

encyclopedia of ISLAMIC LAW

PART 1



By: Yusuf Al-Hajj Ahmad



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Encyclopedia of Islam

(Concerning Muslim Women)

Volume - 1

By: Yusuf Al-Hajj Ahmad

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Introduction



In the Name of Allah, Most Gracious, Most Merciful

All praise is due to Allah whom we glorify, seeking His divine assistance, repenting to Him alone, and seeking His divine forgiveness. We seek refuge with Him from the evils of our misdeeds as well as our own souls. He who Allah guides is rightly guided, and none can guide whoever Allah has caused to go astray.

I testify that there is no god but Allah, the One with neither partner nor associate. I equally testify that Muhammad (Peace and Blessings of Allah be upon him) is the slave of Allah and His final Messenger. He is one whom Allah sent with guidance and the religion of truth in order that He may make it prevail over all other religions even though the disbelievers detest it.

To proceed, I thank Allah for aiding the completion of this work, the reward of which I anticipate to receive on the day when neither wealth nor children shall avail, but only a pure heart with which a man meets God. I ask Allah to accept this work from me and to make it a source of benefit for myself and others.

Dear Muslim sister, it is my sincere intention to present you with a comprehensive book that addresses those matters of your life and religion that are essential in facilitating your role as a mother, teacher and nurturer. I have collected, in this work, the views of great scholars and imams) who have preceded us in their knowledge, laborious endeavors, and virtue.

This book has two very important and distinct qualities:

- Easy to read, succinct and direct.
- The 'question and answer' layout of the book is intended to facilitate effortless comprehensibility and swift memorization. I endeavored to cover all topics deemed necessary by women) whilst also recording all that is useful and comprehensive.

The general contents of the book are: An introduction to the status of women in Islam

- Book of Islamic creed (Aqidah) and related matters such as Islamic monotheism (Tawheed), faith, topics relating to death, the resurrection, and entrance into Paradise or Hell.
- Book of Purification (according to a number of schools of legal thought [madhabs])
- Book of Ritual Prayer (in accordance with the Shafi'i school of legal thought)
- Book of Charity (in accordance with the Shafi'i school of legal thought)
- Book of Fasting (in accordance with the Shafi'i school of legal thought)
- Book of Pilgrimage (in accordance with the Shafi'i school of legal thought, although the legal opinions of other schools are also mentioned).
- Book of Oaths and Vows, Slaughtering, Hunting, Dressings, Adornment, etc.
- Islamic rulings on family matters, Marriage, Divorce, Inheritance, etc.

- Book of Transactions -starting from business transactions, bartering, forward buying, preemption; and Islamic rulings relating to contract and lending, as well as rulings pertaining to criminal offences, etc.
- Book of Etiquette and Conduct (and related topics).
- Book of Battles and Uprisings (Signs of the Hour); this topic is particularly important especially in light of contemporary problems.
- Book of Female Role Models (may Allah be pleased with them)

It is in view of the 'questions and answers' format that I have concluded this encyclopedia to be easy to read and comprehensive, hoping that it will enable the Muslim woman to be well informed about matters concerning her religion which will in turn strengthen her faith as well as confidence in herself. The encyclopedia will also provide the reader with reliable knowledge based upon the Book of Allah, the Sunnah of His Messenger and the sayings of our righteous predecessors.

In conclusion, I sincerely call upon Allah to make this work of mine purely for His pleasure as well as a benefit for all Muslims. I also ask that He bless me, my parents, my offspring and my brethren in faith with well-being in our religion and worldly life.

All praise is due to Allah, Lord of the worlds. Peace and blessings be upon our leader, Muhammad, his blessed household and his most honorable Companions.

Servant of the Sunnah (Prophetic Tradition)

Yusuf Al-Hajj Ahmad

Friday 24 Rajab 1424

Status of Women in Islam

We find in the glorious Qur'an that Allah created femininity as the opposite of masculinity.

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ﴾

"O mankind! We have created you from a male and a female." Al-Hujuraft 49:13.

Femininity has signs that clearly distinguish it from masculinity. These signs are either corporal such as menstruation, or psychological, such a woman's natural disposition.

What is a woman's right in the light of the Shari'ah (law) of Islam?

As human beings, women have the right to be educated, nurtured and cared for during childhood. The Messenger of Allah peace be upon him said, "Whoever has a daughter who he perfectly refined and educated, and was generous to her with that which Allah generously endowed him with; she will be a shield for him against the Fire."

He also said, "If a person assumed the guardianship of these girls and he was kind to them, they will serve as a shield for him against the Fire."

In another Hadith, he said, "And a man who has a slave-girl who he perfectly refined and educated, and then set her free and married her shall have two rewards."

When a young woman attains the age of maturity, she has the right to spend her wealth as she chooses and is entitled to express her views freely, as well as the right to abstain from being married off without her consent. In addition to increased rights, she is required to cover herself while also disassociating herself from males who are not her close relatives.

The Muslim woman, as a female, is required to maintain her femininity. She should adorn herself only with female adornments, that is to say, she is forbidden from imitating men. She is also required to neither mix nor be alone with men who are not her close relatives. This has been aided for her, such as the ruling which requires her to pray at the rear of the men's rows while participating in congregational prayer.

The Muslim woman is required to fulfill all of the obligations of the shari'ah which Allah has ordained, with certain rulings differing to that of men in some forms of worship. For example, Menstruation, pregnancy and childbirth are from among the special characteristics of woman whereby specific legal (fiqhi) rulings exist as a means of easing the burden of religious duties. Similarly, it is due to the relative physiological and psychological weaknesses of women that prevents them from assuming responsibilities that may be considered physically and psychologically) demanding, such as political leadership and major roles in the judiciary. She is also, generally speaking, exempted from participating in Jihad, and her testimony is regarded as half that of a man. However, since she is more compassionate and caring, her right to take care of nursing is given priority over that of a man's.

The fundamental principle is that a woman should take care of her home, her husband and her children. That is why her maintenance is the responsibility of her husband, even if she is rich. Allah says,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means." An-Nisa 4:34.

Does Islam honor or disgrace woman?

Islam honors the woman in the most excellent manner which is exemplified in the following ways:

-Her excellent reception at birth

During the pre-Islamic period, the Arabs used to receive news of the birth of a female contemptuously. Their faces would become overcast with worry, and in a depressed state they would hide away from society. Such behavior stemmed from their regard of a female child as a source of poverty and disgrace, feelings which led them to bury their daughters alive. Their disdain for female children was also manifest by the fact that an Arab would rather spend on his (male) slaves or animals than his daughter. So, due to such depraved behavior, Allah forbade the Muslims from this heinous practice explaining that whoever committed such a horrific act would find himself with nothing but loss. He says,

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ﴾

"Indeed lost are they who have killed their children, from folly, without knowledge" Al-An'am 6:140

Islam also called to the attention of mankind the right of existence, and that life is a blessed gift from Allah, regardless of its gender. He says,

﴿يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ﴾

"He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills." Ash-Shoora 42:49.

Ibn Al-Qayyim Al-Jawziyyah said, "Allah gives precedence in mentioning that which was delayed during the time of ignorance. Then, the people would bury female newborns alive. It is as if Allah is telling them in this verse: 'That debased sex whose mentioning you delay is given precedence in my estimation'. The purpose is that feeling vexed and irritated at having a female child is one of the characteristics of the age of ignorance. Allah says,

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

"And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief! He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision." An-Nahl 16:58-59.

Qatadah said, "Allah informs us about the heinousness of their action. As for the believer, it befits him to be pleased by what Allah has apportioned to him. The decision of Allah (for him) is far better than his own. By Allah, he does not know that it is better for him! Many a girl is better for her family than a boy! Allah only informed you of the deeds of the people of Jahiliyyah so that you might avoid it. One of them would feed his dog yet bury his daughter alive in a bid not to feed her!"

Islam requires a Muslim not only to repeal from the horrific act of burying one's daughter alive, but also seeks to elevate the Muslim to the highest degree of humanity by discouraging him from being upset and grimaced when a girl is born to him. Instead, he should receive her with gratification and recognition of the bounty of God. Salih, son of Imam Ahmad bin Hanbal said, "Whenever a baby-girl was born to Ahmad, he would say, "Prophets are fathers of girls", as well as, "you already know what the texts (Qur'an and hadiths) mention about girls."

The Aqiqah

It is from the Sunnah to sacrifice an animal on behalf of a newborn; this applies to both boys and girls. Just as the guardian is required to sacrifice an animal for a male child on the 7th day of his birth, the guardian is also required to do the same for a female child. However, a single goat is slaughtered on behalf of a baby girl while two are slaughtered for a boy.

His/Her naming

It is also from the Sunnah to give both male and female babies good names. Just as the Prophet (Peace and Blessings of Allah be upon him) would rename many of his companions due to the bad meanings or connotations of their names, he would do the same for his female companions. Abdullah ibn 'Umar (may Allah be pleased with him and his father) narrated that there was a daughter of 'Umar whose name was 'Asiyah (meaning disobedient) and that the Messenger of Allah (Peace and Blessings of Allah be upon him) changed her name to Jameelah (beautiful).

It is also commendable to take a Kunyah (title or nickname) for the child. Imam An-Nawawi said, "It is from good manners to address honorable people and those who are close to them with their kunyah. The Messenger of Allah (Peace and Blessings of Allah be upon him) was nicknamed Abul-Qasim after his son Al-Qasim. It has also reached us through sound chains of narrators (from Abu Dawud and others) that 'A'ishah (May Allah be pleased with her) said, "O Messenger of Allah, all my colleagues have kunyahs." The Prophet (Peace and Blessings of Allah be upon him) replied, "Adopt a Kunyah with your son's name, Abdullah." Her son that is referred to here is Abdullah ibn Zubayr who was the son of her sister Asma bint Abu Bakr. Henceforth, 'A'ishah was known as Umm Abdullah. As is evident from the time of the Prophet and his companions, males and females both have equal entitlement to a Kunyah.

Her share of inheritance

Allah apportioned a share of inheritance to females as He did to males. During the time of ignorance, it was customary that Arabs would refuse any share of inheritance for females. Sa'eed ibn Jubayr and Qatadah said, "The polytheists would give their wealth (left behind as estates) only to adult males and would give nothing to females and children. So, Allah revealed:

﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرًا نَصِيبًا مَّفْرُوضًا﴾

"There is a share for men and a share for women from what is left by parents and those nearest related, whether the property is small or large - a legal share." An-Nisa 4:7.

This verse implied that all parties have a right to inheritance with due acknowledgment of differences in the amount each (male and female) is entitled to, of course, in accordance with Allah's ordainment. Al-Mawardi commented in his tafseer that, "The cause of revelation of this verse is that the people, during the age of ignorance, would give the estates left behind as inheritance to only male survivors while excluding females."

Ibn Jurayr reported from 'Ikrimah who said, "The seventh verse of Soorah An-Nisa (chapter of Women) was revealed in the case of Umm Kajjah and her daughters, Tha'labah, and Aws ibn Suwaid, all who belong to the Ansar. One of the two men was Umm Kajjah's husband and the other was the uncle of her children. She had come to Allah's Messenger (Peace and blessings of Allah be upon him) asking him, "O Messenger of Allah, my husband died and left me and his daughter as survivors." Her child's uncle said, "O Messenger of Allah, her children cannot ride a horse nor help the weak nor ward off the enemy. She is earned for and she cannot earn." It was then that this verse Soorah An-Nisa 4:7) was revealed.

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ﴾

"Allah commands you as regards your children's (inheritance): to the male, a portion equal to that of two females." [1] An-Nisa 4:11.

Jabir ibn Abdullah (May Allah be pleased with him), concerning the cause of revelation of the above mentioned verse, narrated that Sa'd bin Rabi's wife came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, "Messenger of Allah, these are the daughters of Sa'd ibn Rabi' who was killed as a martyr when he was with you at the battle of Uhud, their paternal uncle has taken all of their property and inheritance leaving nothing for them, and they cannot be married unless they have some property." The Messenger of Allah (Peace and Blessings of Allah be upon him) said,

"Allah will decide regarding the matter." Thereafter the verses of inheritance were revealed. The Messenger of Allah (Peace and Blessings of Allah be upon him) then sent for the girls' uncle and told him, "Give them two-thirds and their mother an eighth, and what remains is yours."

Her entitlement to care and equality with male children

Islam shows a great concern for a woman in all stages of her life. It calls for her to be taken care of as a child, such that she becomes a shield against the Hellfire and a way to Paradise for her carer. Anas ibn Malik (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If a person takes care of two girls until they attain the age of maturity, he shall come on the Day of Resurrection in my company (and he joined two of his fingers together)."

Islam forbids favoring the education and care of a boy over that of a girl. The Prophet (Peace and Blessings of Allah be upon him) said, "If a person has daughter and he did not bury her alive nor disgrace her or favored his son over her, Allah will admit him to Paradise." Anas bin Malik (May Allah be pleased with him) narrated that a man was sitting in the company of Allah's Messenger (Peace and Blessings of Allah be upon him) when his son happened to come to him with which he kissed the boy and sat him on his lap. Thereafter his daughter came in and he sat her down beside him. Thereupon the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You have not treated them equally." Additionally, Al-Fatafwa Al-Hindiyyah mentions: "It is unlawful to favor a male over female in gifts. The Malikis are of the view that a trust will be invalid if the beneficiaries are only male children to the exclusion of female ones. This is because in doing so the benefactor has re-enacted the actions of the time of ignorance.

Taking care of a girl in her childhood should include grooming her for her future life. Although images and statues are prohibited, the Shari'ah has exempted dolls, and consequently, it is lawful to produce, sell and buy dolls. Playing with dolls is a form of preparation for young girls facilitating a form of experience of taking care of their own offspring when they eventually become mothers.

'A'ishah (May Allah be pleased with her), the Prophet's wife, used to play with wooden dolls along with her friends. Whenever her friends would see the Messenger of Allah (Peace and Blessings of Allah be upon him), they would withdraw away from him in bashfulness. The Prophet (Peace and Blessings of Allah be upon him) used to buy toy dolls for her.

Honoring women as wives

Allah commands that a Muslim man treat his wife kindly, saying,

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

"And live with them honorably." An-Nisa 4:19.

Ibn Katheer said, "This means to speak to your wives softly and let your actions towards them be as kind as possible, that is to say, in the manner you would like reciprocated. Allah also says,

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾

"And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable." Al-Baqarah 2:228.

In an authentic Hadith reported by At-Tirmidhi and Ibn Majah, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The best among you is the best one in treatment of his family

and I am the best of you in the treatment of his family." Among the characteristics of Allah's Messenger were kindness and cheerfulness. He used to joke with members of his family being extremely amicable with them, to the extent that it is narrated that he would engage in racing 'A'ishah, the mother of the believers (May Allah be pleased with her), thereby showing love to her. She said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) competed with me in a race and I outstripped him (that was before I put on weight). After I had put on some weight, I competed with him and he outstripped me. He then said, "This outstripping is in retaliation for that one." It was also the habit of the Prophet (Peace and Blessings of Allah be upon him) to spend some time with his family after performing the 'Isha' (late evening) prayer before he went to bed.

A Muslim is required to exercise patience with his wife even if he dislikes her. Allah says,

﴿فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ

خَيْرًا كَثِيرًا﴾

"If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." In his commentary of this verse, Ibn Katheer said, "This Recorded by Ahmad, Abu Dawud and Ibn Majah; and it is an authentic Hadith. An-Nisa 4:19.

Means that your patience by keeping them, though you dislike that, may do you a lot of good in this world and the Hereafter. According to Ibn 'Abbaus, that good may be in form of an abundantly blessed offspring that Allah may bless him with by that woman if he is patient with her and shows compassion to her." Likewise, the Prophet (Peace and Blessings of Allah be upon him) said, "No believing man should hate a believing woman. If he dislikes a behavior of hers, he should be pleased with other aspects of her."

The woman's legal rights upon her husband are clearly detailed in the chapter on marriage. However, we are going to mention here one of the instances cited by the scholars that relates to honoring motherhood.

The Messenger of Allah (Peace and Blessings of Allah be upon him), advised on many occasions that the mother should be treated in the kindest way. He also advised that caring for her should be given preference over that of the father. Abu Hurayrah (May Allah be pleased with him) narrated, "A man came to Allah's Messenger and said, "O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father."

The Prophet (Peace and Blessings of Allah be upon him) also regarded her pleasure as a way to Paradise. A man came to him and said, "Messenger of Allah, I want to fight in the way of Allah, please advise me." The Prophet (Peace and Blessings of Allah be upon him) said, "Do you have a mother?" The man answered in the affirmative. Thereupon the Prophet (Peace and Blessings of Allah be upon him) said, "Go and stay with her, for Paradise is at her feet."

Right to education

The right to education is equally shared by men and women. Although the premise of equality is a general notion in Islamic law, at time differences in legal rulings can be found which, with analysis, are deemed to suit her feminine nature. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Seeking knowledge is an obligation for every Muslim." This Hadith applies to women just as it applies to men. The Prophet (Peace and Blessings of Allah be upon him) is also reported to have

said, "If a person has a daughter who he refines and educates, as well as spending generously on her from that which Allah has blessed him with, then she shall be a shield for him against the Fire."

During the time of Allah's Messenger, the woman used to strive in search of knowledge. Abu Sa'eed Al-Khudri (May Allah be pleased with him) narrated that the womenfolk came to Allah's Messenger (Peace and Blessings of Allah be upon him) and said, "Messenger of Allah, men have taken all your time. So fix a day for us." On that he promised them one day for religious lessons and commandments. It was such determination that led A'ishah (") to comment, "Wonderful are the Ansafr women! Shyness did not prevent them from learning knowledge of the religion."

The Messenger of Allah (Peace and Blessings of Allah be upon him) also said, "Command your children to pray when they attain the age of seven and hit them over it when they attain the age of ten, and separate their beds (at that age)." An-Nawawi commented, "The Hadith applies to both boys and girls; there is no difference between them according to the consensus of the scholars." He then said, "Ash-Shafi'i and scholars of his madhhab (school of legal thought) said, 'Fathers and mothers should teach their young children purification, prayer and fasting and other acts of worship. They should teach them that fornication, homosexuality, consumption of alcohol, lying, backbiting and other vices are forbidden. They should teach them that as soon as they have reached the age of puberty, they have become legally obliged. This training is compulsory according to the correct view of the scholars. The wages for such training shall be from the boy's wealth if he has some, but if he does not have any, then it becomes the responsibility of whoever shoulders his responsibility.' Ash-Shafi'i and the scholars of his madhhab also believed in the necessity of educating the mother because training her is part of training the children. Such education is therefore obligatory (like maintenance). There are also some nonShari'ah sciences that may be regarded as necessary for females such as obstetrics and genecology so that male doctors are prevented from having to see naked women.

In Al-Fatafwa Al-Hindiyyah, the scholars were questioned regarding a woman with a medical condition requiring a doctor to examine a private part of the body. The scholars determined that it was improper for a male physician to examine her, and instead, a female doctor should take his place. However, in the case of no female doctor or specialist and a fear that her situation may worsen, the male physician may examine her (while lowering his gaze as much as possible) on the condition that her body is covered entirely except for the area that requires examination.

- There is no disagreement among the scholars on the legality of educating females. However, any form of education should take place in a way that does not contradict the injunctions of Islam. The following are regulations that must be observed while educating females:

a. She should not mix with members of the opposite sex (inside the classroom). A female student must not sit beside a male student, which is established from the fact that the Messenger of Allah (Peace and Blessings of Allah be upon him) fixed a day for women in which he admonished them, that day differing from those of men. We find that even in acts of worship women do not mix with men. Instead they are allocated a separate place from where they hear sermons and perform their prayers. However, it is not imperative to create a special place segregated off for them to pray in nor to erect a barrier between their rows and the rows of men for no such thing was found during the Prophet's time.

b. She should lower her gaze and refrain from showing off her adornment. This is in accordance with Allah's injunction:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brothers' sons, or their sisters' sons, or their (Muslim) women (i.e. their sisters in Islafm), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful." AnNoor 24:31.

Abiding by the above regulations prevents temptation and the spread of corruption.

Her eligibility for Islamic obligations

Muslim women are expected to fulfill Islamic obligations, just as men are. Her guardian is obliged to command her to perform acts of worship, something which should be instilled from childhood. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Command your children to pray when they attain age seven and hit them over it when they attain age ten -and separate their beds at that age)." According to Imam An-Nawawi, this Hadith unanimously applies to both male and female children.

A Muslim woman is obliged to perform ritual acts of worship from puberty. She is obliged to perform prayers, fast, to give the annual charity (Zakah), and perform the sacred pilgrimage (Hajj) with the right that no one can prevent her from carrying out these obligations. As a general rule, the beliefs, acts of worship, conducts and rulings that Allah has ordained for man apply to both males and females on an equal basis. Allah says,

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

"Whoever works righteousness -whether male or female while he (or she) is a true believer (of Islamic

Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." An-Nahl 16:97.

Allah, the High and Exalted, emphasizes this point in another verse:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ
وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّادِرِينَ وَالصَّادِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾

"Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord -Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawaffil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise)." Al-Ahzab 33:35.

Ibn Abbas narrated the grounds for which the above verse was revealed was when the believing women inquired from the Messenger as to why he frequently referred to the believing men and not the believing women too. So Allah revealed this verse.

It was also reported that Umm Salamah (May Allah be pleased with her) said that she asked the Messenger of Allah: "O Messenger of Allah, why are the men mentioned in everything and no mention is made of women?" It was then that this verse was revealed. In response to the believers' request, Allah says,

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ
ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ﴾

"So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another." Aal 'Imrafn 3:195 The reason for the revelation of this verse is the same as the previous verse. Ibn Katheer commented on Allah's saying, "You are one of another", as meaning: "You are equal as far as My reward is concerned."

Allah also explains that those who bother the believing women commit the same sin as those who bother the believing men. He says,

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا
فَقَدْ أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مُبِينًا﴾

"And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin." Al-Ahzaf 33:58.

