shaikh Ziyadah due to it being the language of the Old Testament and of Protestantism.

Moreover, the Church did not allow ordinary Christians to access the Bible in its entirety and only provided them with limited editions containing selective, edited stories that they chose to convey to the public.[1]

In *Al-Bahthu As-Sarih* (A Sincere Search), Shaikh Ziyadah provides evidence for the prophecy of Muhammad ﷺ from the Christian religious texts and thus establishes the proof against them through their own Scripture. Some of the topics covered by his book are:

1. **The invalidity of the Christians' claim of Jesus' divinity** and a clarification that he was a prophet similar to the rest of the prophets who descended from Israel.
2. **A refutation of the evidence given by the Christians for the divinity of Jesus, peace be upon him.** The author explains that the miracles performed by Jesus, peace be upon him, were of the same nature as the miracles that Allah enabled the previous prophets to perform. There were prophets whose miracles were more impressive than Jesus', yet their peoples did not interpret them as signs of divinity.
3. **A refutation of the false accusations made by Christians against Prophet Muhammad** ﷺ and a clarification that other prophets were acted in the same way as Prophet Muhammad ﷺ, yet they were not vilified.
4. **Evidence of the prophecy of Muhammad** ﷺ from the Torah and the Gospel, as well as proof that he is the subject of many biblical

1 See: '*al-Bahth as-Sarih*' (pp. 25-6).

promises and announcements.

5. **Evidence of the falsification and distortion of the Torah and the Gospel** from these very books.

In conclusion to his book, the author summarises the main findings and results of his research.[1]

The author opted for an inductive approach whereby he listed the evidences disproving the Christians' claims, such as that of Jesus' divinity and the authenticity of the Torah and the Gospel, supporting his arguments with passages from the Torah and Gospel themselves. Likewise, he lists the false Christian claims regarding Prophet Muhammad ﷺ and demonstrates their invalidity by reference to their own books.

Shaikh Ziyadah's Islamic bibliographical references are: the Quran; '*as-Sirah al-Halabiyyah*' for historical information; and 'Dala·il al-Khayrat' for the names of the Prophet ﷺ. His Christian bibliographical references include: The Old and New Testaments; the works of Eutychius of Alexandria; the writings of the Jewish historian Josephus and of another historian named Eugenius. He also states he read the summaries of religious exchanges between proponents of different faiths and referred to them, however he did not cite their titles. Various Hebrew and Greek dictionaries are also among his references and are a further demonstration of his mastery of both languages, as has been mentioned previously.[2]

The following section will reproduce some of the commentary of Shaikh Ziyadah on passages from the previous divine books announcing the coming of Prophet Muhammad ﷺ and describing his nation.

1 See: '*al-Bahth as-Sarih*' (pp. 35-6).
2 See: '*al-Bahth as-Sarih*' (pp. 26-7).

Section Two: The Announcement of the Coming of the Prophet of Islam in the Previous Divine Books

Books of the previous divine religions include many announcements of the advent of Islam and the coming of Prophet Muhammad ﷺ. These testimonies from the previous divine books are a clear sign of the prophecy of Muhammad ﷺ as well as the messengers who preceded him.[1]

Shaikh Al-Islam Ibn Taymiyyah – may Allah have mercy upon him – writes: "The proofs of the prophecy of Jesus and Muhammad are indisputable, categorical and incontestable. Indeed, no doubt can challenge the certainty established by the numerous accounts which refer to previous prophets mentioning Muhammad by name."[2]

Al-Bukhari references a narration in his authentic collection of Prophetic traditions, on the authority of ʻAta bin Yasar that he said: "I met ʻAbdullah bin ʻAmr bin Al-ʻAas and I asked him: "Will you not inform me of the description of Allah's Messenger in the Torah?" He replied: "Yes, by Allah, he is described in the Torah with some of the same qualities that are attributed to him in the Quran: "O Prophet! We have sent you as a witness, a deliverer of good news, and a warner" [Sura al-Ahzab; (33):45] and as a guardian of the illiterate. You are My servant and Messenger. I have named you *Al-Mutawakkil* (he who relies upon Allah). You are not rude or harsh, nor are you loud in the marketplaces. You do not repel evil with evil, but with leniency and forgiveness. Allah will not cause you to die until he guides to the

1 See: '*al-Jawab as-Sahih*' (5/197). Also see the books discussing the announcements contained in the previous divine books of the coming of Muhammad ﷺ, such as: '*ad-Din wad-Dawlah*' of Ibn Rabban al-Tabari; '*Iqham al-Yahud*' of Al-Samawal al-Maghribi; '*Takhjilu Man Harrafa al-Injil*' of al-Ja'fari; '*al-Jawab as-Sahih Liman Baddala Din al-Masih*' of Ibn Taymiyyah; '*Hidayatul-Hayara fi Ajwibat al-Yahud wan-Nasara*' of Ibn Al-Qayyim; '*Muhammadun ﷺ fi al-Kitab al-Muqaddas*' of 'Abdul-Ahad Dawud; '*Idhar al-Haqq*' of Shaikh Rahmatullah al-Hindi; '*al-Bahth as-Sarih fi Ayyuma ad-Din as-Sahih*'; and '*al-Bisharatu bi Nabiyy al-Islam*' of 'Ahmad Hijazi as-Saqqa. There are many other books discussing the mention of Prophet Muhammad in the previous divine books, particularly the Torah and the Gospel.

2 See: '*al-Jawab as-Sahih*' (5/155).

straight path a crooked nation, such that they testify that none has the right to be worshipped except Allah alone, by way of which he will cause blind eyes to see and sealed hearts to be freed."[1]

The great scholar, Ibn Taymiyyah – may Allah have mercy upon him – comments on this narration thus: "The terms 'Torah', 'Gospel', 'Quran' and 'Psalms' can be used to refer to specific books, or they may be used in a more general sense to refer to the divine books collectively. In this way, the term 'Quran' may be used in reference to the 'Psalms' and other books, as occurs in an authentic narration wherein Prophet Muhammad ﷺ informed that the recitation of the Quran was made easy for David, and that he used to recite it while his riding beast was being saddled until he mounted it.[2] In this context, the term 'Quran' refers to the Psalms of David, not the Quran that was specifically revealed unto Prophet Muhammad ﷺ. Similarly, the Mohammedan nation is described by some narrations as carrying their gospels in their chests, thus the Quran is referred to as gospels. Likewise, the Torah states: "I will send to the Israelites a prophet from their people, unto whom I will reveal a Torah similar to the Torah of Moses." Therefore, 'Ata's question "Will you not inform me of the description of Allah's Messenger in the Torah?" may refer to all of the previous divine books in general, just as it may refer specifically to the Torah proper, in which case it is a different version of the Torah in circulation, as they do not contain this description."[3]

Shaikh Ziyadah bin Yahya Ar-Rasi[4] writes in the introduction to the fourth chapter of his book '*Al-Bahthu As-Sarih fi Ayyuma Ad-Din As-Sahih* (A Sincere Search for the True Religion)': "Chapter Four: Evidence from the Torah and the Gospel of the prophecy of

1 See: 'Sahih al-Bukhari' (nos. 21215 and 2838).
2 Reported by al-Bukhari (no. 3417).
3 See: '*al-Jawab as-Sahih*' (5/156-7); '*Hidayat al-Hayara*' (pp. 165-6). The saying of Ibn Taymiyyah: "It does not contain this description" refers to that mentioned in the narration of Ibn 'Umar. However, the narration of Ibn 'Umar describes Prophet Muhammad ﷺ in very similar terms to the prophecy of Isaiah, as shall proceed.
4 A Christian scholar who converted to Islam, mention of whom has proceeded in the previous section.

