The Jewel of The Theologians in Light of The Islamic Creed
al-Jawahir al-Kalamiyyah fi Idah al-Aqidah al-Islamiyyah
By
Allama Tahir al-Jaza`iri

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**Foreword**

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

I was forwarded this relatively short work originally compiled in Arabic by the late Syrian Shaykh, Tahir al Jazairi (d. 1920), entitled Al-Jawahir al Kalamiyah fi Idah al-Aqidah al-Islamiyya, with its subsequent English translation entitled The Jewel of The Theologians in Light of The Islamic Creed. The author of this work needs no introduction to the avid readers of Islamic literature across the Arab world due to his arduous activities in the proselytization of Islam as well as being a noted author.

The actual work was collated by the late author based on his answers on a selection of some 102 theological questions. The topics chosen were all related thematically to a unique aspect of Sunni Islamic creed and how they may inspire the Muslim reader to envisage the aspiration of contemplating on the beliefs related via divine origin.

The author has not only referred back to the noble verses of the Holy Qur’an, but has also given copious quotes and references back to the sayings of the Holy Prophet Muhammad (sallallahu alaihi wa sallam) in the footnotes.

The work has been translated by Shaykh Hafizurrahman Fatehmahomed of Netherlands and through the beneficence of Allah it is anticipated that the Muslim may grow more poised in developing a greater bond with the Creator, as well as developing an abundant sense of God-fearingness (taqwa), and closeness to the Creator by means of adopting the creedal points demonstrated within the text which conform with the doctrine of Ahlus Sunna wa al Jama’a.
It is thus hoped that the noble reader may by means of reading this work between their hands build a profound conviction in the acceptable and valid points of Sunni creed for their eternal salvation in the Hereafter.

Peace and blessings be upon our Master Muhammad

Abul Hasan Hussain Ahmed

Darul-Tahqiq, London

August 25th 2016/22nd Dhul Qa’dah 1437 AH
Foreword

In the name of Allah, The Most Merciful, The Most Benevolent.

Verily to learn the science of aqidah is an act of worship and amongst the most important and relevant matters. However, it must be acquired from reliable scholars and authentic sources written and approved by our pious ulama, the pioneers of the methodology of our pious predecessors.

This book comprises questions and answers related to our beliefs in relation to Allah and His attributes, His books, His angels, His messengers, the day of resurrection, heaven and hell and many other relevant topics.

This book is basic, easy to understand and ideal to learn basic beliefs from and to use to teach children without going into the intricacies of theology.

We are truly indebted to the author and translator for this monumental gift. May Allah reward them. Ameen

I hope this book is a means of protection of faith in this world and salvation in the hereafter. Ameen

Mufti Hanif Patel
Askourimam, Blackburn
August 25th 2016/22nd Dhul Qa’dah 1437 AH
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المقدمة
و تشمل على ثلاث مسائل

Introduction: comprising of three issues

1. ما معنى العقيدة الإسلامية؟

What does Islamic Creed mean?

العقيدة الإسلامية هي الأمور التي يعتقدها أهل الإسلام؛ أي: يجزمون بضخمتها.

Islamic Creed entails those matters which Muslims believe in i.e. they affirm its correctness.

2. ما معنى الإسلام؟

What does Islam mean?

الإسلام هو الإقرار بالله، و التصديق بالقلب بأن جميع ما جاء به نبينا محمد صلى الله عليه وسلم حق و صدق.

Islam is to testify with the tongue and to believe from the heart that all that which our Prophet Muhammad (sallallahu alayhi wa sallam) came with is the truth and is correct.

3. ما أركان العقيدة الإسلامية؟ أي: أساسها؟

What are the foundations of Islamic Creed?

أركان العقيدة الإسلامية ستة أشياء: هي الإيمان بالله تعالى، و الإيمان بملائكته، و الإيمان بكنيته، و الإيمان برسله، و الإيمان باليوم الآخر، و الإيمان بالقدر.

The foundations of Islamic Creed are six things: To firmly believe in Allah (the Exalted), His angels, His scriptures, His Messenger s, the day of judgment and destiny.

1 The word عقيدة (Islamic Creed) is derived from the root word عقد which means to tie, to fasten. However in the context of Islamic creed, it refers to those matters which are believed in with certainty and conviction. Abu Hafs Sîraj al-Dîn al-Ghaznawi writes in his commentary on Aqida al-Tahawiya:

عقيدة (فعيلة) (معني (المعول)), أي: المعول التي عقد عليها القلب (شرح العقيدة الطحاوي لابي حفص سراج الدين الغزنوبي الهدى، ص25، دارة الكرز)

“The word عقيدة is in the morphological form of مفعول للفعلة which has the meaning of i.e. belief which has been held firmly by the heart”.

2
First Discussion: believing in Allah (Pure and Exalted is He)

What is our general belief in Allah (Pure and Exalted is He)?

We believe that Allah (Pure and Exalted is He) is endowed with all the qualities of perfection and is free and pure from all types of deficiencies.

What is our detailed belief in Allah (Pure and Exalted is He)?

We believe that Allah (Pure and Exalted is He) is attributed with existence, pre-eternity, infinity, absolute dissimilarity from all contingent beings, self-subsistence,
oneness, life, knowledge, omnipotence, will, hearing, seeing, speech and that He is living, all knowing, all powerful, willing, all hearing, all seeing and speaking.

6. What is our belief regarding the existence of Allah (the Exalted)?

We believe that Allah (the Exalted) is existent and that His presence is self-supporting and not through any means and that His existence is necessary and it is impossible for non-existence to befall Him.

7. What is our belief regarding the pre-eternity of Allah (Pure and Exalted is He)?

We believe that Allah is pre-eternal i.e. He was present before all existence and He was never non-existent at any time and that there is no beginning to His existence.

8. What is our belief regarding the endlessness of Allah (Pure and Exalted is He)?

We believe that the belief regarding the endlessness of Allah (Pure and Exalted is He) is a belief regarding the non-ending of His attributes, which is necessary and impossible for non-existence to befall Him.

\[\text{References:}\]

1. \[\text{The sayings of the Prophet (peace be upon him):}\]
2. \[\text{The sayings of the Prophet (peace be upon him):}\]
3. \[\text{The sayings of the Prophet (peace be upon him):}\]
4. \[\text{The sayings of the Prophet (peace be upon him):}\]
5. \[\text{The sayings of the Prophet (peace be upon him):}\]

\[\text{Explanation:}\]

- The belief regarding the existence of Allah (the Exalted) is a belief regarding the necessity of His existence and impossibility of non-existence to befall Him.
- The belief regarding the pre-eternity of Allah (Pure and Exalted is He) is a belief regarding the presence of Allah before all existence and the impossibility of non-existence at any time.
- The belief regarding the endlessness of Allah (Pure and Exalted is He) is a belief regarding the non-ending of His attributes, which is necessary and impossible for non-existence to befall Him.
We believe that Allah (Pure and Exalted is He) is ever living and that His endlessness has no end. He will never cease to exist nor will non-existence ever befall him.

9. كيف الاعتقاد بمخالفة تعالى للحوارث? أي: المخلوقات؟

What is our belief regarding Allah’s absolute dissimilarity from all contingent beings i.e. the creation?

We believe that nothing resembles Allah, not in His existence nor in His attributive qualities or in His actions.

10. كيف الاعتقاد بخالفة ذاته سبحانه للحوارث؟

What is our belief regarding Allah being absolutely dissimilar from all contingent beings?

We believe that the essence of Allah (Pur and Exalted is He) does not resemble in any manner or form with the creation. All that we see or that we can think of, Allah is not like that. ((There is nothing like unto Him)).

11. كيف الاعتقاد بأن صفاته سبحانه و تعالى مختلفة لصفات الحوارث؟

What is our belief regarding the attributes of Allah (Pure and Exalted is He) being different from the attributes of the creation?

We believe that the knowledge of Allah (the Exalted) is not like our knowledge, and that His omnipotence is not like our strength, and that His will is not like our will, and that His existence is not like our existence, and that His hearing is not like our hearing, and that His seeing is not like our seeing and that His speech is not like our speech.

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(6) قال الله تعالى: (قل هو الله أحد (1) الله الصمد (2) لم يلد و لم يولد (3) ولم يكن له كفوا أحد) [سورة الاخلاص]. كفوا: أي مكافأة و مماثلة و نظيرا.
What is our belief regarding the actions of Allah (Pure and Exalted is He) being different to the actions of the creation?

We believe that the actions of Allah (Pure and Exalted is He) are not like the actions of the creation since Allah (Pure and Exalted is He) performs actions without any means or tools. ((When He wills anything, His only command is to say, Be! and it comes into being)). He does not perform any action out of necessity nor does He perform any action in vain i.e. without any benefit, since Allah (Pure and Exalted is He) is all wise.

What is our belief regarding Allah being self-subsistent?

We believe that Allah (Pure and Exalted is He) is not in need of anything. He is not in need of a place nor is He in need of any space, nor is He in need of anything of the creation. He is independent of everything and everything is dependent on Him (Pure and Exalted is He).

What is our belief regarding the life of Allah (Pure and Exalted is He)?

We believe that the life of Allah is never-ending and independent of this world and the Hereafter. We believe that Allah is the one and only God and we do not believe in the existence of any other gods or deities.
We believe the Allah (the Exalted) is alive and that His life is not like our life because our life is based on means, such as, flowing of blood and breathing. But the life of Allah (Pure and Exalted is He) is not through any means. His life is pre-eternal and remaining in such a way that non-existence and change does not befall Him\(^9\).

 كيف الاعتقاد بوحدانيّة الله تعالى؟ 15.

What is our belief regarding the oneness of Allah (the Exalted)?

هو أن نعتقد أنَّ الله تعالى واحدُ ليس له شريكٌ ولا مثيلٌ ولا ضريِّرٌ ولا مماثِلٌ ولا معانِدٌ.

We believe that Allah (the Exalted) is one. He has no partner, no equal, no equivalent, no opposite and no resistance\(^10\).

 كيف الاعتقاد بعلم الله تعالى؟ 16.

What is our belief regarding the knowledge of Allah (the Exalted)?