The Muslim woman, like her male counterpart, is required to promote and enjoin in righteousness, while forbidding and preventing sin. Allah says,

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ﴾

"The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruff (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise." At-Tawbah 9:71.

The individual obligation of a Muslim woman is extended to warfare Jihad) if the enemy invades the Muslim land. The scholars state that if the enemy invades the territory of a Muslim people, engaging in Jihad becomes an individual obligation upon all the Muslims, both male and female. The woman must participate even without her husband's permission because the right of the husband cannot prevail over an individual obligation.

The entitlement to having her will respected

In Islam, the woman has freedom of will as well as the freedom to express her opinion. Allah has granted her this fundamental right which she had been denied during the time of ignorance. A time in which if her husband died, she had no authority over herself, and she was inherited along with the estate of her husband.

Al-Bukhari recorded on the authority of Ibn 'Abbas (May Allah be pleased with him) concerning Allah's saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ
يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

"O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse; and so live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." An-Nisa 4:19.

"(Before the revelation of this verse) if a man died, his relatives had the right to inherit his wife, with which they could marry her, give her away in marriage, or, if they wished, not do anything. They would be more entitled to have power over her than her own relatives. Due to such oppression, the aforementioned verse was revealed."

Zayd bin Aslam said, "During the time of ignorance, when a man died, the people of Yathrib would inherit his estate while also taking control of his wife. The inheritor would treat her harshly until he himself married her or gave her out in marriage to whomever he wished. As for Tihamite Arabs, a man among them would treat his wife badly until he would divorce her and stipulate that she married only a man of his choice and that she should give back to him a part of what she got as bridal gift. Due to such immoral behavior Allah forbade the believers from that."

Ibn Juraij said, "This verse was revealed concerning Kabishah bint Ma'n ibn 'Asim bin Al-Aws. Her husband Abu Qays ibn Aslat died and her husband's son wanted to take her over. She came to Allah's Messenger (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah, I was not allowed to inherit of my husband's estate nor was I left alone to remarry a man of my choice)." It was then that this verse was revealed."

Ibn Katheer said, "The verse applies to all that was practiced during the age of ignorance in that regard." Equally, the woman's wish should be respected concerning her marriage. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, in a Hadith reported by Al-Bukhari on the authority of Abu Hurayrah (May Allah be pleased with him), "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission."

According to the consensus of jurists, it is obligatory to consult a matron a previously married woman) who is sane before marrying her off. If she is married off without her permission, the validity of such a marriage would depend upon her approval. As for the sane and mature virgin, consulting her before marrying her off is only recommended (and not mandatory), according to the majority of the scholars. It was reported from 'Ata that the Prophet (Peace and Blessings of Allah be upon him) would seek the permission of his daughters before he married them off. Seeking the permission of a virgin is mandatory before marrying her off according to the opinion of the Hanafis.

According to the Hanafis, a woman's permission is required for marriage. It is also permissible for a free and mature woman to marry herself off. A woman is eligible to marry another woman off (if she is authorized to do so), and similarly, a woman may be married off by another woman or man (if she authorized him/her to do so). This is the view of Abu Hanifah, Zufar, Al-Hasan, and the apparent opinion of Abu Yusuf. The Hanafis cite the Hadith of Khansa' bint Hiiam who was married off by her father without her consent and that the Prophet (Peace and Blessings of Allah be upon him) revoked the marriage. It was also reported that a woman married her daughter off which led to her appearance (at the behest of the male guardian) at the court of Ali bin Abi Talib (May Allah be pleased with him).

A woman can share thoughts with her husband and she can even disagree with him. 'Umar bin AlKhattaub (May Allah be pleased with him) said, "By Allah, during the days of ignorance we had no regard for women until Allah the Exalted revealed about them what He has revealed, and appointed for them what He appointed." He said, "It so happened that I was thinking about some matter when my wife said, "I wish you had done that and that" I said to her, "It does not concern you and you should not feel disturbed in a matter which I intend to do." She said to me, "How strange is it that you, O son of Khattaub, do not like anyone to retort upon you, whereas your daughter retorts upon Allah's Messenger (Peace and Blessings of Allah be upon him) until he spends the day in vexation." 'Umar said, "I took hold of my cloak, then came out of my house until I visited Hafsah and said to her "O daughter, I heard

that you retort to Allah's Messenger (Peace and Blessings of Allah be upon him) until he spends the day in vexation." Hafsaah replied, "By Allah, we do retort to him." I said, "You should bear in mind, my daughter that I warn you against the punishment of Allah and the wrath of His Messenger (Peace and Blessings of Allah be upon him). Do not be misled by one who has been fascinated by her own beauty and love of Allah's Messenger (Peace and Blessings of Allah be upon him)." I ('Umar) then visited Umm Salamah (May Allah be pleased with her) because of my relationship with her and informed her of my thoughts. Umm Salamah (May Allah be pleased with her) said to me, "Umar ibn al-Khattab, how strange is it that you meddle with every matter so much so that you manage to interfere between Allah's Messenger (Peace and Blessings of Allah be upon him) and his wives?" This perturbed me so much that I refrained from saying what I had to say, and so I came out of her apartment. Whenever I had been absent (from the company of the Prophet), a friend that I had from the Ansar used to bring me news and whenever he had been absent I used to take news to him. In those days we were apprehensive about the king of Ghassan. It was mentioned to us that he intended to attack, and thus our minds become occupied by him. My friend, the Ansari, arrived one day knocking at the door saying, "Open it, open it." I said, "Has the Ghassani come?" He said, "(The matter is) more serious than that. The Messenger of Allah (Peace and Blessings of Allah be upon him) has separated himself from his wives." I said, "Let the nose of Hafsaah and 'A'ishah (May Allah be pleased with her) be smeared with dust." I then took hold of my cloak and went out until I came and found Allah's Messenger (Peace and Blessings of Allah be upon him) in his attic which he had climbed by the means of a ladder made of date-palm. The servant of Allah's Messenger (Peace and Blessings of Allah be upon him) had been sitting at the end of the ladder to whom I said, "This is Umar" and permission was granted to me. I narrated my encounters with Allah's Messenger (Peace and Blessings of Allah be upon him) to which he smiled. He was lying on the mat (with nothing in between), and under his head there was a pillow made of leather stuffed with palm fibers. At his feet was a heap of sant tree (acacia nilotica, meant for dyeing) and a piece of hide was hanging near his head there. On seeing the imprint of the mat on the side of Allah's Messenger (Peace and Blessings of Allah be upon him) I wept. He said, "What makes you weep?" I said, "Messenger of Allah, the Khusras and the Ceasars (spend their lives in) the midst of (luxuries), whereas you being Allah's Messenger (are leading your life in this poverty)." Thereupon Allah's Messenger (Peace and Blessings of Allah be upon him) said, "Don't you like that they should have riches of their world, and you have the Hereafter?"

It is also recommended to seek a woman's advice in matters that either concern them or in which they may have some experience. This is an expression of mutual consultation as manifested in Allah's saying, while describing the characteristics of the believers,



"And their affair is [determined by] consultation among themselves." Ash-Shoora 42:38.

This is also supported by the Hadith of Umm Salamah " as recorded by Al-Bukhari and others: "When the writing of the peace treaty was concluded, Allah's Messenger (Peace and Blessings of Allah be upon him) said to his companions, "Get up and slaughter your sacrifices and get your heads shaved." By Allah none of them got up, and the Prophet (Peace and Blessings of Allah be upon him) repeated his order thrice. When none of them got up, he left them and went to Umm Salamah" and informed her of the people's attitudes towards him. Umm Salamah (May Allah be pleased with her) said, "O the Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head. "So the Prophet (Peace and Blessings of Allah be upon him) went out and did not talk to any one of them until he had slaughtered the sacrifice and called his barber to shave his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another."

A Muslim woman may grant protection to disbelievers which must be respected by the Muslims. In Al-Mughni, it is mentioned that it is permissible for a woman to give a promise of protection to disbelievers. 'A'ishah (May Allah be pleased with her) said, "A woman would give promise of protection and it would be deemed permissible."

Umm Hani (May Allah be pleased with her) said she addressed the Prophet (Peace and Blessings of Allah be upon him) saying: "Messenger of Allah, I gave protection to my in-laws and I shut them inside but the son of my brother, Ali, wanted to kill them." The Messenger of Allah, (may Allah bless him and grant him peace), said, "We give protection to whomever you have given protection, Umm Hani. (May Allah be pleased with her)

Right to own property

A Muslim woman has the right to own property and dispose of her wealth in a way she deems fit (as long as she possesses sound judgment). Such rights are established by the Shari'ah, to the effect that Allah says,

﴿فَإِنْ آءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ﴾

"If then you find sound judgment in them, release their property to them. An-Nisa 4:6.

She also has the right, according to the consensus of scholars, to embark on commercial ventures without the need of her husband or father's permission. The majority of jurists such as the Hanafis, Shafi'is, Ibn al-Mundhir, and a narration from Imam Ahmad state that a woman has the right to spend her wealth charitably. This view is held in light of the Prophetic narration, "O womenfolk give Sadaqah (charity) even if it is from your jewelry." The women responded to the Prophet's call without his inquiry as to whether they were donating the whole of their wealth or a part thereof. Since it is permissible for a Muslim woman to dispose of a part of her wealth without her husband's permission, he has no authority to restrain her if she wants to dispose of it in its entirety. According to Imam Malik and a narration from Imam Ahmad, she can only donate up to a third of her wealth and is not allowed to donate more than that without her husband's consent.

As for those who cite it is a woman's right to donate her entire wealth, then they argue that if she has the freedom to possess and maintain her wealth, then she can also stand as a guarantor for others. Amongst these jurists is al-Mughni. They say, since it is a contract whose target is wealth, it is, therefore, valid if it is contracted by a woman, as this is similar to being like a male.

As for those who believe that she can only donate up to a third of her wealth without her husband's permission, they also believe that she can only guarantee what covers up to a third of her wealth since guaranteeing in this case forms a type of donation. As for guaranteeing what covers more than a third of her wealth, according to this view it is legal as long as it is permitted by her husband.

Right to work

Islam has allocated the management of the home as a woman's primary role, in which she takes care of her family, raises and educates her children, and caters for the needs of her husband. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A woman is a shepherd in her husband's home, and she will be held accountable for that."

Regardless of her own financial situation, her maintenance is the responsibility of her father or husband with no obligation upon her to seek employment. It is perhaps due to this privilege that the mainstay of her work is within her home, although, her work is honored, being equivalent to fighting in the way of Allah.

Despite the lofty position bestowed upon the woman in the home, Islam does not prevent her from working. She has been afforded the right to buy and sell while delegating others to do her bidding. It is due to her business interaction with others that permits her to uncover her face and hands. According to jurists, there is a need for revealing the face during buying and selling, and for revealing the hands while giving and taking. According to Al-Ikhtiyaf, it is not permissible for a man to look upon a woman except at her face and hands which is deemed necessary for exchange and recognition, that is, only if there is no one who can carry out transactions on her behalf.

There are many legal texts which establish the legality of a woman to work. In the case of a married woman, it is permissible to work although her husband has the right to prevent her. However, the husband's preventative ability is revoked if he is unable to provide for her himself. It is, in accordance with Nihayah al-Muhtaj, the most preponderant view that in the case of inability the husband is afforded a period of three days in which he may secure a realistic means of income. If he fails to do so, the wife reserves the right to leave for work without the husband's permission, although the hours of such work should be in keeping with daylight hours. This right, which may be exercised on the morning of the fourth day, is legitimate even if she is rich, with the husband reserving no right to prevent her as her afforded right is to be provided for.

In another manual of jurisprudence, Muntaha Al-Irafdat, we find that in the case of a husband failing to provide for his wife, she may choose either to dissolve the marriage or to remain with him but she is authorized to refuse sexual relations. If she does not prevent him from having intercourse with her, then he cannot prevent her from going out to earn a livelihood, and he has no right to confine her at home with his difficult situation if she does not demand for the dissolution of the marriage. For, confining her may lead to harming her through a lack of sustenance. This is regardless of the fact that she is rich or poor. The husband only has right to confine her at home if he provides her with sustenance and essential needs. Similarly, Fath al-Qadeer states: "If a woman is a midwife or has a right upon others (and vice versa), she can go out with or without permission." A similar opinion is mentioned in Hashiyah Sa'di Jalabi. However, Ibn 'Abidin said after quoting from Fath al-Qadeer, "Al-Bahr recorded on the authority of Khaniyah that going out should depend on her husband's permission since his rights are given precedence over collective obligation."

It is permissible for a woman to invest her finances in a partnership with others in whatever legal means she desires without permission. According to Jawahir Iklil, a wife can either lend money or invest it without being prevented since it is a form of trade according to the consensus of the scholars. If a woman works with her husband, whatever she earns belongs to her. In al-Fatafwa al-Bazzaziyyah, the Imam gave the verdict that any money earned through a co-venture between husband and wife would be regarded as the husband's, unless it is possible to discern her share, in which case her share is solely hers. A Fatwa was also given concerning a trainee woman whose husband sometimes helped in picking up spikes of grain.

Each of them should have a half of whatever they were able to pick.

A father should nurture his daughter upon the dignity of work. In Hashiyah Ibn 'Abidin, it is mentioned that a father may entrust his daughter to a woman who can teach her sewing and embroidery.

What are the conditions under which a woman is allowed to work?

The work of a woman must not contravene her honor and chastity. As such, the following things should be kept in mind:

1. The work in question should not be of sinful nature (such as music). It should not in any way be regarded as dishonorable by which her family may be derided or debased; al-Bada'i and al-Fatafwa al-Hindiyyah further add that in such a case she should annul her position.

In Al-Mathalas-Sa'ir, it is mentioned that a woman should prefer starvation to earning her livelihood with her body. Muhammad bin Al-Hasan (may Allah have mercy upon him) gave a verdict that earnings from vocations such as professional mourning, drumming or playing the piano is unlawful.

2. Her work should not involve being in seclusion with a non-mahram man (men who are not close relatives). It is mentioned in Al-Bada'i that Abu Hanifah disliked employing women with whom he would inevitably end up with in seclusion (due to working together) as it could easily lead to temptation. This is also the opinion of Abu Yusuf and Muhammad. Being in seclusion with a woman (to whom one is not related closely) is a sinful act. As for employing her, there can be no assurance that he will not see her and, as a result, do something that Allah has forbidden with her.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "No man secludes himself with a woman without Satan accompanying them."

3. She should not go out to work displaying her beauty and adornment which can easily arouse the desires of men. Ibn 'Abidin said, "Although we deem it permissible for her to go out (and work), that permission is granted under the condition that she should neither wear adornment nor alter her conduct in a way that may attract a man's attention. Allah says,

﴿وَلَا تَبْرَجْنَ تَبْرُجُ الْجَاهِلِيَّةِ الْأُولَى﴾

"And do not display yourselves like that of the times of ignorance." Al-Ahzab 33:33.

He also says,

﴿وَلَا يُدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا﴾

And not to show off their adornment except only that which is apparent." An-Noor 24:31.

The Messenger of Allah) said, "A woman who swaggers about in adornment among a people who are not members of her family will, on the Day of Resurrection, be like darkness without light."

Book of Belief

Belief in the Oneness of the Creator

Dear Muslim sister, it is incumbent to know that belief in the monotheistic nature of Allah is imperative, it being the basis of all righteous deeds to which the Messengers of God (peace be upon them) called their people. Their blessed call was to the understanding that Allah is one in His Lordship, His exclusive right to be worshipped, and in His Names and Attributes. There is none worthy of being worshipped except Him, and neither does He beget nor was He begotten, while there is nothing comparable to Him. He is the Creator and Owner of the heavens and earths, the supreme Knower of all that is seen and unseen. He is the Ever-Living, the Immortal and the Self-Sufficient who never sleeps. His are the beautiful Names among which there are ninety nine and whoever memorizes them shall enter Paradise.

He is the one worthy of being worshipped possessing all of the attributes of perfection. He is the Creator, the Fashioner, the Provider of sustenance, the Giver and the Controller of all affairs. He is First and Last and there is nothing above Him. He is the Most High in all sense of the word -in His Being, Power and Estimation.

He is established above the Throne in a manner that suits His greatness and majesty. With His absolute Highness, His knowledge encompasses all that is hidden and apparent in the heaven and earth. He is with His slaves through His knowledge knowing all of their circumstances such as their obedience and disobedience. Therefore, the slave's heart should be full with fear, awe and love for Allah. He should

be ashamed of disobeying Him since he is watched, and should be happy to perform good deeds that will attain the Most High's pleasure.

It is an aspect of faith to believe in Allah in the manner with which He describes Himself in the Qur'an, without attempting to alter the apparent meaning. Similarly, one must also believe in the attributes of God that are described by the Prophet (Peace and Blessings of Allah be upon him) without altering, denying, explaining or likening them to the attributes of His creation.

A Muslim must believe that there is nothing resembling Allah, and that He is One in His Lordship, His exclusive right to be worshipped, and His Names and Attributes. These aspects of Tawheed are exemplified thus:

Tawheed al-Uluhiyyah (Belief in Allah's unique Lordship) implies belief that Allah is the Lord to whom creation, control and provision exclusively belong. He is the One who revealed useful sciences such as sound beliefs, beautiful conduct and righteous deeds to all the Messengers in order to convey them to His slaves. He placed all that is good in the Shari'ah of Islam and made it a criterion over the past laws.

Tawheed al-Uluhiyyah (Belief in His exclusive right to be worshipped): It is to know, acknowledge and firmly believe that Allah alone has the right to be worshipped and that all acts of worship should be directed to Him alone, and that none besides Him has the right to be worshipped. Al-Uluhiyyah is the most important aspect of Tawheed.

Tawheed Al-Asma' was-Sifat (Belief in Allah's unique Names and Attributes): It is to believe that Allah alone possesses absolute attributes of perfection; He alone possesses attributes of majesty, beauty and grandeur, which no one shares with Him, in accordance to His own affirms and that of His Messenger, without explaining the attributes away, denying them, altering them or likening them to that of creation.

A Muslim must believe that Allah is established above His Throne without seeking to understand such an attribute by likening it to His creation or attempting to explain it so as to change its manifest meaning. Allah says in His glorious Book:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

"The Most Gracious (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." Ta Ha 20:5.

Neither is His creation hidden from Him nor is He incarnate in anything for He is far exalted above that. He is distinct from His creation and can neither be fathomed by imagination nor comprehended by the intellect. He is neither affected by worldly events nor is He, as is claimed by the ignorant, of pantheistic nature everywhere). It is, however, His knowledge and supervision that encompasses all ubiquitously.

Devoting all acts of worship to Allah alone is the essence of all the divine messages. Allah says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ﴾

*"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming):
"Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not
worship Taghut besides Allah)." An-Nahl 16:36.*

In a Hadith collected by both Al-Bukhari and Muslim, Mu'adh bin Jabal (May Allah be pleased with them) narrated that once he was riding with Allah's Messenger (Peace and Blessings of Allah be upon

him) with only the edge of his saddle between them. He said, "O Mu'adh bin Jabal!" Mu'adh replied, "At your beck and call, Messenger of Allah, and at your pleasure!" He moved along for a few minutes [in silence] then again said, "O Mu'adh bin Jabal!" He replied, "At your beck and call, Messenger of Allah, and at your pleasure!" He [again] moved along for a while, then said, "O Mu'adh bin Jabal!" Mu'adh replied, "At your beck and call, Messenger of Allah, and at your pleasure!" He said, "Do you know what right Allah has upon His servants?" Mu'adh said, "Allah and His Messenger know best." He said, "Verily the right of Allah over His servants is that they worship Him without associating anything with Him." He moved along for a while, then said, "O Mu'adh bin Jabal!" Mu'adh replied, "At your beck and call, Messenger of Allah, and at your pleasure!" He said, "Do you know what rights the servants have upon Allah in the case that they worship Him in such a way?" Mu'adh replied, "Allah and His Messenger know best." The Prophet (Peace and Blessings of Allah be upon him) stated, "That He not torment them [in Hell]."

Al-Bukhari, Muslim and others also reported on the authority of Abdullah bin 'Abbas (may Allah be pleased with him and his father) who narrated that when Allah's Messenger (Peace and Blessings of Allah be upon him)) sent Mu'adh to Yemen, he instructed him: "You are going to a people with a Scripture, so the first thing you should invite them to is the worship of Allah, the Mighty and Exalted."

Dear sister, know that no good deed shall be of any use without believing in Allah's monotheistic nature, worshipping Him alone without associating any partners with Him. Associating a partner with Allah in acts of worship invalidates all good deeds as may be understood from the explicit texts (Qur'an and the Sunnah).

It is an honor for Tawheed that the Messenger (Peace and Blessings of Allah be upon him)) said, "Whoever meets Allah, having associated nothing with Him (in worship) shall enter Paradise." Equally, it is a sufficient curse for polytheism that Allah says about it:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills." An-Nisa 4:48.

The Messenger of Allah (Peace and Blessings of Allah be upon him)) also said, "He who died having called an associate along with Allah shall enter Hell."

The notion of Tawheed causes Allah to erase sins, but conversely, the establishment of polytheism destroys all good deeds. According to the earlier and latter scholars, whoever actualizes Tawheed shall enter Paradise.

Chapter 1 Belief in Allah

It is a primary aspect of faith to believe that Allah is the only true Lord who exclusively deserves to be worshipped. He is the creator of creation and is kind to them, providing them with sustenance and knowing all that they do in secret and private. He is Capable of rewarding the obedient and punishing the disobedient amongst them. It is for the purpose of worship that Allah created Mankind and Jinn. He says,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). Verily, Allah is the All Provider, Owner of Power, the Most Strong. Adh-Dhariyat 51:56-58. He also says,

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ﴿٢٢﴾ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)."
Al-Baqarah 2:21-22.

Allah sent Messengers and revealed scriptures in order to elucidate the truth and call His slaves towards it whilst also warning them against falsehood. He says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴿٣٦﴾﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." An-Nahl 16:36. He also says,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

"And We did not send any Messenger before you [O Muhammad (peace be upon him)] but We revealed to him (saying): La ilaha illa Ana (none has the right to be worshipped but I (Allah)) so worship Me (Alone and none else)." Al-Anbiya 21:25.