Muhammad ﷺ. Passages from both Testaments, namely the Torah and the Gospel, proving that Prophet Muhammad ﷺ was the promised prophet who was referred to and announced by previous prophets such as Jesus, peace be upon him, will be reproduced for the reader to appreciate."[1] He goes on to cite eleven examples and clarifies how they correspond exactly to Prophet Muhammad ﷺ. The following are some passages, accompanied by commentaries, proving the mention of Muhammad ﷺ in the previous divine books.

1. The prophecy of Isaiah mentions: "Here is my servant with whom I am pleased. I will send down upon him My revelation, then He will bring justice to the nations and command them with the commandments. He will not shout or cry out, nor will his voice be heard in the streets. He will open blind eyes and deaf ears and will revive sealed hearts. That which I give him I shall not give to anyone. He will praise God with new praise from the ends of the earth such that the earth and its inhabitants will rejoice and unify God on every hill. He will not weaken and will not be defeated, nor will he look to passion. Reddish[2], he will not bring humiliation to the righteous, who are like bruised reeds. Rather he will bring strength to them and will support the humble. He is the light of God which cannot be extinguished. The mark of his sovereignty is upon his shoulders."[3]

This prophecy of Isaiah resembles the narration of 'Abdullah bin 'Amr bin Al-'Aas, may Allah be pleased with him and his father. Ibn Taymiyyah – may Allah have mercy upon him – comments on Isaiah's prophecy thus: "This description corresponds to that of Muhammad and his followers and is one of the clearest announcements of his coming. Moreover, the term 'Torah' refers to all of the books approved by the People of the Book, including the Psalms, the prophecies of Isaiah and other prophecies, but excluding

1 See: '*al-Bahth as-Sarih*' (p. 139).
2 Of a slightly red colour. See: '*Lisan al-Arab*' (2/499).
3 See: Book of Isaiah 35, verses 1-10; The Old Testament 815; & '*al-Jawab as-Sahih*' (5/157-8).

the Gospel."[1]

2. The Book of Deuteronomy mentions: "This is the blessing that Moses the man of God pronounced on the Israelites before his death. He said: "The Lord came from Sinai[2] and dawned over them from Seir[3]; he shone forth from Mount Paran[4].""[5]

Ibn Taymiyyah mentions this prophecy in very similar words: "This is similar to the passage of the Torah which has been translated into Arabic thus: 'Allah came from Sinai', or as some translators render: 'Allah appeared on Mount Sinai, He shone from Seir and He manifested Himself from the mountains of Paran.'"[6] He comments on this announcement in the following words: "Many scholars say the same as Abu Muhammad ibn Qutaybah: 'This is easily understandable to anyone that contemplates it. The coming of Allah from Mount Sinai is a clear reference to the revelation of the Torah to Moses on Mount Sinai, which is something believed by Jews, Christians and Muslims alike. Similarly, His shining from Seir is a reference to the revelation of the Gospel to Jesus, because Jesus was a native of Sair as he lived in Nazareth, one of its villages. The town of Nazareth also led to the Christians being referred to as Nazarenes. Just as His shining from Seir is in reference to Jesus, His manifestation in the mountains of Paran is a reference to the revelation of the Quran upon Muhammad, because the Paran mountains are the mountains of Makkah. There is no difference of opinion between the Jews, Christians and the Muslims that Paran is Makkah. If they claimed the contrary, which would not be surprising given their numerous lies and falsifications, we would ask them: 'Does the Torah not mention that Abraham

1 See: '*al-Jawab as-Sahih*' (5/158).
2 Sinai, or Mount Sinai, is the name of a mountain near Ayla. See: '*Mu'jam al-Buldan*' of Yaqut (1/292, 4/48)
3 Seir is the name of the mountainous range of Palestine and is also an area of Nazareth, which is located between Tiberias and Acre. See: '*Mu'jam al-Buldan*' (3/171).
4 The Paran mountains refer to the mountains surrounding Makkah. See: '*al-Jawab as-Sahih*' (5/200).
5 The Old Testament, Book of Deuteronomy 33:1-3.
6 See: '*al-Jawab as-Sahih*' (5/199).

settled Hagar and Ishmael in Paran?'"[1]

Ibn Taymiyyah – may Allah have mercy upon him – continues: "We would also ask them to indicate to us the place called Paran from which Allah manifested Himself and the prophet which he revealed a book to after the Messiah. Do the verbs 'manifest' and 'reveal' mean to appear and to emerge? Is there any religion which has manifested itself and spread throughout the globe like Islam?

Ibn Thafar said: "Seir is a mountain in the Levant upon which Jesus received prophecy." I add that near Bethlehem, the city where the Messiah was born, there still exists a village and a mountain which are both named Seir. The Torah mentions that the descendants of Esau resided in Seir and that Allah commanded Moses not to harm them. Therefore, the third mountain mentioned is undoubtedly Mount Hira, which is the highest peak in the vicinity of Makkah and is where Prophet Muhammad ﷺ received his first revelation. Surrounding this mountain are many more, to the extent it is said that they exceed twelve thousand in number, and until today the area where the Quran began to be revealed is known as Paran. Moreover, the desert between Makkah and Mount Sinai is known as the Wilderness of Paran or the Desert of Paran. Nobody can claim that a book was revealed, or that a prophet was sent in this region after the Messiah, hence it is possible to deduce that the manifestation of Allah in the mountains of Paran refers to the prophecy of Muhammad.

In the Torah, Allah the Almighty mentions the revelation of the three books in chronological order: the Torah, then the Gospel, then the Quran. These books contain guidance and light from Allah. He describes the first as coming or appearing, the second as shining and the third as manifesting. The revelation of the Torah is indeed akin to the breaking of dawn, while the revelation of the Gospel is comparable to the rising of the sun, in the sense it contained greater light and guidance. As for the revelation of the Quran, it is comparable to the total appearance of the sun in the sky, which is why He said:

1 See: '*al-Jawab as-Sahih*' (5/199-200).

'He manifested Himself from the mountains of Paran'. Indeed, the light and guidance of Allah was manifested through Prophet Muhammad throughout the entire world to a greater degree than the previous two divine books and thus, the revelation of the Quran is comparable to the sunlight which floods all corners of the earth. For this reason, Allah described Prophet Muhammad ﷺ as an illuminating light and the sun as a burning torch, the former of which people have a greater need for than the latter, which can sometimes have harmful effects. The illuminating light, on the other hand, is needed by all people regardless of time or place. Prophet Muhammad ﷺ said: "The ends of the earth were brought together for me so that I could see its east and its west, and the dominion of my nation will extend as far as has been shown to me.'"[1]

It is by these three places that Allah the Almighty swears oaths in the Quran in His saying:

[وَٱلتِّينِ وَٱلزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ۝٣ لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ۝٥ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦ فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ۝٧ أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ] Sura at-Tin; (95):1-8

[Meaning: By the fig and the olive, and by Mount Sinai, and by this city of security. Surely, We created man of the best stature. Then we reduced him to the lowest of the low. Except for those who believe and do righteous deeds, for they will have a never-ending reward. After this, what makes you deny the Judgement? Is not Allah the most judicious of judges.]