هو أن نعتقد أنَّ الله تعالى موصوف بالعلم و أنَّه بكل شيء معلم: معلم الأشياء كلها ظاهرة و باطلة و يعلم عدد حبات الزَّمل و عدد قطرات المطر و أوراق الشجر، و يعلم السر و أخفي، لا تُخفى عليه خافية، و علمه ليس بكتسب، بل يعلم الأشياء في الأزل قبل وجودها.

We believe that Allah is attributed with the quality of knowledge and that He is the all-knowing i.e. He knows all that which is visible and [all that which is] concealed. He knows the amount of grains of sand and He knows the amount of rain drops and the leaves on the tree. He knows the secrets and that which is hidden. Secrets are not concealed from Him. His knowledge is not acquired. However, He knows all things in His eternal knowledge before their existence\(^11\).

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\(^9\) قال تعالى: (الله لَ إلو إلَىو الحي القيوم) [البقرة: 255]. و قال تعالى: (و تؤكل علي الحي الذي لا يموت) [الفرقان: 58].

\(^10\) قال الله تعالى: (و قال الله لا تتخذوا إلهين اثنين إنما يو إلو وحيد فإيّي فاربى) [النحل: 51]. و قال تعالى: (لقد كفر الذين قالوا أن الله ثلاث ثلاثة و ما من إلو إلا الله وحيد و إن لم ينتهوا عبءاً يقولون ليسن الذين كفروا بهم عذاب اليم) [المائدة: 73]. و قال تعالى: (لو كان فيما إله إلا الله لفسدنا فسبحنا الله رب العرش عما يصفون) [الأنبياء: 22].

\(^11\) قال تعالى: (يعلم ما في السموت و الأرض و يعلم ما تسرون و ما تعلنون والله عليم بذات الصدور) [التغابن: 4].
What is our belief regarding the omnipotence of Allah (the Exalted)?

We believe that Allah (Pure and Exalted is He) is attributed with omnipotence and that He has power over everything. 

What is our belief in relation to the will of Allah (the Exalted)?

We believe that Allah (the Exalted) is attributed with will and what He wants does not take place except with him willing. Whatever he wills transpires, and whatever He does not will, it is not possible for it to take place.

What is our belief regarding the hearing of Allah (the Exalted)?

We believe that Allah (Pure and Exalted is He) is attributed with the quality of hearing and that He hears all inaudible or audible sounds. However, the hearing of Allah (Pure and Exalted is He) is not like our hearing because our hearing is through the means of our ears, and the hearing of Allah (Pure is He) is not through any means.

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12) قال تعالى: (و الله خلق كل دابة من ماء فمنهم يمشي علي رفاه ومنهم يمشي علي بطنه، ومنهم من يمشي علي رجاين ومنهم من يمشي على أربع يخلق الله ما يشاء إن الله علي كقدر ) [النور: 45]

13) قال تعالى: (إِنَّمَا أَمْرُهُ إِذَا أَرَادَ ََيْئًا أَنْ يَقُولَ لَوُ كُنْ فَيَكُ ) [يس: 82]

14) قال الله تعالى: (فَذَٰلِكَ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوُهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَ) [المجادلة: 12]. عن عائشة رضي الله عنها قالت: (( الحمد لله الذي وسع سمعه الأصوات لقد جابت المجادلة إلى يصبر، إن الله سميع نغمة، إنا أتىت لله رضي الله عنها، فبعثني الله خلقاً من الآلهة، فخرجت إليه فأنزل إلى الأرض وأخذت إليه برنامجاً من الأرض، فذكرت له كلمات وهو نعمة)
What is our belief regarding the seeing of Allah (the Exalted)?

We believe that Allah (Pure is He) is attributed with the quality of seeing and that He is the all-seeing. He sees everything, even a black ant in a dark night, and whatever is smaller than that. Nothing is hidden from his sight on the surface and beneath the earth and above the heavens and whatever is beneath it. However, the seeing of Allah (Pure is He) is not like our seeing, because our seeing is through the eyes and His seeing (Pure is He) is not through any means.

What is our belief regarding the speech of Allah (the Exalted)?

We believe that Allah (Pure is He) is attributed with the quality of speech and that His speech does not resemble our speech. Our speech is created within us through the means of our mouth, tongue and lips. The speech of Allah (Pure and Exalted is He) is not like that.

Inform me regarding the attributes which are impossible to attribute to our Master?

The attributes mentioned in the Quran in the name of Allah (Pure is He) are impossible to attribute to us. They are: the unseen, the known, the hidden, the unseen, the known, the hidden, and the uncreated.
The qualities which are impossible for Allah (the Exalted) i.e. those qualities which cannot be attributed to Him are: non-existence, contingency, annihilation, likeness to contingent beings, being dependent upon others (Pure and Exalted is He), existence of a partner, to be incapable, dislike i.e. occurrence of something without His will, ignorance and those defects which are similar to them. It is impossible to attribute such qualities to Him because they are qualities of deficiency and our Master (Pure is He) is only attributed with qualities of perfection.

Inform me regarding those things whose occurrence is possible to take place from our Master (Pure and Exalted is He)?

It is the possible actions that Allah can do or [if he wishes] leave out, for example, making a person prosperous or destitute, healthy or ill and those thing which are alike.

What is the meaning of istiwa when He (Pure is He) says: ((Ar Rahman is firmly in control of the Throne))?

What is meant by istiwa is a meaning which is befitting the Might of Ar-Rahman (Exalted is He). Istiwa is known but its reality is unknown. The istiwa of Allah

17 (المستحي: ما لا ينص في العقل وجوده).

18 (ستنسل أمر سلامة رضي الله عنها عن قول الله تعالى: ( الرحمن على العرش استوى) [ط: الآية 5 ] فقالت ((الكيف غير معقول، و الاستواء غير مجهول (المكره بالقرآن)، و الإقرار به من العباد، و الجودوه به كافر)). لأنه إتكا لبعض القرآن
upon the throne is not like the sitting of a human being upon a ship or on the back of an animal or on a bed. The one who assumes that this is the case is from among those that are overcome by illusion, because he is creating a comparison between the Creator and the creation. It has been proven through sound intellect and transmission that there is nothing resembling Him. Just as His essence is not like any creation, similarly, anything attributed to Him (Pure is He) is nothing like those things which are attributed to the creation.

Can we attribute two hands or eyes or anything similar to Allah (Pure and Exalted is He)?

The attribution of a hand to Allah (Pure and Exalted is He) has come in the Qur’an when He says: ((The Hand of Allah is above theirs)) and two hands when He says: ((O Iblees, what prevented you from prostrating to what I created with my hands) and eyes when He says: ((Be patient with the decision of your Lord, for you are under our eyes (protection))). However, it is impermissible to attribute anything to Him but that which He attributed to himself in His revealed book or is attributed to Him by his Messenger.

What is the meaning of yad here?

The meaning of yad here is a meaning which is befitting to Allah (Pure and Exalted is He) because everything attributed to Him (Pure is He) is nothing like anything attributed to the creation. Whosoever believes that He has a hand like a hand of the creation or an eye like the eye of the creation is overcome by illusion since He resembles Allah to the creation whereas there is nothing like Him.
To whom do you attribute what you mentioned regarding the meaning of *istiwa*, *yadayn* and *ayun*?

It has been attributed to the majority of the pious predecessors\(^\text{19}\). However, majority of the later generations\(^\text{20}\) have interpreted *istiwa* (rising over) with *istila* and *yad* (hand) with blessing or power and *ayun* (eyes) with protection and guardianship\(^\text{21}\). They did this because many of them perceived that if they do not interpret and move away from its apparent meaning then people will resemble Him with the creation. However, both groups are in agreement that those that create resemblance (i.e. the anthropomorphist) are astray. Others say, one will assume resemblance (anthropomorphism) if sound intellect and transmission would not testify to (the) transcendence (of Allah). Therefore, anyone creating a resemblance with Allah has done so through his lowly desires.

**28.**

How can we establish something for Him and say, “its *kayf* (modality) is unknown”? (الكيف فيه مجهول)

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\(^{19}\) Wāhīm Al-Awsāt: Al-Imām Ahmad bin-Hanbal, translated from Arabic.\(^{20}\) Wāhīm Al-Awsāt: Al-Imām Ahmad bin-Hanbal, translated from Arabic.\(^{21}\) Wāhīm Al-Awsāt: Al-Imām Ahmad bin-Hanbal, translated from Arabic.
This is not unusual. We know that our existence is attributed with the quality of knowledge, power and will. However, we do not know how these attributes are established within one’s existence. Rather, we hear and see and do not know how we are able to hear and see; we speak and we do not know how we have spoken. Even if we are aware of some aspects, we are unaware of many other aspects and the examples of which are many. If this is the state regarding those attributes which are attributed to one’s self, then what about those attributes which are attributed to Allah (Pure is He).

أي المذهبين أرجح؟ 29

Which is the most preferred School?

مذهب السلف أرجح لأنه أسلم و أحكم، و أما مذهب الحلف فإني نشوع الأخذ به عند الضرورة، و ذلك فيها إذا حُشي على بعض الناس إن لم تؤوؤ لهم تلك الكلم أن يقعوا في مهواة التشبه ف يؤوؤ لهم ذلك تأويلًا سائعاً في اللغة المشهورة.

The manner of the pious predecessors is preferred because it is more submissive and consolidated. The manner of those that came later should be adopted at the time of need. That is when there is fear regarding some people that if those words are not interpreted for them they will fall into giving a likeness to Allah, so they interpret for them such an interpretation based on common linguistics.
المبحث الثاني

في الإيمان بالملاكاة

و يشتمل على ثلاث مسائل

Second discussion: regarding the belief in angels. This chapter comprises three issues.

ما الملاكاة؟

What are the angels?

هم أجسامًا لطفيةً مخالفةً من نور، لا يأكلون و لا يشربون و هم عبادةً مكنونون، لا يعصون الله ما أمرهم و يفعلون ما يؤمنون.

They are subtle bodies created from light\(^22\). They do not eat or drink. They are honourable servants\(^23\) who never disobey Allah’s commands and carry out exactly what they are instructed to do\(^24\).

هل يرى البشر الملائكة؟

Have humans seen angels?