It is a primary aspect of faith to believe that Allah has ordained upon His slaves the five pillars of Islam, that is: The testification that there is no deity worthy of being worshipped except Allah and that Muhammad is Allah's Messenger (the Shahadah);

- Observing the ritual prayer (Salah);
- Offering the prescribed annual charity (Zakah);
- Fasting during the month of Ramadan (Saum);
- Pilgrimage (Hajj) for all those capable of doing so.

The most important of these pillars is to testify that there is no deity worthy of being worshipped except Allah and that Muhammad is Allah's Messenger, which necessitates dedicating all acts of worship to Allah alone without devoting thereof to anybody (or anything) besides Him. This is the meaning of 'La ilaha illAllah'. It means that none has the right to be worshipped except Allah alone. Therefore, all that is worshipped beside Him such as man, angel or jinn are false deities. Allah is the only One who has the right to be worshipped. He says,

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

"That is because Allah -He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood)." Al-Hajj 22:62.

Belief in Allah also includes believing that Allah is the Creator of the universe and the Controller of its affairs in a way that He deems fit. He is the Owner of this world and the hereafter, and the Lord of all that exists. There is no creator except Him and there is no sustainer besides Him. He sent the Messengers and revealed Books for the benefit of mankind and to invite them to salvation and wellbeing in this world and the hereafter.

As stated before, belief in Allah necessitates believing in His beautiful Names and sublime Attributes, as mentioned in the glorious Qur'an and as authentically reported from His trustworthy Messenger, without altering their meaning, denying them, explaining them away or likening them to the attributes of His creation. His Names and Attributes must be accepted and interpreted as they are, and their great meanings must be maintained and believed in. A Muslim must consider the Attributes of Allah in a manner that befits His majesty. Allah does not resemble any of His creation in any of His attributes, saying,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"There is nothing like Him; and He is the All-Hearer, the All-Seer." Ash-Shoora 42:11.

Allah's Beautiful Names

The Messenger of Allah (Peace and Blessings of Allah be upon him) said,

"Allah has ninety-nine Names, whoever encompasses them shall enter Paradise: He is Allah beside whom there is no deity worthy of being worshipped, Ar-Rahman, Ar-Raheem, Al-Malik, Al-Quddus, As-Salam, Al-Mu'min, Al-Muhaymin, Al-'Aziz, Al-Jabbar, Al-Mutakabbir, Al-Khaliq, Al-Bari', Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-'Aleem, Al-Qabid, Al-Baseet, Al-Khafid, Ar-Raffi', Al-Mu'iz, Al-Mudhil, As-Sami', Al-Baseer, Al-Hakam, Al-'Adl, Al-Lateef, Al-Khabir, Al-Haleem, Al-'Azeem, Al-Ghafoor, Ash-Shakoor, Al-'Aliyy, Al-Kabir, Al-Hafiz,

Al-Muqet, Al-Hasib, Aj-Jaleel, Al-Kareem, Ar-Raqib, Al-Mujeeb Al-Wasi', Al-Hakeem Al-Wadood,

Al-Majeed, Al-Ba'ith, Ash-Shahid, Al-Haqq, Al-Wakeel, Al-Qawiyy, Al-Mateen, Al-Waliyy, Al-Hameed, Al-Muhsin, Al-Mubdi', Al-Mu'id, Al-Muhyi, Al-Mumeet, Al-Hayy, Al-Qayyoom, Al-Wajid, Al-Majid, Al-Wahid, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim Al-Mu'akhkhir, Al'Awwal, Al-'Aakhir, Az-Zahir, Al-Batin, Al-Wali, Al Muta'ali, Al-Barr, At-Tawwab, Al-Muntaqim, Al 'Afuww, Ar-Ra'uf, Malik Al-Mulk, Dhu Al-Jalal wal Ikram, Al-Muqsit, Al-Jami', Al-Ghaniyy, AlMughni, Al-Mani', Ad-Darr, An-Nafi', An-Noor, Al-Hadi, Al Badi', Al-Baqi, Al-Warith, Ar-Rasheed, As-Saboor."

The meanings of the blessed Names

He is Allah besides Whom none has the right to be worshipped. In this sentence, the name regarded as one of the names of God is Allah. This sentence informs us that He alone has the right to be worshipped and that none share this right with Him. Allah is the proper name of the One besides whom none has the right to be worshipped. Its meaning covers the meanings of all the other names.

Ar-Rahmaan, Ar-Raheem are both superlative forms derived from the word rahmah (mercy). The two attributes mean: the Beneficent, the Merciful. The former is an exclusive attribute of Allah with which none but He should be described. The latter can be used to describe other than Allah.

Al-Maalik is the One with complete Dominion, the One whose dominion is clear from imperfection, the One with the ability to create and bring into being, to annihilate, bring to life and cause to die.

Al-Quddus is the One who is pure from any imperfection.

As-Salaam is the One who is free from every imperfection. Some scholars stated that it means the One who delivers His slaves from perdition.

Al-Mu'min is the One who is truthful with His slaves in His promises to them, and the One who gives security to His slaves against His punishment on the Day of Resurrection, in effect providing them with security against fear.

Al-Muhaymin is the One who witnesses the sayings and deeds of His slaves whereby nothing escapes His divine attention.

Al-'Aziz is the Defeater who is never defeated.

Al-Jabbar is the One who compels His slaves to abide by His commands and prohibitions.

Al-Mutakabbir is the One who is clear from the attributes of similarity with creation, and the One who is perfect in His being and greatness.

Al-Khaliq is the One who brings everything from nonexistence into existence.

Al-Baari' is the One who creates out of nothing.

Al-Musawwir is the One who fashions His creatures in diverse and distinct forms.

Al-Ghaffaar is the One who forgives the sins of His slaves repetitively.

Al-Qahhar is the Subduer who has the perfect power over all things.

Al-Wahhaab is the One who is Generous in giving plenty without any return.

Ar-Razzaq is the One who creates and provides all kinds of provision for His slaves. There are two types of provisions: apparent (such as food) and hidden (such as knowledge).

Al-Fattah is the One who opens, for His slaves, the doors of wealth and mercy.

Al-'Aleem is the Knowledgeable; the One whose knowledge covers all things, minute and great.

AI-Qabid is the One who, by His compassion and wisdom, withholds sustenance and other things from His slaves; and the One who seizes the soul at the time of death.

AI-Basit is the One who expands and widens sustenance for His slaves by His wisdom, generosity and mercy.

AI-Khafid is the One who debases the tyrants and oppressors while also weakening them.

Ar-Raafi' is the One who elevates the believers by making them happy and bringing them closer to Himself.

AI-Mu'iz is the One who gives glory to whoever He wills.

AI-MudhiI is the One who degrades and removes all means of esteem from whoever He wills.

As-Sami' is the One who hears all things. **AI-Baseer**

is the One who sees all things.

AI-Hakam is the Ruler and the ounge whose decision and judgment can never be rejected or appealed.

AI-'AdI is the One who is just and never influenced, by desire, into being unjust.

AI-Lateef is the One who is extremely Kind to His creation and is subtly aware of their needs.

AI-Khabir is the One who knows the truth of all things.

AI-Halim is the One who delays punishment for those who deserve it with the possibility of forgiveness.

AI-'Azeem is the One deserving the attributes of glory, extolment, and purity from all imperfection.

AI-Ghafoor is the One who bestows much forgiveness.

Ash-Shakur is the One who gives much reward for little obedience, while also praising His obedient slaves.

AI-'Aliy is the One who is so High and Exalted that all statutes and degrees are far below His. Some say: He is so High and Great that His Being cannot be fully fathomed and His attributes cannot be imagined.

AI-Kabeer is the One who is greater than everything/ everyone.

AI-Hafiz is the One who protects whatever and whoever He willed to protect.

AI-Muqet is the One who has Power and provides sustenance to His creation.

AI-Hasib is the One who gives the satisfaction.

AI-JaleeI is the One who is attributed with greatness of power and glory of status.

AI-Kareem is the One who is infinitely generous.

Ar-Raqeeb is the One from whom nothing is absent.

AI-Mujeeb is the One who responds to the call of the supplicant and the one in distress.

AI-Wasi' is the One whose wealth covers all and whose mercy encompasses all things.

AI-Hakeem is the One who is most wise with perfect knowledge of all things.

AI-Wadood is the One who loves, and is loved by His believing slaves.

AI-Majeed is the One who beholds perfect generosity and nobility.

AI-Ba'ith is the One who resurrects His slaves on the Day of Resurrection for reward or punishment. It is also the One who sends (messengers to different nations).

Ash-Shahid is the One who witnesses all.

AI-Haqq is the One who is the truth.

AI-WakeeI is the One who attends to the needs of His slaves and guarantees their interests.

AI-Qawiyy is the One with complete power and might.

AI-Mateen is the One with perfect and uninterrupted power whereby He is never fatigued.

AI-Waliyy is the One who supports and loves His sincere worshipers.

AI-Hameed is the praised One who deserves the utmost praise.

AI-Muhsin is the One who accurately knows the number of all things and nothing subtle is hidden from Him.

AI-Mubdi' is the One who created all things without precedence.

AI-Mu'id is the One who brings an end to all things, thereafter giving life to the dead (in the hereafter).

AI-Muhyi is the One who gives life.

AI-Mumeet is the One who renders the living dead.

AI-Hayy is the Ever-Living.

AI-Qayyum is the Self-Subsistent one who gives subsistence to His creation.

AI-Wajid is rich who never encounters poverty.

AI-Majid is the One who is perfectly great and generous.

AI-Wahid is the One without a partner or associate.

As-Samad is the Master who is relied upon in matters and reverted to for all needs.

AI-Qadir is the One attributed with absolute power.

AI-Muqtadir covers the same attribute the aforementioned name.

AI-Muqaddim is the One who advances and manages things perfectly.

AI-Mu'akhkhir is the One who rightly delays things and puts them in their correct places.

AI-'AwwaI is the First whose existence is without beginning.

AI-'Akhir is the Last whose existence is without end.

Az-Zahir is the One who prevails over all things and nothing is above Him.

AI-Baatin is the One who is hidden from the sight and imagination of creation.

AI-Wali is the One who owns all things and manages them.

AI-Muta'ali is the One who is greater than His praise and is far above all that the liars fabricate about Him.

AI-Barr is the One who is kind to His creatures by means of His mercy and compassion.

At-Tawwaab is the One who accepts and grants repentance.

AI-Muntaqim is the One who victoriously prevails over His enemies punishing them for their sins.

AI-'Afuww is the One who overlooks the sins of His slaves.

Ar-Ra'uf is the One who is extremely Merciful.

Maa Iik AI-MuIk is the One whose dominion is everlasting. All things are done according to His wish and He maintains absolute control over all beings.

DhuI-JaIaaI waI-Ikraam is the Owner of Majesty and Honor; He honors His sincere slaves through His blessings.

AI-Muqsit is the One who is just in His judgment.

AI-Jami' is the One who gathers all on the Day of Reckoning; He is also the Reconciler between similar and dissimilar things.

AI-Ghani is the One who does not need any of His creation, but in turn is needed by all.

AI-Mughni is the One who grants satisfaction to whoever He wills.

AI-Mani' is the Supporter who gives victory to His pious believers. He withholds whatever He wills from whoever He wills and vice versa.

Ad-Darr is the One who allows harm to reach whomever He wills by His wisdom), for He is the Creator of all things, both beneficial and harmful.

An-Nafi' is the One who allows benefit to reach whomever He wills of His creation.

An-Noor is the One who gives guidance, through His Light, to the misguided; He is Self-Prominent and He gives prominence to others through His divine light.

AI-Hadi is the One who guides His slaves to the way through which they can know Him and thereby acknowledge His divine lordship.

AI-Badi' is the One who created all with no prior precedence.

AI-Baaqi is the One who is eternally existent, enduring beyond everything.

AI-Warith is the One who remains after the demise of all creation.

Ar-Rasheed is the One who guides the creation to all that could benefit them.

As-Saboer is the One who refrains from the swift punishment of sinners.

Allah's Attributes

1. Existence

We must believe that Allah, the Exalted, exists without any beginning, that is, of neither time nor body.

2. Infinite Pre-existence

This means that there is no beginning for Allah's existence. If the term *Al-Qidam* is used for Allah, it means the aforementioned; but when it is used for other than Allah it means old and ancient.

3. Eternity

There is no end to the existence of Allah, a notion which is necessitated by the fact that there is, similarly, no beginning. Allah establishes His eternity saying,

﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ﴾

"And the Face of your Lord full of Majesty and Honor will remain forever." Ar-Rahman 55:27.

The Face in this verse represents His Being. Similarly,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

"Everything will perish save His Face", Al-Qasas 28:88.

Here Face meaning dominion according to Al-Bukhari.

4. Oneness

It means that Allah, Blessed and Exalted is He, has no equal. He is not corporeal like His throne 'arsh), foot stool kursi), Paradise, Hell, the seven heavens, mankind, the jinn, or the angels. The noble Throne is also composed of parts (as are other things), and therefore, it is impossible to draw a comparison between it and Allah. Similarly, it is impossible to draw a comparison between Allah and any of His creation.

5. Self-Subsistence

Allah is in need of nothing but everything is in need of Him. He says,

﴿لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا﴾

"Had there been therein (in the heavens and the earth) alihah (gods) besides Allah, then verily both would have been ruined." Al-Anbiya 21:22.

6. Uniqueness

Allah resembles nothing of His creation and logically it stands that had He resembled any of His creation, He would inevitably be subject to all the things they are, such as change, development and death. Furthermore, being subject to such things implies reliance upon them, that is to say, He would only change if something made Him change, and the one who is in need of other things can never be considered divine. Based on this, it is established that He resembles nothing of His creation. As for proof from the Qur'an, it is noted,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

"There is nothing like Him." Ash-Shoora 42:11.

7. Life

This is an eternal attribute of Allah in that His life is not like the life of any of His creation characteriied with soul, flesh and blood. Logically it stands that if Allah was not Ever-Living He could not be characteriied with power, will and knowledge and if Allah did not have these attributes, He would be

characterized with their opposites; and this is an imperfection while Allah is free of all imperfections. The evidence from the Qur'an that Allah is Ever-Living is His saying:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." Al-Baqarah 2:255.

8. Divine Power

Bringing things in or out of existence depends on the Divine Power of Allah. The logical proof that Allah alone possesses absolute Power is the fact that had He been powerless, none of creation would have come into existence. Additionally, powerlessness is an imperfection and it is impossible that Allah should be imperfect since it is an undisputable attribute of a true God. The quality of Power (or Omnipotence), as an attribute of Allah, is mentioned in a number of places in the Qur'an. Examples of these are:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists."

and

﴿وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"And He has power over all things." Al-Ma'idah 5:120.

The power relates only to the things whose existence is logically admissible. It does not relate to what is logically imperative or impossible. That is why it is wrong to ask 'Is Allah capable of creating the like of Himself or of taking Himself out of existence?' Such a contradictory question can only come from a frivolous person who is in doubt of Allah's existence and power.

9. Divine Will

Logical possibilities were nonexistent and were then brought into existence by Allah's will. Had it not been for Allah's will, nothing of the logical possibilities would have existed.

It is then evident that everything that entered into existence did so because Allah willed its existence over its non-existence. The present form man is in accordance to Allah's will, because it is logically possible that if Allah had willed, He would have fashioned him in another form.

Allah also made him exist at the time he existed; it is logically possible that if He had willed, He would have brought him to existence as His first creation and would not have made him the last of His creation to be brought to existence.

As for the proof of Divine Will from the Qur'an and the Sunnah, it is Allah's description of Himself as:

﴿فَعَالٌ لِّمَا يُرِيدُ﴾

"(He is the) Doer of whatsoever He intends (or wills)." Al-Burooj 85:16

This means: Allah creates all the beings by His eternal Will.

10. Knowledge

The people of truth have said that affirming the attribute of knowledge indicates that if He is not knowledgeable, He would be ignorant and ignorance is an imperfection while Allah is free of all imperfections. Also, had Allah been ignorant of something, this world would not have come to existence. Therefore, the existence of this world which is clearly seen by every observer is an indication of Allah's absolute knowledge. Ignorance on Allah's part could lead to the inexistence of this world, and that is impossible. Therefore, whatever leads to an impossibility is also impossibility. Allah affirms His divine knowledge saying,

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"And He is the All-Knower of everything." Al-Baqarah 2:29.

and

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)." Al-Mulk 67:14.

This verse indicates that if Allah did not have knowledge, He would not have been able to create the universe.

11. Hearing

The voice of a minute ant in the very dark of the night does not escape Allah's hearing. His hearing cannot be a created object such as the hearing of His creation but all that He hears is part of His creation. Allah hears but neither with a physical ear nor with an instrument. His hearing is eternal in conformity with His other attributes. To be precise, Allah hears in a manner that befits His Majesty and Grandeur. Allah's power is eternal, preexistent and not created while the products of that power are created. The proof of Allah's hearing is His saying,

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"And He is the All-Hearer, the All-Seer." Ash-Shoora 42:11

12. Seeing

Seeing is another eternal attribute by which Allah sees all things in a manner that befits His Majesty and Might. His seeing is not like that of His creation since they see through an instrument (their eyes). The logical evidence indicating Allah's seeing is the notion that if He is deemed as not seeing, that would mean that He is blind which would be an imperfection on His part, and it is absolutely impossible that Allah should be imperfect. Evidences affirming this attribute abound in the Qur'an, such as,

﴿وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

"And He is the All-Hearer, the All-Seer."

13. Speech

It is an attribute that does not resemble the speech of creation which is created, while Allah's speech is eternal. Similarly, the Qur'an is Allah's word which emanated from Him. He revealed it to His

messenger, Muhammad, as revelation, with the believers believing that it is truly Allah's word and not like that of men. If anyone, upon hearing the Qur'an, claims that it is a man's word, such a person has disbelieved. Allah has condemned and rebuked such a person and promised him with the burning fire. The threat of Allah concerning those who claim that the Qur'an is the word of a human being affirms that it is the speech of the Creator that does not, in any way, resemble the speech of human beings.

What Every Man and Woman Must Know

Imam Abul-Hasan Al-Ash'ari, in his book titled al-Ibanah, said, "The opinion we hold and by which we worship Allah is that we uphold the Book of Allah and the Sunnah of our Prophet Muhammad (Peace and Blessings of Allah be upon him) and all that is reported from the Companions and their successors, and the leading scholars of Hadith. We resolutely hold unto that, it being the same opinion that Abu Abdullah Ahmad bin Hanbal held may Allah be pleased with him, elevate him in degree and give him abundant reward). We shun those who opposed his opinion because he is the pious Imam and the perfect leader by whom Allah revealed the truth at a time when misguidance was rife. Through him, Allah made clear the correct path, and subdued the innovations of the heretics, falsehood of the perverts, and misgivings of the doubters. May Allah have mercy upon him for he was the favored and honored leader.

In general, we believe in Allah, and in His Angels, Books and Messengers and in all that comes from Allah. We equally believe in what the trustworthy narrators report from the Messenger of Allah (Peace and Blessings of Allah be upon him) and we reject nothing thereof. We believe that Allah is the One and Only Lord, and that He is the Eternal Refuge. Neither has He taken a wife nor begotten a son. We also believe that Muhammad is His slave and messenger whom He sent with guidance and the religion of the truth."

We believe that Paradise is true and that the (Final) Hour will undoubtedly come, a time when Allah shall resurrect the dwellers of the graves.

We believe that Allah is established on the Throne precisely as He states, and in the sense that He intends. His establishment is in a manner that is free of human-like practice, stability, dissolution or movement. He is not held by the Throne but rather the Throne and its bearers are held by the kindness of His power and subdued under His hold. His being above the Throne is in a manner that does not increase in nearness to either the Throne or the heaven. He is Exalted in degrees far above the Throne as He is Exalted in degrees far above the earth, yet He is near to everything. He is nearer to His slave than his jugular vein (by His knowledge), and He is a witness over all things. Allah has a face without our knowing how. He is as He describes Himself,

﴿وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

"And the Face of your Lord full of Majesty and Honor will remain forever." Ar-Rahman 55:27

We believe that Allah has two Hands, believing in them without asking how they look. He says about Himself,

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾

"Nay, both His Hands are widely outstretched." Al-Ma'idah 5:64.

We believe that He has Eyes, believing in them without asking how they look. He says about Himself,

﴿تَجْرِي بِأَعْيُنِنَا﴾

"Floating under Our Eyes" Al-Qamar 54:14.

We believe that whoever claims that the name of God is not Allah has gone astray.

We believe that Allah has knowledge. He says about Himself,

﴿أَنْزَلَهُ بِعِلْمِهِ﴾

"He has sent it down with His Knowledge." An-Nisa 4:166.

He also says,

﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

"And no female conceives or gives birth but with His Knowledge." Fatir 35:11

We acknowledge that Allah has power as He says,

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً﴾

"See they not that Allah, Who created them was mightier in strength than them." Fussilat 41:15.

We believe that He has 'hearing' and 'seeing' and we do not deny them as the Mu'tazilites, the Jahmites and Khawarij do.

We hold that Allah's Word is not created, and that whatever He creates, He only commands 'be!' and it is. He says,

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾

"Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" -and it is." An-Nahl 16:40.

We believe that nothing good or bad occurs without Allah's will and that all things are only by His will. No one can precede Allah in doing anything. We are permanently in need of Allah and we are absolutely unable to escape from His knowledge.

We believe that there is no creator besides Allah and that the actions of humans are created and predestined by God. He says,

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

"While Allah has created you and what you make!" As-Saffat 37:96

He also says,

﴿هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ﴾

"Is there any creator other than Allah?" Faftir 35:3

He says about false deities that the polytheists take besides Him,

﴿لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

"They (Al-Mushrikun) have not created anything, but are themselves created." An-Nahl 16:20

He also says,

﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ﴾

"Is then He, Who creates as one who creates not?" An-Nahl 16:17

We believe that Allah made the believers successful (in obeying Him). He is kind to them, looks at them with mercy, puts them aright and guides them. Conversely, He causes the disbelievers to go astray by neither guiding them nor blessing them with faith (contrary to the claim of people of error and transgression). Had He been kind to them and blessed them with faith, they would have been righteous; and had He guided them, they would have been rightly guided. Allah says,

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِيٌّ وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

"Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -then those! they are the losers." Al-A'raff 7:178

However, we believe that Allah is capable of reforming the disbelievers, and being merciful to them (so that they may become believers), but it is by His divine will that they remain disbelievers. He has forsaken them and sealed their hearts.

