

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AQEEDAH OF AR -RAAZIYAAN

The Creed of the Two Imaams:

Aboo Zur'ah ar-Raazee (d. 264H) and Aboo Haatim ar-Raazee (d. 277H)

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Part One

The Aqeedah of ar-Raaziyaan is authored by the two Raazees. They are:

Aboo Zur'ah ar-Raazee:

'Ubaydullaah ibn 'Abdul-Kareem ibn Yazeed ibn Farrookh. He was born after the year 200H and died in the year 264H. He was the Imaam, the noblest of memorisers and the muhaddith of Rayy. He heard from Ahmad ibn Hanbal.

Aboo Bakr al-Khateeb said, "He was a wise Imaam, a precise memoriser who reported a great deal ... he sat with Ahmad ibn Hanbal and revised narrations with him and a number of the people of Baghdaad narrated from him: Ibraheem al-Harbee, 'Abdullaah ibn Ahmad and Qaasim al-Mutarriz."

Ibn Hibbaan said, "He was one of the Imaams of the world in hadeeth, along with his adherence to the Deen, his piety and his constancy in memorisation, revision of narrations and his abandonment of this world and what the people are involved in."

Aboo Haatim ar-Raazee:

Muhammad ibn Idrees ibn al-Mundhir ibn Daawood ibn Mihraan. He was born in the year 195H and died in the year 277H. He was the Imaam, the Haafiz of Rayy.

Ahmad ibn Salamah an-Naysaabooree said, "I have not seen anyone who was a better memoriser of hadeeth, after Ishaq and Muhammad ibn Yahyaa, than Aboo Haatim ar-Raazee nor anyone who knew its meaning better."

Al-Haafiz 'Abdur-Rahmaan ibn Khiraash said, "Aboo Haatim is from the people of trustworthiness and understanding."

Hibatullaah al-Laalika'ee said, "Aboo Haatim was an Imaam and a careful and precise memoriser." And al-Laalika'ee mentioned him as one of the Shaykhs of (Imaam) al-Bukhaaree.

They were both from the city of Rayy.

[Information taken from 'Mountains of Knowledge - Inheritors of the Prophets']

Shaykh 'Ubayd al-Jaabiree began, after praising Allaah, by advising us that the best thing that a person may spend his time with is 'ilm. He then mentioned the following ahadeeth:

Narrated Mu'aawiya (radiyallaahu'anhu) in a Khutbah: I heard Allaah's Messenger (sallallaahu 'alayhi wa sallam) saying:

"If Allaah want to do good to a person, He makes him comprehend the religion [the understanding of the Qur'aan and Sunnah].

[Taken from 'Summarised Sahih Al-Bukhaari' translated by Dr. Muhammad Muhsin Khan (# 64, page 86) from The Book of Knowledge.]

On the authority of Aboo Hurayrah (radiyallaahu'anhu) that the Prophet (sallallaahu 'alayhi wa sallam) said:

"Whoever traverses a path seeking knowledge, Allaah will make a path to Paradise easy for him."

[Taken from 'Explanatory Notes on Imaam an-Nawawee's Forty Ahadeeth' by Shaykh Saalih al'Uthaymeen (rahimahullaah), translated by Aboo Mu'aawiyah ibn Kenneth Ingram (page 190). Muslim (#2699), Aboo Daawood (#3643) and others]

He then mentioned that the Ulemaa of the Sunnah have concern of the Aqeedah. It is something that they studied between themselves, the young ones among them asking those who are elder and superior to them, until they understand it.

QUESTION: Why has there been this concern from the early Scholars and our Ulemaa for the Aqeedah?

ANSWER: The Aqeedah is the origin and the foundation of our deen. Being the foundation of the deen, then if it is corrupt, then the whole of the deen is corrupt.

Eemaan consists of (both) speech and action.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 50)]

The Shaykh (hafidhahullaah) explained that speech/statements are of two types:

- statements of the heart - consists of belief in that which Allaah ta'alaah has established in His Book and that which has come from the tongues of the Messengers.
- statements of the tongue - consists of every good and upright statement that is uttered. The best of those statements and the way a person enters into Islaam is the Shahaadahtain. Other good statements being, the praise of Allaah, the dhikr of Allaah, du'aa to Allaah, recitation of the Qur'aan, enjoining the good and forbidding the evil.

The Shaykh explained that actions are of two types:

- actions of the heart -
- actions of the limbs - this is related to the performance of salah, fasting, zakaat, Hajj. Includes the acts of worship that are compulsory and supererogatory.

It increases and it decreases.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 50)]

It increases with acts of worship and it decreases with sin.

EVIDENCES:

The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses are recited unto them, they (i.e. Verses) increase their Faith

[Soorah Al-Anfaal(8):2]

Narrated Anas (radiaAllaahu anhu): The Prophet (sallallaahu 'alayhi wa sallam) said,

"Whoever said Laa ilaaha ill-Allaah (none has the right to be worshipped but Allaah) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said Laa ilaaha ill-Allaah and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said laa ilaaha ill-Allaah and has in his heart good (faith) equal to the weight of an atom, or small ant will be taken out of Hell."

[Taken from 'Summarised Sahih Al-Bukhaari' translated by Dr. Muhammad Muhsin Khan (# 41, page 72) from The Book of Belief.]

The Shaykh pointed out that the one that has a deenaar of eemaan is more complete than the one who has an atom's weight of eemaan. This indicates that there are levels of eemaan within the hearts of the believers on the basis of their righteous deeds or sins.

And the Qur'aan is the Speech of Allaah, it is not created in any of its different aspects.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications (page 51)]

The Shaykh informs that the Aqeedah of Ahl-us-Sunnah-wal-Jamaa'ah is that the Qur'aan is the Speech of Allaah.

EVIDENCE:

They want to change Allaah's Words

[Soorah AL-Fath(48):16]

The Shaykh informed us that the Scholars have ijmaa (consensus) that the Qur'aan is the Kalaam of Allaah, uncreated. The Qur'aan is the Speech of Allaah, regardless of whether it is recited on the tongues or written on scrolls, it is considered the Speech of Allaah ta'ala. When someone recites the Qur'aan, then the voice is the voice of the reciter, but the Speech itself is the Speech of Allaah ta'ala.

QUESTION: What is the intent of the two Imaams of ar-Raaziyaan with the statement: it is the Speech of Allaah.

ANSWER: The intent behind their statement is to explain and clarify:

- the Aqeedah of Ahl-us-Sunnah-wal-Jamaa'ah concerning the Qur'aan
- to highlight the fact that the statement of those who hold that the Qur'aan is created is kufr
- to refute and repel those who hold that the Qur'aan is created. Like the Mu'tazilah, Jahmiyyah and those who are upon their madhaab.

The Shaykh (hafidhahullaah) draws our attention to the issue:

Ahl-us-Sunnah establish the Sunnah with its evidences from the Qur'aan and Sunnah upon the fahm (understanding) of the Salaf us-Saalih. They repel the statements or positions of those who oppose the Sunnah.

And the Divine Pre-determination, its good and its evil is from Allaah, the Mighty and Majestic.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications (page 53)]

The Shaykh (hafidhahullaah) reviewed:

Qadr linguistically means the determination of a particular thing.

Qadr which is related to the Sharee'ah, is the decree of Allaah ta'alaah for His creation. A decree that proceeded the occurrence of affairs in accordance with the knowledge of Allaah and that which He wrote in Lauh Al-Mahfuuz.

The Shaykh informed that there are two issues that relate to the affairs of the pre-decree:

FIRSTLY: what is the evidence for the compulsory nature of having eemaan in Qadr?

He it is Who has created you from clay, and then has decreed a (stated) term (for you to die).

[Soorah AL-An'aam(6):2]

Verily, We have created all things with Qadar (divine Preordainment of all things before their creation as written in the Book of Decrees - Lauh Al-Mahfuuz).

[Soorah AL-Qamar(54):49]

On the authority of 'Umar (radiaAllaahu anhu) who said:

He said, "So inform me about eemaan (faith)." He (sallallaahu 'alayhi wa sallam) said, "It is to believe in Allaah, His angels, His Books, His Messengers, the Last Day and to believe in the Divine Decree (Qadr), both the good and the evil thereof." He said, "You have spoken the truth."

[Taken from 'Explanatory Notes on Imaam an-Nawawee's Forty Ahadeeth' by Shaykh Saalih al'Uthaymeen (rahimahullaah), translated by Aboo Mu'aawiyah ibn Kenneth Ingram (page 27). Muslim (#5), Aboo Daawood (#4695) and others]

SECONDLY: how does a person actualise his belief in Qadr? When is a person considered a believer in Qadr?

This occurs with four affairs:

- when a person has eemaan that Allaah's Knowledge encompasses everything. Allaah knows that which was, that which is to be and that which was not. If didn't occur, then He knows how it would have been.

that you may know that Allaah has knowledge of all that is in the heavens and all that is in the earth, and that Allaah is the All-Knower of everything.