لا يرى البشر، غير الأنباء، الملاكاة إذا كانوا على ضورهم الأصلية لأجسامهم لطيفة، كما أنهم لا يرون اليوم مع كونه جسمًا ملائمًا للقضاء لطيفًا، وأما إذا تشكلوا بصورة جسم كثيف كالإنسان فيؤوهم، و رؤية الأنباء لهم على ضورهم الأصلية خصوصًا خصوصًا بهما السماوي المسائي الدنيوي والأحكام الشريعة، ولا يُستَّغرت وجود أجسامهم عنرا بالعين، و في المعتاد ما يقرب ذلك للذين يرفع عنه العبائن، فإن آمَّانًا كثيرًا من الأجسام الخفية و غير الخفية لا يدركون

\(^{22}\) عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: (( خلقت الملائكة من نور و خلق الجان من مارج من نار و خلق آدم مما وصف لكم »). رواه مسلم.

\(^{23}\) قال تعالى: {وَأَكَلُوا أَنْتُدُّنَتْ اللَّهُ وَأَنَا سَبِيعُانَ بل عبادةً مَّكْرُونَ (26)} لا يُسَبّحون بالقول وهم بأمرٍ يعملون {الأنبياء: 26، 27}.

\(^{24}\) وقال تعالى: {وَمَا فِي السَّمَاوَاتِ وَالأَرْضِ وَمَا عَنْدَهُ لَّا يُئْجَرُونَ وَلَا يُجَّزَّى عَنْ عِبَادَتِهِ وَلَا يُسَبِّحُونَ (19)} يُسَبِّحون اللَّه وَاللهُدَاء للاجئون {الأنبياء: 19، 20} ومعنى يستحسنون: أي لا يعبون و لا يملون.

و قال تعالى: {لا يَعْصُونَ اللَّهَ مَا أَمَرَهُ وَيَفْعَلُونَ مَا يُؤْمِنُونَ} {التحريم: 6}.
Besides the Prophet's no human can see angels when they are in their original state because they are subtle bodies. Likewise, humans are incapable of seeing air although it has a body that subsides within air. However, when they take a form like humans they can be seen\(^{25}\). The Messenger's seeing the angels in their original state is exclusive to them in order to receive legal rulings\(^{26}\). It is not unusual for bodies to be among us and for us not to be able to see them with our eyes because in everyday life there are things which bring this closer to our understanding and remove confusion from it. There are many forms before us living and death which cannot be perceived by the eyes. If it was not for magnifying glasses we would have thought they do not exist and they do not have any affect. It is not unusual to specify some, saying that they can see which others cannot see, because there are different strengths in seeing.

\[\text{ما وظائف الملائكة؟} \quad 32.\]

What is the work of the angles?

Among the angels there are Messengers between Allah (Pure and Exalted is He) and the Messenger and Prophet, such as Jibraeel (may peace be upon him)\(^{27}\). Among them are those that protect the people\(^{28}\) and some are those that write

\[\text{لكن نقول تعالى: \{ذَلِّلَ بِرَجْعُ الْأَمْرِ (١٩) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ} \quad \text{[الشعراء: ١٩٣, ١٩٤]}\]

\[\text{قال تعالى: \{لَهُ مَعْقَدُ حَسَنَ يَضُرُّ وَلَا يَضُرُّ} \quad \text{[الرعد: ١١]}\]

\[\text{١٧} \quad \text{١٩٣, ١٩٤} \quad \text{١١}\]
down the actions of the people, good or bad\textsuperscript{29}. Some are assigned to look after Paradise and its blessings\textsuperscript{30} and others are those that are assigned to look after Hell fire and its punishments\textsuperscript{31}. And among them are those that hold the throne\textsuperscript{32} and some are those that look after the interests and benefits of the people, and there are many other things they are ordered to do\textsuperscript{33}.

\textsuperscript{29}\textsuperscript{30}\textsuperscript{31}\textsuperscript{32}\textsuperscript{33}
Third discussion: regarding belief in His scriptures (Pure and Exalted is He).

What is our belief regarding the scriptures of Allah (the Exalted)?

We believe that Allah (Exalted is He) has scriptures which He revealed upon His Prophet s explaining His commandments and warnings. This is the actual word of Allah which has manifested from Him without any *kayf* (how) to his speech which He sent down in the form of revelation. From among these scriptures is: Torah, Injeel (Evangel), Zaboor (Psalms) and Quran.

What is your belief regarding the Torah?

I believe that the Torah is a scripture from among the scriptures of Allah (Pure and Exalted is He) which he revealed upon his kaleem, Musa (peace be upon him). This
was to explain the legal rulings and the correct creed and to give glad tidings of the coming of a Messenger from among the Bani Israeel which is our Prophet (peace and blessings be upon him), indicating that he will come with a new legislation guiding towards Paradise\textsuperscript{36}.

35. What is the belief of our illustrious scholars regarding the Torah present today?

The belief of our illustrious scholars is that the Torah which is available today has undergone changes\textsuperscript{37}. This is substantiated with the fact that there is no mention of Paradise and Hell and resurrection and recompense (in the present Torah) when these are the most important things mentioned in the books of Allah. What also attests to the fact that the Torah has undergone changes is that it mentions the demise of Musa (peace be upon him) in the last chapter whereas he is the one who had received the revelation.

36. What is your belief regarding Zaboor (Psalms)?

I believe that the Zaboor (Psalms) is a scripture from amongst the scriptures of Allah (Pure and Exalted is He) revealed upon Dawood (peace be upon him)
comprising of prayers, supplications, advices and intelligence. It does not contain any legal rulings because Dawood (peace be upon him) was instructed to follow the Shari`ah (legislation) of Musa (peace be upon him) 38.

What is your belief regarding the Injeel (Evangel)?

I believe that the Injeel (Evangel) is a scripture from amongst the scriptures of Allah (Pure and Exalted is He) revealed upon Isa (peace be upon him) 39 in order to explain the true creed, call the creation toward the oneness of the Creator, abrogate some of the peripheral rulings of the Torah according to the need, and to give glad tidings for the coming of the seal of Prophet s (peace and blessings be upon him) 40.

What is the belief of our illustrious scholars regarding the Injeel (Evangel) which is available today?

لقد كتبنا في الزبور من بعد الذكر أن الأرض يرثها عبادي الصالخون [الأبياء: 105]

قال تعالى: [وَقَالُوا عِلَى أَمْرِهِم بِعِيسَى بْنِ مَرْيَمَ مَنْ مَّدَّهُ مِمَّا بِيْنَ يَدَيْهِ مِنَ التْوْرَةِ وَآتَيْنَاهُ وَمَوْعِظَةً لِلْمُتَّقِينَ] [المائدة: 46]

قَالَ تَعَالَى: [وَإِذْ قَالَ يَسَّى بْنُ يَسَّى يَأْتِي مِنْ بَعْدِي اسْمُوُ أَحْمَدُ فَلَمَّا ُءَاوَى بِالْبَيِّنَاتِ قَالْتُ هَذَا سِيْفٌ مَّيْنِ] [الصف: 6]

38
39
40
The belief of our illustrious scholars is that the Injeel (Evangel) which is available today has four editions authored by four different people some of whom did not even see Isa (peace be upon him). The four people are: Mark, Matthew, Luke and John. Each edition is contradictory to the other in many of their statements. The Christians have had many bibles apart from these four. However, it was more than 200 hundred years since Isa (peace be upon him) was raised up to the heavens that they decided to abolish all of them except from four to stay away from multiple contradictions and to avoid discrepancies.

What is your belief regarding the Quran?

I believe that the glorious Quran is a scripture revealed by Allah (Pure and Exalted is He) upon the most esteemed of Prophet s, Muhammad (peace and blessing be upon him), which is the last revealed book by the al-Mighty. It abrogated all previous scriptures and its rulings will remain until the day of resurrection. It is impossible to change or alter it. It is one of the greatest signs of the Prophethood of our Prophet, Muhammad (peace and blessings be upon him), since it is the greatest miracle.

Why is the Quran regarded as the greatest miracle?

إذاً كان القرآن أعظم المعجزات لكونه آية عقليّة باقية مدى الدهر، تشاهد كلّ حيين بعين الفكر، و سوا من المعجزات انتفضت بالقضاء وقتها فلم يبق منها آخر غير الخير، و وجه إجماعه آله بلغ في النصاحة و البلاغة إلى حدّ خرج عن طوق
The Quran is the greatest miracle as it is a sign which is intellectual and remaining throughout time witnessed at all times through the eye of understanding. Other miracles besides the Quran ended with the ending of its time leaving no traces of it except for the narrations. The reason for the inimitability of the Quran is that it reached such a pinnacle in eloquence and rhetorical brilliance that transcends human capacity. The Prophet (sallallahu alayhi wa sallam) challenged the pure Arabs who were the most eloquent in language and the clearest in rhetoric and expression. And in his time they had attained a stage in eloquence that astounds minds and leaves intellects in awe. He remained with them for twenty-three years most emphatically challenging them through the Quran. He (sallallahu alayhi wa sallam) stood bold against their criticisms and their provocative audacity to come forth and challenge it.

At times, they were asked to bring a chapter like the Quran by taking assistance from whomsoever they wished among the human and jinn kind and at times they were told of their incapability regarding achieving such an objective. They were people of lowly desires, bigotry and intolerance. They were all powerless to respond and so they digressed from opposing it with their speech, (choosing instead) to oppose it with their swords. If the Arabs of that time (who were masters in eloquence and rhetoric) were incapable [to produce a single chapter like the Quran] then all those after them will most definitely be unable to [produce something similar to it].

وقد مضى إلى الآن أكثر من ألف وثلاثمئةٌ عام، ولم يوجد أحد من البلاغاء إلا وهو مسلمٌ أو ذو استسلام. فدل على أنه ليس من كلام البشر، بل هو كلام خالق القوّى والقدر، أنزله تصديقًا لرسوله وتحقيقًا لقوله.

(44) قال تعالى: {قل لن اجتمعوا الإنسان والجُن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كانوا بغضهم لبغيظ ظهيرًا} [الإسراء: 88]
Over 1300 years have passed since that time and none could be found amongst the people of eloquence but that they have submitted or surrendered (to the miraculous nature of the Quran). This proves that it is not the speech of a man rather it is the speech of the Creator who is all powerful and omnipotent. He revealed it in conformation of his Prophet (Muhammad peace and blessings be upon him) and to affirm his speech.