Allah swears an oath by the fig and the olive which are symbolic references to the Holy Land where the Messiah received prophecy and wherein the Gospel was revealed to him. He the Almighty also swears an oath by Mount Sinai, which is the mountain on which Moses was when Allah spoke to him by calling him from the right side of valley, in the blessed place from the tree. Then Allah swears a third oath by

1 Reported by Muslim (no. 2889).

Makkah, the city of security, the city where Abraham settled his son, Ishmael, along with Ishmael's mother. Makkah is a unique city as Allah made it a secure sanctuary whereas people are snatched away from all around it, due to the following supplication of Abraham:

[رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٖ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ]

Sura Ibrahim; (14):37

[Meaning: Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So, make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.][1]

Ibn Taymiyyah – may Allah have mercy upon him – said regarding the verses:

[وَٱلتِّينِ وَٱلزَّيۡتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا ٱلۡبَلَدِ ٱلۡأَمِينِ] Sura at-Tin; (95):1-8

[Meaning: By the fig and the olive, and by Mount Sinai, and by this city of security.]

"Allah the Almighty swears oaths by the three great holy places which are where His light and guidance emerged and where His revelation of the Torah, Gospel and Quran occurred. He the Almighty also refers to these places in the Torah in His saying: "Allah came from Mount Sinai, He shone from Seir and He manifested Himself from the mountains of Paran.""[2]

Ibn Al-Qayyim – may Allah have mercy upon him – wrote regarding this announcement: "He the Almighty likened the prophecy of Moses to daybreak, the prophecy of Jesus to sunrise and the prophecy of the final prophet to the full appearance of the sun high in the sky. This corresponds exactly to reality as Allah dispelled the darkness of

1 See: '*al-Jawab as-Sahih*' (5/200-5).
2 See: '*al-Jawab as-Sahih*' (5/207).

disbelief with the prophecy of Moses, which was like daybreak, then the intensity of this light grew with the prophecy of the Messiah before it finally reached its peak and flooded the entire world with the prophecy of Muhammad, peace be upon them all."[1]

3. Prophet Simeon – peace be upon him – says: ""God came from Teman[2], the Holy One from Mount Paran. His glory covered the heavens and His praise filled the earth. His splendour was like the sunrise; rays flashed from his hand, where his power was hidden."[3]

When discussing the foretelling of the prophets of the coming of Muhammad, the great scholar Ibn Taymiyyah recalls this announcement from the biblical sources available in his time in the following words: "There is another announcement of Simeon regarding the coming of Prophet Muhammad ﷺ of which the accepted[4] translation reads: "God came with clear signs from the mountains of Paran, and the heavens and the earth were filled with His glory and with the praises of His people."[5]

Ibn Taymiyyah comments on this sign thus: "This clearly denotes the prophecy of Muhammad ﷺ, which initiated in the mountains of Paran and resulted in him and his nation filling the heavens and the earth with praise and glorification of Allah."[6] The only person that emerged from Paran and that this is true of is Muhammad ﷺ. Jesus never set foot on the land of Paran and Moses was addressed while on Mount Sinai which is not located in Paran. Moreover, even if the wilderness between Mount Sinai and the Hejaz region is considered by extension as part of Paran, Allah did not reveal the Torah there anyhow. Furthermore, the previously cited prophecies mention the revelation of

1 See: '*Hidayat al-Hayara fi Ajwibat al-Yahud wan-Nasara*' (p. 119).
2 Teman is a Hebrew name meaning right, south, or southern desert. See the footnotes to '*al-Jawab as-Sahih*' (5/222).
3 See: Book of Habakkuk 3:3-4; The Old Testament, 1046; & '*al-Jawab as-Sahih*' (5/221-2).
4 i.e. accepted by the People of the Book, namely the Jews and Christians.
5 See: '*al-Jawab as-Sahih*' (5/221).
6 See: '*al-Jawab as-Sahih*' (5/222).

the Torah at Mount Sinai and the Gospel at Mount Seir."[1]

4. Habakkuk is reported to have uttered the following prophecy: "God came from Teman, the Holy One from Mount Paran. His light filled the earth and his horses rode through the sea."[2]

5. David says in Psalms, or *Zabur*[3]: "Hence God has blessed you forever. Gird your sword on your side, you mighty one; clothe yourself with splendour and majesty. In your majesty ride forth victoriously in the cause of truth, humility and justice; let your right hand achieve awesome deeds. Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet."

Ibn Taymiyyah cites this prophecy in his book '*Al-Jawab As-Sahi*h (The Correct Reply)'[4] from its Jewish and Christian sources before commenting on it in these terms: "There is no prophet after David who girded their sword and who the nations fell into submission before except Muhammad ﷺ, the one whose legislation was accompanied by power and splendour. something which is further attested by the saying of Prophet Muhammad ﷺ: "I was granted victory over my enemies by their being terror-stricken from the distance of one month's travel."[5][6]

6. David also says in another Psalm regarding the coming of Muhammad ﷺ: "May he rule from sea to sea and from the River to the ends of the earth. May the desert tribes bow before him and his enemies lick the dust. May the kings of Tarshish and of distant shores bring tribute to him. May the kings of Sheba and Seba present him gifts. May all kings bow down to him and all nations serve him. For he will deliver the needy who cry out, the afflicted who have no one to

1 See: '*al-Jawab as-Sahih*' (5/222).
2 See: Book of Habakkuk 3:3-8; The Old Testament, 1046; '*al-Jawab as-Sahih*' (5/223) & '*Hidayat al-Hayara*' (p. 147).
3 See: '*al-Jawab as-Sahih*' (5/237).
4 See: '*al-Jawab as-Sahih*' (5/237); '*Hidayat al-Hayara*' (p. 151); Book of Psalms 45:1-5 & The Old Testament, 672.
5 Reported by al-Bukhari in his authentic collection of Prophetic traditions, '*as-Sahih*' (no. 335).
6 See: '*al-Jawab as-Sahih*' (5/237-8).

help. He will take pity on the weak and the needy and save the needy from death. He will rescue them from oppression and violence, for precious is their blood in his sight. Long may he live! May gold from Sheba be given him. May people ever pray for him and bless him all day long."[1]

This passage can still be found in the modern translation of The Old Testament.[2]

Ibn Taymiyyah writes in commentary of this prophecy: "These descriptions correspond to Muhammad ﷺ and his nation and not the Messiah, because the Muslims are the ones who conquered the territories between the Mediterranean Sea and the Persian Gulf, in addition to the lands lying between the rivers of Syr Darya and Amu Darya to the ends of the continent in the West, according to the statement of Prophet Muhammad ﷺ: "The ends of the earth were brought together for me so that I could see its east and its west, and the dominion of my nation will extend as far as has been shown to me.'"[3]

Additionally, the Muslims are constantly reciting salutations upon Prophet Muhammad ﷺ since they all utter in their five daily prayers: "O Allah, grace and honour Muhammad and the family of Muhammad, and bless Muhammad and the family of Muhammad."[4]

Ibn Al-Qayyim – may Allah have mercy upon him – writes regarding the foregoing prophecy of David: "No educated person having studied the history of the empires and the prophets and having an awareness of the biography of Prophet Muhammad ﷺ and the history of his nation can doubt that these descriptions refer to anyone but Muhammad and his nation and not Jesus or any other prophet."[5]

1 See: '*al-Jawab as-Sahih*' (5/237); '*Hidayat al-Hayara*' (p. 151); The Holy Bible, Book of Psalms 45:1-5 & The Old Testament, 672.
2 Book of Pslams 72:8-15, The Old Testament p. 688.
3 Reported by Muslim (no. 2889).
4 See: '*al-Jawab as-Sahih*' (5/247-8).
5 See: '*Hidayat al-Hayara*' (p. 125).