[Soorah AL-Maa'idah(5):97]

- a person believes that Allaah ta'ala has written the decrees of the creation in accordance with His knowledge, this is prescribed in a Book.
- a person believes in the will of Allaah. That whatever Allaah wills will be and whatever He does not will will not be.
- to believe that Allaah has created everything. Everything other than Allaah has been created.

QUESTION: What does the author intend by the statement concerning Qadr?

ANSWER: Firstly, he intends to refute two groups that are misguided and astray.

Qadariyyah:

Those who negate Qadr. They hold the position that there is no Qadr. They believe Allaah has no knowledge concerning the actions of his servants until they occur. They appeared in the period at the end of the era of Sahaabah.

Jabariyyah:

They believe that the servant is forced to carry out the actions they carry out. For example they believe, the one who drinks khamr, when he drinks, he is forced to do so; the one who steals, when he steals, is forced to do so.

Ahl-us-Sunnah-wal-Jamaa'ah hold that every single thing is by the decree of Allaah. The servant is given his 'aql and a choice, he has a free ability to choose of his own free will. For example, Allaah has knowledge of the fact that the servant may drink khamr, but Allaah did not force the servant to do so. Rather, He gave him intellect and free will; and He explained to Him that the action is haraam and impermissible.

And the best of this Ummah after its Prophet (sallallaahu 'alayhi wa sallam) is Aboo Bakr as-Siddeeq, then 'Umar ibn al-Khattaab, then 'Uthmaan ibn 'Affaan, then 'Alee ibn Abee Taalib, peace be upon all of them. And they are the Rightly Guided Orthodox Caliphs.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications (page 53)]

The Shaykh (hafidhahullaah) informed that to believe in the virtue of the Companions of the Prophet (sallallaahu 'alayhi wa sallam) is from the Usool of Ahl-us-Sunnah-wal-Jamaa'ah. The Companions are the best of this Ummah. The best of the Companions are the khulafaa' ar'ba (the four caliphs), Abu Bakr, Umar, Uthmaan and Ali. This affair of the believers is established upon understanding the order of virtue of the Companions of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

Reported from Ibn 'Umar who said,

"We used to say whilst Allaah's Messenger (sallallaahu 'alayhi wa sallam) was amongst us:
The best of people after the Messenger of Allaah (sallallaahu 'alayhi wa sallam) is Abu Bakr then 'Umar then 'Uthmaan. The Prophet (sallallaahu 'alayhi wa sallam) would hear of that and not criticise it."

[Taken from 'Explanation of the Creed ' by al-Barbahaaree translated by Abu Talha Daawood ibn Ronald Burbank (page 40). Reported by al-Bukhaaree (5/6/#7)]

Thereafter, there has occurred ijmaa of the Scholars that Ali is the fourth of them.

The author intended here to:

- establish the aqeedah of Ahl-us-Sunnah-wal-Jamaa'ah concerning the Sahaabah
- establish these four as the most superior and best of them
- make a refutation and repel three groups of deviants:

Raafidah:

They make takfeer of Abu Bakr, Umar and Uthmaan. They declared them as kuffar. They themselves are kuffar

Khawaarij:

They make takfeer of Ali and those who were with him of the Sahaabah and tabi'een

Naasibah:

They hold animosity for the household of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

The author mentions that they are the Rightly Guided Orthodox Caliphs. He mentions the virtues of the khulafaa' ar-rashideen and the rest of the Companions.

"And whoever lives upon you long will experience many affairs of differing, so upon you is to hold to my sunnah and the sunnah of the khulafaa' ar-rashideen (the rightly guided caliphs)."

[Taken from www.troid.ca. Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96) and others - Hasan]

Here the Messenger (sallallaahu 'alayhi wa sallam) referred to the Sunnah of the khulafaa' ar-rashideen. It is a reference to the fact that their kulaafaa' was the best periods and the best era. Likewise they are rightly guided. The Scholars say that the position held by one of them in an affair, as long as they have not opposed an evidence from the Kitaab or Sunnah, then the position that they held are positions that are accepted. As the Messenger (sallallaahu 'alayhi wa sallam) referred to them as rightly guided.

Part Two

And the ten (Companions) which the Messenger of Allaah (sallallaahu 'alayhi wa sallam) named and testified for Paradise for them, in the manner that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) testified, and his saying is the truth.

And to ask for Allaah's mercy for all the Companions of Muhammad (sallallaahu 'alayhi wa sallam) and to withhold from what (disputes) occurred between them.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talha Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 53)]

Imaan Abu Haatim ar-Raazee and Abu Zur'ah ar-Raazee are still establishing that which is compulsory upon us concerning the Companions of the Messenger of Allaah (sallallaahu 'alayhi wa sallam). He mentions two issues:

FIRSTLY: supplicating for them by saying 'radiyallaahu'anhu' after mentioning them, or 'radiyallaahu'anhuma' if he is mentioned with his father who is likewise a Companion. Like, Abdullaah ibn 'Umar - may Allaah have mercy upon both of them and Abdullaah ibn 'Umar ibn 'Aas or Abdullaah ibn Zubair (radiyallaahu'anhuma)

SECONDLY: one stays away from that which occurred between them by way of disputes. This is showing respect of the Companions of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and actualising the statement of the Messenger of Allaah (sallallaahu 'alayhi wa sallam)

Reported Ibn Mas'ood (radiyallaahu'anhu) from the Prophet (sallallaahu 'alayhi wa sallam):

"When my Companions are mentioned then withhold."

[Taken from 'Explanation of the Creed' by al-Barbahaaree translated by Abu Talha Daawood ibn Ronald Burbank (page 41). Reported by at-Tabaraanee. Silsilatul-Ahaadeethis-Saheehah (#34) of Shaykh al-Albaanee.]

Abu Hurairah reported Allaah's Messenger (sallallaahu 'alayhi wa sallam) as saying:

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as uhud it would not amount to as much as one mull on behalf of one of them or half of it.

[Taken from www.sahihmuslim.com. The Book 'The Virtues of the Companions' (#6167)]

The Shaykh mentions that it is compulsory for us to make du'aa for them for their forgiveness and we stay away from that which took place between them.

QUESTION: Why should we stay away from entering in that?

ANSWER:

- What is mentioned in the books of history concerning what took place is mostly incorrect, not authentic and are lies upon the Companions of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).
- What is authentic is little and their righteous actions and noble characteristics are far greater.
- Each of them were mujtahidoon (they strove to come to that which is correct) in issues that occurred between them. The ones who were correct among them received two rewards and those who were erroneous were rewarded with one reward.
- They are the best of this Ummah. Allaah ta'ala has mentioned their virtue Himself:

And the foremost to embrace Islaam of the Muhaajirun and the Ansaar and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

[Soorah At-Tawbah(9):100]

Allaah has mentioned in the verse that He has prepared for them Jannah. The early ones among them without dispute are in Jannah. The Companions who came later are also in Jannah. The evidence for that:

Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allaah has promised the best (reward).

[Soorah Al-Hadid(57):10]

So those who spent before the conquest and those who spent after the conquest do not have the same rank, but Allaah has promised both of them husna. Husna here is a reference to Jannah. Proof that husna means Jannah

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allaah ta'alaah).

[Soorah Yunus(10):26]

Suhaib reported the Prophet (sallallaahu 'alayhi wa sallam) saying:

When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire? He (the narrator) said: He (Allaah) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.

[Taken from www.sahihmuslim.com. The book 'The Book of Faith' (#347)]

And that Allaah, the Mighty and Majestic, is upon ('alaah) His Throne, distinct (baa'in) from His creation, just as He described Himself in His Book and upon the tongue of His

Messenger (sallallaahu 'alayhi wa sallam), without asking 'How?' He has encompassed everything in His Knowledge:

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Soorah ash-Shooraa(42):11]

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh mentions this fundamental principle involves having knowledge of the descriptions of Allaah ta'alaah, This involves having eemaan in the Siffaat of Allaah ta'alaah (His characteristics and attributes). He mentions that Allaah ta'alaah is far above and far away from His creation. He is not with His creation in any way, nor a part of His creation in any way. Neither is any of His creation within Him, with Him or part of Him.

- There is nothing in the creation that Allaah is a part or present.
- There is nothing in the creation that is part of Allaah ta'alaah.
- This necessitates that Allaah has 'Ulooo that - that Allaah is far removed and far above His creation.
- That Allaah ta'alaah is above His Throne.
- The Throne is above His creation.
- All of that is above the seven heavens.

Do you feel secure that He, Who is over the heaven (Allaah), will not cause the earth to sink with you, and then it should quake?

[Soorah Al-Mulk(67):16]

And He is Irresistible (Supreme), above His slaves, and He is the All-Wise, Well-acquainted with all things.