We believe that good and bad happens by Allah's decision and pre-decree. We believe in Allah's decision and pre-decree, both the good and undesirable aspects of it, and the sweet and the bitter aspects of it. We believe that whatever we fail to achieve is not destined to be, and that whatever we succeed in achieving has been destined. We believe that humans can neither avail themselves of any benefit nor protect themselves against harm except by Allah's permission. Allah says in His command to His Messenger, Muhammad (Peace and Blessings of Allah be upon him),

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ﴾

"Say [O Muhammad (peace be upon him)] "I possess no power of benefit or hurt to myself except as Allah wills." Al-A'raff 7:188

We believe that we should seek refuge with Allah in all our affairs and show our need and our helplessness at all times.

We believe that the Qur'an is Allah's Word and that it is not created. We equally hold that whoever claims that the Qur'an is created is a disbeliever.

We believe that Allah will be seen by the believers in the hereafter, just as a full moon is clearly seen on a clear night, in accordance to the authentic narrations from Allah's Messenger (Peace and Blessings of Allah be upon him). We also believe that the disbelievers will be prevented from seeing Allah. He says,

﴿كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

"Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day." Al-Mutaffifeen 83:15

We believe that Prophet Musa (Moses) requested Allah to show Himself. Allah appeared to the mountain and made it collapse to dust, thereby showing Prophet Musa that He could not be seen in this world.

We regard it a religious belief that no Muslim should be declared a disbeliever due to a sin he has committed (in contrary to the doctrine of the Khawarij) as long as he does not regard the sinful act as lawful. Such acts include adultery, theft and the consumption of alcohol. We also believe that submission (Islam) is wider in scope than faith (Iman) and that not all Muslims could be considered to have perfect faith.

We believe that Allah changes the hearts of His slaves and that their hearts are between His two Fingers. We believe that Allah places the heavens on a Finger and the Earths on a Finger in accordance with the authentic narrations from the Prophet (Peace and Blessings of Allah be upon him) without asking its modality.

We believe that we should not declare any who believe in Tawheed and have faith as belonging to the people of Paradise or Hell, with the exception of those whom the Messenger of Allah (Peace and Blessings of Allah be upon him) has declared as such. We hope that the believers will enter Paradise and not be punished in Hell. May Allah protect us against the punishment of Hell through the intercession of our leader and beloved Prophet (Peace and Blessings of Allah be upon him).

We believe that Allah will bring some people out of Hell, after they have had a taste of it thereof, through the intercession of the Prophet (Peace and Blessings of Allah be upon him) according to the authentic narrations from him.

We believe in the punishment of the grave.

We believe in the Prophet's Hawd (fount/lake). We believe that the Scale (of weighing good and evil deeds) is true, the Bridge (Sirat) is true, resurrection after death is true, and that Allah will make His slaves stand for judgment, the believers receiving a good reckoning.

We believe that faith consists of both saying and deed; and that it increases and decreases. We accept all the authentic narrations successively reported by the trustworthy narrators from Allah's Messenger (Peace and Blessings of Allah be upon him) in this regard.

We deem it a religious obligation to love the righteous predecessors whom Allah selected to be companions of His Prophet (Peace and Blessings of Allah be upon him). We praise them by that which Allah praised them with and we are allies to them all.

We believe that the noble and indisputable leader after the Messenger of Allah (Peace and Blessings of Allah be upon him) was Abu Bakr As-Siddeeq and that Allah gave glory to the religion by him by making him prevail over the apostates. Allah also presented him to the Muslims as their leader due to the Prophet (Peace and Blessings of Allah be upon him) appointing him as a leader of the congregational prayer. All the Muslims regarded him as the successor of Allah's Messenger. He is then followed by 'Umar bin Al-Khattab, then 'Uthman bin 'Affaan, then 'Ali bin Abi Talib (may Allah be pleased with all of them). These four are the leaders of the Muslims after the Messenger of Allah (Peace and Blessings of Allah be upon him) and their caliphate is considered a Prophetic one.

We affirm Paradise for the ten Companions who were affirmed as the people of Paradise by the Prophet (Peace and Blessings of Allah be upon him). We regard ourselves as allies to the rest of the Prophet's Companions and we abstain from delving into disagreements that occurred among them. We regard, as a religious obligation, that the four rightly guided caliphs are the most virtuous of all Muslims, and that none are comparable to them in virtuousness and piety.

We affirm the authenticity of all narrations verified by the scholars of the science of Hadith concerning Allah's descending to the nearest heaven and His saying, "Would anybody ask of Me that I can grant

their request? Would anybody seek forgiveness that I can forgive them?" We believe in this and all of the other narrations deemed authentic by the concerned scholars, in contrary to belief of the people of misguidance and error.

We refer our disagreements to the Book of our Lord, the Sunnah of our Prophet (Peace and Blessings of Allah be upon him) and the consensus of the Muslims. We do not introduce any innovation into the religion of Allah (which He has not sanctioned) nor do we say about Allah that which we have no knowledge of.

We believe that Allah, High and Exalted, shall come on the Day of Resurrection, as He says about Himself:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا﴾

"And your Lord comes with the angels in rows." Al-Fajr 89:22

We also believe that Allah is close to His slaves in a manner that He wills without seeking an understanding of its modality. He says,

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

"And We are nearer to him than his jugular vein (by Our Knowledge)." Qaf 50:16

It is our religious obligation to perform Jumu'ah and Eid prayers and all other congregational prayers behind all Muslim leaders regardless of their being pious or impious, in line with the report that Abdullah bin 'Umar (may Allah be pleased with him and his father) used to pray behind Al-Hajjaj bin Yusuf.

We believe that wiping over the leather socks is Sunnah whether at home or on a journey, in contrary to the opinion of those who opposed it.

We believe that we must supplicate for the Muslim rulers that Allah make them righteous. We acknowledge their leadership and view those who believe that they should be revolted against (due to their unrighteousness) as erroneous. We deem it a religious obligation to condemn taking up arms against the constituted authorities and to reject participation in any civil unrest.

We believe in the appearance of the anti-Christ (Dajjal) at the threshold of the Hour, in accordance with the authentic reports from Allah's Messenger (Peace and Blessings of Allah be upon him).

We believe in the punishment of the grave and in the questioning by the angels, Munkar and Nakeer.

We believe in the Hadith of Mi'ra j (the Prophet's ascension to the heavens)

We regard that dreams may be true and we affirm that they have interpretations.

We believe that Sadaqah can be made on behalf of the dead Muslims and that they can be supplicated for. We believe that all this can benefit them.

We believe that there are sorcerers and sorcery in this world and the magic is a real and an existing phenomenon.

We believe it is a religious obligation to perform funeral prayer for dead Muslims and to bury them regardless whether they were considered pious or otherwise.

We believe that Paradise and Hell are created (and physically existing); and that if a person is killed or has died (naturally), his killing or death takes place according to the period he was destined to live in this life.

We believe that provisions have been apportioned by Allah, the High and Exalted, by which He blesses His slaves. We equally believe that the Devil instigates man making him doubtful and confused, a belief which is contrary to that of the Mu'tazilites and the Jahmites. Allah says in this regard,

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

"Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity." Al-Baqarah 2:275

He also says,

﴿مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah). Who whispers in the breasts of mankind and jinn." An-Naas 114:4-6

We believe that Allah can endow righteous men with extraordinary signs.

In regards to the children of disbelievers who die in childhood, we believe that Allah will kindle for them a fire in the Hereafter. He will then put them to test by asking them to enter it, according to the authentic reports. We also believe that their ultimate fate will be subject to Allah's will.

We believe that Allah has prior knowledge of what His slaves are going to do, what their fate is going to be, what is going to happen and its modality.

We deem it a religious obligation to obey the rulers except in things that constitute disobedience to the Creator. (here is no obedience to creation if such obedience is equal to disobeying the Creator. We also deem it a religious obligation to give sincere advice to the Muslims and wish them well.

We believe in opposing anyone who calls to an innovation (bid'ah), as well as shunning the people of desires.

Chapter 2 Belief in the Angels

Belief in the angels entails that every male and female Muslim believe that Allah created the angels so that they could worship Him. He describes them as honored slaves who do not say a word before He commands them to do so, and act only upon His order. Allah says about them,

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ

أَرْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ﴾

"He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe out of fear of Him." Al-Anbiya 21:28

(he angels are delicate beings created from light. They have power to change themselves into various beautiful forms with their main function being to worship Allah. They mostly live in the heavens. In an authentic Hadith collected by Muslim on the authority of 'A'ishah (May Allah be pleased with her), the Prophet (Peace and Blessings of Allah be upon him) said, "The angels were created from light, the jinn were created from fire and Adam was created from what has being described to you." Allah also says about them,

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

"They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)." Al-Anbiya 21:20

He also says,

﴿لَا يَعصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

"They disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." At-Tahreem 66:6

Regarding the angels as masculine is a sin while regarding them as feminine is disbelief. Allah says,

﴿وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا

خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ﴾

"And they make the angels who themselves are slaves to the Most Gracious (Allah) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!" Zukhruf 43:19

The various groups of angels:

Some are assigned to the Throne

1. Allah says,

﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ﴾

"And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them." Al-Haqqah 69:17

Some are Keepers of Paradise

2. Allah says,

﴿وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا
جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ
طَبِّئْمْ فَأَدْخُلُوهَا خَالِدِينَ﴾

"And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein." Az-Zumar 39:73

Some of them are Keepers of Hell.

3. Allah says,

﴿لَوْحَةٌ لِلْبَشَرِ ۚ ٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ ۚ ٣٠ وَمَا جَعَلْنَا أَصْحَابَ النَّارِ
إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عَدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ
أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ ءَامَنُوا إِيمَانًا﴾

"Burning and blackening the skins! Over it are nineteen (angels as guardians and keepers of Hell). And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number which is written in the Tauraat (Torah) and the Injeel (Gospel)] and the believers may increase in Faith (as this Qur'an is the truth)." Al-Muddath-thir 74:29-31

Some are assigned to record the actions of Allah's slaves.

4. Allah says,

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." Qaaf 50:18

Ibn Katheer recorded in his tafseer on the authority of Mujahid that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Honor the noble Scribes who do not leave you except when you are in two situations: when you are cohabiting with your spouses and when you are answering the call of nature. When anyone answers the call of nature, let him cover himself with a wall or with his camel, otherwise his brother should cover him."

Mujahid also narrated from Ibn 'Abbaas (may Allah be pleased with him and his father) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah prohibits you from staying naked. So you should be ashamed in front of Allah and in the presence of the noble Scribes who are with you and do not leave you except in three situations: when you are cohabiting with your spouses, when you are answering the call of nature and when you are bathing. When anyone of you bathes, let him cover himself with a cloth, a wall or his camel."

(he meaning of 'honoring the angels' is to be ashamed in their presence by not letting them record evil deeds since they are physiologically and morally noble. It is authentically reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "(he angels will not enter a house in which there is an image or a dog."

Muslim also recorded in his collection that the Prophet (Peace and Blessings of Allah be upon him) said, "(he angels shall not be in the company in which there is a dog or bell."

Some are dwellers of the heavens

5. They fill it with unceasing acts of worship day and night, morning and evening. Allah says,

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

"They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)."
Al-Anbiya 21:20

Among them are those who are permanently in the state of prostrating to Allah and those who are permanently in the state of bowing.

Among them are those who visit the Frequented House in groups daily, each group consists of seventy thousand angels who never return there.

6. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "(he Frequented House is in the Seventh Heaven. Each day, seventy thousand angels enter it and they shall never return until the Hour is established."

Some witness the funerals of the martyrs and righteous people

7. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "(his is a man for whom the throne is shaken and the doors of the heavens are opened and whose funeral prayer is witnessed by seventy thousand angels."

There are some who are assigned to take the souls

8. Allah says,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا
جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ﴾

"He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty."
AlAn'am 6:61

Some are assigned to guard humans

9. Allah says,

﴿لَهُمْ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾
 إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ
 اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَّالٍ ﴿﴾

"For him (each person), there are angels in succession, before and behind him. They guard him by the

Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector." Ar-Ra'd 13:11

'Ikrimah narrated from Ibn 'Abbaas that he commented on the phrase, '(they guard him by the Command of Allah': "(he angels guard him from his front and from his back, but whenever Allah's decree comes, they leave him alone."

Mujahid said, "Every human has an angel who protects him from the jinn, fellow humans, vermin and reptiles when he is asleep or awake. Nothing shall come to him except that the angel commands that thing to go back. The only exception is whatever Allah has permitted to affect him."

Abu Usamah said, "Every human being has an angel who defends him until he surrenders him to that which has been decreed on him." Abu Mijlaz said, "A man came to 'Ali and told him that some rebels wanted to kill him. 'Ali replied: "Indeed, with every man are two angels who guard him against the occurrence of what is pre-decreed for him; and whenever what is decreed for him comes, they would leave him. the time of one's death is a fortified fortress."

Some of them look for gatherings of remembrance of Allah on the earth

10. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call.

each other, saying, "Come to the object of your pursuit." He added, "then the angels encircle them with their wings up to the sky of the world." He added. "(after those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels) though He knows better than them: 'What do My slaves say?' The angels reply, 'they say: Subhan Allah, Allahu Akbar, and Alhamdu-lillah, Allah then says 'Did they see Me?' The angels reply, 'No' By Allah, they didn't see You.' Allah says, How would it have been if they saw Me? The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'they ask You for Paradise.' Allah says (to the angels), 'Did they see it? The angels say, 'No' By Allah, O Lord! they did not see it.' Allah says, How would it have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No By Allah, O Lord! They did not see it.' Allah says, How would it have been if they saw it? The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.'" Allah's Apostle added, "One of the angels would say, '(here was so and-so amongst them, and he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery' (i.e. he will be included amongst those who were rewarded).

Some of them are responsible for conveying greetings to the Prophet (Peace and Blessings of Allah be upon him) from his Ummah

11. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah has angels who travel over the earth and bring me greetings from my Ummah."

Some are envoys between Allah and His Messengers

12. The leader of this group of angels is Jibreel (Gabriel) peace be upon him. Allah says,

﴿وَأَنزَلْنَا لِنزِيلِ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ

قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

"And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinn and all that exists), which the trustworthy Ruh (Jibreel (Gabriel)) has brought down Upon your heart [O Muhammad (peace be upon him)] that you may be (one) of the warners." Ash-Shu'ara 26:192-194

A group from among them was assigned to driving winds, clouds and storm. Allah says about them,

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿١٠١﴾

"They disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." At-Tahreem 66:6

13. We also believe in angels whose names have been specifically mentioned by Allah and His Messenger, such as Jibreel (Gabriel), Mika'il (Michael), Malik - the Keeper of Hell and Israafil - the angel responsible for blowing the trumpet mentioned in authentic Hadiths.

Chapter 3 Belief in the Books

The divine Books are the Scriptures which Allah revealed to His Messengers as guidance and light so that they could convey them to their people in order to act upon them and attain happiness in this world and the Hereafter. They include all that Allah revealed to any of His Messengers in any language and at any place.

However, it has become a norm among the scholars to use the term 'the Books' in reference to the four known Books: the Psalms, revealed to David; the Torah, revealed to Moses; the Gospels, revealed to Jesus; and the Qur'an, revealed to Muhammad -blessings and peace of Allah be upon them all. The term 'Scriptures' also refers to the other revelations, other than these four, sent from Allah to His Messengers.

There is no doubt that these Books, with the exception of the Qur'an, had been corrupted. As for the Qur'an, Allah has guaranteed it His exclusive protection. That is why changes are found in other Books and not in the Qur'an. Allah says,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

"Verily, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." Al-Hijr 15:9

My dear sister, know that it is mandatory to believe generally, that Allah revealed Books to His Messengers and Prophets in order to show the truth and to call unto it. Allah says,

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيُقِيمُوا النَّاسَ بِالْقِسْطِ﴾

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice." Al-Hadeed 57:25 Allah also says,

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اختلفوا فِيهِ﴾

"Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed." Al-Baqarah 2:213

We must also have a specific belief in the Books that Allah, Himself, has mentioned such as the Psalms, Torah, the Gospels and the Qur'an. Allah says,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ
الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا
اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ....﴾

"Verily, We did send down the Taurat [(Torah) [to Musa (Moses)] therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [also judged for the Jews by the Taurat (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book." Al-Ma'idah 5:44 Allah also says,

﴿نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ﴾

"It is He Who has sent down the Book (the Qur'a n) to you [Muhammad (peace be upon him)] with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel)." Aal 'Imra n 3:3.

The noble Qur'an is incontestably the best and the last of these Books. It is the criterion and confirmation over them. It is the Book whose rulings every nation must follow and surrender to. They must also follow the authentic Sunnah of Allah's Prophet Muhammad (Peace and Blessings of Allah be upon him) . For, Allah sent him as His Messenger to all of mankind and jinn. He revealed to him the Qur'an so that he may judge amongst them with it. He made it a cure for the diseases of the hearts, an explanation of everything, and a guidance and mercy for the believers. Allah says,

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

"And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell)." Al-An'a m 6:155 He also says,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾

"And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims)." An-Nahl 16:89 And He says,

﴿قُلْ يَتَّيِبُهَا النَّاسُ إِلَيَّ رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say [O Muhammad (peace be upon him)] "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger [Muhammad (peace be upon him)] the Prophet who can neither read nor write [i.e. Muhammad (peace be upon him)] who believes in Allah and His Words ((this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" and he was, i.e. 'Isa [(Jesus) son of Maryam (Mary), (peace be upon them)] and follow him so that you may be guided." Al-A'ra f 7:158

There are many other verses in this regard.

Chapter 4 Belief in the Messengers

It is mandatory to have a general and detailed belief in the Messengers. We must believe that Allah sent His Messengers to His slaves as givers of glad tidings, warners and callers to the truth. Whoever believes them shall attain happiness and whoever opposes them shall have misery and regret. (he last of these Messengers and the best of them all is Muhammad son of 'Abdullah (May Allah be pleased with him). Allah says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ
وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)." An-Nahl 16:36 He also says,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ
بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

"Messengers (are sent) as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, AllWise."
An-Nisa 4:165

And He says,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

"Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything." Al-Ahzab 33:40

We must also believe in those Messengers that have been mentioned by name by Allah in the Qur'an, or by the Prophet (Peace and Blessings of Allah be upon him) in authentic narrations. Allah says,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا
دَاوُدَ زَبُورًا﴾

"Verily, We have sent the revelation to you [O Muhammad (peace be upon him)] as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrahim (Abraham) and Isma'il (Ishmael) and Isaac and Jacob and the tribes and 'Eisy (Jesus) and Ayub (Job) and Harun (Aaron) and Sulayman (Solomon) and we gave David the Zabur (Psalms)"

(Abraham), Isma 'l (Ishmael), Ishaque (Isac), Ya'qub (Jacob), and Al-Asbat (the twelve sons of Ya'qub (Jacob)) 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Ha run (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms)." An-Nisa 4:163 **The Prophets who are mentioned in the Qur'an by their names are:**

1. Adam.

Allah says,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

"And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)." Al-Baqarah 2:34

2. Idris.

Allah says,

﴿وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

"And mention in the Book (the Quran) Idris (Enoch). Verily! He was a man of truth, (and) a prophet." Maryam 19:56

3. Nuh (Noah).

Allah says,

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرِهِ أَفَلَا تَتَّقُونَ﴾

"And indeed We sent Nuh (Noah) to his people, and he said, "O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?" Al-Mu'minun 23:23

4. Huud.

Allah says,

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَتَّقُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرِهِ إِنَّ أَنْتُمْ لِإِلَٰهٍ مُّفْتَرُونَ﴾

"And to 'Ad (people We sent) their brother Hud. He said, "O my people! Worship Allah! You have no other Ilah (god) but Him. Certainly, you do nothing but invent lies!" Hood 11:50

5. Salih

Allah says,

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾

"And to Thamud (people We sent) their brother Salih. He said, "O my people! Worship Allah, you have no other Ilah (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." Huud 11:61

6. Ibraheem.

Allah says,

﴿وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا﴾

"And mention in the Book (the Qur'a n) Ibraheem (Abraham). Verily he was a man of truth, a Prophet." Maryam 19:41

7. Luut (Lot).

Allah says,

﴿وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ﴾

"And (remember) Lut (Lot), We gave him Hukm (right judgment of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practiced Al-Khaba'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient to Allah)." Al-Anbiya 21:74

8. Isma'eel (Ishmael)

Allah says,

﴿وَأذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا﴾

"And mention in the Book (the Qur'a n) Isma'il (Ishmael). Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet." Maryam 19:54

9. Is'hauq (Isac).

Allah says,

﴿فَلَمَّا أَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

"So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaaq (Isac) and Ya'qub (Jacob), and each one of them We made a Prophet." Maryam 19:49

10. Ya'qoob (Jacob)

Allah says,

﴿فَلَمَّا أَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaaq (Isac) and Ya'qub (Jacob), and each one of them We made a Prophet." Maryam 19:49

11. Yuusuf (Joseph).

Allah says,

﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ
مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ
مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ﴾

"And indeed Yusuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said, "No Messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness)." Ghafir 40:34

12. Shu'ayb

Allah says,

﴿وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ
وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ﴾

"And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said, "O my people! Worship Allah, and hope for (the reward of good deeds by worshipping Allah Alone, on) the

last Day, and commit no mischief on the earth as Muhsidun (those who commit great crimes, oppressors, tyrants, mischief makers, corrupts)." Al-'Ankabu t 29:36

13. Ayyub (Job).

Allah says,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّنَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا
دَاوُدَ زَبُورًا﴾

"Verily, We have sent the revelation to you (O Muhammad (peace be upon him)] as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isac), Ya'qub (Jacob), and Al-Asbat (the twelve sons of Ya'qub (Jacob)) 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Ha run (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms)." An-Nisa 4:163

14. Yunus (Jonah).

Allah says,

﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ﴾

"And, verily, Yunus (Jonah) was one of the Messengers." As-Saffaat 37:139

15. Dhul-Kifl.

Allah says,

﴿وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ﴾

"And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best." Sa d 38:48.