7. Daniel, peace be upon him, mentioned Prophet Muhammad ﷺ by name when he said: "You will draw your bows toward your enemies and your arrows will be quenched, O Muhammad, by your command."[1]

Ibn Taymiyyah – may Allah have mercy upon him – commented on this prophecy by saying: "This is an explicit, irrefutable announcement of the coming of Muhammad ﷺ. Anyone who wished to contend it would have to demonstrate that another person with the same name who has piercing arrows which are drawn and a command which is ever obeyed."[2]

8. Isaiah foretells the coming of the final prophet in the following words: "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord Almighty will accomplish this."

Ibn Taymiyyah comments on this prophecy thus: "Thus, Isaiah attested to the truth of Muhammad's prophecy and described the most prominent of his signs, namely the Seal of Prophethood between his shoulders, which neither Solomon nor Jesus possessed. He also described him as sitting on the throne of David, which is indicative of the fact he would inherit the prophecy and kingdom of the Israelites and take over their rulership."[3]

9. The Book of Deuteronomy 18:15 mentions the saying of Moses, peace be upon him, to his people, the Israelites: "The Lord will raise up for you a prophet like me from among you, from your fellow Israelites."

This prophecy has been translated thus: "The Lord, your God, will

1 See: '*al-Jawab as-Sahih*' (5/275)'; Book of Daniel 7:13-4 & The Old Testament, 1000.
2 See: '*al-Jawab as-Sahih*' (5/277).
3 See: '*al-Jawab as-Sahih*' (5/261).

raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.[1]

Shaikh Ziyadah Ar-Rasi comments on this prophecy in the following terms: "This prophecy undoubtedly corresponds to Prophet Muhammad ﷺ, as Ishmael and his progeny, which includes Prophet Muhammad, were brothers of the sons of Abraham, i.e. Isaac and his progeny. Allah the Almighty says to Hagar, the wife of Abraham, regarding Ishmael, that he will live in hostility with his brothers.

Moreover, because Isaac was the father of Jacob and Jacob's progeny were named the Israelites, they came to be known as the brothers of Ishmael. The allusion of Moses, peace be upon him, and his indirect reference was customary of the speech of the prophets as they wished to conceal some of their intentions regarding the fact that Allah would send them a prophet from the sons of their brothers, namely the sons of Ishmael towards whom they harboured hostility. This was Muhammad ﷺ, as he was both a prophet and a descendant of Ishmael. Furthermore, the divine books commonly refer to distant cousins as brothers. For instance, the noble Quran refers to Eber and Salah as brothers of Ad and Thamud[2], although they are distant cousins."[3]

After providing numerous further evidences to support his argument, Shaikh Ziyadah – may Allah have mercy upon him – writes: "It is to be concluded that Prophet Muhammad ﷺ is undoubtedly the one referred to by Moses."[4]

10. The Gospel of John mentions: "When the Paraclete comes,

---

1 Shaikh Ziyadah ar-Rasi mentions this prophecy in his book '*al-Bahth as-Sarih*' (p. 140).

2 A reference to the like of the following Quranic verses:

[كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ]Sura ash-Shu'ara; (26):123-4

[Meaning: The people of Ad rejected the messengers. Their brother Hud said to them: "Will you not be mindful of God."]

[كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ]Sura ash-Shu'ara; (26):141-2

[Meaning: The people of Thamud, too, rejected the messengers. Their brother Salih said to them: "Will you not be mindful of God."]

3 See: '*al-Bahth as-Sarih*' (pp. 141-2).

4 See: '*al-Bahth as-Sarih*' (p. 148).

whom I will send to you from the Father—the Spirit of Truth who goes out from the Father—he shall give testimony of me, and all of you must also testify."[1]

Shaikh Ziyadah bin Yahya Ar-Rasi – may Allah have mercy upon him – comments on this prophecy thus: "This prophecy is in reference to Prophet Muhammad ﷺ for the following reasons:

Firstly, due to the mention of his title, 'the Paraclete'.

Secondly, the fact he says about him "he will give testimony of me".

Thirdly, due to him being referred to as the "Spirit of Truth".

Fourthly, because of his saying "who goes out from the Father", which means that he will be sent, as is affirmed by Greek dictionaries and interpreted by Western churches.

The sending of Prophet Muhammad ﷺ is explicitly mentioned in the verses wherein Allah the Almighty says:

[قُلْ يَـٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا] Sura al-A'raf; (7):158

[Meaning: Say: "O mankind! Verily, I have been sent to you all as the Messenger of Allah".]

[هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ] Sura as-Saff; (61):9

[Meaning: It is He who sent His Messenger with guidance and the religion of truth.]

Moreover, the 'Spirit of Truth' is one of the noble titles he was known by."[2]

Shaikh Ziyadah – may Allah have mercy upon him – continues: "'Paraclete' is a Greek term which, according to the dictionaries, means comforter, helper, warner and preacher. In this context, the most accurate translation is the lattermost meaning. The Christians of old who believed and converted to Islam understood that this term

1 See: '*al-Bahth as-Sarih*' (p. 151).
2 See: '*al-Bahth as-Sarih*' (pp. 151-2).

referred to the noble Quran and to Prophet Muhammad ﷺ, the best of the messengers to be sent by Allah. The application of this term to Prophet Muhammad is demonstrated by similar descriptions of him in the Quran. Allah the Almighty says:

[وَٱجۡعَل لَّنَا مِن لَّدُنكَ نَصِيرًا] Sura an-Nisa·; (4):75

[Meaning: "And appoint for us from Yourself a helper."]

[يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ۝٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ]

Sura al-Ahzab; (33):45-6

[Meaning: O Prophet, We have sent you forth as a witness, a bearer of glad tidings, and a warner. And as one who invites to Allah by His permission.]

As for the Christians of modern times, the descendants of the Christians of old, they misinterpret this term to mean the spirit that descended among the Apostles, despite the fact that that spirit was never referred to as 'Paraclete', 'Spirit of Truth' or 'one who goes out from the Father' by the very people it descended among, contrary to the one Jesus prophesied. Rather, the Apostles referred to the spirit that descended among them as 'spirit', 'strength' and 'tongues of fire'.

When Jesus says that the Paraclete "will give testimony of me", he is referring to someone other than himself and the Apostles who will testify to his truthfulness, because he deliberately says in the same verse: "he shall give testimony of me, and all of you must also testify". Therefore, the intent is that someone other than the witnesses present at that time would testify to Jesus' truthfulness. Moreover, the singular and the future are used to refer to the Paraclete ("he will give testimony of me"), while the plural and the present are used to refer to the Apostles ("and all of you must also testify").[1]

Shaikh Ziyadah – may Allah have mercy upon him – adds: "The title of Paraclete may also refer to the noble Quran, as it came from Allah

1 See: '*al-Bahth as-Sarih*' (pp. 152-5).

the Almighty and is a source of comfort for Prophet Muhammad ﷺ and his close companions. Examples of verses wherein Allah the Almighty comforts His Messenger include:

[وَلَا يَحۡزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِي ٱلۡكُفۡرِۚ]Sura aali-'Imran; (3):176

[Meaning: Do not grieve for those who race to disbelief.]

[وَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ]Sura al-Muzzammil; (73):10

[Meaning: Patiently endure what they say.]

[وَلِرَبِّكَ فَٱصۡبِرۡ] Sura al-Muddathir; (74):7

[Meaning: And persevere for the sake of your Lord.]

The companions of Prophet Muhammad ﷺ are also consoled by the likes of the following verses:

[وَإِن تَصۡبِرُواْ وَتَتَّقُواْ فَإِنَّ ذَٰلِكَ مِنۡ عَزۡمِ ٱلۡأُمُورِ]Sura aali-'Imran; (3):186

[Meaning: If you remain patient and God-fearing, this indeed is a matter of great resolution.]