[Soorah Al-An-aam(7):18]

Mu'aawiyah ibn al-Hakam said:

"I had a slave-girl who tended sheep for me in the direction of Uhud and Al-Jawaaniyaah and I came one day and found that a wolf had taken one of the sheep, and I am a man from the children of Aadam, I became angry as they do, but I hit her very hard. So I came to the Prophet (sallallahu 'alayhi wa sallam) and he made me aware of the seriousness of that, so I said: O Messenger of Allaah, shall I free her? He said: "Bring her." So I brought her and he said to her: "Where is Allaah?" She said: 'Above the sky.' He said: "Who am I?" She said: 'You are Allaah's Messenger.' He said: "Free her for she is a Believer."

[Taken from salafipublications.com. Sahih Muslim (#1094)]

Then he mentioned without any kayf (asking how?). without asking 'How?'

The meaning here is that He is above His creation without a kayfiyyah that we know of. We have no knowledge in the manner in which Allaah ta'alaah is above His creation. Not that Allaah ta'alaah doesn't have a kayfiyyah, He has a kayfiyyah, a kayfiyyah we do not know of.

We are acquainted with the Attributes of Allaah in one aspect and they are unknown to us from another angle. As far as the angle that we do know is that we are acquainted with the meaning of those Names or Attributes. So they are known to us in terms of the Arabic language. But, in terms of kayfiyyah, the true reality of the manifestation of those Attributes, then they are unknown to us.

QUESTION: What is the meaning of Nuzool (the Descent of Allaah ta'alaah)?

ANSWER: It is from the Attributes of Allaah ta'alaah. The meaning of Nuzool, is that it is to move from a higher place to a lower place, from the meaning of the Arabic language. If that individual continues and asks, 'How does Allaah descend?' Then we'll respond by saying, 'Allaahu a'lam' (Allaah knows best). Indeed, knowledge of the kayfiyyah of the nuzool is not known to us.

Imaam Maalik (rahimahullaah) said, when he was approached with the question, 'How did Allaah make the istiwaah (rise above His Throne)?

Istiwaah (rising of Allaah above His Throne) is known. The kayf (how that occurred) is unknown. To have knowledge of it is waajib. To ask about it is a bid'aah. I do not see except that you are an individual who is a deviant.

He ordered the individual to be removed from the gathering.

His statement has become a principle that Ahl-us-Sunnah utilise and walk with.

Then the Shaykh mentioned, **He has encompassed everything in His Knowledge.** That there is nothing that is obscure from Allaah ta'alaah, in the heavens or on earth. Allaah ta'alaah is acquainted with the largest of mountains and that which is greater than them; Allaah is acquainted with the most minute aspect within His crea-

tion, there is nothing which is obscure from Allaah ta'alaah. That should necessitate fear of Allaah ta'alaah in private and in public.

The Shaykh mentioned that the verse that was mentioned is of two parts,

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

[Soorah ash-Shooraa(42):11]

The first part of the verse **There is nothing like unto Him** is a reminder and a refutation against the people who resemble Allaah to His creation. Saying like the Hand of Allaah is like the hand of His creation.

The second part of the ayah is a refutation of the people who negate the attributes of Allaah ta'alaah.

And that He, the Blessed and Exalted, will be seen in the Hereafter. The People of Paradise will see Him with their eyes and will hear His words, however He wills (for that to happen) and as He wills.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh (hafidahullaah) mentions the belief in seeing Allaah in the Hereafter. The people of Jannah will see Allaah with their eyes and they will hear His Speech when He wills. This fundamental of seeing Allaah for the people of Jannah is established without doubt.

QUESTION: When will the believers see Allaah and how many times will they see Allaah ta'alaah?

ANSWER: They will see Allaah ta'alaah twice. Firstly, they will see Him once in the mawqif (on the gathering on the Day of Judgement when individuals will be questioned).

Some faces that Day shall be Naadirah (shining and radiant).

Looking at their Lord (Allaah).

[Soorah Al-Qiyaamah(75):22-23]

Abu Hurairah reported:

The people said to the Messenger of Allaah (sallallaahu 'alayhi wa sallam): Messenger of Allaah, shall we see our Lord on the Day of Resurrection? The Messenger of Allaah (sallallaahu 'alayhi wa sallam) said: Do you feel any trouble in seeing the moon on the night when it is full? They said: Messenger of Allaah, no. He (the Messenger) further said: Do you feel any trouble in seeing the sun, when there is no cloud over it? They said: Messenger of Allaah, no. He (the Prophet) said: Verily you would see Him like this (as you see the sun and the moon).

[Taken from sahihmuslim.com. (#349)]

Secondly, the believers will see Allaah in Jannah.

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allaah ta'alaah).

[Soorah Yunus(10):26]

Concerning this the people of innovation rejected the belief that the believers will see Allaah ta'alaah in the Hereafter. The Mu'tazilah, Ash'ariyyah and others from among the people of innovation reject the fact that Allaah will be seen.

The first shub'haa:

They say, if we affirm that Allaah ta'alaah may be seen then that would necessitate that Allaah ta'alaah is present in a direction. If we affirm that Allaah is present in a direction that would necessitate that Allaah ta'alaah is a body and something that is tangible. So they say, Allaah is free of that.

Our response is: firstly ji'hah is something that is general. It has three main meanings:

- a direction that is below
- a direction that is above that encompasses Allaah
- a direction that is above that does not encompass Allaah

So, the first two meanings, below and above that encompasses Allaah, are baatil (false). It is not permissible to affirm that to Allaah ta'ala. The third, that Allaah is above, but in a manner that does not encompass Allaah ta'ala, then this is established in the Book and the Sunnah with ijmaa.

The second shub'haa (doubt):

They say Allaah ta'ala has said in the Qur'aan when He addresses Moosa that you will not see Me.

Our response is:

The intent behind that statement is that you will not see Me in this dunya.

The intent of the Book and the Sunnah establish that Allaah will be seen in the Hereafter. The state of the people of the Hereafter differs from the state of the people in the dunya. The evidence in the Book and the Sunnah indicate clearly that the mu'minoon will see their Lord in the Hereafter.

The third shub'haa (doubt):

They say that Allaah ta'ala has mentioned in the Qur'aan that Allaah is not encompassed and perceived in the sight, but Allaah ta'ala encompasses everything with His sight. Therefore, when it is said that Allaah is not perceived with sight then Allaah cannot be seen.

Our response is:

Their statement is rejected and refuted by the Book and the Sunnah with the ijmaa (consensus of the Scholars). We have mentioned that which has been established is that He will be seen. But what is established is that Allaah will be encompassed with the sight of His creation. The word idraak means they will encompass everything of Allaah ta'ala, they will be able to see everything of Allaah ta'ala. That is not affirmed. Rather, we affirm that we will see Allaah Azzawajal, we will look at Allaah, but we do not affirm that we will see ALL of Allaah, that we will encompass Allaah with our sight.

If one of them was to say, what is the daleel that idraak is different from ibsaa (that encompassing with sight is different from just seeing). Then we will say, that Allaah ta'ala has mentioned in that which is mentioned to Moosa when his people were fleeing from Fir'awn and his army. The people said that indeed we will be encompassed by the army of Fir'awn. They had the sea in front of them, and behind them was the army of Fir'awn. Moosa ('alayhi salaam) responded by saying, 'Nay.' He rejected their statement. Rather, he told them that his Lord was with him and indeed He shall save them. That indicated the negation of Moosa of their statement, that verily we are going to be encompassed by Fir'awn and his army. This indicates that the term idraak is different from the term irsaa. To encompass something is different from being seen with sight.

And Paradise and Hell-fire are true. They are both created and they will never perish. Paradise is a reward for his allies (Awliyaa) and Hell-fire is a punishment for those disobedient to Him, except he to whom He, the Mighty and Majestic, shows Mercy.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

Jannah linguistically means a garden that has many trees. It is referred to Jannah due to the fact that it is covered over by the shade of the trees. The Sharee'ah definition of Jannah is the land of everlasting bliss. It is that which Allaah ta'alaah has prepared for His believing servants.

Naar linguistically means fire. The Sharee'ah definition of Naar is the place of punishment for those who disobey Allaah ta'alaah.

The Shaykh mentioned that Jannah and Naar are both present now. They have both been created and exist now. The Jahmiyyah reject this. They have a number of doubts used to fortify their position:

First doubt: they say, for them to be created before the presence of their inhabitants would be folly and Allaah is far removed from that.

Our response: your doubt is an 'aqlee doubt (returns back to the intellect). It is rejected by the Book of Allaah ta'alaah and jimaa.

And He has prepared for them a generous reward (i.e. Paradise).

[Soorah AL-Ahzaab(33):44]

This repels the doubt of that it could not be created now.

The Prophet said, "Paradise and Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

[Taken from sahihabukhari.com. The book 'The Book of Exegesis of the Qur'aan' (#4521

Second doubt: They negate the presence of the Fire. They use the hadeeth of the meeting of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and Ibraheem on the night of Israa' (the night of the Night Journey). The Messenger (sallallaahu 'alayhi wa sallam) mentioned that on the night journey he met Ibraheem ('alayhi salaam). Ibraheem said to him, convey to your Ummah my salaam and let them know that Jannah has good, pure soil; and the water is pure and soil is unused, ready to be cultivated. He went onto mention that let them know that its soil is cultivated with subhanallaah, alhamdulillaah, laa ilaahah ilallaah, wa Allaahu Akbar.