16. Moosa (Moses)

Allah says,

﴿قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَاتِي فَخُذْ
مَا آتَيْتُكَ وَكُن مِنَ الشَّاكِرِينَ﴾

"(Allah) said, "O Mu sa (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." Al-A'raf 7:144

17. Haroon (Aaron)

Allah says,

﴿وَوَهَبْنَا لَهُ مِنْ رَحْمِنَا أَخَاهُ هَارُونَ نَبِيًّا﴾

"And We bestowed on him his brother Ha run (Aaron), (also) a Prophet, out of Our Mercy." Maryam 19:53

18. Ilyas (Ilias)

Allah says,

﴿وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ﴾

"And verily, Ilyas (Elias) was one of the Messengers." As-Saffat 37:123

19. Al-Yasa'

Allah says,

﴿وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾

"And Isma'il (Ishmael) and Al-Yas'a (Elisha), and Yunus (Jonah) and Lut (Lot), and each one of them We preferred above the 'Alamin (mankind and jinn (of their times))." Al-An'a m 6:86

20. Dawood (David).

Allah says,

﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ . . .﴾

"O Da wud (David)! Verily! We have placed you as a successor on the earth." Saad 38:26

21. Sulaiman (Solomon).

Allah says,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا﴾

"Verily, We have sent the revelation to you (O Muhammad (peace be upon him)) as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibraheem

(Abraham), Ismaeel (Ismael), Ishaque (Isac), Ya'qub (Jacob), and Al-Asbat (the twelve sons of Ya'qub (Jacob)) 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Ha run (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms)." An-Nisa 4:163

22. Zakariyya (Zachariah).

Allah says,

﴿وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الصَّالِحِينَ﴾

"And Zakariya (Zachariah), and Yahya (John) and 'Isa (Jesus) and Ilyas (Elias), each one of them was of the righteous." Al-An'am 6:85

23. Yahya (John).

Allah says,

﴿يٰحٰیيٰ خُذِ الْكِتٰبَ بِقُوَّةٍ﴾

"(It was said to his son): "O Yahya (John)! Hold fast to the Scripture (the Taurat (Torah))." Maryam 19:12

24. Iisa (Jesus).

Allah says,

﴿وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ يٰبَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ﴾

"And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said, "O Children of Israel! I am the Messenger of Allah unto you, confirming the Taurat ((Torah) which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed. But when he [Ahmad i.e. Muhammad (peace be upon him)] came to them with clear proofs, they said, "This is plain magic." As-Saff 61:6

25. Muhammad.

Allah says,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

"Muhammad (peace be upon him) is not the father of any of your men, but he is the Messenger of

Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything." Al-Ahzab 33:40

Chapter 5 Belief in the Last Day

As for belief in the Last Day, it includes belief in all that Allah and His Messenger (Peace and Blessings of Allah be upon him) have told us about what will happen after death such as the trial of the grave, and its punishment and bliss; what will happen on the Day of Resurrection such as its horrors and hardships, the Bridge, the Balance, the Reckoning, the Recompense and spreading of the Records of deeds in front of all of mankind. Some will receive their record with their right hands and some will receive theirs with their left hands or from their backs.

Belief in the Hereafter also entails belief in the Prophet's Lake-Fount, belief in Paradise and Hell and belief that the believers will see their Lord and that He will speak to them among other things that are mentioned in the Qur'an or in the authentic sayings of the Prophet (Peace and Blessings of Allah be upon him). All that must be believed in and accepted as explained by Allah and His Messenger (Peace and Blessings of Allah be upon him). The following are the detailed proof of that in light of the Qur'anic verses and authentic Hadiths.

One: The Grave and the Barzakh Life

Barzakh, linguistically means a barrier between two things. Allah says,

﴿وَجَعَلَ بَيْنَهُمَا بَرْزَخًا﴾

"And He has set (Barzakh) a barrier between them." Al-Furqan 25 :53

In the Shari'ah, Barzakh is a life that starts immediately after death and ends at Resurrection. Every person who dies -regardless of his being a believer or disbeliever automatically enters into this life. In Barzakh life, the dead person undergoes punishment or enjoys bliss (according to his or her deeds), souls of the believers are introduced to Paradise and souls of the disbelievers are introduced to Hell.

Ibn Al-Qayyim (May Allah have mercy upon him) said, "Punishment and bliss of the grave is another name for punishment and bliss of the Barzakh -it is a transitional life between this world and the Hereafter.

Prohibition of Wishing and Supplicating for Death

Anas bin Malik (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Let none amongst you wish for death because of a hardship that afflicted him. If, at all, he has a reason to do so, let him say: 'O Allah! Keep me alive as long as my remaining alive is better for me; and make me die as long as my being dead is better for me.'" (Recorded by Muslim)

Some scholars say, "Death is not a complete inexistence or disappearance. Rather, it is separation of the soul from the body, change of situation and movement from one abode to another. Death is one of the greatest calamities. Allah calls it so when He says,

﴿فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ﴾

"And death befalls on you." Al-Ma'idah 5:106

It is, indeed, a great calamity, but according to the scholars, it is a greater calamity to be forgetful about it, to turn away whenever it is mentioned, and to not think of it or work towards it. Death alone is enough an admonition for someone who wants to learn. It is enough a thought for a person who wants to think. (he only situation in which a person can wish for death is when one fears that he may lose his religion, and at the appearance of turmoil.

Where do the souls stay during the Barzakh life?

Human souls vary with regards to where they stay in Barzakh life. After a study made about the verses of the Qur'an and the Prophet's sayings, it has been made known that these differences are as follows:

One: Souls of the Prophets

Souls of the Prophets are in the best and the highest of all the positions, in the Highest Companion. A'ishah, mother of the faithful (May Allah be pleased with her) heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying in the last moments of his life: "O Allah! I ask You to be the Highest Companion!" (Recorded by Al-Bukhari)

Two: Souls of Martyrs

These are alive and are being provided for by their Lord. Allah says,

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision." Aal 'Imran 3:169

Masruq asked 'Abdullah bin Mas'ood (May Allah be pleased with him) about the meaning of the above verse and 'Abdullah responded: "We asked the meaning of the verse from the Messenger of Allah (Peace and Blessings of Allah be upon him) who said, "(he souls, of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. (hey eat the fruits of Paradise from wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said, 'Do you want anything?' They said, 'What more shall we desire? We eat the fruit of Paradise from wherever we like.' Their Lord asked them the same question thrice. When they saw that they will continue to be asked and not left (without answering the question) they said, 'O Lord, we wish that You may return our souls to our bodies so that we may be slain in Your way once again.' When He (Allah) saw that they had no need, they were left (to their joy in heaven)." (Recorded by Al-Bukhari and Muslim)

This does not apply to all the martyrs, for there are some martyrs whose souls would be held back from entering Paradise due to unsettled debts. This is according to the Hadith collected by Ahmad, on the authority of 'Abdullah bin Jahsh (May Allah be pleased with him) that a man came to the Prophet (Peace and Blessings of Allah be upon him) and said, "O Messenger of Allah (Peace and Blessings of Allah be upon him) What will happen to me if I am killed in the way of Allah?" The Prophet (Peace and Blessings of Allah be upon him) answered: "(You will enter) Paradise." When the man turned away to go, the Prophet said, "Except a debt. (Angel) Jibril (Gabriel) just told me that secretly."

Three: Souls of Righteous Believers

They will transform to birds that will hang on the trees of Paradise. Abdur-Rahmaan bin Ka'b bin Maalik narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The soul of a Muslim shall be in form of a bird hanging on the trees of Paradise. It shall remain there until Allah will return it to his body on the Day of Resurrection." (Ahmad)

In the glorious Qur'an, Allah mentions that the tranquil souls of the believers shall reside in Paradise. He says,

﴿يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً﴾

﴿٢٨﴾ فَأَدْخِلِي فِي عَبْدِي ﴿٢٩﴾ وَأَدْخِلِي جَنَّتِي﴾

"(It will be said to the pious -believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction! "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)! "Enter you then among My (honored) slaves, "And enter you My Paradise!" Al-Fajr 89:27-30

Dear sister, know that the difference between the souls of the believers and the souls of the martyrs is that the souls of the martyrs shall live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. As for the souls of the believers, they shall be in the form of birds hanging on the fruits of Paradise and not moving around therein.

The fact that the souls of the believers shall be in the form of birds hanging on the trees of Paradise does not contradict another Hadith narrated by Abu Hurayrah (May Allah be pleased with him). It is mentioned here that: "(he Angels will take the souls of a believing slave of Allah and ascend with it to the heaven. (he Angels who were in the heaven will then say: 'How beautiful is this aroma that came to you from the earth!')

They will be happier than one of you whose beloved one, who was absent, has just returned. The angel will ask him, 'What about so-and-so? What about so-and-so?' The other angels will say: 'Just leave him alone for he had been suffering the hardship of the world.' But he will say, (concerning the person he is being asked about): 'He had died. Has he not come to you?' The angels will say: 'No, he has been taken to his original refuge, which is an abyss.'" (Recorded by An-Nasaa'i)

By Allah's leave, the soul of a believer shall meet those of other believers in Paradise. O Allah! Make me, my offspring, my brothers and my parents amongst the believers.

Four: Souls of sinners

There are Hadiths about the punishments that the sinners are going to receive after death. One Hadith mentions that a notorious liar shall be punished with an iron hood that will be inserted through his jawbone until it reaches the back of his head; another Hadith mentions that the one who slept through the time of obligatory prayer until it lapses shall have his head smashed with a stone; another one mentioned that the adulterers and adulteresses shall be punished in an oven-like hole whose top is narrow and bottom is wide, and that a fire will be kindled from its bottom; and another one mentions that the one who takes usury shall be made to swim in a sea of blood and there will be someone on the seashore who will feed him with stones.

Some Hadiths are also narrated about punishment of the grave for those who do not properly clean their private parts after urinating; and the one who goes about backbiting and the one who steals parts of the war booty before it is distributed. All these Hadiths are authentic.

Five: Souls of disbelievers

In the Hadith that An-Nasa'i collected on the authority of Abu Hurayrah (May Allah be pleased with him) after the Prophet (Peace and Blessings of Allah be upon him) had described the situation of the believer and the settlement of his soul in Paradise, he mentioned the situation of the disbeliever and the hardship he suffers at death when his soul is being removed. Part of the Hadith reads: "His soul departs from his body in a most disgusting stench. When the angels bring the soul to the gateway of the earth, (other angels) will say: 'How repulsive this stench is!' They then join it to the souls of the disbelievers."

Allah says about the disbelievers:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" Ghafir 40:46.

Darkness of the Grave

It is narrated on the authority of Abu Hurayrah (May Allah be pleased with him) that a dark complexioned woman (or a youth) used to sweep the mosque. The Messenger of Allah (Peace and Blessings of Allah be upon him) missed her (or him) and inquired about her (or him). The people told him that she (or he) had died. He asked why they did not inform him, and it appears as if they had treated her (or him) or her (or his) affairs as of little account. The Prophet (Peace and Blessings of Allah be upon him) then said, "Lead me to her (or his) grave." They led him to that place and he said prayer over her (or him) and then remarked: "Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them." (Recorded by Muslim)

Horror of the Grave

Hani a free slave of 'Uthmaan bin 'Affaan (May Allah be pleased with him) narrated: "Whenever 'Uthmaan came across a grave, he would cry until his beard would be wet. He was asked: 'Why is it that whenever you remember Paradise and Hell you do not cry and whenever you remember the grave you cry?' He said, 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The grave is first station of the Hereafter. If a person is saved from its horror, whatever is after it is easier; but if a person is not saved from its horror whatever is after it will be more horrifying." (Recorded by At-Tirmidhi)

Since what is beyond the grave is easier for those who are saved from its horrors, when the believing slave sees what Allah has prepared for him of the bliss of Paradise he will say: 'Bring forward the Day of Resurrection so that I may go back to my family and wealth.'

As for a disbeliever or a sinner, when he sees the severe punishment that Allah has prepared for him he will -in spite of the torment he will say: 'O Allah, do not let the Hour come.' He will say this because the post-grave torment is more severe. We seek refuge with Allah from the punishment of the grave and torment of Hell.

The Grip of the Grave

That is when a dead person is severely gripped in his grave that both his sides are compressed against each other. This is an experience from which no one is exempted -regardless of whether one is righteous or impious, young or old. It is mentioned in Hadiths that Sa'd bin Mu'adh was gripped in his grave in spite of his being the one for whose death the throne of Allah shook, the gates of heavens were opened and whose funeral was attended by seventy thousand angels. Imam An-Nasaa'i reported with a sound chain of narration that that Messenger of Allah (Peace and Blessings of Allah be upon him) said about Sa'd (May Allah be pleased with him): "(his is the one for whom the throne shook and the gates of the heavens were opened, and whose funeral was attended by seventy thousand angels."

Trial of the Grave and its Bliss and Torrent

Ahmad and Abu Dawood recorded with a sound chain of narrators that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily when the Muslim man has yet to reach the Hereafter,

but he has already been cut off from this world, angels from the sky descend upon him having faces like the sun. So they sit as far from him as the eye can see, with them are the burial shrouds from the burial shrouds of Paradise, and embalming perfume from the embalming perfumes of Paradise. So then the Angel of Death comes and sits at his head, so he says, "Come out, O good soul to the forgiveness of Allah and His pleasure." He said, "So it flows out as a drop flows out [from] a water-skin. So when he takes it, he does not leave it in his hand for the blinking of an eye. And there comes out from him a smell like the best musk to be found upon the face of the earth. So they ascend with him, and they do not pass by any of the angels except that he says, "Who is this good soul?" So they say: "This is so-and-so". So the doors of heavens are opened for him, and they follow him through every level of heaven, until they reach the end of the seventh heaven. It is then said, "Write his book in highness ('illiyyeen)." He said, "So it is written." Then it is said, "Return to the earth, because it is from there that We created you. and it is to there that We return you, and it is from there that We raise you up again." So the soul is returned to his body, then the angels come to him, then they say to him: "Sit. Who is your Lord? So he says, "My Lord is Allah". They say: 'What is your Religion?' He says, 'My Religion is Islam.' So they say: 'Who is this man who was sent amongst you?' He says, 'He is the Messenger of Allah (Peace and Blessings of Allah be upon him).' So they say: 'How did you come to know of him?' So he says, 'I read the Book of Allah, and I believed in it, and I attested to it.' So it will be called out from the heavens: "Indeed he has spoken the truth, so make space for him in Paradise, and clothe him with the clothes of Paradise, and show him his place in Paradise." He said, So he will be allowed to see it and his grave will be made spacious for him as far as the eye can see. A man with beautiful clothes, a handsome face, and a good smell will be presented to him; he will say: "Receive the glad tidings that will please you upon this day that you were promised." So [he] will say: "May Allah have mercy upon you, who are you; because your face seems to represent goodness?" He said, "So he says, 'I am your righteous deeds.'" He said, "However, if he was a disbeliever, angels with black faces will descend upon him, and with them are coarse woolen cloths. So they sit as far from him as the eye can see." He said, "And the Angel of Death comes and sits at his head, so he says, 'Come out

O foul soul to the anger of Allah and His displeasure.' He said, 'So he does not like to be taken out of his body. So he takes it out, he does not leave it in his hand for the blinking of an eye. So the angels take it in the burial shrouds of coarse woolen cloth. And there emanates from him the most offensive smelling stench like the foulest smelling corpse upon the face of the earth. So they ascend with him, so they do not pass by any one of the angels, except that he says, Who is this foul soul? He says, "Soand-so," using the most evil of names. So when they reach the heaven, they open the door, but it closes upon him, and it is called out: "Return to the earth, since I created you from it, and to it I return you, and from it I shall raise you again."

So he is placed back in his body, so the angels come to him and they say: "Sit. Who is your Lord?" He says, 'Haah, [haah], I do not know.' So they say: 'What is your Religion?' So he says, 'Haah, haah, I do not know. I heard the people speaking.' So they say: 'Who is this man who was sent amongst you?' He said, So it is called out from the sky: "Verily he has lied, so make space for him in the Fire, and clothe him with the clothes of the Fire. And he will be shown his place in the Fire. He said, 'So he will see his place in the Fire, and he will be overtaken by its heat and its scorching air, and his grave will be constricted for him, until his ribs start to interlace. And then there will be represented a man with an ugly face, repulsive cloths, and a repugnant smell, so he will say: 'Woe to you, who are you? So by Allah your face seems to resemble evil.' So he will say: O Lord, do not establish the Hour! [O Lord,] do not establish the Hour!"

Will the torment of the grave be upon the soul or the body or upon both?

Know that Ahlus-Sunnah wal-Jama'ah believe that the soul is both detached from and linked to the body. Shaykh Al-Islam Ibn (aymiyyah said, "The torment and bliss shall be for both the body and the soul, according to the consensus of Ahlus-Sunnah wal-Jama'ah. The soul will enjoy bliss or be subjected to torment separately from and together with the body."

Are the dead aware when living people visit their graves?

Ibn Al-Qayyim writes in his book, 'Ar-Ruh': "The Prophet (Peace and Blessings of Allah be upon him) recommended for his Ummah that whenever they visit graves and salute its dwellers, they should do so as if they are talking to them. He recommended that they should say: 'Peace be upon you, O dwellers of this abode from among the believers and Muslims!' This statement is only addressed to those who hear and understand. If not, the statement would amount to addressing nonexistent or lifeless things. The righteous predecessors are agreed upon this. There are many successive reports from them that the dead know about the visit of the living and are happy with it. However, the dead do not hear this salutation until after their souls are returned to them for that purpose, according to the following authentic Hadiths.

It is reported in a Hadith that the dead person hears the knocking of the shoes of those who buried him as they leave his grave. Anas bin Malik (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said, "Indeed, when a man is put in his grave, he hears the knocking of the shoes of those who buried him as they leave." (Ahmad, and it is a sound Hadith) **The living's speech to the dead.**

Three days after the Battle of Badr, the Messenger of Allah (Peace and Blessings of Allah be upon him) halted at the edge of the well in which the corpses of the disbelievers who were killed during the battle were dumped and addressed some men among them saying: "O Abu Jahl bin Hisham, O Umayyah bin Khalaf, O 'Utbah bin Rabi'ah, O Shaybah bin Rabi'ah!

Have you found true what your Lord promised you? For, I have found true what my Lord promised me." "Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger (Peace and Blessings of Allah be upon him) said, "By Him in Whose Hand Muhammad's soul is, you do not hear what I say better than they do." (Al-Bukhari)

Some scholars say: "It is clear that the dead may generally hear the speech of the living but not always.

Shaykh Al-Islam Ibn Taymiyyah dispelled the misconception of those who claim that Allah has removed from the dead the ability to hear citing His saying,

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾

"Verily, you cannot make the dead to hear." An-Naml 27:80

In response to this misconception, Shaykh Al-Islam (may Allah have mercy upon him) said, "Know that this kind of hearing is that of awareness which attracts no reward. It is not the kind of hearing that Allah refers to in His saying: "Verily, you cannot make the dead to hear." The kind of hearing meant in this verse is that of acceptance and implementation. For, Allah made a disbeliever like a dead person who cannot respond to the call of whoever calls him and like animals that hear sounds but do not understand their meanings. As for the dead, even if he hears the speech and understands the meaning, he can neither answer the call of a caller nor comply with any command or prohibition. That is the situation of a disbeliever. No command or prohibition can benefit him even if he hears the speech and understands the meaning. Allah says,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

"Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)." Al-Anfaal 8:23

There are authentic texts indicating that the dead can, in addition to his hearing, speak. The angels, Munkar and Nakeer, will ask him questions in his grave. The believer will be made to give true answers

while the disbeliever will not succeed in giving correct answers. The dead also speak in other specified situations. However, this speech is different from what the living are familiar with. It is the soul that is questioned and that speaks. It is the soul that will answer the questions and that will be tormented or have the bliss, though it is somewhat linked to the body. The Messenger of Allah (Peace and Blessings of Allah be upon him) used to hear much of this. According to a Hadith narrated by Ibn 'Abbaas (may Allah be pleased with him and his father) the Messenger of Allah (Peace and Blessings of Allah be upon him) passed by two graves and said, "The (dwellers) of these graves are being punished and they are not being tormented for a major sin." (Recorded by Al-Bukhari and Muslim) Allah knows best.

Two: Blowing of the Trumpet

Dear sister, know that this wonderful and strange universe in which we live is full of life and living things that we see and that which we do not see. They are in constant and uninterrupted movement; and the situation shall continue in this way until a day comes when Allah will bring all living things, except the ones He wills to exempt, to extinction. He says,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

"Whatsoever is on it (the earth) will perish." Ar-Rahmaan 55:26

He also says,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

"Everything will perish save His Face" Al-Qasas 28:88

When that day comes, the Trumpet shall be blown and this blowing will bring the life of the earth and the heavens to an end. Allah says,

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)." Az-Zumar 39:68

It is a horrifying blowing that when a person hears it, he will not be able to make any will or to go back to his family and friends. Allah says,

﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ﴾

"They await only but a single Saihah (shout), which will seize them while they are disputing! Then they will not be able to make bequest, nor will they return to their family." Yaaseen 36:49-50.

In an authentic Hadith reported by Muslim, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Then the Trumpet will be blown, and no one will hear it but he stretches and raises up his neck to listen. The first person to hear it is a man who is preparing water to give it to his camel. He will then swoon away and all the people will swoon away."