[لِّكَيۡلَا تَحۡزَنُواْ عَلَىٰ مَا فَاتَكُمۡ وَلَا مَآ أَصَٰبَكُمۡۚ وَٱللَّهُ خَبِيرُۢ بِمَا تَعۡمَلُونَ]

Sura aali-'Imran; (3):153

[Meaning: Now, do not grieve over the victory you were denied or the injury you suffered. And Allah is All-Aware of all that you do.]

In short, if one contemplates and carefully studies the Quran, they will find that most of its verses contain comfort and solace in some form.[1] If anyone were to claim that the Paraclete was Jesus' promise to the Apostles on the basis that the address was directed at them and that the Quran was revealed some six-hundred years after their time, I would point out that Jesus also said: "And surely I am with you

1 The Quran contains many stories of previous peoples which are lessons for Prophet Muhammad ﷺ and for the believers, as well as sources of comfort for them regarding the trials they encounter while preaching and advocating Islam.

always, to the very end of time", despite the fact that the Apostles did not live forever but were succeeded by subsequent generations until Jesus' world passed. Thus, the same can be said regarding both prophecies as the addressees are identical in each."[1]

11. Prophet Isaiah, peace be upon him, says in allusion to Prophet Muhammad ﷺ: "He lifts up a banner for the nations from afar, he whistles for those from the ends of the earth. Here they come, swiftly and speedily! Not one of them grows tired or stumbles, not one slumbers or sleeps; not a belt is loosened at the waist, not a sandal strap is broken. Their arrows are sharp, all their bows are strung; their horses' hooves seem like flint, their cows – i.e. female camels – are like a whirlwind. Their roar is like that of the lion, they roar like young lions; they growl as they seize their prey and carry it off with no one to rescue. In that day they will roar over it like the roaring of the sea. And if one looks at the land, there is only darkness and distress; even the sun will be darkened by clouds."[2]

Shaikh Ziyadah bin Yahya Ar-Rasi – may Allah have mercy upon him – commented on this prophecy in these words: "This prophecy truly corresponds to Prophet Muhammad in every way. The fact Isaiah says that "he lifts up a banner" means that he is the prominent sign for all of the nations and their guide who leads them to the true religion of Allah. He is a guide for all of the nations in the same way that Jesus was a guide for the Jews who spread his message after him.

As for the phrase "from afar", then it refers to the fact that this banner will not come from the land of Israel where Isaiah uttered this prophecy, but from a distant land. The following sentence further clarifies this intent as it states: "he whistles for those from the ends of the earth", demonstrating that the banner will not be erected from the land of Israel but from far away, at the ends of the Earth. It is as if Isaiah spoke of the land from which Prophet Muhammad ﷺ emerged as being the limit of the land of Israel, since Makkah is located at the

1 See: '*al-Bahth as-Sarih*' (pp. 156-7).
2 See: '*al-Bahth as-Sarih*' (pp. 168-9).

extremity of the land of Israel and has nothing separating it from the Promised Land.

Additionally, this verse contains another clue identifying the banner and indicating that it is of Arab origin, which is the fact that he whistles. Whistling was used by the Arabs as a mode of secretly communicating with each other during ambushes and the like."[1]

Shaikh Ziyadah – may Allah have mercy upon him – continues his commentary on the prophecy of Isaiah by saying: "Prophet Muhammad ﷺ did indeed lead his armies swiftly and none of his soldiers were tired or sleepy. On the contrary, they spent their nights in the worship of Allah the Almighty and strove to spread His noble religion. It is reported that Prophet Muhammad ﷺ prayed for so long at night that his feet swelled, to the point Allah the Almighty said to him out of love and compassion for him:

[يَـٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١ قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ۝٢ نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ۝٣ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا] Sura al-Muzzammil; (73):1-4

[Meaning: O you wrapped in garments! Stand in prayer by night, save a little. Half of it, or a little less than that, or a little more; and recite the Quran in a slow, pleasant tone and style.]

"Not a belt is loosened at the waist" is indicative of their strong determination, while "not a sandal strap is broken" means their feet do not grow tired of worship or the performance of good deeds.

"Their arrows are sharp" means that there is no one who can match them in their strength of battle against the enemies of Allah by firing arrows from their strung bows. This meaning is emphasised by Isaiah's saying: "The hooves of their horses seem like flint", which is also consistent with the Quranic verses wherein Allah the Almighty says:

[وَٱلْعَـٰدِيَـٰتِ ضَبْحًا ۝١ فَٱلْمُورِيَـٰتِ قَدْحًا] Sura al-'Aadiyat; (100):1-2

1 See: '*al-Bahth as-Sarih*' (pp. 169-71).

[Meaning: By the charging steeds that snort, striking sparks of fire with their hooves.][1]

Prophet Muhammad ﷺ was the one who possessed horses whose hooves were like flint when they struck the ground, not Jesus, which demonstrates he was the one referred to by Isaiah.

Shaikh Ziyadah – may Allah have mercy upon him – continues: "Isaiah then says: "Their cows" which is a reference to their female camels and is the clearest proof that Prophet Muhammad ﷺ is the subject of the prophecy as Jesus did not have camels either.

"Their roar is like that of the lion, they roar like young lions; they growl as they seize their prey and carry it off with no one to rescue." Isaiah speaks of the roar of a lion which is similar to chapter twenty-one of his book, which mentions: "And a lion cried out", both of which are excellent comparisons because he was the king of people just as the lion is the king of animals in its bravery and courage.

Isaiah ends his prophecy by saying: "In that day they will roar over it like the roaring of the sea. And if one looks at the land, there is only darkness and distress; even the sun will be darkened by clouds". Again, this is true of Prophet Muhammad ﷺ as his cries rebuking and criticising disbelief were comparable to the roaring of the sea. He was also the one who looked at the land and saw it obscured by the darkness and distress of disbelief and of polytheism.

"Even the sun will be darkened by clouds" is a reference to the light of faith in Allah which was present among the Jews and Christians of old but had been polluted by their apostasy and impiety due to their abandonment of the teachings of Moses and Jesus, peace be upon them both, even in the most holy of places such as Makkah and Jerusalem. This is what is meant by the obscurity of the light in question."[2]

The foregoing has been a brief overview of some of the prophecies

1 See: '*al-Bahth as-Sarih*' (p. 173).
2 See: '*al-Bahth as-Sarih*' (pp. 173-4).

contained in the previous divine books which foretell the coming of Muhammad ﷺ.

Section Three: The Mention of Makkah and the Kaaba in the Previous Divine Books

The previous divine books in the possession of the Jews and Christians contain mention of the city of Makkah and of the Kaaba, both of which are described in such detail that there is no shadow of a doubt as to the truth of Muhammad's prophecy and the fact he received his prophecy while in Makkah. Prophet Muhammad ﷺ called people to honour and respect the Kaaba, to make the pilgrimage to Makkah, and the like.

If the Jews and Christians wish to dispute the clear signs which appear in the noble Quran, it is impossible for them to reject that which appears in their own Bible concerning Makkah and the Kaaba. In the following pages, some of these descriptions, most of which are explicit, will be provided, following which some of the prophecies which make reference to Makkah and the Kaaba shall be provided.

Firstly: Makkah and the Kaaba in the Bible

The Bible contains many descriptions of Makkah and of the Kaaba, for example:

1. New Jerusalem or Messianic Jerusalem is a reference to the era of the promised saviour.
2. The wilderness or desert of Paran wherein Ishmael and his mother lived, and the miraculous water source which Allah caused to spring.
3. It was the city where Abraham longed to return.
4. It was the home of the Qedarites.
5. It is the city of the trustworthy, truthful leader of humanity.
6. There is no temple therein.