Our response: this establishes our point that Ibraheem said that the soil has nothing upon it. So this hadeeth is a proof for us and against you. The Messenger (sallallaahu 'alayhi wa sallam) described Jannah. So when Ahl-ul-Bid'ah use this shub'haa they approach it from one angle that the soil has nothing upon it and is ripe for

cultivation. The point is that the Messenger (sallallaahu 'alayhi wa sallam) learnt from Ibraheem the description of Jannah. Allaah ta'ala has mentioned concerning the wife of Fir'awn:

And Allaah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise,

[Soorah Al-Tahrim(66):11]

This is further evidence of the existence of Jannah.

Umm Habiba, the wife of the Prophet of Allaah (sallAllaahu alayhi wa sallam), reported Allaah's Messenger (sallallaahu 'alayhi wa sallam) as saying:

If any Muslim servant (of Allaah) prays for the sake of Allaah twelve rak'ahs (of Sun'an) every day, over and above the obligatory ones, Allaah will build for him a house in Paradise, or a house will be built for him in Paradise; and I have not abandoned to observe the in after (hearing it from the Messenger of Allaah). (So said also 'Amr and Nu'man.)

[Taken from sahihmuslim.com. The book 'The Book of Prayer' (#1581)]

The Shaykh advised, strive therefore with the establishment of righteous actions because your abode in Jannah is built by way of carrying out these righteous actions.

Then the statement: They are both created and they will never perish. That both Jannah and Naar are eternal. This is established by the hadeeth of the Messenger (sallallaahu 'alayhi wa sallam):

Narrated Abu Said AL-Khudri:

Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it

will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:--
'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe.'
(19.39)

[Taken from sahihalbukhari.com. The book 'The Book of Exegesis of the Qur'aan' (#4402)]

The Shaykh continued by saying that indeed that the statement that Hellfire and Jannah will end and cease to exist, is not a statement that is held by Ahl-us-Sunnah. Though it is attributed to some of the people of Sunnah, those attributions are not correct. It is a statement that was founded by people of innovation.

QUESTION: Who then are the people of Hellfire that will remain in there forever?

ANSWER: They are the kuffar and the mushrikoon. They are the people of the Hellfire who will remain in it forever, they will never exit the Hellfire. The people of major sin are of two categories:

Firstly, those who Allaah will forgive and they will not enter the Hellfire:

Verily, Allaah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills

[Soorah An-Nisaa(4):48]

Secondly, those who are major sinners who will enter the Hellfire, but they will exit by way of the Shafaa'ah (intercession) of the intercessors or without the intercession of anyone.

Part Three

And the Bridge (over Hell-fire) is true.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh (hafidhahullaah) began by defining the word 'siraat':

Linguistically siraat refers to a straight, clear path.

Sharee'ah definition the siraat is a bridge that is established over Jahanam on the Day of Judgement. The believers will cross that bridge in accordance with their actions.

The siraat is established and indicated by the Sunnah by the Messenger of Allaah (sallallaahu 'alayhi wa sallam):

Narrated Abu Hurairah:

As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers.

[Taken from sahihalbukhari.com. 'The Book of Characteristics of the Prayer' (#771)]

There are a number of hadeeth that indicate that which is related to the bridge. Those hadeeth indicate:

- the bridge shall be established over Jahanam.
- the believers will pass in accordance with their actions. From them are those who will pass over the bridge like the blinking of an eye; some will pass over the bridge like lightening; some will pass over the bridge like wind; some will pass like the speed of a walking camel; some will crawl across the bridge; some will crawl and be caught by metal hooks that are present over the bridge, they will then be able to make it across the bridge and be successful. From them are those who will fall into the Hell-fire.

Reported by Abu Sa'eed al-Khudree that the Prophet (sallallaahu 'alayhi wa sallam) said,

"...Then the bridge will be laid over Hell-Fire and intercession allowed and they will say 'O Allaah! Grant us safety, grant us safety,' " It will be said, "O Messenger of Allaah! What is the bridge?" He replied, "That which is extremely slippery. Upon it are hooks, claws and barbs like the thorns of Najd called as-Sa'daan. So the believers will pass like the blink of an eye, like the lightning, like the wind, like the birds and like fast horses and camels. Some will be saved, some will be lacerated then set free and some will be thrown into the Fire..."

[Taken from 'Explanation of the Creed' by al-Barbahaaree translated by Abu Talhah Daawood ibn Ronald Burbank (rahimahullaah) (page 38). Saheeh Muslim (Eng. translation vol. 1 #352)]

Ahl-us-Sunnah are united and have consensus that the bridge is established over the Hell-fire. It is something that is rejected by _____ from the Mu'tazilah. He described the bridge as being just a reference to a path to Jannah and a path to the Hell-fire. So he claims that the siraat is a path that acquaints them with Jannah. As for Jahanam, he uses the likes of the statement of Allaah:

"But stop them, verily, they are to be questioned."

[Soorah As-Saafaat(37):24]

His position is refuted and rejected by the Book, the Sunnah and by ijmaa.

And the Meezaan (Balance) is true. The two Scales in which the actions of the servants will be weighed, the good and the evil, are true.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh mentioned that the Meezaan in the Arabic language is a noun that refers to an instrument that is used for a particular purpose. The linguistic breakdown of the noun returns back to that which indicates something that is measured or weighed.

The Shaykh continued and informed that the intent here, which relates to the Meezaan, is the Meezaan that Allaah will establish of Yawm-ul-Qiyyamah.

Then, those whose Scales (of good deeds) are heavy, they are the successful.

And those whose Scales (of good deeds) are light, they are those who lose their own-selves, in Hell will they abide.

[Soorah AL-Mu'minun(23)102-103]

Then as for him whose Balance (of good deeds) will be heavy,

He will live a pleasant life (in Paradise).

But as for him whose Balance (of good deeds) will be light,

He will have his home in Haawiyah (pit, i.e. Hell).

[Soorah AL-Qaari'ah(101):6-9]

So, Allaah ta'alaah establishes that which is related to the scales. That indicates that these proofs establish the fact that we must have eemaan in it. It is established in the Sunnah mutawaatir that actions will be weighed in the Day of Judgement; to have eemaan in it is waajib (compulsory).

QUESTION: What will be weighed on the Day of Judgement?

ANSWER: Firstly, the aabid, himself (the ones that carry out the actions, humans, will be weighed). Which is established in the hadeeth of the Prophet (sallallaahu 'alayhi wa sallaam):

Narrated Abu Huraira:

Allaah's Apostle said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allaah's Sight." and then the Prophet added, 'We shall not give them any weight on the Day of Resurrection'

[Soorah al-Kahf(18):105]

[Taken from sahihalbukhari.com 'The Book of Exegesis of the Qur'aan' (#4401)]

ANSWER: Secondly, the actions will be weighed.

Narrated Abu Huraira:

Allaah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allaah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

[Taken from sahihalbukhari.com 'The Book of Faith' (#45)]

That establishes that the meezaan is something that is established on the Day of Judgement. Human beings and actions will be weighed.

Likewise in the hadeeth:

Narrated Abu Huraira:

Allaah's Apostle said, "Whoever keeps a dog, one Qirat of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." Abu Huraira (in another narration) said from the Prophet, "unless it is used for guarding sheep or farms, or for hunting." Narrated Abu Hazim from Abu Huraira: The Prophet said, "A dog for guarding cattle or for hunting."

[Taken from sahihalbukhari.com 'The Book of Agriculture' (#2177)]

ANSWER: Thirdly, the scrolls of deeds will be weighed.

From Abdullaah bin 'Amr (radiyallaahu'anhu) who said that the Prophet said:

"A man from my Ummah will be summoned before the creatures on the Day of Resurrection. Ninety-nine huge records will be opened to him. Each of the records extends in the extent of one's sight. Thereafter, it will be said, 'Is there anything in this you wish to deny?' He will say, 'No, O Lord.' It will be said, 'Do you have any excuse or good deed?' Thereupon, the man becomes frightened and will say, 'No'. So, it will be said, 'Certainly, you have good deeds with us, you will surely never be wronged.' Then, a card will be brought out to him containing; 'Ash-hadu an-Laailaha illalaha wa ash-hadu an-na Muhammad an 'Abduhu wa Rasuluhu (meaning: I bear witness that none deserves to be worshipped except Allaah and I bear witness that Muhammad is his servant and Messenger). Thereupon, he will say, 'My Lord, this card against these records?!' It will be said, 'I will certainly never be wronged.' The huge records will then be placed on a pan and the card on another and the huge records will become light and the card, heavy."