This reasoning alone is sufficient to prove the phenomenon of the Quran. However, there are some other reasons also along with it [to prove its miraculous nature]:

1) It informs regarding unseen events which occurred as informed
2) It does not cause boredom to the ears after repetition
3) It comprises knowledge that was unknown to the Arabs and non-Arabs
4) It informs about previous nations whereas the Prophet (peace and blessings be upon him) was unlettered, not able to read or write, due to him not being in need through revelation so that this may be a miracle more deserving of acceptance.
Fourth discussion: regarding belief in the Messenger s (peace and blessing be upon them)

What is the belief regarding the Messenger s of Allah (the Exalted)?

I believe that Allah has Messenger s which he sent out of His compassion and excellence to give glad tiding to the righteous and to give warnings to the wrongdoers. They inform the people what is required from them from a religious and worldly perspective and what is beneficial for them through which they can gain a high status (in the sight of Allah). They are assisted with clear signs and magnificent miracles. The first Messenger was Adam and the last was Muhammad (peace and blessing be upon him).

What is the meaning of nabi (Prophet)?

A nabi (Prophet) is a human to whom a Shari`ah was revealed even if he was not ordered to propagate it. If he is ordered to propagate it then he is called a rasool.
Likewise, every rasool (Messenger) is a nabi (Prophet) but not every nabi (Prophet) is a rasool (Messenger).

How many Prophet s are there?

The exact number of Prophet s is unknown. However, twenty five of them are mentioned in the Glorious Quran. They are: 1) Adam, 2) Idriss, 3) Nooh, 4) Hood, 5) Salih, 6) Ibrahim 7) Loot, 8) Ismael, 9) Ishaaq, 10) Yaqoob, 11) Yusuf, 12) Ayoob, 13) Shu’aib, 14) Musa, 15) Haroon, 16) Zul-Kifl, 17) Dawood, 18) Sulayman, 19) Ilyas, 20) al-Ya’sa, 21) Yunus, 22) Zakaria, 23) Yahya, 24) Isa, 25) Muhammad (peace and blessing upon them all). They are also Messenger s.

What is a mu`jiza (inimitable miracle)?

A mu`jiza (inimitable miracle) is an extraordinary action appearing on the hand of a person who claims Prophet hood according to the request of the people to defeat those that reject (the Prophet ) by asking them to present the same.

What is the wisdom for making a miracle appear on the hands of the Prophet s?

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The wisdom in making a miracle appear on the hands of the Prophet's is a testimony (to the fact) that they are truthful in their claim. [This is] because every claim which is not supported with sound evidence remains unheard. This is also a means to differentiate between those that are truthful and those that are untruthful in their claim (of Prophethood). This (miracle) represents Allah saying, “My servant has spoken the truth in his claim (of Prophethood”).

What is the reason for a mu`jiza (inimitable miracle) to testify to the truthfulness of Prophet s, and for it to be like Allah said, “My servant has spoken the truth”? A mu`jiza (inimitable miracle) testifying to the truthfulness of Prophet s may be understood from the following example – and for Allah is the most exalted description - if a person was to stand in a large congregation in front of a respected and wise king and say, “O people, I am this king’s Messenger to you. He entrusted me to you and sent me to deliver his instructions. He is knowledgeable of what I am saying, he is listening to my speech and he is seeing me. To show that I am speaking the truth I shall request him that he goes against his normal practice and he accepts my request in it.” Thereafter, he says to the king, “If I am truthful in my claim then go against your practice and stand three times repeatedly”, and the king does so. Through this, the congregation received ilm daruri (necessary knowledge) that he is truthful in his speech.

The king standing up against his habitual practice was in substitute of the king verbally certifying him in his claim (with his speech). (After this event) no one will doubt him that he is the Messenger of the king.

و الأنباء عليهم السلام قد ادعوا إرسال الله تعالى لهم للبشر، وهو عارم بدعواهم، سامع لهم، ناظر إليهم. فإذا طلبا من الله تعالى إظهار المعجزات التي ليس في طاقة البشر أن يأتوا بثلا فتأتاه عليهم على ذلك وأنفدهم عليهم كان ذلك تصديقاً لهم منه فعلاً، وهو كان تصديق بالقول بل أولي. وهو يستلزم صدقهم في دعويا الرسالة؛ لأن تصديق المولى الحكم العالم
The Prophet s (peace be upon them) all claimed that they were sent by Allah (the Exalted) for mankind. He was knowledgeable of their claim, hearing them and looking at them. When they requested Allah (the Exalted) for a mu`jiza (inimitable miracle) which is out of human control, He helped them by bring the mu`jiza (inimitable miracle) to assist them and certify them in their claim by making the mu`jiza (inimitable miracle) appear on their hands. This is like verification through speech; rather, it necessitates their truthfulness in their claim of Prophet hood.

Because the verification of the most wise, most powerful, all knowing master, is impossible for a liar, especially when the truthfulness (of the Prophet s) is substantiated with mu`jizat (inimitable miracles) symbolic to their renowned attributes and conditions which have reached the epitome of good conduct and perfection.

What is the difference between mu`jiza (inimitable miracles) and magic?

Magic is such a thing that is apparently supernatural [but] can be opposed as it is based on causes. This [supernatural] incident will manifest at the hands of the person who learns and effectuates these causes. In reality, they are not supernatural but rather they are an optical illusion.

A mu`jiza (inimitable miracle) is supernatural in its essence and cannot be opposed. Therefore, a magician cannot duplicate a mu`jiza (inimitable miracle) of a Messenger, such as, bringing the dead back to life and changing a stick into a snake. It is for this reason that the magicians of Firown (Pharaoh) believed in Musa (peace be upon him) when his staff changed into a real snake and swallowed their staffs and ropes because they knew that this is impossible through magic.
The source of magic is based on the evil of the soul which is a cause of destruction. The source of mu`jiza (inimitable miracles) is the purity of the soul which is a cause of righteousness and guidance.

What is the difference between a mu`jiza (inimitable miracle) and karamah (miracles of divine favour)?

A karamah (miracle of divine favour) is a supernatural action manifesting on the hands of a wali (friend of Allah) without him claiming Prophethood; whereas a mu`jiza (inimitable miracle) is accompanied with the claim of Prophethood.

A wali (a friend of Allah) is a person who recognises Allah and his attributes, exerts himself in performing righteous deeds, safeguards himself from sins and evil actions and refrains from giving in to his ego and lowly desires.

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49. المُؤْمَن إِبأضَاء الْمُسْلِمِينَ عَلَى أَنَّ السّحْرَ قَدْ يَكُونُ نَاءً بِفِعْلِهَا وَبِمَعَانَتَهَا وَقَدْ سَبَقَ فِي كِتَابِ الْيَمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدَّهُ مِنَ السَّبْعِ الْمُوبِقَاتِ وَسَبَقَ ىُنَاكَإً وَمُخْتَََّرُ ذَلِكَ أَنَّ وَأَمَّا تَعَلُّمُوُ فَحَرَامٌ وَأَمَّا تَعْلِيمُوُ فَحَرَامٌ
The manifestation of a karamah (miracle of divine favour) on the hands of a friend of Allah is a honour from Allah and a sign of his acceptance and nearness to Him. It (i.e. the karamah) is like a mu`jiza (inimitable miracle) of the Prophet whose ummah that wali is from. A wali (friend of Allah) will only be a wali when he testifies to the Prophethood of that Prophet and submits to his rulings. However, if he claims Prophethood independently and does not follow his Messenger and a “karamah” manifests on his hands, he will not be regarded as a friend of Allah, rather he will be regarded as an enemy of Allah and a friend of Shaytaan.

Like Allah has pointed out addressing the Prophet (sallallahu alayhi wa sallam) in the Quran regarding those that assume that they are the beloved of Allah:

(Say, if you love Allah then follow me (Muhammad sallallahu alayhi wa sallam), Allah will then love you and forgive your sins. Allah is Most Forgiving, Most Merciful. Say, obey Allah and the Messenger, if they turn away, then surely Allah does not like the disbelievers.)

What is necessary for the Prophet s (peace be upon them)?

There are four qualities which each Prophet must have: 1) sidq (truthfulness) 2) amanah (trustworthiness) 3) tableeg (propagation) 4) al-fataana (completion and excellence).
What is meant with sidq is that their statements are actualities and in complete accordance to what transpires, and falsehood does not occur from them at all. Amana refers to their outward bodies and inward selves being safeguarded from falling into the displeasure of Allah, that Being who chose them from among the entire creation. The meaning of tableeg is that they propagate to the people that which Allah instructed them to propagate without concealing anything. Al-Fatanah refers to them being the most complete creation in regards to nobility and understanding.

50. What is impossible for the Messenger s (peace and blessings be upon them)?

There are four qualities which are impossible for the Prophet s to have: lying, disobedience, treachery and negligence. Likewise, all those attributes which are regarded by the people as deficiencies are impossible for them even if they are not classified as sins such as lowly profession or lineage, or a quality which contradicts the wisdom (mission) of Prophethood, like deafness and muteness.

51. If disobedience is impossible for the Prophet s, then how did Adam (peace be upon him) eat from the forbidden tree?

If disobedience is impossible for the Prophet s, then how did Adam (peace be upon him) eat form the forbidden tree?

52. (440/11) جاء في (فتح الباري شرح صحيح البخاري) 11/440: (ر) قال عياض: ... فتح الباري لابن حجر لا خلاف في عصبيهم من الكفر بعد النبوة وكذا قالوا على الصحيح وكذا القول في الكبيرة على التفصيل المذكور ويتحقق بها ما نزى بفاعة من الصغر.

53. (457/39) قال تعالى: {المبين يبلغون رسالات الله ويشعكون ولا يخفون أحدًا إلا الله وتكفى بالله خبئيًا} [الأحزاب: 39]
Adam (peace be upon him) ate from the tree out of forgetfulness, Allah (the Exalted) says: (We certainly commanded Adam (peace be upon him) before, but he forgot and We did not find him to be determined). A forgetful person is not regarded as disobedient and will therefore not be punished. However, attributing `isyaan (disobedience) to Adam (peace be upon him) in the statement of Allah, “(Adam (peace be upon him) broke the command of his Lord and deviated. Thereafter, his Lord chose him, accepted his repentance and made him steadfast on guidance)”, was due to the apparent opposition [to the command] that took place because of forgetfulness stemming from not taking full precaution. As for the contradiction that takes place out of forgetfulness, it is not classified as disobedience. However, it was considered disobedience looking at Adam’s noble status and great position. And a small mistake by a person of high status is regarded as a big mistake.