The Messenger of Allah (Peace and Blessings of Allah be upon him) informed us about the rapidity with which the death of entire mankind will take place when the Hour will be established. He said, "The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The

Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it." (Al-Bukhari and Muslim)

The Trumpet that will be blown

The Messenger of Allah (Peace and Blessings of Allah be upon him) has interpreted the meaning of the trumpet in the following Hadith. 'Abdullah bin 'Amr bin Al-'Aas (may Allah be pleased with him and his father) narrated that a Bedouin man came to the Prophet (Peace and Blessings of Allah be upon him) and asked him: "What is the Trumpet?" The Prophet (Peace and Blessings of Allah be upon him) answered: "It is the horn that is blown into." (Recorded by At-Tirmidhi) **Who will be responsible for blowing the Trumpet?**

Ibn Hajar Al-'Asqalani said, "The common saying is that the blower of the Trumpet will be Angel Israfeel (Peace be upon him) Al-Halimi quoted the consensus of the scholars on this; and it is specifically mentioned in the Hadith narrated by Wahb bin Munabbah, the Hadith of Abu Sa'eed as recorded by Al-Bayhaqi and the Hadith of Abu Hurayrah as recorded by Ibn Marduyah; and also in the long Hadith about the Trumpet.

The Prophet (Peace and Blessings of Allah be upon him) informed us that the Blower of Trumpet has been kept in standby to perform this function since Allah created him.

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The gaze of the angel assigned to the Trumpet is permanently set towards the Throne fearing that He could be commanded to blow it before his glance returns to him. His eyes are like two pearly stars." (Al-Hakim)

In the time that the Hour draws near, Israfeel readies his state furthermore to blow the Trumpet. Abu Sa'eed Al-Khudri (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "How can I enjoy the bliss of this world while the bearer of the Trumpet has already held it against his mouth and is attentively listening and awaiting the order to blow it?" The Muslims said, "O Messenger of Allah, what are we supposed to say?" He said, "Say: Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). We rely on Allah, our Lord." (Recorded by Ibn Mubarak, At-Tirmidhi, Abu Nu'aym, Abu Ya'la Al-Mawsili, Ibn Hibbaan and Al-Hakim)

When will the Trumpet be blown?

Know, dear sister, that the Hour will be established on a Yawmul-Jumu'ah (Friday). Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place. On Friday every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him.." (Recorded by Malik and Abu Dawood)

In another Hadith, the Messenger of Allah (Peace and Blessings of Allah be upon him) informed us that the Hour will be established on a Friday and the Resurrection will take place on that day. Aws bin Aws narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will

be blown, and on it the creatures will be struck down by lightening, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: "Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed?" He replied: "Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets." (Recorded by Abu Dawood, An-Nasai, Ibn Majah, Ad-Darimi and Al-Bayhaqi)

Since the Hour is going to take place on Friday, all creatures, with the exception of man and jinn, are in fear on that day.

How many times will the Trumpet be blown?

What is clear is that the Trumpet will be blown twice. The first blowing will cause thunderbolt and the second one will be followed by Resurrection. Allah says,

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allaah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)." Az-Zumar 39:68 Allah also says,

﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ ٦ تَتَّبِعُهَا الرَّادِفَةُ﴾

"On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die). The second blowing of the Trumpet follows it (and everybody will be resurrected)." An-Nazi"at 79:6-7 In another verse, He says,

﴿مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهَمُّ مَخِصَّمُونَ ۙ ٤٩ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ٥٠﴾

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

"They await only but a single Saihah (shout), which will seize them while they are disputing! Then they will not be able to make bequest, nor will they return to their family. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord." YaaSeen 36: 49-51

The Prophetic Hadith clearly mentioned that the blowing will occur twice. Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah (May Allah be pleased with him) that the Prophet (Peace and Blessings of Allah be upon him) said, "Between the two blowings of the Trumpet (there would be an interval of forty). Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetables. The only part of man that will not decay will be one bone (spinal cord) from which the whole frame would be reconstructed on the Day of Resurrection."

Another version of the Hadith, as recorded by Al-Bukhari goes thus: "Between the two blowings of the Trumpet (there would be an interval of forty)". They said, "Abu Hurayrah, do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything. The only thing in a man which would not decay would be one bone (spinal cord) from which the whole frame would be reconstructed."

However, some scholars are of the view that the blowing will take place three times: the first one will make the entire creation terrified; the second one will cause thunderbolt and the third one will be followed by the Resurrection. This is the view held by Ibn Al-'Arabi, Ibn Taymiyyah, Ibn Katheer and As-Safarini. Their proof is that in the Quran Allah mentions a blowing that will terrify the creation. He says,

﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ دَاخِرِينَ﴾

"And (remember) the Day on which the Trumpet will be blown -and all who are in the heavens and all who are on the earth, will be terrified him whom Allah will (exempt). And all shall come to Him, humbled."An-Naml 27: 87

The holders of this opinion also cite as evidence the Hadiths that specifically mention three blowings such as the long Hadith about the Horn which is recorded by At-Tabari. Part of that Hadith reads: "Then the Horn will be blown three times: a blowing to terrify, another to strike with thunder and the third to make the creation rise up for Allah, Lord of all the worlds." As for the verse they cite as proof, it does not explicitly mention that there will be a third blowing. For, Allah's mentioning that the creation will be terrified does not necessarily mean that there will be a separate blowing for that. The first blowing will terrify all the living things before it strikes them down and the second one will terrify them at their resurrection. As regards to the Hadith of the Horn, it is a weak and inconsistent narration, according to that erudite authority in the science of Hadith, Ibn Hajar Al-'Asqalani -may Allah have mercy upon him. Al-Bayhaqi was also reported to have declared the Hadith as weak. Allah knows best.

Who are going to be exempted from this striking down?

Allah, High and Exalted, informs us that some of those who are in the heavens and the earth will not be struck down. He says,

﴿وَتُفَخَّ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)." Az-Zumar 39:68

The scholars disagree as regards who will be exempted. Muqatil and others believe that they are Jibreel (Gabriel), Mika'eel (Michael), Israfeel and the angel of death. Other scholars add 'bearers of the Throne' to the list. However, the authenticity of this view depends on the Hadiths they narrate in this regard, and the scholars of Hadith regard nothing of such Hadiths as authentic. Allah knows best.

Imam Ahmad (may Allah have mercy upon him) believed that they are those who are already in Paradise such as the Houris and children. Abu Ishaq and Dahhak added Keepers of Paradise and Hell and the snakes and scorpions of Hell to the list.

Ibn Taymiyyah said, "As for those who will be exempted from the strike, they include those in Paradise of the Houris for there will be no death in Paradise."

Abu Al-'Abbaas al-Qurtubi -the author of Al-Mufhim ila Sharh Muslim -held a view that the exempted ones are all the dead because they have already been stripped of all feeling, so they will not be struck

down. This opinion of Abul-'Abbaas is correct if we interpret the striking down as death, for a person can only die once. Allah says,

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ
عَذَابَ الْجَحِيمِ﴾

"They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire." Ad-Dukhaan 44:56

As for Al-Bayhaqi, he is of the view that the Prophets and the martyrs will be struck down and caused to faint. Based on this, the Prophets and the martyrs will be among those who will be struck down, and will not be exempted.

It has been reported from Ibn Abbaas, Abu Hurayrah and Sa'eed bin Jubayr that the Prophets and the martyrs are among those who will be exempted. Ibn Hajar attributed the same opinion to Al-Bayhaqi. If what is meant is that they will be exempted from death, then this is true; but if what is meant by their exemption is striking down that affects the dead, as indicated by the Hadith of Moosa, then that is not correct. Allah knows best.

All in all, some scholars are of the view that the best stand a Muslim can have on this issue is to attribute the knowledge of those who will be exempted to Allah alone; because no authentic and explicit narration is reported in this regard. Allah knows best.

Three: Horrors of the Day of Resurrection

1. Seizure of the earth and folding of the heaven

The Quran speaks about the Horrors of the Day of Resurrection which the people will experience and which will preoccupy their minds and shake their hearts. One of the most prominent of those horrors is the total and frightful destruction of this universe including the earth, the mountains, the skies, the stars, the sun and the moon.

The earth will be shaken, the mountains will be made to march and then blown away, the sky will be rendered asunder, the sun will be wrapped up in darkness, the moon will eclipse, and the stars will fall and disperse and their light will fade away.

On the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. He says,

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا
يُشْرِكُونَ﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" Az-Zumar 39:67

In another verse, Allah says,

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا

أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فاعِلِينَ﴾

"And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." Al-Anbiyaa 21:104

In the Hadith, Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "On the Day of Resurrection, Allah will grasp the earth and roll up the heavens in His right Hand. He will then say: I am the King. Where are the kings of the earth?!" (Recorded by Al-Bukhari and Muslim)

This grasping of the earth and rolling up of the heavens will occur after Allah has annihilated the entire creation. Some scholars say: A caller will make a pronouncement after the creatures would have been gathered on a land that is as white as silver and on which Allah has never been disobeyed. This is the view of Abu Ja'far An-Nahhas, and he attributed it to 'Abdullah bin Mas'ud (May Allah be pleased with him).

Al-Qurtubi said, "The purpose is to show Allah's exclusive right to dominion when there will be no more claimants to sovereignty. For then, every king would have been destroyed along with his kingdom and every tyrant would have been annihilated along with his power.

2. Crushing of the earth and blowing away of the mountains

Allah informs us that this solid earth and all that is on it of mountains will be held on the Day of Resurrection and crushed with a single crushing. He says,

﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ۝۱۳ وَحَمَلَتِ الْأَرْضُ وَالْجِبَالُ فَذُكَّنَا

دَكَّةً وَاحِدَةً ۝۱۴ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾

"Then when the Trumpet will be blown with one blowing (the first one). And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall." Al-Haaqqah 69:13-15

Then these firm mountains shall turn to dust. Allah says,

﴿يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا﴾

"On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out." Al-Muzzammil 73:14

In another verse, Allah informs us that the mountains will become like flakes of wool. He says,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ﴾

"And the mountains will be like flakes of wool." Al-Ma'arij 70:9

And He says,

﴿وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ﴾

"And the mountains will be like carded wool." Al-Qari'ah 101:5

Allah, High and Exalted, will remove these mountains and level the earth that there will remain no high or low place. The Quran then expresses that the mountains will be annihilated and blown away once more. Allah says,

﴿وَإِذَا الْجِبَالُ سُيِّرَتْ﴾

"And when the mountains are made to pass away." At-Takweer 81:3

He also says,

﴿وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا﴾

"And the mountains shall be moved away from their places and they will be as if they were a mirage." An-Naba' 78:20

And He says,

﴿وَإِذَا الْجِبَالُ سُفَّتْ﴾

"And when the mountains are blown away." Al-Mursalat 77:10

Allah then explains what the situation of the earth will be after the mountains would have been blown away. He says,

﴿وَيَوْمَ نُسِئُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

"And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind." Al-Kahf 18:47 He also says,

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝١٠٥ فَيَذَرُهَا قَاعًا

صَفْصَفًا ۝١٠٦ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا﴾

"And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved."Taa Haa 20:105-107.

3. Eruption and overflowing of seas

As for the seas which cover the greatest part of this earth, and which remain an astounding abode of different worlds for living creatures, they will erupt on that Day.

In this modern age, we know an enormous shock can be caused by an explosion of small particles that are even smaller than water particles. You can imagine how the situation will be if the water particles of these gigantic seas erupt. Then the seas will overflow and go up in flames. Imagine these great and enormous seas turning into a flammable substance and imagine what the scene is going to look like! Allah says,

﴿وَإِذَا الْبِحَارُ فُجِرَتْ﴾

"And when the seas are burst forth." Al-Infitaar 82:3

He also says,

﴿وَإِذَا الْبِحَارُ سُجِّرَتْ﴾

"And when the seas shall become as blazing Fire or overflow." At-Takweer 81:6

The earlier scholars of Tafseer held a view that eruption of the seas means cracking of their shores and extinction of all their barriers and mixing of sweet seas with saline ones, so that all the seas become one. However, what we mentioned is nearer and clearer. Allah knows best.

4. Breaking apart and swaying of the sky

On the Day of Resurrection, the beautiful sky that gladdens your hearts when you look up at it, will sway with circular motion and will be greatly disrupted. Allah says,

﴿يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا﴾

"On the Day when the heaven will shake with a dreadful shaking," At-Toor 52:9

It will then break apart. Allah says,

﴿إِذَا السَّمَاءُ أَنْفَطَرَتْ﴾

"When the heaven is cleft asunder." Al-Infitaar 82:1

He also says,

﴿إِذَا السَّمَاءُ أَنْشَقَّتْ ① وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

"When the heaven is split asunder, and listens to and obeys it's Lord -and it must do so."
Al-Inshiqaaq 84:1-2

Then the sky will become weak just like a massive and strongly-built palace when hit by an earthquake. The heaven will become weak and broken apart. Allah says,

﴿وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَهِيَةٌ﴾

"And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up."
Al-Haaqqah 69:16

As for the beautiful blue color of the sky, it will also disappear. It will start changing to different colors such as red, yellow, green and blue. Allah says,

﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴾

"Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide."

Ar-Rahmaan 55:37

It is reported from Ibn 'Abbaas (May Allah be pleased with him) that on the Day of Resurrection, the sky will be like a red horse; and the red horse, according to al-Baghawi, changes its color to yellow in the spring and red in the winter.

5. Wrapping up of the sun, eclipse of the moon and scattering of the stars

As for the sun that covers the earth with its light, it is going to be wrapped up on the Day of Resurrection, and its light will disappear. Allah says,

﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾

"When the sun is wound round and its light is lost and is overthrown." At-Takweer 81:1

Likewise, the moon that starts at the beginning every month as a crescent and then grows little by little until it becomes a full and beautiful moon, it will also eclipse and its light will be lost. Allah says,

﴿فَإِذَا بَرِقَ الْبَصُرُ ۝ وَخَسَفَ الْقَمَرُ﴾

"So, when the sight shall be dazed and the moon will be eclipsed." Al-Qiyaamah 75:7-8 As

for the scattered shining stars that dot the sky, they will fall and disperse. Allah says,

﴿وَإِذَا النُّجُومُ انكَدَرَتْ﴾

"And when the stars shall fall." At-Takweer 81:2

He also says,

﴿وَإِذَا الْكَوَاكِبُ انثَرَتْ﴾

"And when the stars have fallen and scattered." Al-Infitaar 82:2

Four: Resurrection and Gathering

What is meant by 'Resurrection' is physical reconstitution and bringing the creation back to life on the Day of Return.

There are some Hadiths that mention that the second blowing of the Trumpet will be preceded by a rain from the heaven. This will result in sprouting up of bodies. In Sahih Muslim, 'Abdullah bin 'Amr (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second Trumpet would be blown and they would stand up and begin to look (around). Then it would be said, 'O people, go to your Lord', and they will be made to stand there till they are questioned. Then it would be said, 'Bring out a group (out of them) for the

Hell-Fire." And then it would be asked: 'How many?' It would be said, 'Nine hundred and ninety-nine out of one thousand for the Hell-Fire" and that would be the day which would make the children old because of its terror and that would be the day about which it has been said, 'On the day when the shank would be uncovered."

Sprouting of the bodies from the earth after Allah has sent down the rain will be like sprouting out of plants after rainfall in this world. That is why, in many places in the Qur'an, Allah cites reviving the earth with plants as a parable for Resurrection. In one of these places, He says,

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقِنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ

تَذَكَّرُونَ﴾

"And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed." Al-A"raaf 7:57

On the Last Day, man will be reconstituted from a small bone. When it is affected with water, it will grow up like a plant. That bone is the coccyx (tailbone).

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Between the two blowings of the Trumpet (there would be an interval of forty). Then Allah would cause the water to descend from the sky and they (people) will sprout like vegetables. The only thing in a man which would not decay would be one bone (coccyx) from which the whole frame would be reconstituted on the Day of Resurrection."

In another Hadith recorded by Abu Dawood, An-Nasaa'i and Malik, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Every son of Adam shall decay and will be eaten up by the earth except the tailbone. His creation and composition started from it.""

However, authentic Hadiths indicate that bodies of the Prophets will never decay. The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah has forbidden the earth from eating up bodies of the Prophets."" (Recorded by Abu Dawood)

1. Resurrection is a new creation

Know that Allah will bring back the souls of His slaves but their shapes will be somewhat different from what they used to be while they were in the life of this world. A manifestation of this is that they will never die again no matter how great their suffering is. Allah says,

﴿يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ﴾

"He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat; and death will come to him from every side, yet he will not die and in front of him, will be a great torment."

Ibraaheem 14:17

'Amr bin Maymun Al-Awdi narrated that Mu'adh bin Jabal (May Allah be pleased with him) stood up among the people and gave the following speech: "O the clan of Awd, I am an envoy of Allah's Messenger to you. You know that the return will inevitably be to Allah and then to Paradise or Hell. Staying in either of the two abodes is without departure; it is eternity without death in bodies that will never die." (Recorded by At-Tabari and Al-Hakim -who classified its chain as sound)

Another manifestation is that the slaves will be shown what they did not see before. For, on that day, they will see the angels and the jinn and other creatures only known to Allah.

The dwellers of Paradise shall neither spit nor excrete or urinate. However, all this does not mean that those who will be raised up on the Day of Resurrection are other creatures different from those who lived in this world. Allah knows best.

2. The first person for whom the earth will split

Know dear sister, that the first person for whom the earth will split is our Prophet Muhammad (Peace and Blessings of Allah be upon him). Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I will be the chief of the sons of Adam on the Day of Resurrection, the first person for whom the grave will split open and the first intercessor and the first person whose intercession will be accepted." (Recorded by Muslim)

Al-Bukhari and Muslim also reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Two men, a Muslim and a Jew, abused each other. Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Apostle and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to gain consciousness, and behold! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious."

Another version by Al-Bukhari and Muslim reads: "The people will be made unconscious on the Day of Resurrection and I will be the first person to gain consciousness but I will find (Prophet) Moosa (Moses) already holding on to the one of the pillars of the Throne. So, I do not know whether he gained consciousness before me or he was exempted from falling consciousness due to the one he had already had at Mount Toor."

3. Gathering the entire creation to the great assembly

Allah calls the Day of Resurrection 'Day of Assembly' because on that day, the entire creation will be assembled. Allah says,

﴿ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ﴾

"That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present." Hood 11:103

In this gathering, all the former and later generations will be present. Allah says,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ﴾

"Say [O Muhammad (peace be upon him)] "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed Meeting of a known Day." Al-Waqi'ah 56:49,50

Allah's power encompasses all His slaves. Nothing is difficult for Him to do. After all of creation has perished, Allah is Capable of bringing them back to life even if they are perished in the space, or in the depths of the earth or they are devoured by carnivorous animals or swallowed up by whales or they are kept away in the graves. Allah says,

﴿أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Where so ever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things." Al-Baqarah 2:148

Since the power of Allah covers all His slaves, and that He is Able to bring them forth from wherever they may be, likewise His knowledge also encompasses them. He does not forget any of His slaves. He says,

﴿إِن كُنتُمْ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ

﴿فَرَدًّا﴾

"There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave. Verily, He knows each one of them, and has counted them a full counting. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender)." Maryam 19:93-95

Allah also says,

﴿وَيَوْمَ نُسِِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا﴾

"And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and We shall gather them all together so as to leave not one of them behind." Al-Kahf 18:47

All the above texts generally indicate that the entire creation including humans, jinn and angels will be gathered. It will not be incorrect if some scholars believe the gathering covers the animals as well. Allah says,

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾

"And when the wild beasts are gathered together." At-Takweer 81:5

4. Description of the gathering

Allah will gather the slaves barefooted, naked and uncircumcised. Al-Bukhari and Muslim reported on the authority of Ibn 'Abbaas (may Allah be pleased with him and his father) that the Prophet (Peace and Blessings of Allah be upon him) said, "You will be gathered barefooted, naked and uncircumcised."" He then recited Allah's saying:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنا إِنَّا كُنَّا فاعِلِينَ﴾

"As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it." Al-Anbiyaa 21:104

When 'A'ishah (May Allah be pleased with her) heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: 'people will be gathered on the Day of Resurrection barefooted, naked and uncircumcised', she said, 'Messenger of Allah, men and women together, looking at each other?!" The Prophet replied: 'O 'A'ishah, the matter will be more serious than people looking at one another.'"(i.e. they will not realize the shame due to fear of what that Day holds)" (Al-Bukhari and Muslim)

It is mentioned in some texts that every person will be resurrected in his cloth in which he died. Abu Dawood, Ibn Hibbaan and Al-Hakim reported that when Abu Sa'eed Al-Khudri (May Allah be pleased with him) was about to die, he called for new cloths and then put them on. He then said, 'I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The dead person will be raised up (on the Day of Resurrection) in the cloth in which he died."'

Al-Bayhaqi sought to reconcile between the above two Hadiths with the following interpretations:

One: That the cloth will be worn after their rising up from their graves but after arriving at the place of gathering, they will become naked. Thereafter, they will be clothed with the garments of Paradise.

Two: That each person will be clothed, on the Day of Resurrection, with the type of garment he used to wear while he was in this world.

Three: What is meant by cloths here could be his deeds i.e. he would be raised up in whatever deeds he died in, whether good or bad. Allah says,

﴿وَلِبَاسُ النِّقَمَى ذَلِك خَيْرٌ﴾

"And the raiment of righteousness, that is better." Al-A'raaf 7:26

Al-Bayhaqi supported this last interpretation with a Hadith narrated by Jabir that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Every slave shall be raised up upon what he was doing when he died."" (Recorded by Muslim)

It should not be inferred from the above Hadith that a person will be raised up in the cloths in which he was buried or in which he died because what the Hadith clearly means is that he will be raised up in the situation in which he died in, such as the state of belief or disbelief, and of certainty or doubt, as he will be raised upon the deed he used to do before he died.