[Taken from 'Explanation of the Creed ' by al-Barbahaaree, Explanation by Saalih al-Fawzaan (page 147-148). Reported by at-Tirmidhi in his Sunan (#2639)]

This indicates that the scrolls will be weighed. So, even though he had many evil deeds, Allaah ta'alaah will forgive him. There is nothing that outweighs Tawheed.

The Meezaan is rejected by the Mu'tazilah.

THEIR CLAIM: the Meezaan is the justice of Allaah. They are not real scales, it is something that is metaphoric and indicative of Allaah's justice. Allaah has no need of any scales and He has no need to weigh actions. From their doubts is that they say the ahaadeeth of the Meezaan are all haadeeth that are ahaad, the ahadeeth have not reached the level of mutawaatir. Since they do not reach the level of mutawaatir we do not accept them in the affairs of aqeedah.

OUR RESPONSE: the ahadeeth of the Meezaan are mutawaatir in meaning. When we look at all of the various types and ahadeeth that inform and speak about the establishment of the Meezaan we conclude that the affairs of the ahadeeth of the Meezaan are mutawaatir in meaning. Even if we were to accept that their argument that the hadeeth of the Meezaan have not reached the level of mutawaatir, they are still rejected by that which is present within the Book, Sunnah and ijmaa of the Scholars.

Therefore, it is waajib (compulsory) for us to have eemaan in the Meezaan and that it has two real pans.

And the Hawd with which our Prophet (sallallaahu 'alayhi wa sallam) has been honoured is true.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

In the Arabic language 'hawd' means that which gathers water in abundance. On the basis of that, we have the River Nile being referred to as a hawd.

Sharee'ah meaning of Hawd is that which the Messenger (sallallaahu 'alayhi wa sallam) has been honoured with, that will come from the rivers of Jannah.

The Hawd is Haqq (true), it is established in the Sunnah and mutawaatirah, likewise it is ijmaa. Ahl-us-Sunnah-wal-Jamaa'ah hold that the ahadeeth are mutawaatirah concerning the Hawd of the Messenger (sallallaahu 'alayhi wa sallam).

The Messenger (sallallaahu 'alayhi wa sallam) has mentioned

Narrated Abu Huraira (radiyallaahu'anhu): The Prophet (sallallaahu 'alayhi wa sallam) said,

"Between my house and my pulpit there is a garden of the gardens of Paradise, and my pulpit is on my fountain tank (i.e. AL-Kauthar)."

[Taken from sahihalbukhari.com 'The Book of the Night Prayer' (#1124)]

This indicates its presence now. We ask Allaah that we'll be from the ones that drink from it.

Similarly, the Messenger (sallallaahu 'alayhi wa sallam) mentioned:

From Abu Huraira that the Prophet (sallallaahu 'alayhi wa sallam) said:

"My Hawd is farther than that between Aylah and 'Adan. It is whiter than snow, sweeter than honey with milk. Its drinking vessels are larger than the number stars. I will prevent people from it as a man prevents a strange camel from his pool." The companions said, 'O Messenger of Allaah, will you recognise us on that day?' He replied, "Yes, you will come to me with bright faces from the result of ablution. Some of you will be driven away from me and they will not reach (it). So, I will say, 'O Lord, those are from my people and an angel will respond to me and say, 'Do you know what they innovated after you left them?' "

[Taken from 'Sharh as-Sunnah' by Saalih al-Fawzaan (page 155-156). Reported by Muslim in his Sa-heeh (1/217 #247)]

Narrated Anas bin Malik (radiyallaahu'anhu): The Prophet (sallallaahu 'alayhi wa sallam) said to the Ansar,

"After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the tank (i.e. Lake of Kauthar)."

[Taken from sahihalbukhari.com 'The Book of the Merits of the Ansar' (#3536)]

So, the hadeeth that establish and indicate the Hawd are numerous. They indicate the following:

1. The length and width of the Hawd is one month's length and one month's width.
2. The number of vessels that are at the Hawd are more numerous than the stars in the sky.
3. Its water is sweeter than honey and it is whiter than milk. Whoever drinks from it will never become thirsty.

The Hawd is rejected by the Mu'tazilah. They reject and deny belief in it. Their rejection is refuted by that which is established in the Sunnah mutawaatir and by ijmaa.

And intercession is true.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh mentioned that intercession is the intercession of the Messenger (sallallaahu 'alayhi wa sallam) on the Day of Judgement. This is something that is established.

Issues related to the intercession:

FIRSTLY - The intercession that is going to be made by the Messenger (sallallaahu 'alayhi wa sallam) is specific to him. The authentic Sunnah has established that the Messenger (sallallaahu 'alayhi wa sallam) has three shafaa'at that are specific to him that no one shares with him in them.

- the main shafaa'ah on the Day of Judgement in order to start the reckoning. This will take place when every individual is present and will be waiting the reckoning to begin. They will be filled with fear, they will be wallowing in their own sweat. On the basis of the heat on that Day, they will move from one Prophet to another seeking the beginning of that Day. They will go to Aadam to intercede, but he will reject and say, 'Myself, myself.'

Anas b Malik reported:

The Messenger of Allaah (sallallaahu 'alayhi wa sallam) said: Allaah would gather people on the Day of Resurrection and they would be concerned about it, and Ibn Ubaid said. They would get a Divine inspiration about it, and would say: If we could seek intercession with our Lord, we may be relieved from this predicament of ours. He (the Prophet) said: They would come to Adam and say, Thou art Adam, the father of mankind. Allaah created thee with His own hand and breathed unto thee of His Spirit and commanded the angels and they prostrated before thee. So intercede for us with thy Lord, that He may relieve us from this position of ours. He would say: I am not in a position to do this, and would recall his error, and would fight shy of his Lord on account of that; go to Noah the first messenger (after me) sent by Allaah. He (the Prophet) said: So they would come to Noah (sallallaahu 'alayhi wa sallam). He would say: I am not in a position to do that for you, and recall his fault which he had committed, and would fight shy of his Lord on account of that, (and would say): You better go to Ibrahim (sallallaahu 'alayhi wa sallam) whom Allaah took for a friend. They would come to Ibrahim (sallallaahu 'alayhi wa sallam) and he would say: I am not in a position to do that for you, and would recall his fault that he had committed and would, therefore, fight shy of his Lord on that account (and would say): You better go to Moses (sallallaahu 'alayhi wa sallam) with whom Allaah conversed and conferred Torah upon him. He (the Prophet) said: So they would come to Moses (sallallaahu 'alayhi wa sallam) He would say: I am not in a position to do that for you, and would recall his fault that he had committed and would fight shy of his Lord on account of that (and would say): You better go to Jesus, the Spirit of Allaah and His word He would say: I am not in a position to do that for you; you better go to Muhammad (sallallaahu 'alayhi wa sallam), a servant whose former and later sins have been forgiven. He (the narrator) said: The Messenger or Allaah (sallallaahu 'alayhi wa sallam) observed: So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allaah) would leave me thus as long as He would wish, and then it would be said: O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. Then I would raise my head and extol my Lord with the praise which my Lord would teach me. I shall then intercede, but a limit would be set for me I would bring them out from

the Fire and make them enter Paradise (according to the limit). I shall return then and fall down in prostration and Allaah would leave me (in that position) as long as He would wish to leave me it would be said: Rise, O Muhammad, say and you would be heard; ask and it would be conferred; intercede and intercession would be granted. I would raise my head and extol my Lord with praise that He would teach me. I would then intercede and a limit would be set for me. I would bring them out of the Fire (of Hell) and make them enter Paradise. He (the narrator) said: I do not remember whether he (the Prophet) said at the third time or at the fourth time: O my Lord, none has been left in the Fire, but those restrained by the Holy Qur'an, i.e. those who were eternally doomed. Ibn Ubaid said in a narration: Qatada observed: whose everlasting stay was imperative".

[Taken from sahihmuslim.com 'The Book of Faith' (#373)]

- the intercession he will make for Abu Taalib on the Day of Judgement to be removed to a lighter part of the Hellfire that will cause his feet to be engulfed in flames which will cause his brain to boil.

Narrated Abu Said Al-Khudri:

That he heard the Prophet when somebody mentioned his uncle (i.e. Abu Talib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles. His brain will boil from it."

[Taken from sahihbulbukhari.com 'The Book of the Merits of the Ansar' (#3623)]

- the intercession that he will make for the people of Jannah to enter Jannah. After the believers have crossed the bridge they will be on a plain between the bridge and Jannah. On that plain the disputes and the differences that they had between them will be settled before they enter Jannah. Then the Messenger (sallallaahu 'alayhi wa sallam) will intercede for them to enter Jannah. The Messenger (sallallaahu 'alayhi wa sallam) will approach the door of Jannah and will seek permission to enter by knocking on its door. The custodian of Jannah will open the door and ask, "Who are you?". He will respond, "I am Muhammad." So he will reply to him saying, "It is you that I have been commanded not to open the gate to anyone prior to you."