As for Allah (Pure and Exalted is He) reprimanding Adam (peace be upon him) upon that action by sending him down to the world, the acknowledgement of Adam (peace be upon him) of his mistake and his haste towards seeking forgiveness, all of these things increase his status and increase his reward.

Likewise, all those actions which are attributed to the Prophet s as sins or disobedience are classified as such due to their high status. This disobedience is in relation to their complete obedience, not that they are like the sins and disobedience of others because those actions that took place from the Prophet s were either due to different interpretations, forgetfulness or were unintentional. However, their acknowledgement of their mistake and repenting from it, increased them in their recognition and fear of Allah and their piety so that they may increase in their reward, closeness and status in front of Allah.

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(1) كقول الجيلد رحمو الله تعالى: (( حسنات الأُبرار سببات المعزرين)) تفسير القرطبي: 1/308.
What is possible for the Prophet s (peace be upon them)?

It is possible for the Prophet s to possess human qualities that do not lead to a deficiency in their lofty status, such as eating, drinking, experiencing hunger and thirst, feeling warm or cold, feeling tired, feeling at ease, to be sick and healthy. Likewise, to adopt a profession which is not disgraceful or despicable such as trade is permissible because they are humans. It is possible upon them that what is possible upon other humans as long as it does not lead to any deficiency in their status.

What is the wisdom for Prophet s to befall sicknesses and suffering?

The wisdom for Prophet s to be affected with sicknesses and sufferings although they are the best of creation and are free from any deficiency, is to increase their reward and to demonstrate their submission and steadfastness in the obedience of Allah which becomes the foundation for the people to adopt. It is possible for calamities and agony to befall them. It should also be known that the world is a place of trials and tests and not a place of honour and excellence, and so that no one can claim lordship for any of them (Prophet s) when they witness clear miracles occurring upon the hands of those Prophet s and that they know that it is [the occurrence of miracle from them] simply by the will and creating of Allah (the Exalted) and no other. And they, despite their great esteem and high position, are servants [of Allah too] and dependent [from Allah] in attracting benefit and repelling harm.

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52. What is possible for the Prophet s (peace be upon them)?

53. What is the wisdom for Prophet s to befall sicknesses and suffering?

55. ( )
What is a summary regarding what is necessary for us to believe in regarding the Prophet s (peace and blessings be upon them)?

We believe that the Prophet s (peace and blessings be upon them) are attributed with the most distinct qualities and are free outwardly and inwardly from action or statement of disgrace. Further, it is possible for them to possess human qualities that do not lead to a deficiency in their lofty status. Allah selected them from amongst the entire creation and sent them to the people so that they can practice upon His instructions and legislations.

They do not differ in the principles of religion since it is the foundation as it is related to creed in which multiple additions or changes are not accepted\(^\mathrm{56}\).

However, they differed in some legal rulings since that is a peripheral [issue], which are related to actions which wisdom requires that they change with the changing of nations, times, places, conditions and temperaments.

What are the distinguishing attributes of our Prophet (peace and blessings be upon him) over all of the other Prophet s (peace be upon them)?

The Prophet (peace and blessings be upon him) is distinct from other Prophet s in three qualities: 1) he is the best of the Prophet s; 2) he was sent to the entire

\(^{56}\) فقلاً لا أنملك لنفسى نفعاً ولا طرحاً إلا ما شاء الله ولو كنت أعلم الغيب لأنستكير من الخبتر وما كنتي السوءة إلا أنا إلا تديرين وبينأت لقوم يؤمنون {الأعراف: 188}
mankind; 3) and he is the seal of Prophethood and no Prophet will come after him.

Why is our Prophet (peace and blessings be upon him) the seal of all Prophets?

Our Prophet (peace and blessings be upon him) is the seal of all Prophets because the wisdom of sending Prophets is to invite the creation towards the Creator, to guide them towards the straight path in matters of the world and the hereafter, to inform the people regarding the unseen which is hidden from their eyes and those conditions that will befall them regarding which they have never thought, to present them with definitive proofs, and to remove false confusions.

The clear-cut Shari`ah has taken upon its self to explain all of these things in the most excellent manner, in such a way that all nations in all times, places and condition can abide by it. Therefore, there is no need for another Prophet after him since perfection has reached its limit. This is the reason why he is sent for the entire creation since he is the most complete among them in disposition and character.

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57) لم يرد المؤلف رحمه الله حصره ما امتاز به نبي صلى الله عليه وسلم عن سائر الأنبياء بثلاث صفات، وإنما ذكرها لأنها من أجمع الخصال. فقد روي مسلم ومرومدي عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: فضلت علي الأنبياء بست: أعطيت جوامع الكلم، ونصرت بالرعب، وأحلفت لي الغنائم، وجعلت لي الأرض مسجداً وظهراً، وارسلت إلي الخلق كافة، وخدمت بي النبيين). فخصائصه صلى الله عليه وسلم كثيرة صنفت فيها التاليف الكبيرة، و من أروعها كتاب ((الخصائص الكبرى)) للإمام السيوطي في مجلدين. 48
How can we say that our Prophet is the seal of all Prophets when Isa (peace be upon him) will descend at the end of time and regulate according to the Shari`ah of our Prophet (peace be upon him) and not his own Shari`ah, because his Shari`ah has been abrogated due to the termination of the period.
wherein acting upon it was applicable as was required by (Divine) Wisdom. So he will be like a khalifa of our Prophet (peace and blessing be upon him) and a deputy on his behalf in establishing his Shari`ah within this ummah. This is something that (in fact) highlights our Prophet being the Seal of all Prophet s.

Inform me regarding the mu‘jizat (inimitable miracles) of our Prophet (peace and blessings be upon him)?

Verily, the mu`jizat (inimitable miracles) of our Prophet Muhammad (peace and blessings be upon him) are many. From amongst his mu`jizat (inimitable miracles) is the Quran which is his greatest, splendid and magnificent miracle. We have previously mentioned the reason for it being the greatest miracle and, that it is an remaining and everlasting miracle brought by the seal of all Prophet s.

From amongst his mu`jizat (inimitable miracles) is water gushing forth from between his fingers while in his travel when the Sahabah were faced with excessive thirst and there was none except a little water. He placed his blessed hands in the water and it increased more than that which sufficed for those that were present to fulfil their needs.

From among his mu`jizat is the increasing of small amount of food until it became enough for many people. This took place multiple times.

ومن مـجزاثَ هحؽ الماء من تين بٔظاتـَ في حال اًسفص حين اص خس  اًـعش تبٔ صحاتَ اًىصام و لم ٍىن إل ماء كََي، فوضؽ نفَّ اًىصيمةَ فَِ فىثرَُ حتي كَضي الحاضرون بٔوظارهم مٌَ و زاد ؿَيهم، و ُشا وكؽ مصارًا.

و من مـجزاثَ حىثير اًعـام اًلََي حتي نفي بٔناساً نثيرٍن. و ُشا وكؽ بًٔضا مصاراً.

إلى كير ذل مذا ذهص في نخة دلئي اًيحوّت.

From among his mu`jizat is the increasing of small amount of food until it became enough for many people. This took place multiple times.

وقع ذلك في المدينة و تبوك و قباء و غيرىا. مِّال ذلك ما رواه البخاري عن أنس رضي الله عنو قال: (( اتي النبي صلي الله عليو و سلم بإناء و ىو بال َّوراء فوضع يده في الْناء فجعٌ الماء ينبع من بين أصابعو، فيتوضأ القوم، قال قتادة: قلتلْنس: كم كنتم؟ قال: ثلَث مائة أو زىاء ثلَث مائة)).
There are many other inimitable miracles which have been mentioned in the books that prove his Prophethood.

How was the life of our Prophet (peace and blessings be upon him)?

It has been unanimously agreed upon that the life of our Prophet (peace and blessings be upon him) is the best of lives. Even the non-Muslims have acknowledged its beauty - and how could it not be so when it (the beauty of his life) is (as obvious) as the Sun at midday?

The experts of genealogy mention that the Prophet`s (peace be upon him) lineage is the most honourable and most noble from amongst all people. He would join ties, support the needy, and he had a lot of forbearance and patience. His character was that of forgiving, tolerance, kindness and gentleness. He would not seek revenge except when it was [in exchange of] a right of the Creator or creation. He would very often remain silent pondering over the kingdom. When he would talk, his speech was jaami al-kalim i.e. few words comprising of great meaning filled with wisdom. He was the most eloquent of people in speech, at times he would joke and he would only speak the truth in his jokes.

He had complete conviction in the protection from Allah in every condition. He would attack when the bravest would waver and remain steadfast upon his position...
during all horrors. He was extremely humble, but despite his humility and pleasantness, was a presence of such awe unknown to any other human, to such an extent that none of his Sahabah would fixate their gaze upon his noble face. They would remain in his company in the most respectable of manners like birds were seated upon their heads. None would interrupt the speech of the other, and no faults were mentioned in his gatherings.

The pagans [of Makkah], since his childhood, would call him ‘the Trustworthy’. After he claimed Prophethood, his enemies - despite the severity of their enmity and hankering for criticising him - found in him no reason of defamation. He would teach the people wisdom and legal rulings, and would invite them to the house of submission (Paradise). Verily, those that followed him succeeded in virtue of their actions and knowledge. And those that did not follow him were affected by his presence and character.

Allah made his religion dominant over every other religion and many will praise him in the best of manners and others will oppose him till the day of resurrection. Whosoever studies the life of the Prophet (peace and blessings be upon him) comprising his honourable traits, he will know that he is the most noblest of creation in his inward and outward attributes.²

² Rājūʿ ʿilā Kitāb: (Sīdīnā MūḥammadṢallallāhu ʿalīhi wa Sallam: Sāfātāt al-ḥumādatu wa ḥuṣnāt al-majīda) lišaykh ʿabdallāh ʿarjāf. May Allah Ḥuṣnā Allah ʾaṣṣal wa ʾajāba. [Page 52]
Fifth discussion: regarding the belief in the day of resurrection

What is the day of resurrection and what does it mean to believe in the day of resurrection?