7. The Temple of Solomon cannot compare to the new house.
8. The new house is cubic in shape.
9. The cubical structure contains a precious stone.
10. It is festooned with garlands and jewels like a bride.
11. Anyone who harbours hostility towards it is terror-stricken and thus unable to approach it.
12. At the Kaaba there is a source of life in the form of a water spring which is free for anyone who desires to drink from it called Zamzam.
13. Its gates are continuously open all day and night.
14. Every knee in the universe bends before it.
15. It contains a road called the Holy Road which no unclean person may pass.
16. No form of impurity may enter it.
17. Its inhabitants are more than the inhabitants of Jerusalem.
18. It is crowded with residents and worshippers.
19. Kings bow before it and lick its dust.
20. The mountains and hills will disappear from it, unlike the grace of Allah and His beneficence over it.
21. The riches of the sea are sent to it and the wealth of the nations is brought to it.
22. The people gather there from far and wide.
23. It is crowded due to the camels and sheep brought to it from the East and the West, from Sheba, Midian, Paran and Qedar, and the men of Marib maintain it.
24. It has a blessed mountain called Arafat, at which the nations assemble to worship Allah.
25. Everyone is equally free to worship Allah there.

26. The name of Allah is written upon the foreheads of its inhabitants, a reference to the saying of Allah:

[سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ] Sura al-Fath; (48):29

[Meaning: On their faces they bear the marks of their prostrations.]

27. People abstain from answering the call of nature around the Kaaba, i.e. from urination and defecation.

28. The heads of the men are bare whilst the heads of the women are covered. They cover from their loins to their thighs and shave their heads. These are references to the garments worn while performing the pilgrimage and to the shaving of the head when exiting from the state of consecration upon completion of the pilgrimage rites.

These are some of the descriptions of Makkah which exegetes of the Torah are at pains to explain, as they do not wish to acknowledge the truth despite its clarity and instead they turn a blind eye to it, choosing to explain such references in terms of a heavenly city, or as symbolic of Jerusalem, or as the Messianic Jerusalem of the thousand-year-old kingdom, all of which inevitably lead to contradictions. By offering the like of these explanations, such exegetes unknowingly testify that these descriptions are not of the well-known Jerusalem in Palestine and that the inhabitants of the city described are not the Israelites. The truth is manifest for those who wish to see it, and all praise is due to Allah for making it clear.

If an educated Westerner was to have any doubts regarding the pertinence of these descriptions to Makkah, they could compare the descriptions provided by the Bible with what they see themselves from watching a live broadcast of the Hajj, or of the night prayers in Makkah during Ramadan, and they would thus understand why Allah addressed their religious scholars thus:

[يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لِمَ تَلۡبِسُونَ ٱلۡحَقَّ بِٱلۡبَٰطِلِ وَتَكۡتُمُونَ ٱلۡحَقَّ وَأَنتُمۡ تَعۡلَمُونَ]

Sura aali-‘Imran; (3):71

[Meaning: O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth.]

They would also come to understand why Jesus said in reply to the Samarian woman who asked him regarding which direction was best to pray: "Believe me, a time is coming when you will worship the Lord neither on this mountain in Samaria nor in Jerusalem." John 4:21

Once this has been established, then the interpretations of all of the prophecies are questionable and must be reassessed. One would then find no difficulty in identifying the House of the Chosen People who are promised with the aid of Allah. These clues are the keys to decoding the enigmatic prophecies that the Muslims hope Allah guides such people to discovering.

In the following subsection, some of the descriptions listed previously will be cited from their respective sources.

Secondly: Mention of Makkah and the Kaaba in the previous divine books

The previous subsection looked some of the descriptions of Makkah and the Kaaba in the previous holy books. In the following paragraphs, some of these descriptions will be reproduced as they appear in their sources.

1. Prophet Isaiah, peace be upon him, says in praise of Makkah: "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the hip. Then you will look and be radiant, your heart will throb and swell with joy; the wealth of the seas will be brought to you, to you the riches of the nations will come. Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord. All Paran's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple."[1]

1 See: '*al-Jawab as-Sahih*' (5/255); Book of Isaiah 60:4-7 & The Old Testament, 840.

Ibn Taymiyyah – may Allah have mercy upon him – comments on this prophecy in the following terms: "These descriptions are all true of Makkah. It is the place to which the riches of the seas are carried and to which the nations journey for pilgrimage, as well as where the sheep of Paran are led to be sacrificed. Paran is a wide desert region which encompasses Makkah. It is there that the land was crowded with all of the caravans which carried people and their provisions, just as it is the city which received the people of Sheba, or Yemen."[1]

2. Prophet Isaiah, peace be upon him, also says of Makkah: ""Sing, barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labour; because more are the children of the desolate woman than of her who has a husband."[2]

Ibn Taymiyyah – may Allah have mercy upon him – writes in commentary: "She one who has a husband is a reference to Jerusalem, while the barren woman is a reference to Makkah as no prophet had previously come from it. It is impossible that the barren woman is a reference to Jerusalem as it is the city of the prophets and the birthplace of revelation."[3]

3. Isaiah makes further mention of Makkah thus: "See, I have engraved you on the palms of my hands; your walls are ever before me. Your children hasten back, and those who laid you waste depart from you. Lift up your eyes and look around; all your children gather and come to you. As surely as I live," declares the Lord, "you will wear them all as ornaments; you will put them on, like a bride. Though you were ruined and made desolate and your land laid waste, now you will be too small for your people, and those who devoured you will be far away. The children born during your bereavement will yet say in your hearing, 'This place is too small for us; give us more space to live in.' Then you will say in your heart, 'Who bore me these? I was bereaved and barren; I was exiled and rejected. Who brought these up? I was left all alone, but these—where have they

1 See: '*al-Jawab as-Sahih*' (5/256); & '*Hidayat al-Hayara*' (p. 155).
2 See: '*al-Jawab as-Sahih*' (5/259); Book of Isaiah 54:1-3 & The Old Testament, 835.
3 See: '*al-Jawab as-Sahih*' (5/259) & '*Hidayat al-Hayara*' (p. 156).

come from?"[1]

Ibn Taymiyyah – may Allah have mercy upon him – writes in commentary: "This is Isaiah's description of the Kaaba, as it is the thing that Allah adorned and which the caliphs and kings are in service of. Moreover, Allah made its inhabitants the pilgrims and visitors that frequent it. He also exiled those whose wish to destroy it and cause terror within it. Thus, it has remained honoured and sacred throughout time and has never been desecrated by any human. Even those who mobilised considerable resources, such as Abraha and his army of elephants, were unable to harm it and were punished for their attempts. Jerusalem, by contrast, was destroyed, conquered and desolated numerous times.

Makkah is also unique in that Allah threatens anyone harbouring evil intents towards the Kaaba with humiliation, as occurs in the Quranic verse:

[وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ] Sura al-Hajj; (22):25

[Meaning: And whoever inclines to evil actions therein or wrongdoing, We shall cause them to taste a painful torment.]"

Ibn Taymiyyah continues: "The many children of Makkah are its pilgrims and the faithful who pray in its direction. They far outnumber the children of Jerusalem."[2]

4. Isaiah, peace be upon him, says in his book regarding the sanctuary of Makkah: "The wolf and the lamb will feed together."[3]

Ibn Al-Qayyim – may Allah have mercy upon him – writes in commentary of this prophecy: "This is an indication of the security Allah conferred upon the sanctuary of Makkah to the exclusion of any other place in the world, and it is for this reason He the Almighty called it a secure sanctuary in His saying:

1 See: '*al-Jawab as-Sahih*' (5/263) & Book of Isaiah 49:16-21.
2 See: '*al-Jawab as-Sahih*' (5-263-5).
3 See: '*Hidayat al-Hayara*' (p. 157) & Book of Isaiah 65.