This is supported by the Hadith of 'Abdullah bin 'Umar (may Allah be pleased with him and his father) that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "If Allah wants to punish a people, all of them are affected by that punishment. They will then be raised up upon their deeds." (Recorded by Muslim)

It is also authentically reported that the one who dies in the state of Ihraam would be raised up on the Day of Resurrection while chanting Talbiyah. 'Abdullah bin 'Abbaas - (may all be pleased with him and his father) said, "While a man was riding (his Mount) in 'Arafat, he fell down from it (his Mount) and

broke his neck (and died). The Prophet said, "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, "Labbaik," (i.e. like a pilgrim)." (Recorded by Al-Bukhari and Muslim)

The martyr will be raised up on the Day of Resurrection with his wound dripping in blood. The color will be blood-red while the smell will be that of musk.

That is why it is recommended that a dying person be prompted to say: "Laailaha illallah", that he may die upon Tawheed (Islamic Monotheism) and then be raised up on the Day of Resurrection uttering this pleasant statement.

5. The Gathering ground

Know that the earth on which creation will be gathered on the Day of Resurrection is different from the one on which we live. Allah says,

﴿يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allaah, the One, the Irresistible." Ibraaheem 14:48

Sahl bin Sa'd narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The people will be gathered on the Day of Resurrection on a reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl added: "That land will have no landmarks for anybody (to make use of)." (Al-Bukhari and Muslim)

Many sayings are reported from a number of the Prophet's Companions giving this same meaning. 'Abdullah bin Mas'ood (May Allah be pleased with him) was reported to have commented on Allah's saying: "On the Day when the earth will be changed to another earth". He said, "It will be changed to another earth that will be like silver and in which no blood was ever shed and no sin was ever committed."

6. When will the earth and the heavens be changed to another earth and heavens?

The Messenger of Allah (Peace and Blessings of Allah be upon him), informed us that this change will take place at the time the people will pass on the Bridge (As-Siraat) or just before that.

'A'ishah (May Allah be pleased with her) narrated she asked Allah's Messenger about the verse: "On the Day when the earth will be changed to another earth and so will be the heavens", as to where will the people be then? The Messenger of Allah (Peace and Blessings of Allah be upon him) responded: "On the Bridge." (Recorded by Muslim)

Thawban narrated that one of the Jewish rabbis asked Allah's Messenger (Peace and Blessings of Allah be upon him) regarding where the people will be on the Day when the earth will be changed to another earth and so will be the heavens. The Messenger of Allah (Peace and Blessings of Allah be upon him) responded: "They will be in the darkness just before the Bridge." (Recorded by Muslim)

7. The slaves' clothing on the Day of Return

Allah will gather the slaves on the Day of Resurrection barefooted, naked and uncircumcised, according to authentic Hadiths. Then they will be clothed. The righteous ones will be clothed with noble garments while the unrighteous ones will be clothed with garments of liquid pitch, itchy suits and other repulsive garments.

The first person to be clothed that day will be Prophet Ibraaheem - the friend of Allah. Abdullah bin 'Abbaas (may Allah be pleased with him and his father) narrated that the Messenger of Allah (Peace

and Blessings of Allah be upon him) said, "The first person to be clothed on the Day of Resurrection among all of creation will be Ibraaheem -the friend of Allah." (Reported by Al-Bukhari)

Ibn Hajar related that Al-Bayhaqi narrated on the authority of Ibn 'Abbaas that the Prophet (Peace and Blessings of Allah be upon him) said, "The first person to be clothed from the garments of Paradise will be Prophet Ibraaheem. He will be clothed with a cloak from Paradise and he will be brought a chair that will be drawn from the right side of the Throne. Then I would be brought and clothed with a garment from Paradise."

The scholars explained that clothing of Prophet Ibraaheem before any other person on the Day of Resurrection is due to the fact that there was no one from among the former and latter generation who feared Allah more than him. So, he will be clothed before any other person as a way of assuring him of security.

It could also be because he was the first human to put on pants. He would do so whenever he wanted to pray in his extreme keenness to cover his private parts and to avoid it touching his place of prayer. As a result, he will be adequately rewarded for doing what he was ordered to do.

Another interpretation is that those who cast him into fire stripped him naked in the presence of everyone as if he was about to be killed. Therefore, Allah will reward him on the Day of Resurrection by making him the person to be clothed in the presence of the entire mankind. This last interpretation is probably the best and the most correct. Allah knows best.

8. Situations of the people on the Day of Resurrection

Situations of the people on the Day of Resurrection will clearly differ. For, there are disbelievers, there are sinners who believed in Tawheed and there are pious and righteous people.

Due to the magnitude of the horror and difficulty of that great day, you will find that everybody will be busy with his or her self. Allah says,

﴿لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

"Every man that Day will have enough to make him careless of others." Al 'Abasa 80:37

The following are texts that depict some scenes of the Day of Resurrection:

9. Scenes of the disbelievers

Scene One: Allah says,

﴿يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُوْفُونَ ﴿٤٣﴾ خَشِعَةً أَبْصَرَهُمْ تَرْهَقَهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ﴾

"The Day when they will come out of the graves quickly as if they are racing to a goal, with their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!" Al-Ma'arij 70:43,44

Scene Two: Allah says,

﴿فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكْرٍ ⑥ خُشَعًا
أَبْصَرُهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ⑦ مُهْطِعِينَ
إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ﴾

"So [O Muhammad (peace be upon him)] withdraw from them. The Day that the caller will call (them) to a terrible thing. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad, Hastening towards the caller. The disbelievers will say: "This is a hard Day."
Al-Qamar 54:6,8

Scene Three: Allah says,

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ
⑤﴾ قَالَُوا يٰلَوْ كُنَّا نَمُرُّ بِمَقَدِنَا ⑤﴾

"And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us up from our place of sleep?"
YaaSeen 36:51,52.

Scene Four: Allah says,

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ④﴾ مُهْطِعِينَ مُقْنِعِي
رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾

"Consider not that Allah is unaware of that which the Zaalimuan (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear)." Ibraaheem 14:42-43 Scene

Five: Allah says,

﴿وَأَنْذِرْهُمْ يَوْمَ الْأَازِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينٍ مَا
لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ﴾

"And warn them [O Muhammad (peace be upon him)] of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zaalimuan (polytheists and wrong-doers), who could be given heed to." Ghaafir 40:18.

Scene Six: Allah says,

﴿يَوْمَ تَبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ
الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ
﴿٤٩﴾ سَرَابِيلُهُمْ مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ﴾

"On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible. And you will see the Mujrimuan (criminals, disbelievers in the Oneness of Allah -Islamic Monotheism, polytheists) that Day Muqarranuan (bound together) in fetters. Their garments will be of pitch, and fire will cover their faces." Ibraaheem 14:48-50 Scene Seven:

Al-Miqdaad bin Al-Aswad narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "On the Day of Resurrection, the sun will be brought so close to the people that there will only be a distance of one or two miles between it and them, and they will be scorched by the sun. They will be drowned in their sweat according to their deeds. Some will be drowned in the sweat up to his ankles, some up to his knees, some up to his breasts, some up to his shoulders and some will be completely harnessed by the sweat." (Recorded by Muslim) Scene Eight: Allah says,

﴿وَيَوْمَ يَعْضُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ
الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا بُولَاقِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ
أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ
لِلْإِنْسَانِ خَدُولًا﴾

"And (remember) the Day when the Zaalim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger [Muhammad (peace be upon him)] "Ah! Woe to me! Would that I had never taken so-and-so as a Khalial (an intimate friend)! "He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaitaan (Satan) is to man ever deserter in the hour of need." Al-Furqaan 25:27-29 Scene Nine: Allah says,

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ﴾

"And on the Day when the Hour will be established, the Mujrimuan (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair." Ar-Room 30:12

Scene Ten: Allah says,

﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ
الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهُ حَدِيثًا﴾

"On that day those who disbelieved and disobeyed the Messenger [Muhammad (peace be upon him)] will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah." An-Nisaa' 4:42 He also says,

﴿وَيَقُولُ الْكَافِرُ يُلَيْتَنِي كُنْتُ تُرَابًا﴾

"And the disbeliever will say: "Woe to me! If only I were dust!" An-Naba" 78:40

10. Nullification of their deeds

Deeds of the disbelievers are of two types:

One: Deeds that are pure oppression, aggression and causing mischief in the land. These are invalid and false deeds whose doers normally do not expect any good reward from them. The Qur'an likened this kind of deeds with layers of darkness. Allah says,

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ
فَوْقِهِ سَحَابٌ مُّظْمِتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكِدْ يَرهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ﴾

"Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light." AnNur 24:40

Two: Deeds they think will avail them of something with Allah such as charity, emancipation of bondsmen, kindness to the kith and kin and spending in good causes. Allah made parables for such deeds. In some places in the Qur'an, He likens them to mirage. He says,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْثَانُ مَاءً
حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ
حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ﴾

"As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in taking account." An-Nur 24:39

In another place in the Qur'an, He likened these deeds to fruits and plants destroyed by heavy and severely cold winds. He says,

﴿مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمْ
اللَّهُ وَلَٰكِن أَنفُسَهُمْ يَظْلِمُونَ﴾

"The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including the Christ (peace be upon him) and Muhammad (peace be upon him).) Allah wronged them not, but they wronged themselves." Aal 'Imraan 3:117

The extremely cold wind is disbelief and polytheism that destroy good deeds.

In another place, He likens it to ashes blown all over the place by a strong storm. How then can such ashes be gathered together by its owner? Allah says,

﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ
الرَّيْحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ
ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

"The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path)." Ibraaheem 14:18 Thus does Allah render the deeds of the disbelievers in vain. He says in another verse:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا﴾

"And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust." Al-Furqaan 25:23 He also says in another place in the Qur'an:

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا
بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ
وِزْنًَا ﴿١٠٥﴾ ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَتَّخَذُوا آيَاتِي وَرُسُلِي

﴿هَزُوا﴾

"Say [O Muhammad (peace be upon him)]: Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring

good by their deeds! "They are those who deny the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery." Al-Kahf 18:103-106

11. Argument among dwellers of Hell

When the disbelievers, who are enemies of Allah, see the punishment that Allah has set aside for them, they will hate themselves and those who were dear to them in the life of this world. Allah says,

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

"Friends on that Day will be foes one to another except Al-Muttaqun (pious)." Az-Zukhruf 43:67

Then the dwellers of Hell will argue with one another; the worshippers will argue with the worshipped, the followers will argue with the leaders, the weak will argue with the arrogant, and man will argue with his mate. Even a disbeliever will argue with parts of his own body.

12. Argument of the worshippers with the worshipped

Allah says,

﴿وَبُرَزَتْ الْجَحِيمُ لِلْغَاوِينَ ۙ (٩١) وَقِيلَ لَهُمْ أَأَيْنَ مَا كُنتُمْ تَعْبُدُونَ (٩٢) مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمُ أَوْ يَنْصُرُونَ (٩٣) فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ (٩٤) وَجُنُودُ إبْلِيسَ أَجْمَعُونَ (٩٥) قَالُوا وَهَمَّ فِيهَا يُخَاصِمُونَ (٩٦) تَأَلَّهَ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ (٩٧) إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ (٩٨) وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ (٩٩) فَمَا لَنَا مِنْ شَافِعِينَ (١٠٠) وَلَا صَدِيقٍ حَمِيمٍ (١٠١) فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٢) إِنْ فِي ذَلِكَ لَآيَةٌ لِّمَنْ هَدَىٰ﴾

"And the (Hell) Fire will be placed in full view of the erring. And it will be said to them: ""Where are those (the false gods whom you used to set up as rivals with Allaah) that you used to worship instead of Allaah? Can they help you or (even) help themselves?"" Then they will be thrown on their faces into the (Fire), they and the Ghaawuan (devils, and those who were in error). And the whole hosts of Iblis (Satan) together. They will say while contending therein, By Allaah, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of the "Alamian (mankind, jinn and all that exists) ; and none has brought us into error except the Mujrimuan [Iblis (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors]. Now we have no

intercessors, nor a close friend (to help us). (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! Verily! In this is indeed a sign, yet most of them are not believers." Ash-Shu'ara" 26:91-103

As for the righteous ones whom the disbelievers worshipped without their knowledge or without their pleasure such as the angels or pious human beings, they will renounce those who worshipped them. Allah explains this in the following verse:

﴿وَيَوْمَ يُحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَلَاءَ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ﴾

"And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified are You! You are our Walia(Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." Saba' 34:40,41

Equally, Prophet 'Isaa (Jesus) -peace be upon him -will, on the Day of Resurrection, renounce those who took him as a deity and worshipped him beside Allah. Allah says,

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

"And (remember) when Allah will say (on the Day of Resurrection): "O "Isaa (Jesus), son of Maryam (Mary)! Did you say unto men: "Worship me and my mother as two gods besides Allah?" "He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen). "Never did I say to them aught except what You (Allah) did command me to say: "Worship Allah, my Lord and your Lord." Al-Ma'idah 5:116,117

13. Argument of followers with leaders of error

Allah says,

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ
 الَّذِينَ ﴿٢٠﴾ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢١﴾ أَحْشُرُوا
 الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ
 إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا
 تَنَاصِرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ
 يَتَسَاءَلُونَ ﴿٢٧﴾ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾ قَالُوا بَلْ لَمْ
 تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾ وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا
 طَٰغِينَ ﴿٣٠﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰئِقُونَ ﴿٣١﴾ فَأَعْوَبْتَكُمْ إِنَّا
 كُنَّا غَٰوِينَ ﴿٣٢﴾ فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾ إِنَّا كَذَلِكَ
 نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ

﴿يَسْتَكْبِرُونَ﴾

"It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)] and behold, they will be staring! They will say: ""Woe to us! This is the Day of Recompense!"" (It will be said): ""This is the

the Day of Judgment which you used to deny." (It will be said to the angels) : ""Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of

Allah, and lead them on to the way of flaming Fire (Hell); but stop them, verily they are to be questioned. ""What is the matter with you? Why do you not help one another (as you used to do in the world)?" Nay, but that Day they shall surrender, and they will turn to one another and question one

another. They will say: "It was you who used to come to us from the right side (i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed)."" They will reply: "Nay, you yourselves were not believers. And we had no authority over you. Nay! But you were Taaghuan (transgressing) people

(polytheists , and disbelievers). ""So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.""

Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with Al-Mujrimuan (polytheists , sinners , disbelievers , criminals, the disobedient to Allah). Truly, when it was said to them: ""Laailaha ill-Allah (none has the right to be worshipped but Allah),"" they puffed themselves up with pride (i.e. denied it)." As-Saaffaat 37:19-35

14. Argument of the weak with their kings and rulers

Allah says,

﴿وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرِعْنَا أَمْ

صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ﴾

"And they all shall appear before Allah (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us." Ibraaheem 14:21

After all the matters have been decided, the leader of disbelief and error, Satan -the accursed, will then stand up and deliver a speech to his followers. Allah informs us about this scene in His noble saying:

﴿وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ

الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

"And Shaitaan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and, you responded to me. So blame me not, but blame yourselves. I cannot help you,

nor

can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zaalimuan (polytheists and wrong doers)." Ibraaheem 14:22

In another place in the Qur'an, Allah gives further illustration of how the weak will argue with the arrogant ones on the Day of Resurrection. He says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضِعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنتُمْ مُجْرِمِينَ ﴿٣٢﴾ وَقَالَ الَّذِينَ اسْتُضِعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُحْزَنُونَ إِلَّا مَا كَانُوا

يَعْمَلُونَ ﴿٣٣﴾

"And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." but if you could see when the Zalimun (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals)." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? *Saba*" 34:31-33

15. Argument between the disbeliever and his devil companion

Allah says,

﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ﴿٢٣﴾ أَلْقِيََا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آٰخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتُهُ وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا تَخْصِمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٢٩﴾﴾

"And his companion (angel) will say: "Here is (this Record) ready with me!" (Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever (in the Oneness of Allah, in His Messengers). "Hinderer of good, transgressor, doubter, "Who set up another ilah (god) with Allah. Then both of you cast him in the severe torment." His companion (Satan devil) will say: "Our Lord! I did not push him to transgress, (in disbelief, oppression, and evil deeds) but he was himself in error far astray." Allah will say: "Dispute not in front of Me, I had already in advance sent you the threat.

The Sentence that comes from Me cannot be changed, and I am not unjust (in the least) to the slaves. Qaaf 50:23-29

16. Man's argument with parts of his own body

Allah says,

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لِمَ لِيُجَادِبَهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ﴾

"And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them]. Till, when they reach it (Hellfire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak He causes all things to speak: and He created you the first time, and to Him you will return. Fussilat 41:19-21

17. Argument of the body with the soul

Ibn Mandah reported in his book, 'ArRuh', on the authority of Ibn 'Abbaas (May Allah be pleased with him) who said, "People will argue with one another on the Day of Resurrection and the soul will also argue with the body. The soul will tell the body: 'You did it., And the body will respond: 'But you commanded and prompted. Allah will then send an angel to settle the matter between them. He will tell them: 'The example of both of you is like that of two men: one was crippled but was able to see and the other was blind but was able to walk. Both of them entered a garden. The crippled told the blind: I can see fruits here but cannot reach them. The blind answered: climb on me so that you can pluck them. The crippled man climbed on the blind man and plucked the fruits. Then who is the culprit? The soul and the body will respond: 'Both of them!', The angel will then tell them: 'Then both of you have delivered judgment on yourselves. This means: The body is like a riding camel for the soul.

18. The disbelievers will hate themselves

Allah says,

﴿إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن

﴿مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ﴾

"Those who disbelieve will be addressed (at the time of entering the Fire): "Allah's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards

one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse. Ghafir 40:10

They will also hate all their supporters and friends of the life of this world. Allah says,

﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ

وَإِنْسٍ بَجَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾

"And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray, that we may crush them under our feet so that they become the lowest. Fussilat 41:29 Allah also says,

﴿كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارَكُوا فِيهَا جَمِيعًا

قَالَتْ أُخْرَبَهُمْ لِأَوْلَدِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَاتِبْهُمْ عَذَابًا ضِعْفًا

مِّنَ النَّارِ﴾

"Every time a new nation enters, it curses its sister nation (that went before), until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." AlA'raf 7:38

19. Situations of sinful monotheists; those who do not pay Zakah:

Zakah is one of the greatest rights due to Allah from His slaves. It is a right due on the wealth, and those who fail to give it will be tormented with this wealth on the Day of Resurrection. Texts of the Qur'an and the Sunnah inform us that their torment shall be in different forms.

One of these is that his wealth will be made like a bald-headed poisonous male snake that will encircle his neck and bite his cheeks. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure. Then the Prophet (Peace and Blessings of Allah be upon him) recited the noble verses:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ

خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ

الْقِيَامَةِ﴾

"And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. Aal' Imran 3 :180

The arrogant ones

Arrogance is a great crime in Allah's law and He seriously hates the haughty ones. On the Day of Judgment when Allah will resurrect the slaves, He will gather the arrogant ones in an ignominious form. In a Hadith collected by Ahmad and At-Tirmidhi, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The arrogant ones will be resurrected on the Day of Judgment in form of human beings but in the size of motes. They will be over whelmed by humiliation from all sides and they will be led to a cell in Hell known as Bulus. They will be covered with yokes of fire and will be fed with pusses from the occupants of Hell.

Sins which Allah will not speak to their perpetrators

There are many texts of the Qur'an and the Sunnah warning against sins whose perpetrators Allah threatens that He would neither speak to nor purify on the Day of Resurrection, and they will be subjected to a painful torment.

Among these are those who conceal what Allah revealed in the Books. They are rabbis, monks and scholars who conceal the knowledge they have in order to please the rulers, to attain achieve personal interests or to attain a worldly benefit. Allah says about them:

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾

"Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire". Al-Baqarah 2:174-175

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them: a person who took an oath that he had bought his commodity at such-and-such price while he had actually bought it at a lesser price, and a person who sold a commodity to another person in the afternoon and took a false oath in order to unduly usurp the money of a Muslim, and a man who had surplus water and prevented others from using it, Allah will tell him: 'Today, I will deny you My favor for your denying others what was not your handwork. (Recorded by Al-Bukhari and Muslim)

He also said, "Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve them and there is a painful chastisement for them. They are:

the dragger of lower garment, the recounter of obligation, and the seller of goods by false oath. (Recorded by Ahmad and Muslim)

He said in another Hadith: "There are three persons with whom Allah would neither speak to on the Day of Resurrection, nor would He look at them, nor would purify them (from sins), and there would be a tormenting chastisement for them: a person who in the waterless desert has more water (than his need) and he refuses to give it to the traveller, and a person who sold a commodity to another person in the afternoon and took an oath of Allah that he had bought it at such and such price and he (the buyer) accepted it to be true though it was not a fact, and a person who pledged allegiance to the Imam only for the sake of the world (material gains). And if the Imam bestowed on him (something) out of that (worldly riches) he stood by his allegiance and if he did not give him, he did not fulfill the allegiance. (Recorded by Al-Bukhari and Muslim)

And in another Hadith, he said, "Three (are the persons) with whom Allah would neither speak, nor would He absolve them on the Day of Resurrection. Abu Mu,awiya added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute."

He also said, "There are three persons whom Allah would not look at on the Day of Resurrection: a person who is undutiful to his parents, a woman who dresses like men and a cuckold. And three persons shall not enter Paradise: a person who is undutiful to his parents, an alcoholic and the one who recounts for something after he has given it out. (Recorded by Ahmad) **The traitor will be disgraced**

'Abdullah bin 'Umar (may Allah be pleased with him and his father) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "On the Day of Resurrection when Allah will gather the earlier and the later generations, a flag will be fixed for every traitor and it will be said, 'This is treachery of so-and-so son of so-and-so. (Recorded by Muslim)

A betrayer is someone who promised something and did not fulfill it. A flag on which his betrayal is inscribed will be raised for him on the Day of Resurrection in order to disgrace him. Abu Sa'eed AlKhudri (May Allah be pleased with him) recorded that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Every betrayer will have a flag which will be fixed on the Day of Resurrection. It will be said, "Behold! This is betrayal of so-and-so son of so-and-so". (Recorded by Muslim)

The graver the betrayal committed the higher the flag will be fixed. Abu Sa'eed narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Every betrayer will have a flag which will be fixed for him on the Day of Resurrection according to the enormity of his betrayal. Behold! There is no betrayal greater than that committed by a ruler. (Recorded by Muslim).