The Last Day will be a day of great dread wherein even children will become white-haired. The people will rise from their graves and will be gathered on a plain field for reckoning after which they will be rewarded or punished.

Believing in this day is to affirm that the [last] day will certainly come, and that all what is mentioned in the Quran and Hadith regarding it will certainly come to pass.

What is your belief regarding the day of resurrection and those matters relating to it?

I firstly believe in the questioning of the grave and its bounties or punishment, and the resurrection of bodies and that the creation will return like it started, then the reckoning, the scales, and that the book of deeds will either be given in the right or left hand, the bridge after which the believers will enter Paradise - the Abode of everlasting bliss - and the disbelievers will enter Hell - the Abode of painful punishment.

61.

What is your belief regarding the day of resurrection and those matters relating to it?

I firstly believe in the questioning of the grave and its bounties or punishment, and the resurrection of bodies and that the creation will return like it started, then the reckoning, the scales, and that the book of deeds will either be given in the right or left hand, the bridge after which the believers will enter Paradise - the Abode of everlasting bliss - and the disbelievers will enter Hell - the Abode of painful punishment.

64.
What is your belief regarding the questioning of the grave and its bounties and punishments?

I believe that when the deceased is entered into the grave, his soul is returned to his body to the extent that he will be able to comprehend speech and be able to reply. Thereafter, two angels will come and question him regarding his Lord, his Prophet and the religion he was upon and regarding the commandments that Allah instructed him to carry out.65

If the deceased is from amongst those that believed and performed righteous actions, he will reply in the best manner to the questions with the will of Allah without any fearing it or trembling. Allah will remove the veils from his eyes and a door from the doors of Paradise will open and he will experience its great bounties. It will be said to him that this is the reward for that person who was in the world on the straight path.

65 (عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْوُ، عَنِ النَّبِيّ صَلَّى اللهُ عَلَيْوِ وَسَلَّمَ قَالَ: “الْعَبْدُ إِذَا وُضِعَ فِي قَبْرِهِ وَتُوُلّى وَذَىَبَ أَصْحَابُوُ حَتَّى إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكٌ أَنْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ أَبْدَلَكَ اللَّهُ بِمَقْعَدًا مِنَ الجَانَّةِ، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْوِ وَسَلَّمَ: “فَرَاىُمَا ُمِيعًا، وَأَمَّا الكَافِرُ -أَوِ المُنَافِقُ- فَقُولُ: لَأَدْرِي، كُنْتُ أَقُولُ مَا يُقُولُ النَّاسُ، فَقُولُ: لَ دَرَيْتَ وَلَدَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَقَةٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَّي، فَيََّيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيوُ إِلََّ الِّ َّقَلَيْنِ” رَوَاهُ البخاري و مسلم، الْبَيِّنَةُ للْبَيِّنَةِ وَالْبَيِّنَةُ للْبَيِّنَةِ رَوَاهُ الْبَخاري و مسلم; الْبَيِّنَةُ للْبَيِّنَةِ وَالْبَيِّنَةُ للْبَيِّنَةِ الْلَّهُ مُنَفِّقُ.”
If the deceased is a non-believer or a hypocrite, he will be confounded not knowing what to say in reply to the questions. So, they (the 2 angels) will punish him at that time with a severe punishment. The veils before his eyes will be removed and a door from amongst the doors of Hell fire will open. He will experience different types of torments and sufferings and they will say to him that this is the outcome of that person who disbelieved in Allah and followed his whims and desires.

If an animal eats a person or a person fell into the sea and he was eaten by the fish in the sea, will he be questioned (after which he will either be) punished or rewarded?

If the soul of a deceased is returned to the body and he is questioned, he will either be rewarded or punished, then why is it that humans cannot see this?

Allah veils their eyes from that as a test to make it evident who brings faith in the unseen and who does not from amongst the doubters. If all the people were to see it, they all would have believed and then there would be no difference amongst the people. The righteous would not be distinguished from the wretched and the good from the bad.

\[66\] (Cal. Tawil: {النار} يَعْرَضُونَ عَلَيْهَا غُدْوًا وَعَشِيٍّ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَََد

{قال تعالى: { لا نَّارِيِّانِ} فَدَلَّت الآية الكريمة علي أن العذاب بالنار (و هو عذاب القبر) كان قبل قيام الساعة. عن ابن عكرمة، أن رَسُولُ الله صلى الله عليه وسلمُ قال: "إِنَّ آخِذَتْهُ إِذَا ماتَ عَرِضَ عَلَيْهَا عَذَابَ النَّارِ، فِيَدْخُلُوا لِلَّذِينَ مِنْ أَهَلِ الْجَنَّةِ فِي أَهَلِ الْجَنَّةِ وَفِي أَهَلِ النَّارِ.} \[46\] (Gâfûr: 66). فدلت الآية الكريمة على أن العذاب بالنار (و هو عذاب القبر) كان قبل قيام الساعة. عن ابن عكرمة، أن رسول الله صلى الله عليه وسلم قال: "إِنَّ آخَذَتْهُ إِذَا ماتَ عَرِضَ عَلَيْهَا عَذَابَ النَّارِ، فِيَدْخُلُوا لِلَّذِينَ مِنْ أَهَلِ الْجَنَّةِ فِي أَهَلِ الْجَنَّةِ وَفِي أَهَلِ النَّارِ.
Is there any example regarding this which will make it easier for our comprehension?

Yes, the example of that is of a sleeping person who experiences bounties that he derives pleasure from and makes him happy or he experiences a sight which makes him sad and distressed. A person who is sitting next to him and looking at him does not see what he sees and he is not aware of what is happening to him.

Likewise, a deceased person in his grave experiences happiness or grief and none of the living are aware or know about his condition.

What is the belief regarding resurrection of the body and that the creation will return like it started?

We believe that Allah will resurrect people back to life after their death for the second time like the first time they were brought forth. They will rise from their graves and will be gathered in one place known as the mawqaf.

What is your believe regarding the reckoning (hisaab)?

We believe that Allah will resurrect people back to life after their death for the second time like the first time they were brought forth. They will rise from their graves and will be gathered in one place known as the mawqaf.
I believe that after Allah (Pure and Exalted is He) will gather the people to their gathering place. [The actions of] each person will be reckoned upon which the person will confess the good and bad actions he performed. The limbs of the non-believers will testify against them. All people will come to know of their actions, proof will be established against them and no excuse will remain for them (Whoever has done an atom’s weight of good will see it and whoever has done an atom’s weight of evil will see it) 68.

What is your belief regarding the scales and the distribution of the books of deeds? 68.

I believe that after Allah (Pure and Exalted is He) has taken account of the people and they will be made to admit regarding the deeds they performed, their actions will be weighed to show each person how much he performed 69. Whosoever’s good actions outweigh his bad action in the scale, he will receive his book in his right hand and will be in ultimate success. [Likewise,] a person whose bad deeds outweigh his good deeds, he will receive his book of deeds in his left hand and will be in ultimate loss 70.

What is your believe regarding the bridge? 69.
The Bridge stretches over Hell-fire for people to cross over it. The feet of the obedient believers will remain firm and they will cross over it into Paradise. Some of them will cross over it at the speed of lightning, some will cross over it at the speed of a horse, and others will be crawling over the bridge. The feet of the disbelievers and the wrong doers from amongst the believers will slip and they will fall into the Hellfire. It is not very perplexing for the fortunate ones to be granted an easy crossing over the Bridge by the same Being who grants birds the ability to fly in the air.  

هل يشفع أحد ذلك اليوم؟  

Will anyone intercede on that day?

The Prophet, friends of Allah, the practicing scholars and the martyrs will intercede on that day.  

فإن يشفع من أذن له بالشفاعة؟  

In whose favour will be the intercession of those that have been granted permission to intercede?

They will intercede on behalf of some disobedient believers.
Will anyone intercede on behalf of the non-believers?

It is impossible for the Prophet saw and those besides them to address Allah in favour of the non-believers due to them knowing that the punishment has been decreed upon them and Allah (Pure is He) will not accept their intercession. Allah (the Most High) says: (Who is there that can intercede before Him without His permission?) and He (the Exalted) says: (on that day intercession will benefit only those whom the Most Merciful permits and those whose speech He is well pleased).

What is the kauthar which Allah (Pure and exalted is He) gave to the Prophet (sallallahu alayhi wa sallam) as indicated in his speech, “Verily We have granted you al-Kauthar”?

The kauthar is a river in Paradise, its water is whiter than milk and sweeter than honey. The one who drinks simply a sip from its water will never feel thirsty.
What will be the state of an obedient believer after reckoning?

An obedient believer will enter Paradise for ever in its eternal bliss.

What will be the state of a non-believer or hypocrite after reckoning?

The state of a non-believer or a hypocrite after reckoning is that he will enter the Hellfire for ever whose torments and punishments will not be decreased.

What will be the state of a disobedient believer after reckoning?

The state of a disobedient believer after reckoning is that if Allah forgives him, he will enter Paradise from the beginning for ever, and if he is not forgiven, he will be punished in Hellfire according to his sins after which he will be released and entered into Paradise.

What is Paradise?

It is a place of all everlasting comforts, a place which contains what a person’s heart will desire and the eyes seek pleasure in. [It is] a place that no eye has ever seen, no ear has ever heard of and no thought of it has ever crossed one’s mind.
What is Hell fire?

It is a place of everlasting punishment, a place which contains all types of torments which have never crossed the mind.
Sixth discussion: regarding the believe in destiny

What is our belief regarding Fate and Destiny?

We believe that all actions of a person - whether they are voluntary, such as standing, sitting, eating drinking, or non-voluntary, such as coming into existence – happen in accordance to the Will of Allah, the Exalted, and in accordance to His foreordination of them since pre-eternity in His knowledge of them before their time.

If Allah is the creator of all the actions of man, is man then not compelled in all of his actions? How can a person who is compelled (in his actions) be deserving of reward or punishment?