[أَوَ لَمۡ يَرَوۡاْ أَنَّا جَعَلۡنَا حَرَمًا ءَامِنٗا وَيُتَخَطَّفُ ٱلنَّاسُ مِنۡ حَوۡلِهِمۡۚ]

Sura al-'Ankabut; (29):67

[Meaning: Have they not seen that We have made it a sanctuary secure, and that men are being snatched away from all around them.]

Allah the Almighty also enumerates some of His blessings on the people of Makkah in His saying:

[لِإِيلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ۝٢ فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ۝٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ وَءَامَنَهُم مِّنۡ خَوۡفِۭ]

Sura Quraysh; 106):2-4

[Meaning: The caravans set forth safely in winter and in summer. So, let them worship the Lord of this House, Who hath fed them against hunger and hath made them safe from fear.][1]

The foregoing has outlined some of the descriptions of Makkah, its sanctuary and the Kaaba in the previous divine books.

Section Four: Descriptions of the Islamic Nation in the Divine Books

The previous divine books describe the Islamic, Muhammadan nation in such a way that it leaves no doubt they are the chosen people whom the prophets foretold. Some of these descriptions have preceded in earlier sections, however further descriptions shall be cited from the Jewish and Christian sources in the following paragraphs.

1. David, peace be upon him, says in one of his prophecies in Psalms: "Let the desert wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands."[2]

1 See: '*Hidayat al-Hayara*' (p. 157).

2 See: '*al-Jawab as-Sahih*' (5/245); Book of Isaiah 5:26-8 and 45:1-17 & The Old Testament, 787 and 825-6.

Ibn Taymiyyah – may Allah have mercy upon him – writes in commentary of these verses: "Who else belongs to the desert aside from the Muhammadan nation? Who is Kedar, if he is not the son of Ishmael and the ancestor of Prophet Muhammad ﷺ? Who are the inhabitants of Sela who lived in caves and in the mountains and proclaimed praise of the Lord in the islands?"[1]

2. David, peace be upon him, describes the Islamic nation in Psalms thus: "Praise the Lord. Sing to the Lord a new song, His praise in the assembly of his faithful people. Let Israel rejoice in their Maker; let the people of Zion be glad in their King. Let them praise His name with dancing and make music to him with tambourine and harp. For the Lord takes delight in His people; He crowns the humble with victory. Let his faithful people rejoice in this honour and sing aloud upon their beds."[2]

These characteristics undoubtedly correspond to those of Prophet Muhammad and his nation as they are the ones who pronounce the praise of Allah aloud during the call to daily prayers from high up, as well as during their days of festivity, such as the Festival of Breaking the Fast and the Day of Sacrifice, when delivering sermons, when going to pray, while staying in Mina on pilgrimage, after the performance of prayers and the ritual stoning, while on the hills of Safa and Marwah and when passing the Black Stone. In all these instances, Muslims proclaim the greatness of God aloud, thus proving that praising God is from the observances of the Muslims. Additionally, there are many instances wherein Muslims make remembrance of Allah quietly, by declaring His greatness, praising Him, glorifying Him, declaring His oneness and other such forms of legislated remembrance. This is further evidence indicating that Muslims evoke and make remembrance of Allah in all situations. Moreover, the saying of David: "Sing to the Lord a new song" is a reference to the new form of prayers Allah legislated for Muslims. All of this shows that these descriptions are specific to the Muhammadan

1 See: '*al-Jawab as-Sahih*' (5/245).
2 See: '*al-Jawab as-Sahih*' (5/226); Book of Psalms 149 & The Old Testament, 736.

community.[1]

3. Habakkuk, peace be upon him, says in his prophecy: "Muhammad's glory covered the heavens and his praise filled the earth."[2]

Ibn Taymiyyah – may Allah have mercy upon him – wrote concerning this prophecy: "This sentence refers to the filling of the heavens with the light of faith and the Quran that Muhammad and his nation brought. His and his nation's praise of God fills the Earth as they praise him in their prayers, as is well-known. They are known as the acclaimers as they praise Allah in every prayer and in every sermon. Better still, they praise Him at the beginning of each unit of prayer by saying:

Sura al-Fatihah; (1):2[ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ]

[Meaning: Praise be to Allah, Lord of the Worlds.]

When a worshipper recites this verse, Allah says: "My servant has praised Me." Then, when the worshipper says:

Sura al-Fatihah; (1):3 [ٱلرَّحْمَٰنِ ٱلرَّحِيمِ]

[Meaning: The Most Beneficent, the Most Merciful], Allah says: "My servant has lauded Me." Then, when the worshipper recites:

Sura al-Fatihah; (1):4 [مَٰلِكِ يَوْمِ ٱلدِّينِ]

[Meaning: Master of the Day of Recompense], Allah says: My servant has glorified Me."[3]

Thus, Muslims begin and their prayers with praise of Allah. When they stand up after bowing, the one who leads the prayer says: "Allah hears those who praise Him", to which they all say: "All praise is due

1 See: '*al-Jawab as-Sahih*' (5/235-66) & '*Hidayat al-Hayara*' (pp. 149-50).
2 See: '*al-Jawab as-Sahih*' (5/267); '*Hidayat al-Hayara*' (p. 147); Book of Habbakuk 3:3-7 & The Old Testament, 1046.
3 See: '*Sahih Muslim*' (no. 395).

to you, our Lord." Finally, they end their prayer by declaring His praise, glory and majesty. The many forms of their praise of Allah are too long to mention in totality.[1]

4. Isaiah, peace be upon him, testifies of the righteousness and religiosity of the Muhammadan nation: "He lifts up a banner for the distant nations, he whistles for those at the ends of the earth. Here they come, swiftly and speedily."[2]

Ibn Taymiyyah – may Allah have mercy upon him – writes in commentary of this prophecy: "The call is a reference to the utterance of the pilgrims that they intend to perform the greater pilgrimage only for the glory of Allah. They are the ones who declare the glory of God and attest to His oneness, and it is they who single Him out with worship and lordship. They are the ones who destroy idols and put an end to the worship of false deities. The banner designates prophecy while the whistling denotes the invitation of people to God's House and His holy places, to which they respond obediently."[3]

5. Isaiah, peace be upon him, says in description of the Muhammadan nation: "Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands."[4]

Ibn Taymiyyah – may Allah have mercy upon him – writes in commentary of these verses: "There is no disagreement that Kedar is one of the sons of Ishmael and that Rabi'ah and Mudhar were two of his sons, the latter of whom Prophet Muhammad ﷺ descended from. The praise and glorification of God referred to by these verses occurred only after Muhammad ﷺ received prophecy."[5]

6. Ezekiel threatened the Jews and described the Mohammedan

1 See: '*al-Jawab as-Sahih*' (5/270-1).
2 See: '*al-Jawab as-Sahih*' (5/258); Book of Isaiah 5:26-30 & The Old Testament, 787.
3 See: '*al-Jawab as-Sahih*' (5/258).
4 See: '*al-Jawab as-Sahih*' (5/262); Book of Isaiah 42:10-3 & The Old Testament, 823.
5 See: '*al-Jawab as-Sahih*' (4/262)

nation to them by saying: "Verily, Allah will make them victorious over you and will send forth from among them a Prophet, just as He will reveal unto them a book. He will cause them to enslave you; they will defeat you and humiliate you with the truth. The men of Kedar shall march forth in squadrons, accompanied by armed angels on white horses. They shall besiege you, and your end shall be the Fire. We seek refuge in the Lord from the Fire."[1]

The foregoing are some passages from the previous divine books of the Jews and Christians which testify to the excellence of the Muhammadan nation.