SECONDLY - The intercessions that are general that are made other than the Messenger (sallallaahu 'alayhi wa sallam). The Angels, Prophets and the saalihoon will share the intercession with the Prophet (sallallaahu 'alayhi wa sallam). The intercession are of categories:

- the intercession for the people who are the major sinners. These are of two categories. Firstly, an intercession for them preventing them entering the Hellfire. Secondly, an intercession of those who have entered the Hellfire to be removed from it.

The Mu'tazilah oppose this intercession. They claim that the major sinners from this Ummah are in the Hellfire forever. What refutes their position is that which occurs in the statement of Allaah (what translated means):

Who is he that can intercede with Him except with His Permission?

[Soorah AL-Baqarah(2):255]

Narrated Abu Huraira:

I said: "O Allaah's Apostle! Who will be the luckiest person, who will gain your intercession of the Day of Resurrection?" Allaah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) hadeeths. The luckiest person who will have my intercession of the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allaah."

[Taken from sahih**al**bukhari.com 'The Book of Knowledge' (#99)]

The hadeeth is an evidence for the fact that individuals from the sinners, who are people of Tawheed, if they meet Allaah ta'alaah without making tawbah, then they may receive from intercession after Allaah ta'alaah permits the intercessor to intercede for him.

- the intercession for raising the individual levels in Jannah.
- the intercession of those children who died before they reached the age of buloog.

Abu Huraira reported that Allaah's Messenger (sallallaahu 'alayhi wa sallam) said to a woman of the Ansar:

In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allaah's Messenger, even if they (the children who die) are two? Thereupon, he (the Prophet) said: Even if they are two.

[Taken from sahih**mus**lim.com 'The Book of Righteousness, Manners and Joining the Ties of Kinship' (#6367)]

THIRDLY - The intercession that relates to the categories of people who are the people of major sin. The categories of the people of major sin are three:

- the extremists as it relates to the affair of establishing shafaa'ah. They establish it absolutely, they make analogy upon the intercession of the people between themselves, just as anyone can intercede for anyone. They say, any individual can intercede with Allaah ta'alaah, meaning there isn't any condition for doing so. This is done by the Soofiyyah and the worshippers of the graves. They establish intercession absolutely for any individual in the dunyaa. So you'll find them approaching the dead and the living seeking intercession from them.

- those individuals who reject intercession outright. They say, there is no intercession for the people of the major sinners and they are in the Hellfire forever. They are from the Mu'tazilah and the Khawaarij who hold that there is no intercession of the major sinners whatsoever. Whoever meets Allaah with a major sin then there is no intercession for that individual. That is based upon their madhaab that the major sinner is destined to the Hellfire forever.
- those individuals who establish all of that which has been established from intercession for the major sinners, who are Ahl-us-Sunnah-wal-Jamaa'ah. The intercession is established upon two conditions:

Firstly: the intercession is permitted by Allaah ta'alaah for the intercessor. Allaah has given permission for the intercessor to intercede.

And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom he wills and is pleased with.

[Soorah An-Najm(53):26]

Secondly: Allaah must be pleased with the one who is interceded for. The verse gathers both of those conditions of intercession of the major sinners.

Ahl-us-Sunnah-wal-Jamaa'ah know that Allaah is not pleased except with the people of Tawheed. So, the best of the people as it relates to the people of the Book and the Sunnah and believing that which is present within them.

The Shaykh mentioned that they are mentioned as Ahl-us-Sunnah-wal-Jamaa'ah because of the fact that they are gathered upon the Book and upon the Sunnah. How beautiful is the statement of Shaykh ul-Islam Ibn Taymiyyah:

Ahl-us-Sunnah are the most knowledgeable of the people with the Haqq and the most merciful of them within the creation.

We ask Allaah ta'alaah to make us among them and upon their way.

So the statement some of the people will exit the Hellfire after intercession is true.' The Shaykh said that this statement could possibly carry one or two meanings:

- either it is an affirmation of that which has just passed. That the people of Tawheed will die upon Tawheed and they will exit the fire and they will receive the intercession if they were major sinners.
- or it could mean that there is something that has been missed from the statement, a printing error with regards to this statement. The statement should read that 'people from the people of Tawheed some of them will exit the Fire without intercession.' The Shaykh said that this is the position that I hold and is widely preferred to. That is based on a hadeeth where Allaah ta'alaah mentioned that after the Prophets, Angels and righteous have interceded, then Allaah will take a handful of people out of the Hellfire, who do not have any righteous deeds and place them on the banks of Jannah.

The Shaykh says that he prefers the second position, that the statement should read, 'individuals from the people of Tawheed will exit the Fire without intercession.'

As far as the statement, that Allaah will remove a people who have not carried out any good deeds, that is any of the good deeds of the limbs. As far as them being upon Tawheed, indeed they are in agreement and in accordance with the Messenger (sallallaahu 'alayhi wa sallam) as regards to Tawheed.

Part Four

And the punishment of the grave is true (and real), Munkar and Nakeer are true (and real), and the noble Angels that write (the deeds) are true (and real).

Shaykh 'Ubaid (hafidhahullaah) mentioned, after praising Allaah, that both the authors bring three affairs:

FIRSTLY: the punishment of the grave. It is established in the Book, the Sunnah and ijmaa of this Ummah. It is established by the statement of Allaah ta'alaah regarding Fir'awn and his people:

The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's people to enter the severest torment!"

[Soorah Ghaafir(40):46]

So, it is established in the Book of Allaah ta'alaah, that they are being punished in the barzaak. They are being punished in the barrier of this life and the next life, meaning the punishment of the grave. On Yawm-ul-Qiyaamah Allaah will expose them to an even greater and more severe punishment.

The narrations in the Sunnah are mutawaatir'ah (they are numerous with multiple narrators at every level of the chain of narration. They are so numerous in number that it is not possible for those narrators to gather upon a lie narrating these ahadeeth).

Narrated Ibn 'Abbaas:

The Prophet once passed by two graves and said, "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allaah's Apostle! Why have you done so?" He replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry."

[Taken from 'sahihalbukhari.com' 'The Book of Ablution' (#218)]

The Shaykh mentions that these two people were punished for sins that do not seem to be great. One of them was being punished due to him not cleansing himself correctly from the urine. The second individual is being punished due to that individual being a carrier of tales (nameemah). So that is established by numerous hadeeth.

It is established in the Sunnah that the believers will be rewarded in the graves, due to their deeds and worship of Allaah ta'alaah. This will carry on up until the establishment of the hour. Just as there may be people in the grave being punished until the establishment of the hour, then likewise there are individuals in the grave who are being rewarded up until the establishment of the hour.

Then on Yawm-ul-Qiyaamah those individuals that are rewarded and being rewarded, living in tranquility in their graves, Allaah ta'alaah will enter them into Jannah. As for the kuffar (unbelievers) they are punished in their graves. When the Hour is established on Yawm-ul-Qiyaamah then they will be punished with a severe punishment. So they are punished in the Hereafter as well as being punished in their graves.

The Shaykh stated, O Muslims, males and females, know that there are Muslims that are sinful. Those sinful Muslims will be punished in their graves due to their sins:

- There will be amongst them those individuals who will be punished in their graves and that punishment will be continual up until the establishment of the Hour.
- There will be those individuals from amongst the Muslims who will be punished in their graves and that punishment will cease before the establishment of the Hour.
- There are individuals from amongst the Muslims being upon Tawheed, due to their Tawheed, Allaah ta'alaah will cease the punishment in the grave or continue the punishment up until the Hour is established.
- There will be individuals who will be punished in their graves from the muwwahidoon. The people of Tawheed will be punished in their graves, on Yawm-ul-Qiyaamah they will enter into the Hell-Fire as an additional punishment before being removed from the Hell-Fire and be placed into Paradise.

SECONDLY: regarding Munkar and Nakeer. Munkar and Nakeer refers to two angels who come to an individual after he is deceased and in his grave. Once in his grave, these angel severe in their creation that Allaah ta'alaah created them in. They will come to an individual in his grave and ask him regarding his Rabb, his Deen and the Nabee. They will ask regarding his Lord, and the believer will say, my Lord is Allaah. They will ask him regarding his religion, the believer will say, my religion is Islaam. They will ask him regarding his Prophet (sallallaahu 'alayhi wa sallam) and he will answer regarding the Prophet being the Messenger Muhammad (sallallaahu 'alayhi wa sallam).

It is recorded that Al-Bara bin 'Azib said, "We went with the Messenger of Allaah to attend a funeral procession of an Ansari man. We reached the gravesite when it had not yet been completed. The Messenger of Allaah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

Seek refuge with Allaah from the punishment of the grave.

He next said,

When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death will come until he sits right next to his head, saying, "O, good and pure soul! Depart your body to Allaah's forgiveness and pleasure." So the soul flows (out of the body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul" they (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them.

The best residents of every heaven will then see him to the next heaven.

Until he is brought to the seventh heaven. Allaah, the Exalted and Ever High, will say, "List my servants record in 'Illiyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again."