Absolutely not, a person is not under compulsion. A person, through his will, can either perform good or bad actions. He has an intellect through which he can differentiate between the two. When he intends to perform a good action, the good action which he intended will manifest itself and he will be rewarded for the good action manifesting on his hands since it was suspended upon his intention.
However, if he intends to perform a bad action, the bad action will manifest itself and he will be punished for the bad action manifesting on his hands since it was suspended upon his intention.

Mention an example close to our understanding which explains that man is not compelled in his actions?

Every human is able to recognise that he is not compelled in his actions by discerning between the movements of his hand whilst writing and whilst shivering for instance. He will attribute his hand's movement during writing to himself, and (can) say: 'I wrote out of my choice, through my own will'. As for his hand's movement from shivering, this cannot be attributed to himself and he will not say: 'I moved my hand', but rather he would say: 'That (movement) occurred without my choice'.

What is understood from this example?

Every person will understand through even the least amount of observation that actions are of two types: The first type is those actions which are performed through ones choice and freewill, such as, eating, drinking, hitting an individual etc; and the second type of actions are those actions which take place without a person’s choice such as being born.
What will result from a person’s actions when they are voluntary (through personal choice)?

The outcome of a person’s voluntary actions is that, if he performs good actions he will be rewarded and if he performs bad actions he will be punished. As for non-voluntary actions, a person would not be taken to task for it.

If a person were to hit another person out of oppression or hatred or were to do something similar, evil or sinful, and would say in excuse that it was predestined, will that excuse be accepted?

Such an excuse will never be accepted in the court of Allah or in front of any person, since the action was carried out with his own will, strength, desire, choice and intellect.

Can you mention a summary of this discussion?

It is necessary for every mukallaf person (one who held responsible in sharia) to firmly belief that all actions, speech and movements regardless of them being good or bad take place through the will of Allah and his predestination and knowledge. However, good is with His Pleasure and evil is not through His pleasure. Every person possesses the will to perform voluntary actions and will be rewarded for the good actions and will be punished for the bad actions he performs. There is no excuse for performing bad actions and Allah is not in the least oppressive over His bondsmen.
Conclusion: some important points

Are we allowed to discuss the essence of Allah through our intellect?

It is prohibited to talk regarding the essence of Allah through one’s intellect because the mind is limited, not capable to fully recognising the essence of the creator (Pure and Exalted is He). Allah will be unlike all thoughts that would pass a person’s mind.

If the mind is incapable to recognise the essence of Allah then how will one be able to recognise Allah when it is necessary for every person to recognise him?

The recognition of Allah is achieved through recognising His attributes, such as, His existence, pre-eternity, infinity, absolute dissimilarity from all contingent beings, self-subsistence, oneness, life, knowledge, omnipotence, will, hearing, seeing and speech.

How can we recognise Allah (the Exalted) when we cannot see him with our eyes?

We recognise Allah’s existence, pre-eternity, infinity, absolute dissimilarity from all contingent beings, self-subsistence, oneness, life, knowledge, omnipotence, will, hearing, seeing and speech through the following phenomena:

1. The natural phenomena such as the movement of the planets, the existence of the earth and the universe, the occurrence of earthquakes, and the harmonious functioning of the natural world.
2. The all-seeing, all-knowing, and all-powerful nature of Allah, as evident in the revelation of the Quran and the hadiths.
3. The operation of the laws of nature, as described in the Quran and the hadiths.
4. The evidence of the creation of the universe and the existence of life on earth, as described in the Quran and the hadiths.

These phenomena provide us with a clear understanding of the existence and attributes of Allah.
We recognise the existence of Allah (the Exalted) and the rest of His attributes thought the manifestation of His power in His perfect contingent creation. So perfect is His creation that it brings amazement to one’s mind, such as, the heavens and whatever it contains like the sun, moon, stars, and the earth and whatever it contains, such as, mines, trees and whatever is like it. Contingent beings from them are humans who are created in the best of forms attributed with completeness and are different due to their intellect. Like a person sees a building and notices that it was built by someone, and a person who sees a book knows that it has an author, even though they have not seen them and not heard of them, in the same way whoever sees this mighty unique brilliant universe realises that it has a creator who is eternal, All knowing, omnipotent and wise.

Is there any example of this among the creation that its existence is known and we cannot see it?

Yes, it’s like the soul. We believe that it exists even though we cannot see it. We at times see some of its effects; however, we cannot see it with our eyes and we cannot perceive its reality through our thoughts. Likewise, Allah (Pure and Exalted is He) even though we cannot see Him with our eyes and we cannot perceive the reality of His essence through our thoughts, we firmly believe in the existence of His essence which is attributed with the most complete of attributes. We can understand this by looking at the effects of His (Pure and Exalted is He) creation which are apparent.
Are we allowed to delve into the reality of the soul and discuss its essence? That is impermissible, because the mind is unable to perceive its reality. Therefore, discussing the reality of the soul would be a waste of time. This is the greatest proof to show the limited capability of the mind since it is unable to understand the reality of the soul, whereas it is a creation within the human body, so how will one be able to perceive the reality of the Creator when there is nothing like Him.

Is it possible to see Allah (Pure and Exalted is He) with the eyes? Seeing Allah (the Exalted) with the eyes is possible rationally and will take place for the believers in Paradise as reported through transmission. Verily Allah (the Exalted) exists, and all that exists can be seen. Allah (the Exalted) says: (Many faces on that day will be resplendent looking at their Lord).

80. (Cal在我: (وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُُّفُّ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلََّ قَلِيلًَ) [الإسراء: 85]

81. (عن جبريل، قال: خرج علينا رسول الله صلى الله عليه وسلم لنيلة البدر، فقال: «إن كنت متورذ ركبتم تؤم القيامه كما ترون هذا، لا تضمون في رؤيته» رواه البخاري. قال النووي في (رح المسلم) 3/15: (أعلم أن مذهب أهل السنة باجمعهم أن رؤية الله تعالى ممكنة غير مستحيلة، فعلمها وأجمنوا أيضاً على وقوعها في الآخرة وأن المؤمنين يرون الله تعالى ذون الكافرين.... وقد نظندت أغلب الكتب والسنن وإجماع الصحيح من بعدهم من سلف الأمة على إذات رؤية الله تعالى في الآخرة للمؤمنين ورواها نحو من عشرين صحابياً عن رسول الله صلى الله عليه وسلم... ثم مذهب أهل الحق أن الروية فعّال يجعلها الله تعالى في خلقه ولا يفتش فيها النصائح الأشعة ولا مقابلة المتنبي ولا غير ذلك... شرح) (النوعي على مسلم: 16/3). والنوعي على مسلم: (أصل قول الله تعالى إنثبم جهة تعالى عن ذلك ذي براعة المؤمنون لا في جهة كما يعلمون لا في جهه وعليه أعلم). وقال أيضاً (134/6): (وعيني فترون كما ترون هذا القدر أي ترو عن رؤية محققه لا شك فيها ولا مثارة كما ترون هذا) (134/5). القدر، رؤية محققه لا مثارة فهو نتائج لمبتدأ بالرؤية لا المتنبي بالمنام... شرح النوعي على مسلم...
He will be seen through the eyes on the day of resurrection without any *kayf* (modality). The non-believers will be prevented from seeing Him to increase in them grief and regret.

Is the effect of the evil eye a reality?

Yes, it is from the nature of some souls that when they look at something with pleasure and fondness, they afflict the one observed with harm. However, these types of souls are very few; hence it is not appropriate for a person to occupy his thoughts with that and attribute everything that afflicts him with evil eye or black magic, as many women do, for that is hastiness.

How does the evil eye have an effect when it is the finest part of a person body, having no physical contact with the person looked at, and nothing coming out of it touching the person?
There is no objection for an intangible object to have a dramatic effect, and it is not a condition for there to be a (physical) connection. We see many people of high status and dignity that when they look at someone with anger, it causes fright and confusion in that person, and sometimes it even leads to destruction despite the fact that he (i.e. the person of authority) did not physically attack him. There happens to be no physical connection or touch between the one affected and the effector, [like] magnets attract metals despite the absence of physical attachment, and the absence of anything emerging from it necessitates the emergence of some kind of effect from it. In fact, intangible things possess a greater degree of effect than tangible objects, for tangible objects originate from intention and purpose, and those are from the physical attributes. Therefore, it is not improbable for the evil eye to affect that which it is casted upon despite it being intangible and the absence of a physical connection, and the absence of anything physical emerging from it.

Who are the best of people after the Prophet s (peace be upon them)?

The best of people after the Prophet s are the followers of Muhammad (peace be upon him), and from amongst them the best are the honourable sahabah who remained in the company of our Prophet (peace and blessings be upon him), believed in him and followed the guidance that was sent with him. However, the
best of all of them are the four *khulafa* (Abu Bakr, Umar, Uthman and Ali – Allah is pleased with them).\(^{85}\)

ما الإسراء وما المراج؟

*What is *isra* and *miraj*?*

The *isra* is the going of the Prophet (peace be upon him) from the mosque in Makkah to Masjid al-Aqsa in Quds at night. This has been established through the

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\(^{85}\) (قال الإمام أبو حنيفة رحمه الله في (فقو النَّاس بعد النَّابين عَلَيهم الَّّلََة وَالسَّلََم أَبُو بكر الَّّديق ثمَّ عُمَرَ بن الْخطاب الْفَارُوق ثمَّ عُمَانَ بن عَفَّان ذُو النورين ثمَّ عَليّ بن أبي طَالب المرتضى رضوَان الله عَلَيهم أَُْمَعِينَ عابدين ثابتين على الْحق وَعَنِ الْهود وَالسَّبائِ، قَالَ: مَا أَنَا إِلََّ رٌٌَُُ مِنَ المُسْلِمِينَ كُنَّا نُخَي ّْرُ ب َيْنَ النَّاسِ فِي زَمَنِ النَّبِيّّ صَلَّى اللهُ عَلَيْوِ وَسَلَّمَ فِي نُخَي ّْرُ أَبَا بَكْرٍ، ثُمَّ عُمَرُ بْنَ الخَطَّابِ، ثُمَّ عُِّْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّوُ عَن ْهُمْ، قَالَ: كُنَّا نُخَي ّْرُ ب َيْنَ النَّاسِ فِي زَمَنِ النَّبِيّّ صَلَّى اللهُ عَلَيْوِ وَسَلَّمَ، فِي نُخَي ّْرُ أَبَا بَكْرٍ، ثُمَّ عُمَرُ، وَخَشِيتُ أَنْ يُنَفَّذُ عُِّْمَانُ، قَالَ: ثُمَّ أَنْتَ؟ قَالَ مَا أَنَا إِلََّ رٌٌَُُ مِنَ المُسْلِمِينَ رواه البخاري.