1 See: '*al-Jawab as-Sahih*' (2/272); Book of Ezekiel 20:45-9 & The Old Testament, 949.

Conclusion

Praise is to Allah by Whose grace good deeds are completed.

A summary of the most important points covered by this treatise shall be provided in conclusion to this treatise.

1. **Humanity began with the creation of Adam, peace be upon him,** whom Allah commanded the angels to prostrate themselves before. Satan arrogantly refused to do so and was thus exiled from Paradise to the Earth. After initially residing in Paradise, Satan beguiled Adam and his wife into eating from the tree and were also expelled to Earth, marking the beginning of the hostility between Satan and humankind.

2. **The word Islam has many meanings in the Arabic language,** including yielding, submission, obedience, sincerity, acceptance and humility.

   The general definition of Islam is submission and yielding to Allah and conformance to the legislation of one of the prophets.

   The specific definition of Islam is submission and yielding to Allah and conformance to the legislation of Prophet Muhammad ﷺ.

3. **The term 'disposition'** refers to the natural state in which a person is created. From a religious point of view, the natural disposition of a person is the religion of Islam, meaning that Allah created people in compatibility with its rulings and precepts.

4. **Righteousness** is one of the profound religious terms mentioned in the Quran and Prophetic traditions which denotes all forms of good and success.

5. **Character** is given great importance in Islam. The definition of character, the meaning of good character and the means of its acquisition have preceded.

6. **Allah the Almighty** is the Lord and Owner of everything in existence and its Creator. He is the Disposer of the Universe; the One Who grants life and death; the Provider; the All-Able; the Possessor of every attribute of perfection; the One free of all faults and imperfections; and the only One deserving to be worshipped.

7. **Power is an indisputable attribute of Allah** and refers to His ability over all things.

8. **The Quran and the Prophetic traditions are the sources of Islamic legislation** and it is upon them that the Islamic belief system is based, as well as its legislation, precepts, etiquettes and mannerisms.

9. **The Quran** is the inimitable speech of Allah which He revealed to Muhammad ﷺ and which has been transmitted uninterruptedly by such a large number of people that it is inconceivable they agreed upon an untruth. Moreover, its recitation is considered an act of worship.

10. **The Quran** is preserved from alterations, additions, modifications, distortions or falsifications. This is something guaranteed by Allah the Almighty.

11. **The Prophetic traditions** refer to everything that has been transmitted of the speech, actions, approvals, physical attributes, personality traits and behaviours of Prophet Muhammad ﷺ; bother before and after he received prophecy.

12. Demonstration of the validity of Prophetic traditions as legislation and the methods of its preservation.

13. **The five pillars of Islam are the foundations upon which it is built, namely:** the two testimonies of faith (i.e. that there is no god that has the right to be worshipped except Allah alone and that Muhammad is the Messenger of Allah), prayer, almsgiving, fasting, and the major pilgrimage for those who have the ability to do so. Details concerning each of these pillars have preceded.

14. **The foundations of Islamic creed or the six tenets of faith are:** Belief in Allah; belief in the angels; belief in the divine books; belief in the Messengers; belief in the Last Day; and belief in both the favourable and unfavourable aspects of Fate.
15. The preparation of Muhammad ﷺ for prophecy and his biography were discussed, in addition to the prophecies of Moses and Jesus regarding his coming.
16. The World of the Unseen and related topics such as devils, death, the afterlife, and some of the signs of the Day of Resurrection were explored.
17. Matters relating to sin, repentance and supplication have been mentioned.
18. The Islamic political and judicial systems were outlined, as well as the concept of consultation in Islam.
19. The Islamic economic system and related issues were examined.
20. The Islamic social system and related topics were studied, such as the definition of society; social life; the status of neighbours in Islam; maintenance of blood relations; human dignity; the criteria of justice and honour in Islam; the origin of morality according to Islam; friendship; companionship; and family.
21. The Islamic perspective on certain contemporary issues such as reason, intellect, work, health and hygiene, was provided.
22. Some controversial issues were raised and the Islamic perspective concerning them was clarified, including peace, tolerance, coexistence, coercion, violence, terrorism and jihad.
23. Proof of the truth of Islam was provided by demonstrating the miraculous nature of the Quran and the Prophetic traditions, as well as by reproducing passages from the previous divine books which mention Islam and describe its prophet and people.

This is a summary of the most important topics covered by this treatise.

I ask Allah, the All-Able One, to make it a useful work done exclusively seeking His noble Face.

May peace and blessings be upon Prophet Muhammad, and all praise is for Allah, the Lord of the worlds.

❊❊❊

Contents

Contents

Subject	No.
Foreword	**3**
Introduction	**5**
Part One : The Reality of Islam, the Sources of its Legislation, and its Pillars.	**9**
Prologue: The History of Humanity	11
Chapter One: The Reality of the Religion of Islam	15
Chapter Two: The Sources of Legislation in Islam	53
Chapter Three: The Pillars of Islam	87
Part Two: The Tenets of Faith	**107**
Prologue	**109**
Chapter One: Believing in Allah the Mighty & Majestic	**109**
Chapter Two: Believing in the Angels	**129**
Chapter Three: Believing in the Books	**141**
Chapter Four: Believing in the Messengers	**163**
Chapter Five: Believing in the Last Day	**179**
Chapter Six: Believing in Predestination	**217**
Part Three: Muhammad ﷺ – the Last of the Prophets and Messengers	**243**
Chapter One: The Sending of the Prophet ﷺ and a Summary of His Biography	245
Chssapter Two: The Character of the Prophet ﷺ and the Secrets of	

Subject	No.
His Biography	259
Chapter Three: The Glad Tidings Given by Jesus and Moses – peace be upon them both – of the Coming of Muhammad ﷺ	273
Part Four: Regarding the Knowledge of the Unseen	**293**
Prologue	**295**
Chapter One: The World of the *Jinn* and Devils	287
Chapter Two: Death, the Afterlife, and the Grave	323
Chapter Three: The Signs of the Last Hour	341
Part Five: Regarding Sin, Repentance, and Invocation	**367**
Prologue	**269**
Chapter One: The Meaning of Sin and other Related Matters	371
Chapter Two: The Meaning of Repentance; the Wisdom behind it, and its Rulings	379
Chapter Three: Regarding Invocation	389
Part Six: Political, Economic, & Social Systems in Islam & the Role of the Family Unit	**399**
Chapter One: The Political System in Islam.	401
Chapter Two: The Economic System in Islam.	435
Chapter Three: The Social System in Islam.	453
Chapter Four: The Role of the Family Unit in Islam.	499
Part Seven: The Islamic Perspective on Certain Contemporary Issues	**435**

Subject	No.
Chapter One: Islam, the Intellect, Knowledge & Work	439
Chapter Two: Islam, Public Health & Hygiene	561
Chapter Three: Islam, Social Cohesion, Tolerance, Compulsion, Violence & Terrorism.	585
Part Eight: Proof of the Truth of Islam	**641**
Introduction	**643**
Chapter One: The Miraculous Nature of the Quran	645
Chapter Two: The Miraculous Nature of the Prophetic Traditions	667
Chapter Three: Islam as Mentioned in the Previous Divine Book	683
Conclusion:	**727**
Contents	**731**

❋❋❋