The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allaah is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say, "He is the Messenger of Allaah." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allaah (the Qur'an), and had faith and belief in him." Then, a caller (Allaah) will herald from heaven, "My servant has said the

truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquility and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news." He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allaah and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such a person son of such person," -- calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied.

For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.

[Soorah AL-A'raaf(7):40]

Allaah will declare, "List his record in Sijjin in the lowest earth." The wicked soul will then be thrown [from heaven].

And whoever assigns partners to Allaah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

[Soorah AL-Hajj(22):31]

His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?" He will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you?" He will say, "Oh, oh! I do not know!" A caller (Allaah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other.

Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O my Lord! Do not commence the Hour!"

[Taken from 'A Glimpse at the Two Angels of the Grave' taken from the works of Shaykh Saalih Al-Fawzaan and Shaykh 'Abdur-Razzaq Al-Abbad, Daarul Isnaad Publications (page 28-35). Collected by Abu Dawood and Ibn Maajah.]

THIRDLY: the issue of Kiraaman and Kaatibun who are from those angels appointed to write the good deeds and the bad deeds of mankind.

But verily, over you (are appointed angels in charge of mankind) to watch you,

Kiraaman Kaatibun - writing down (your deeds),

They know all that you do.

[Soorah Al-Infitaar(82):10-12]

This is an establishment from the Book of Allaah ta'alaah , that they are preserving everything that you said and done and acted by creation.

The Sunnah likewise, those narrations that are mutawaatir - numerous in their number, numerous in terms of their narrators in every level of the chain of the narration. It is clearly established that the deeds of mankind and jinn are recorded by Allaah ta'alaah. There are numerous hadeeth of Allaah's Messenger (sallallahu 'alayhi wa sallam) that establish that.

The Shaykh added a final point that indeed Allaah ta'alaah is not in need of all of this being preserved and written. Allaah is free from having anything being preserved on His behalf. Rather, it is being preserved so that it can be displayed and presented to the creation on Yawm-ul-Qiyyaamah as a further perfection by Allaah ta'alaah regarding the deeds of His creation.

Part Five

And the Resurrection after death is true.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh (hafidhahullaah) began by explaining the meaning of ba'ath (the affairs of the resurrection) with regards to the Arabic Language. Ba'ath means to exit or come out quickly.

Allaah ta'alaah mentioned in regards to them that they will be resurrected quickly for accountability.

In the Sharee'ah ba'ath refers to the resurrection of the people out of their graves after the second blowing of the horn; which is also for accountability.

There are three categories of people with regards to belief in the ba'ath:

1. The Kuffar - those who deny the ba'ath (the Resurrection).

the kuffar reject the resurrection, say to them, nay indeed you will be resurrected, to Allaah is your return

Those who rejected the ba'ath even though they say the shaahaadatain, they pray and fast, even though they do these actions of goodness, and they reject the belief of the Resurrection, then they are disbelievers.

2. The innovators - they believe, in general, of a Resurrection. However, they reject some parts of this. They reject some of the events that will happen after the ba'ath, such as the shafaa'ah (intercession), the siraat (the bridge over the Hell Fire), or the Meezaan (the balance or scales). Even though they are Muslims, but they are considered to be innovators. We are not referring to those who entirely disbelieve in the Resurrection like the Jahmiyyah. The Jahmiyyah, by ijmaa (by consensus), are kuffar (disbelievers).
3. Those who believe in the ba'ath (Resurrection) with detail. They have accepted the affairs with regards the Resurrection from the Qur'aan and the authentic Sunnah. They are the ones considered to be Ahl-us-Sunnah wal-Jamaa'ah - the people of Sunnah and they gather upon that.

And the people who have committed major sins are under the will of Allaah.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh firstly mentioned that the word 'kabaair' which is the plural of kabirah, refers to the major sins.

The definition is:

- a punishment in the Hellfire is mentioned for that sin.
- a threat of a punishment is mentioned for that sin.
- a humiliation is mentioned for that sin.
- a statement from the Messenger (sallallaahu 'alayhi wa sallam) regarding them to be shunned off, punished or humiliated in a particular way.
- those things that Allaah ta'alaah has mentioned are cursed.
- those things Allaah ta'alaah has mentioned He is angry over.

The major sins reduce eemaan, but it doesn't take all of your eemaan away. Whoever falls into it reduced his eemaan. Whoever repents from that major sin in the dunyah with a repentance that is sincere to Allaah ta'alaah, before he meets Allaah ta'alaah, then he is under the Will of Allaah. If he is sincere in his tawbah, then Allaah ta'alaah will forgive him, as is mentioned in the texts.

So, a person who is upon a major sin, then the position of Ahl-us-Sunnah is that he is sinful. If Allaah wills, He punishes him. If Allaah wills, He forgives him.

Then the Shaykh mentioned that the one who falls into a major sin has eemaan that is deficient, it is decreased. Whoever meets Allaah from the Ahl-ul-Kabaair without performing tawbah, then he is the one who is on the Will of Allaah.

Then the Shaykh explained that even if He forgives him or He doesn't forgive him, then even if he is not forgiven and enters the Hellfire, he will not be in the Hellfire forever. Rather, he will be punished for a period of time if he is from the people of Tawheed.

Verily, Allaah forgives not that partners should be set up with Him (in worship)

[Soorah An-Nisaa(4):48]

That is proof to show that they will not be in the Hellfire forever as long as they are the people of Tawheed.

Then the Shaykh mentioned:

- this verse shows clearly that the people of shirk will not be forgiven, the people of kufr (disbelief) will not be forgiven if they die upon that.
- Whoever meets Allaah with a major sin then he will be under the Will of Allaah ta'ala; if Allaah Wills He forgives him, and if He Wills He punishes him.

This is the belief of Ahl-us-Sunnah-wal-Jamaa'ah.

The muwahhid's (a person of Tawheed, the one who dies upon Tawheed) end result is Jannah. If he has major sins, he will be punished for those major sins if Allaah Wills, if he Wills He will forgive him, but in the end he will be in Jannah.

Jaabir Ibn 'Abdullaah (may Allaah be pleased with him) narrated that the Prophet (sallallahu 'alayhi wa sallaam) said:

"He who meets Allaah without associating anything with Him will enter Paradise, and he who meets Him associating (anything) with Him will enter the Hellfire."

[Taken from 'Sharh as-Sunnah' by Saalih al-Fawzaan (page 45). Reported by Muslim (#95)]

Those who oppose Ahl-us-Sunnah regarding the Ahl-ul-Kabaair are the following:

- The Wa'idyyah (those who take a threat to mean that you will enter the Hellfire forever) - they are the Mu'tazilah and the Khawaarij.
 - The Khawaarij say that the one who falls into a major sin is a kaafir (disbeliever) and his blood and property are halaal to take. They consider him to be in the Hellfire forever.
 - The Mu'tazilah say in the dunya he is not a Muslim or a kaafir. They slightly differ in their position in terms of the dunya as how they regard the person of major sin. As for the akhirah, then they are similar to the Khawaarij. They say, in the akhirah they say, they are in the Hellfire forever if they don't repent.

Ahl-us-Sunnah wal-Jamaa'ah is the position of Haqq, the position which is in accordance with the Qur'aan and the Sunnah and the aqeedah of the Salaf as-Saalih.

And we do not declare any of the people of the qiblah to be disbelievers due to their sins, but we entrust the knowledge of the inner-condition to Allaah, the Mighty and Majestic.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 55)]

The Shaykh informed that the Muslims do not take anyone from Ahl-ul-qiblah out of Islaam, due to their sins. Ahl-ul-qiblah here means the people who pray facing the direction of the Qa'bah. As for the sins mentioned here, then this refers to the major sins. So, they do not leave Islaam due to major sins other than shirk.

The Shaykh said that we must mention a condition:

So long as that person who has fallen into a major sin doesn't believe that it is allowed to do that major sin.

If a person commits a major sin then he is a faasiq (a sinful person) and his eemaan is deficient. However, he is a believer according to how much eemaan he has, at the same time he is a sinner according to how much sin he has; so long as he doesn't make that sin halaal for him to do.

A person doesn't take it as a point of belief that that sin is allowed for him to do.

So long as he is 'aalim - he knows that sin is not allowed for him to do.

So long as he is not a person who is 'aamid - he is stubbornly, persistent into falling in that sin.

So long as he is a person of choice - he has not been forced into falling into that sin.

So if he is from those categories and he still believes it is halaal to do those sins then that person has left Islaam.

So, whoever says and believes that zina (fornication) or stealing, are halaal for me to do, then this is a person who is a kaafir - he leaves Islaam; so long as he is 'aalim (he knows it is haraam), 'aamid (he's persistently, stubborn in doing it) and he's baarif (a person who's reached the age of buloog) and he is aqil (sane).

So, this individual is brought to the Muslim ruler of a Muslim country to repent. If he repents, then Alhamdulillah, then that is what is required and hoped. If he doesn't repent then it is upon the Muslim ruler to debase his life. Once that occurs, then he is not to be washed, as he dies as a non-Muslim; he is not to be prayed over; he is not to be shrouded; he is not to be buried in the graveyards of Muslims and he is not to be inherited from the family members.