قال أبو زرعة الرّازيّ: إذا رأيت الرٌُّ ينتقص أحدا من أصحاب رسول اللَّه صلّى اللَّه عليه وسلم فاعلم أن...
Meraj refers to him (i.e. the Prophet) ascending that very night from masjid al-Aqsa to the heavens, and for the Prophets to come and gather in *mala‘i al‘a‘la* (highest place of Paradise) to honour them. This has been proven through *sabih* (authentic) narrations. This is an action which is possible, the truthful one (peace be upon him) informed us regarding it and therefore it is necessary that we keep this upon its apparent meaning, and this is not strange (like) that (of a) flying bird in the sky, and that he breaks the stars by its movement in a second, such a distance that men cannot travel even if they were to travel for 100 years. So for his beloved, the one who He chose over the entire creation, to ascend to the heavens in a short amount of time [is not farfetched], He has the power over everything and is the Knower of all.

Does supplication benefit the person who supplicates or for whom one is suppling, and does *isal al-thawab* (extending reward of righteous acts to others) benefit the deceased when the living gifts it to the dead.

Charity is encouraged and supplicating to and turning to Allah is desired. Both of these are beneficial before Him (the Exalted) for the living and the dead.

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86. *Quran*.

87. *Sahih* narrations.

88. Ibn Kā‘ir’s first exegesis of Surah al-Sūrah from *Tafsīr Ibn Kā‘ir*.
Are the blessings of Paradise spiritual or physical. Similarly, the punishment of Hellfire how is it? Are they everlasting or do they come to an end?

Paradise comprises of two types of blessings: spiritual and physical blessings. Spiritual blessings is the enjoyment of the soul such as tasbeeh (praising Allah), worshipping Allah, seeing Allah and being informed that Allah is pleased with him. The enjoyment of the soul is such as eating, drinking and marrying. Likewise, Hellfire comprises of two types of punishments: spiritual punishments and physical punishments. The blessings of Paradise and the punishments of Hellfire will never be intervened, and their inhabitants will remain in there for ever. Both Paradise and Hell are in existence at this moment.

Can a wali (friend of Allah) reach the status of a Prophet?

A wali (friend of Allah) can never reach the status of a Prophet nor can a person ever be exempted from the commandments of Allah as long as he has sense and is mature where he is exempted from the commandments (do’s and don’ts) and permits for himself what he likes. Whoever claims this, he will become a kafir.

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97. هل نعم الجنة روحانيّ أم جسدي؟، وكذلك عذاب النار كيف هو، وهل هيا دائم أم ينطعا؟

98. هل يبلغ الولي درجة النبي، وهل يصل إلى حالة تستطع عنه التكافيف عدهما؟

99. قلّما عُيِّنَ بُنُو يَسَعِيرُ شَيْئًا، [الإسراء: 97]

100. قلّة عالي في حق الفريقين: [خالدين فيها أبداً،] [النساء: 57]

101. قلّة تعلّي في: (اعدت للمتقين) و قلّة: [وَأَتْقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ،} [آل عمران: 131]. عن أنس بن مالك، قال: بلغ رسول الله صلى الله عليه وسلم عن أصحابه: (كُلّما خَيَّرَتْ زِيدْنَاىُمْ سَعِيرًا لقولو تعالي: 97]

102. (الخير والشر، وَلَوْ تَعَلَّمُونَ مَا أَعْلَمْتُمْ فَلَبِكُمْ كَبِيرًا رُواه مسلم.} [آل عمران: 131]
Likewise, a person will become a kafir who thinks that the shari`ah has an inward meaning which is contrary to the apparent meaning i.e. its literal meaning. He interprets the definitive texts and bases them on their unapparent meanings, like a person who thinks that angels refers to a high intelligence and shayateen (devils) refer to a person who is highly deluded.

Who is a mujtahid, and who are those mujtahideen whose opinions have to be followed?

The mujtahid is he who has encompassed the majority of the principles of sharia and its texts, and is able to practise upon it in a way which enables him to understand the objective of the lawmaker (Allah). And the mujtahidun are many. The mujtahidun whose following is accepted and whose opinion are taken are four: Abu Hanifa, Malik, Ash Shafi`, and Ahmad Ibn Hanbal. The ulama have selected the following of these four and not of others who have also reached the level of ijtihad due to the magnitude of masaail (rulings) which they extracted, because of their dedication to that, to an extent that there are very few cases whose judgements they did not explain, and due to the transmission of their madhaahib (schools of thought) in a manner of tawaatur (mass transmission). Therefore, it is necessary to follow any one of them except due to necessity; otherwise, it may lead to talfeeq leading a person to go astray from the right path.
Why do the mujtahideen differ is some rulings?

Verily the mujtahidun (experts in the science of Islamic Law) neither differed in the principles of deen nor in the foundations of its branches because of its establishment through absolute evidence. They only differed in a range of peripheral issues due to the absence of a decisive text regarding it; for encompassing the fine details is not possible, and difference of opinion is a source of mercy, and every one of them (mujtahidun) spent his utmost energy in extracting the ruling from the Quran and Sunnah according to what was evident to them. Therefore whoever was correct then for him is two rewards, and whoever erred then for him is a single reward due to his attempt in extracting that which is correct according to his capability. Difference of opinion is a source of mercy for the ummah, and it necessitates ease upon the people and prevents them from falling in difficulty and hardship. So whenever a person is in a dire situation he may act upon that which is easy, otherwise he may act upon that which is precautionary or appropriate or that which is more clear.

What are the signs of the Last Hour?

From among the signs of the Last Hour are: the 

Dajjal, he is a man, blind in one eye. He will emerge at a time when the religion will be taken lightly and people will have turned away from sacred knowledge. He will claim divinity and will show some wonders. He will be followed by those who are weak in their belief and conviction. From among the signs of the Last Hour is the appearance of an animal (beast) from earth, he will recognise people from their faces, those that are believers he will assign them a sign showing that they are believers, and those that are disbelievers, he will assign them a sign showing that they are disbelievers. He will inform people about their situations. From among the signs of the Last Hour is the rising of the sun from the West. That day the doors of repentance will close and no one’s repentance will be accepted. Another sign is the appearance of yajojo and majooj, they are a type of people who created a lot of corruption upon the earth in ancient history. When Zul Qarnain arrived to their place, their neighbours complained to him. He fell pity for their condition, they were residing between two narrow mountains so he built a high wall made from iron and pored over it molten copper. It became a strong barrier not easy to perforate and not to climb over it. When the time comes for them to emerge the barrier will be removed one way or the other and they will spread over the earth. They will create corruption on
the earth from the east to the west and from the north to the south. The people of earth will turn to their Master (Allah) to remove their evil and oppression, so Allah will destroy them and he will decide to eliminate their trace. And from among the signs is the descension of Isa (peace be upon him). This is when most of the Muslims will be in fitna and they will be faced with continuous tribulations. The actions of this ummah will be overtaken. Thereafter, all adversities will be removed from the people, the Dajjal will be killed, and the people will be saved from the horrors\textsuperscript{99}.

102. من السعيد؟

Who is fortunate?

The fortunate one is the pious believer, an upholder of the rights of Allah and the rights of the creation, a follower of the shari`ah outwardly and inwardly, one who turns away from the ornaments of this world, for he is the fortunate one and he is the one for whom there is goodness and more\textsuperscript{100}. We ask Allah to inspire us to that and to make us from the followers of the best tradition. And praise be to Allah, through whose blessings good acts are completed, and may the purest of salutation be upon the most gracious of Prophets (Muhammad sallallahu alayhi wa sallam).

\textsuperscript{99} عن ابن المسبِّب، أنَّهُ سُمِّعَ أُبَا يُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَّيْهِ وَسَلَّمَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوَِكَّنَّ أَنْ يَنَِّّلَ فِيكُمْ ابْنُ مَرْيَمَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الْلَّيْبَ، وَيَقْتُ الْخِنَِّْيرَ، وَيَضَعَ الْجَِّْيَةَ، وَيَفِيضُ الْمَالُ حَتَّى يَقْبَلَوُ أَحَدٌ وَحَتَّى تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا» رواه مسلم.

\textsuperscript{100} قال الله تعالى: {أَلَمْ أَخْشَاىُ الْخَيْرَةَ وَزِيَادَةً} {يونس: 26}. و الحسنِي: أي الجنة، و زيادة، أي رؤية الله تعالى. و قال تعالى: {وَأَيْنَ أَلَّذِينَ سَعُدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّاً ما شَاءَ رَبُّكُمْ عَطَاءً غَيْرَ مَجْدُود} {جُهَلَاء: 108}. أي غير مقطوع
The actual work was collated by the late author based on his answers on a selection of some 102 theological questions. The topics chosen were all related thematically to a unique aspect of Sunni Islamic creed and how they may inspire the Muslim reader to envisage the aspiration of contemplating on the beliefs related via divine origin.

The author has not only referred back to the noble verses of the Holy Qur’an, but has also given copious quotes and references back to the sayings of the Holy Prophet Muhammad (sallallahu alaihi wa sallam) in the footnotes.

Abul Hasan Hussain Ahmed
Darul-Tahqiq, London

This book comprises questions and answers related to our beliefs in relation to Allah and His attributes, His books, His angels, His messengers, the day of resurrection, heaven and hell and many other relevant topics.

This book is basic, easy to understand and ideal to learn basic beliefs from and to use to teach children without going into the intricacies of theology.

Mufti Hanif Patel
Askourimam, Blackburn

About the translator
(Moulana) Hafizurrahman Fatehmahomed was born and raised in Netherlands. He graduated from Jamiatul Ilm Wal Huda, Blackburn, UK and thereafter travelled to Darul Iftaa Mahmudiyyah, Durban, South Africa, to train as a Mufti under Mufti Ebrahim Desai and Mufti Husain Kadodia (may Allah preserve them both. Ameen).