As for the second person who falls into a major sin who believes in the forbiddance of this sin, that it is haraam. He has fallen into this due to desires and the plots and plans of shaytaan. So he is a faasiq (sinful person). What is apparent from this person is that he takes the rules and regulations of the Muslims. We leave the secret affairs between him and Allaah ta'ala.

So, he is to be given a ruling to what is apparent from him.

For example: If you see a person praying, fasting and giving charity; you don't go to that person and say to him, "Are you praying to show off or are you praying sincerely to Allaah ta'alaah?" That is between him and Allaah. What is apparent that this is a good deed and the person is a person who prays.

So the hukum is given on the actions and the statements that are apparent of the individuals.

This is the way of Ahl-us-Sunnah - the apparent statements and actions are taken as face value; we don't start searching into a person's secret affairs. That is left between him and Allaah ta'alaah.

Part Six

And we maintain the obligation of Jihaad and Hajj with the Rulers of the Muslims in every age and era. And we do not hold rebelling against the Rulers and nor to engage in fighting during (times of) trial. We hear and obey the one to whom Allaah, the Mighty and Majestic, has entrusted our affair.

[Taken from 'Mountains of Knowledge - Inheritors of the Prophets' translated by Amjad ibn Muhammad Rafiq and Aboo Talhah Daawood ibn Ronald Burbank (rahimahullaah). Published by Salafi Publications. (Page 56)]

The Shaykh mentioned that this affair is specific to the rulers. Meaning to hear and obey them; not to hear and disobey them, in accordance to the statement of Allaah ta'ala:

O you who believe! Obey Allaah and obey the Messenger, and those of you (Muslims) who are in authority.

[Soorah An-Nisaa(4):59]

Likewise in the hadeeth:

Narrated by Ibn 'Umar:

The Prophet (sallallaahu 'alayhi wa sallam) said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allaah); but if an act of disobedience (to Allaah) is imposed, he should not listen to or obey it."

[Taken from 'sahihalbukhari.com' (The Book of Jihaad (#2762))]

The Shaykh mentioned that the Scholars have mentioned that the affair of the Muslim ruler encompasses one of three affairs:

1. The Muslim ruler calls you to the obedience of Allaah ta'alaah; he calls you to the obedience to the Kitaab and the Sunnah. Therefore, he is obeyed in accordance to the Book of Allaah and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

For Example: he commands you with the salaah, or the building of masajid in your locality. If he commands you to do so, then you are obligated to obey him according to your ability.

2. The Muslim ruler may strive in an affair that the Muslim Scholars differ. So it is an issue of ijtihaad. He strives in that regard and he chooses an opinion above another. In that regard the ruler is to be obeyed.

For Example: the ruler may take the opinion of the Scholars that hold that talaah bid'ee (the innovated divorce that is pronounced) is something that takes its ruling. So if a person divorces his wife in an incorrect manner, and the ruler takes the opinion of the Scholars, that that talaah is valid, then it is obligatory upon his subjects to obey him in that regard. Why? This is an issue in which the Scholars differ, so he has taken a position of ijtihaad in which he is comfortable with. In this regard the ruler is obligated to be obeyed.

3. The Muslim ruler commands you with disobedience to Allaah. If he commands you with disobedience to Allaah, His Book and the Sunnah of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) then it is forbidden for you to obey him in that regard. If he commands with disobedience, it is not obligated to obey him, rather he must be disobeyed in that regard, due to the hadeeth:

"There is no obedience to a creature in disobedience to the Creator."

[Taken from 'Explanation of the Creed' by al-Barbahaaree, Explanation by Saalih al-Fawzaan (page 222). Reported by al-Imaam Ahmad in al-Musnad (#4/432, 5/66)]

After that the affair of:

What do you do with a ruler who himself is sinful?

Then this rotates around three further affairs. If the Muslim ruler is sinful then:

- we should dislike and hate that in our hearts. Publicly we do not oppose him, nor is it allowed to publicise his errors and disobedience.
- the one who has the ability to advise then he advises him privately, not publicly.
- we encourage the generality of the people with unity. To be united behind the Muslim ruler and not to make khurooj (rebel) against him, not to oppose him and also show patience with regard to him.

Our Shaykh mentioned that the affair of Jihaad mentioned here, is the Jihaad of going out and seeking, going out into foreign lands.

The purpose of that type of Jihaad is to prepare the armies in order to fight against the unbelievers with the intent to make the Name of Allaah high. This type of Jihaad behind the Muslim ruler has conditions:

FIRSTLY: it is the sole right of the Muslim ruler to call the armies out for this type of Jihaad. It is for him to investigate and look into the affairs for the betterment of the Muslims, then to take the armies out to fight in that regard. If he has covenants with the nations around him, whether Muslim or non-Muslim, then those covenants should not be violated.

SECONDLY: the Muslim ruler has the ability to fight, as long as there is no contract, no covenant or treaty between him and the neighbouring enemy that he wishes to launch an attack against or to take an army against. If there is no covenant, then if he has the strength and ability, one goes out with him.

THIRDLY: one does not take lives of those whom it is impermissible to take. It is not permissible to violate the lives of individuals whose lives Allaah ta'ala has protected. They are known as Ahl-ul-Thimmah. These are non-Muslims who live in the lands of the Muslims or outside the lands of the Muslims and are protected by covenants. Since they are protected by covenants, it is not permissible to break that covenant.

QUESTION: What if there is a covenant or treaty between the Muslims and the non-Muslims, however the unbelievers break that covenant? What is their situation?

ANSWER: If the unbelievers broke the covenant, then it is permissible for the Muslims to nullify that covenant. Thereafter, it is permissible for the Muslim ruler to take an army against the neighbouring nations, if he feels he needs to do so.

FOURTHLY: The ruler is the one who decides with his knowledge whether the Muslims are able with their ability, strength and power to go out and fight against the non-Muslims or the neighbours who are enemies of the Muslims. Since the intent here is that the Imaam is the one who decide, therefore to take an army out to fight against the non-Muslims is not permissible except with an Imaam. If one was to do so, without an Imaam, then that so-called Jihaad is a Jihaad bid'ee. It is not considered to be Jihaad in the path of Allaah without an Imaam.

As for the Jammaa'at in our times, they are the ones that declare Jihaad and claim that there is a Jihaad in such-and-such location; then the battles that they are embarking upon and that which they call to is not from the Deen of al-Islam; rather, it is confusion and disorder. It is not allowed to obey them in any affair whatsoever. It is not from the Sunnah, rather these are innovated paths from the innovated ways. We say that they are misguided and they misguide others with regards to that which they call to. They are not to be given leadership, rather they are to be disobeyed and to be abandoned in that regard.

The Shaykh mentioned that there was an important point to be made with regards to the Muslims living in the West.

Those Muslims that live in the lands of the West fall into one of two categories:

- either they are from the lands of those countries (they have taken or possess citizenship there) and formally citizens of that land. If they are citizens in that land, then they are to behave in that country in goodness, to work with the nation that they are living in goodness. They preserve the rights of that nation and they fulfill the trust they have been obligated with. They do not violate the wealth or the blood or the sanctity of the souls of that land.
- they are resident workers (they are not citizens, but they have documentation that give them residency without citizenship). These individuals are permitted to stay in that land with the order of the ruler of that land, the government, so they are permitted to work or study there. They have a particular type of relationship with that land. That relationship includes that you fulfill the trusts and preserve the rights of that land. You do not violate or break the sanctity of that contract you have with them.

If you hear the calls of those Jamaa'at and you listen to what they say, then we advise you from keeping away from the calls of those Jamaa'at that command you with the violation of the trusts and rights that you have whilst living in those lands.

The third affair related to the Imaam is the affair of Hajj. The intent here is that the Muslim ruler is the one who leads the pilgrims into Hajj.

The Shaykh mentioned that in these times that we live in today, the Muslims come under two categories:

- those that are in the Arabian Peninsula who have been appointed and are responsible for the affairs when Dhul-Hijjah enters. They are responsible for organising and arranging for the Hajj. They are a group of individuals that have been placed in authority with regard to that affair. In this era, it is the Kingdom of Saudi Arabia - may Allaah protect it from all types of ill-intents. The rulers of this land have placed a group of individuals through the Ministry of Hajj who takes care of these affairs.
- those that live outside the Arabian Peninsula, either living in a Muslim country or a non-Muslim country. If he lives in a Muslim country, then most of them will have within the government organisations; like a Hajj minister who takes care of the affairs of Hajj for the Muslims of that land. Those people will organise through the ministry and then perform Hajj. Those who live in the lands of the non-Muslims, then the Kingdom of Saudi Arabia have embassies in those countries that the Muslim applies to, who will organise their Hajj affairs.

Therefore, the ways of Hajj are organised by way of the ruler who is in charge of the places where Hajj is performed.

The Shaykh concludes - walhamdulilaah