Betrayal of a ruler is treated as such because it affects many people. The ruler possesses power and authority, and as such, he has no cause to be treacherous. During the time of ignorance, the Arabs used to fix a flag for the traitor in public occasions and during Hajj seasons. They also used to parade the criminals around to expose their crimes.

Taking part of the booty illegally (Ghulul):

It is a sinful act borne out of greed and selfishness. Allah threatens the perpetrators with disgrace on the Day of Resurrection by making him carry on that day what he had stolen of the booty. Allah says,

﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوْفَىٰ كُلُّ نَفْسٍ
مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

"Whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly". Aal Imra'n 3:161

Al-Qurtubi -in his comment on this verse -said, "The perpetrator of this crime would be made to carry what he had stolen on his back and shoulders. He would be punished with it and terrified with its noise, and would be disgraced in the presence of all the creation.

If rulers, public servants and workers take part of the public properties and funds illegally, they have committed Ghulul. The Messenger of Allah (Peace and Blessings of Allah be upon him) explained how the perpetrators of this crime will carry what they illegally took. Abu Hurayrah (May Allah be pleased with him) narrated: 'The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Messenger! Intercede with Allah for me, and I will reply, 'I can't help you, for I have conveyed Allah's Message to you nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Messenger! Intercede with Allah for me, and I will say, 'I can't help you, for I have conveyed Allah's Message to you,, or one carrying over his neck gold and silver and saying, 'O Allah's Messenger! Intercede with Allah for me,, and I will say, 'I can't help you for I have conveyed Allah's Message to you,, or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede with Allah for me. And I will say, 'I can't help you, for I have conveyed Allah's Message to you. (Recorded by Al-Bukhari and Muslim)

Land usurper

'Abdullah bin 'Umar (may Allah be pleased with him and his father) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection. (Recorded by Al-Bukhari)

Person with uncertain character

Among the worst people on the Day of Resurrection is an unsteady person who never takes a clear and constant stand. He gives some people one picture and gives others another. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "You will find that the worst of all the people in front of Allah, on the Day of Resurrection is the person with uncertain character. He gives a people one picture and gives others another. (Recorded by Al-Bukhari and Muslim)

It is mentioned in some Hadiths that this kind of people will have a tongue of fire on the Day of Resurrection. 'Ammar bin Yasir (may Allah be pleased with him and his father) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever gave two opposing pictures of himself in this world will have two tongues of fire on the Day of Resurrection. (Recorded by Abu Dawood)

The ruler who shields himself away from being seen by his subjects

Abu Maryam Al-Azdi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever holds any position of authority in the affairs of the Muslims and then shields himself away from meeting their needs, Allah will screen Himself away from him and will not attend to his needs on the Day of Resurrection.,, (Recorded by Abu Dawood, Ibn Majah and Al-Hakim)

A beggar who has enough sustenance

On the Day of Resurrection, the one who begs though he has enough will be resurrected on the Day of Judgment with scratches on his face. 'Abdullah bin Mas'ud narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever begs people while he has what is sufficient for him will come on the Day of Resurrection with a scratched face. He was asked: "What can be regarded as sufficient?., He said, "Fifty dirham or its equivalent of gold. (Recorded by Abu Dawood and At-Tirmidhi)

'Imraan bin Husayn (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Beggary on the part of someone who has what is enough for his sustenance will disfigure his face on the Day of Resurrection.

Spitting towards the Qiblah

The direction of Qiblah is sacred. That is why there are Hadiths prohibiting facing it while defecating or urinating. The Prophet also prohibited spitting towards the Qiblah and informed that whoever expectorates (spits out phlegm) towards the direction of the Qiblah would come on the Day of Resurrection with his expectoration on his face. Ibn 'Umar said, "Expectoration made towards the Qiblah will, on the Day of Resurrection, be brought on the face of the person who made it. (Recorded by Abu Dawood and Ibn Hibbaan) **Lying about one's dream**

The one who claimed to have a dream he did not actually have will be punished on the Day of Resurrection by being asked to tie together two barley grains; and the one who stealthily listened to what people were saying without their approval shall be punished by having lead poured in his ears on the Day of Resurrection.

'Abdullah bin 'Abbaas narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever listens to conversation of a people without their consent will have lead poured into his ears; and whoever claims to see in a dream what he did not see will be asked to tie two grains of barley together., (Recorded by Ahmad and At-Tabarani in Al-Mu.jam Al-Kabeer)

20. Situation of the pious people on the Day of Resurrection they will not feel fear like others

A category of Allah's slaves will not be frightened when other people will be frightened, and they will not grieve when other people will grieve. These are sincere friends of Allah who believed in Him and worked in His obedience in preparation for that day. On that day, Allah will give security against fear, and when they will be resurrected from their graves, the angels will receive them allaying their fears and soothing their hearts. Allah says,

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ

تُوعَدُونَ ﴿١٠٣﴾﴾

"Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell)[e.g.

'Isa (Jesus), son of Maryam (Mary); 'Uzair (Ezra)]. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised". *AlAnbiya 21:101-103*

On that day, the Merciful Lord will assign a caller to call His sincere slaves and assure them:

﴿يَعْبَادِ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾

(It will be said to the true believers of Islamic Monotheism): 'My worshippers! No fear shall be on you this Day, nor shall you grieve, (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah Islamic Monotheism). *Az Zukhruf 43:68,69*

In another place in the Qur'an, Allah says,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

"No doubt! Verily, the Auliya" of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much

(perform all kinds of good deeds which He has ordained)] no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success. *Yunus 10:62-64*

The secret behind this security that Allah will give to His pious slaves on the Day of Resurrection is that while they were in this world, their hearts were full of fear of Allah. They spent their nights in prayers and their days in fasting. They got themselves prepared for a day when they will stand before Allah. Allah says, informing us about what they used to say:

﴿إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾

"Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)". *Al Insa'n 76:10*

If a person's situation is as mentioned above, then Allah will protect him from the calamity of that day. He says,

﴿فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝۱۱ وَجَزَّاهُمْ
بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

"So Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy. And their recompense shall be Paradise, and silken garments, because they were patient". Al Insa'n 76:11,12

Shaddaad bin 'Aws (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah says: I will not combine two fears or two securities for My slave. If he feels secure of My plan in this world, I will frighten him on the Day that I will assemble My slaves and if he fears Me in this world, I will give him security on the Day I will assemble My slaves.,, (Abu Nu,aim in AlHilyah)

Those who will be provided shelter under Allah's shade

When the creatures will stand at that great assembly under the scorching sun and suffer a hardship that even solid mountains cannot bear, a group of righteous people will enjoy shelter from that heat under the shade of Allah's Throne. They will not suffer the hardship that others suffer.

These are the people of truthful resolution. In a Hadith reported by Al-Bukhari and Muslim on the authority of Abu Hurayrah (May Allah be pleased with him) the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There are seven persons whom Allah will give the protection of His Shade on the Day when there will be no shade but His shade: a just ruler; a youth who grew up worshipping Allah; a person whose heart is attached to the mosque [whenever he leaves it he longs to return to it; two persons who love each other and meet and depart from each other for the sake of Allah; a man who a beautiful woman of high rank attempts to seduce him, but he says, 'I fear Allah; a person who gives charity so secretly that his left hand does not know what his right has given; and a person who remembered Allah in privacy and his eyes overflowed with tears.

There are many other texts mentioning that Allah would provide shelter under His Throne for those who love one another for His sake. One of these is the Hadith that Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (Peace and Blessings of Allah be upon him) said, "Allah, the Exalted will say on the Day of Resurrection: Where are those who love one another for My sake? Today, I will give the protection of My Shade on the Day when there will be no shade but My shade. (Recorded by Muslim)

The above-mentioned seven are not the only ones to be given shelter under the Shade of Allah's Throne. There are others also mentioned in other Hadiths. Ibn Hajar al'Asqalani has compiled qualities that could earn one protection under the shade of Allah's Throne in a treatise that he named, 'Ma'ria tul Khisal al Musilah ilaz Zilal".

1. Giving respite to the poor or writing off his debt

Muslim reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever gives respite to a poor person or writes off his debt, Allah will give protection under His shade on the Day of Resurrection.

Muslim reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A man from among those who were before you was called to be brought to account for his deeds and he was found to have done nothing good except that he used to be a wealthy person who would transact with people and would order his servants to write off the debts of poor debtors. So Allah told His angels: We deserve that quality more than him. Overlook his misdeed.

2. Those who strive to meet the needs of their brethren

One of the things that relieves a person of the hardships of the Day of Resurrection is to strive in alleviating the sufferings of the unfortunate ones in this world, helping the needy and overlooking the mistakes of others. Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. (Recorded by Muslim)

'Abdullah bin 'Umar (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Muslim is a brother of his fellow Muslim. He should neither wrong him nor surrender him (to an enemy). If a person meets the needs of his brother, Allah will meet his own need. Whosoever removes a worldly hardship from a Muslim, Allah will remove from him one

of the hardships of the Day of Resurrection. Whosoever shields a Muslim, Allah will shield him on the Day of Resurrection.,, (Recorded by Al-Bukhari and Muslim)

Anas bin Malik (May Allah be pleased with him) related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever helps his brother in his absence, Allah will help him in this world and in the Hereafter. (Al-Bayhaqi and Ad-Daynuri)

3. Those who are just in their ruling and in regards to treatment of their families

Those who are just will occupy a high position on the Day of Resurrection. They will be made to sit on pulpits of light on the right side of the Merciful Lord. The Prophet (Peace and Blessings of Allah be upon him) said, "Behold! The Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (Recorded by Muslim)

4. The martyrs and fighters in the way of Allah

The martyrs shall have no fear on the Day of Resurrection when other people will be frightened. AlMiqdaad bin Ma'dikarib narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The martyr will have ten merits with Allah: he will be forgiven in the first instance, he will be able to see his place in Paradise, he will be protected against the punishment of the grave, he will have security on the Day of Great Fear, a crown of tranquility will be placed on his head -a sapphire of that crown is better than this world and all that is in it, seventy two women of the houris shall be given to him in marriage and his intercession on behalf of seventy of his relatives will be accepted. (At-Tirmidhi)

A fighter in the way of Allah is like a martyr. Imam Muslim recorded that the Prophet (Peace and Blessings of Allah be upon him) said, "Being in the war front in the cause of Allah for one day and one night is better than fasting and performing night supererogatory prayer for one month. If a fighter in the way of Allah died, his deeds which he used to do while he was alive will continue to be recorded in his credit, his sustenance will continue to be provided and he will be given security against the trial (of the Day of Resurrection).

A manifestation of Allah's honor for the martyr is that He will resurrect him on the Day of Judgment with fresh blood dribbling from his wound; it will be red in color but musky in fragrance. Abu Hurayrah - may Allah be pleased with him -related that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "By Him in Whose Hands my soul is! Whoever is wounded in Allah's Cause and Allah knows well who gets wounded in His Cause - will come on the Day of Resurrection with his wound having the color of blood but the scent of musk. (Recorded by Al-Bukhari and Muslim)

Mu'adh bin Jabal (May Allah be pleased with him) narrated that the Prophet said, "If anyone fights in Allah's path as long as the time between two milking of a she-camel, Paradise will be assured for him. If anyone sincerely asks Allah for being killed and then dies or is killed, there will be a reward of a martyr for him. If anyone is wounded in Allah's path, or suffers a misfortune, it will come on the Day of Resurrection as copious as possible, its color saffron, and its odor musk. (Recorded by At-Tirmidhi, An-Nasa,i and Abu Dawood with a sound chain of narrators)

Ibn Hajar mentions that the scholars explain that the wisdom behind this is to let the martyr have a witness testifying to his virtue because he sacrificed himself in the way of obedience to Allah.

5. Those who suppress their anger

There are many difficult situations in which a person is hurt. The one who hurts you may be a friend or a relative or somebody you have done a favor to. There is no doubt that a hurtful thing we may hear, see or feel is very painful. This arouses different kinds of reactions in us. In situations like these, only persevering believers can exercise self-restraint.

Islam regards suppression of anger an excellent virtue that can earn a Muslim great honor: Paradise whose breath is as wide as the heavens and the earth prepared for the pious; and suppression of anger is at the forefront of qualities of the pious. Allah says,

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for AlMuttaqun (the pious). Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al Muhsinun (the good doers)". Aal Imra'n 3:133,134

On the Day of Resurrection, the Lord of Honor and Majesty will call the one who suppressed his anger in the presence of all the creatures and then ask him to choose of the Houris the ones he likes. Sahl bin Mu'adh bin Jabal narrated on the authority of his father that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever suppresses anger though he is able to vent it, Allah will call him in the presence of all the creatures (on the Day of Resurrection) and will ask him to choose of the women of Paradise that He may give them to him in marriage. (Recorded by Ahmad, and At-Tirmidhi)

6. Manumitting Muslim slaves

Among the noble deeds that can make a person overcome the hardships of the Day of Resurrection is to set Muslim slaves free. Allah says,

﴿فَلَا أَقْنَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ﴾

"But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave). Al Balad 90:11-13

Ma,dan bin Abi Talhah narrated from Abi Najih who related that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "If a Muslim man sets another Muslim man free, Allah will protect -with each of the bones of the person he set free each of his bones from Hell on the Day of Resurrection. If a Muslim woman sets free another Muslim woman, Allah will protect -with each of the bones of the woman she set free - each of her bones from Hell on the Day of Resurrection. (Recorded by Abu Dawood)

7. Merit of the Mu'adhdhin

Among those whose merits will be prominent on the Day of Resurrection are the Mu'adhhdhin (callers to prayer).

They will have the longest necks on the Day of Resurrection. Mu'awiyah bin Abi Sufyan narrated that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "The Mu'adhhdhins will have the longest necks on the Day of Resurrection. (Recorded by Muslim)

A long neck is a manifestation of beauty. It befits the work the Mu'adhhdhins used to do while they were in this world. For, they convey to people -through their voice words of Adhan that proclaim the Oneness of Allah and announce that prayers are due.

On the Day of Resurrection, everything that heard the voice of a Mu'adhhdhin while he made the call to prayer in this world will testify for him. Abdur-Rahmaan bin Abi Sa'sa'ah said, Abu Sa'eed Al-Khudri told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection. Abu Sa'eed added, "I heard it (this narration) from Allah's Messenger. (Recorded by Al-Bukhari)

8. Having grey hair in Islam

On the Day of Resurrection, having grey hair will be light for a believer who has it, according to the authentic Hadiths. Ka'b bin Marrah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever has grey hair while he is a Muslim, that grey hair will be light for him on the Day of Resurrection. (Recorded by At-Tirmidhi and An-Nasa'i)

Al-Bayhaqi recorded in his work 'Shu'ab Al-Ima n" with a good chain of narrators on the authority of 'Abdullah bin 'Amr that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Grey hair is light for a believer. No person will grow grey hair while in the state of Islam, except that he would have, by each hair strand that become grey, a good deed recorded in his credit and he is elevated by a degree.

This Hadith is supported by another in which the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not remove gray hair for it is light on the Day of Resurrection. No person will grow grey hair while in the state of Islam, except that he would have, by each hair strand that become grey, a good deed recorded in his credit and he is elevated by a degree. (Recorded by Ibn Hibbaan)

9. Merit of Ablution

Those who answered the call of the Messenger, performed the prayer and made ablution as commanded by their Prophet will be addressed as Al Ghurrul Muhajjalun on the Day of Resurrection.

Abu Hurayrah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "On the Day of Resurrection, my followers will be called Al Ghurrul Muhajjalun from the trace of ablution.

Ghurr in Arabic language means the bright radiance that is on the forehead of a horse. It is used here to represent beauty and fame. In this Hadith, it means the light that will radiate on the face of the followers of Muhammad.

Muhajjal means the whiteness that is on the feet of a horse. The two words are meant to indicate light that will illuminate from their faces and limbs. May Allah include us among them.

The Intercession

Hadiths on Intercession

Anas (May Allah be pleased with him) narrate that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There is for every Prophet a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection., (Recorded by Al-Bukhari and Muslim)

Abu Dharr (May Allah be pleased with him) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I have been given five things which were not given to any amongst the Prophets before me. These are: The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum; the booty has been made Halal (lawful) for me (and was not made so for anyone else); Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey; every Prophet used to be sent to his nation exclusively but I have been sent to the entire mankind; I have been given the right of intercession (on the Day of Resurrection) and it shall benefit any member of my Ummah who does not associate anything with Allah in worship. (Recorded by Al-Bukhari and Muslim)

Hudhayfah and Abu Hurayrah - may Allah be pleased with them - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Allah, the Blessed and Exalted, would gather people. The believers would stand till Paradise would be brought near to them. They would come to Adam and say: 'O our father, open for us Paradise. He would say: 'What turned me out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibraaheem, the Friend of Allah. He (the Prophet) said, He (Ibraaheem) would say: 'I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, you better approach Moses (peace be upon him) with whom Allah conversed., They would come to Moses (peace be upon him), but he would say: 'I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit., Jesus (peace be upon him) would say: 'I am not in a position to do that., So they would come to Muhammad (Peace and Blessings of Allah be upon him). He would then be permitted (to open the door of Paradise). Trust, worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said, I said, 'O thou who art far dearer to me than my father and my mother, which thing is like the passing of lightning? He said, 'Have you not seen lightning, how it passes and then comes back within the twinkling of an eye?, Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying: 'Save, O my Lord, save., (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said, 'And on the sides of the Path, hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow or other succeed in traversing that Path and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Hurayrah it would take seventy years to fathom the depth of Hell."

Abu Hurayrah (May Allah be pleased with him) narrated: 'Meat was one day brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) and a foreleg was offered to him, a part which he liked. He sliced with his teeth a piece out of it and said, "I shall be the leader of mankind on the Day of Resurrection. Do you know why? Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Do you not see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some would say to the others: 'Go to Adam. And they would go to Adam and say: 'O Adam, thou art the father of mankind. Allah created thee by His own Hand and breathed in thee of His spirit and ordered the angels to prostrate before thee. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: 'Verily,

my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah. They would come to Noah and would say: 'O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named thee as a Grateful Servant,, intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us?, He would say: 'Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibraaheem (peace be upon him)., They would go to Ibraaheem and say: 'Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with thy Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibraaheem would say to them: 'Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards; and (Ibraaheem) would mention his lies (and then say): 'I am concerned only with myself, I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: 'O Moses, thou art Allah's messenger, Allah blessed thee with His messengership and His conversation amongst people. Intercede for us with thy Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: 'Verily! My Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him)., They would come to Jesus and would say: 'O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which He sent down upon Mary. And (thou art) the Spirit from Him; so intercede for us with thy Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us?, Jesus (peace be upon him) would say: 'Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards., He mentioned no sin of his. He simply said, 'I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad (Peace and Blessings of Allah be upon him).

They would come to me and say: 'O Muhammad, thou art the Messenger of Allah and the last of the apostles. Allah has pardoned thee all thy previous and later sins. Intercede for us with thy Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us?, I shall then set off and come below the Throne and fall down prostrating before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: "Muhammad, raise thy head; ask and it would be granted; intercede and intercession would be accepted. I would then raise my head and say: 'O my Lord, my people, my people., It would be said, "O Muhammad, bring in by the right gate of Paradise those of your people who would have no account to render., They would share with the people some other door besides this door. The Prophet then said, 'By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of Paradise is as great as between Makkah and Hajar, or as between Makkah and Busra.

Hudhayfah (May Allah be pleased with him) narrated that the Messenger of Allah, said:

"On the Day of Resurrection, Prophet Ibraahim -peace be upon him - will say, ,My Lord!, Allah will respond, 'I answer your call., Ibraahim will then say, ,You burnt my offspring in Hell., Allah will then command His angels, ,Take out of Hell whoever has an atom or a barley grain weight of faith in his heart.,, (Recorded by Ibn Hibban, and the Hadith is sound)

'Abdullah bin Shaqiq said that he sat down in the company of four men and that he heard one of them narrate that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: "Indeed, many from the tribe of Banu Tamim will enter Paradise through the intercession of a man from among my Ummah. The companions said: "Beside you, O Messenger of Allah? He said: "Yes, beside me. 'Abdullah bin Shaqiq then asked the narrator: "Did you hear this from Allah's Messenger?

He answered in the affirmative. When the man departed, Abdullah inquired about who he was and he was told that he was Ibn AlJad,aa or Ibn Abi Jad,aa. (Recorded by Ibn Hibbaan and Ibn Majah, and the Hadith is sound)

Abu Umamah (May Allah be pleased with him) narrated that he heard the Messenger of Allah, say: "Two clans such as Rabi'ah and Mudar shall enter Paradise through intercession of a man who is not a Prophet. A man said: "Messenger of Allah, is Rabi,ah not a part of Mudar? The Messenger of Allah, responded: "That is what I have to say. (Recorded by Ahmad with a sound chain of transmitters)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah, said: "On the Day of Resurrection, a man will be allowed to intercede on behalf of two or three other men. (Recorded by Al-Bazzar)

'Ali bin Abi Talib (May Allah be pleased with him) narrated that the Prophet, said: "I will continue to intercede on behalf of my Ummah until my Lord, High and Exalted will say, 'Are you satisfied, O Muhammad?, I will say, ,Yes, my Lord, I am satisfied,, (Recorded by Al-Bazzar and At-Tabarani, and it is corroborated by other narrations that elevated it to a degree of soundness)

Anas (May Allah be pleased with him) narrated that the Messenger of Allah, said: "My intercession shall be on behalf of those of my Ummah who committed major sins., (Recorded by Abu Dawood, Al-Bazzar, At-Tabarani, Ibn Hibbaan and Al-Bayhaqi)

'Abdullah bin 'Umar (may Allah be pleased with him and his father) narrated that the Prophet, said:

"I was given the option of choosing between intercessions or having half of my Ummah entering Paradise and I chose intercession because it is more general and more sufficient. However, it will not be for the early believers. Rather, it will be for the sinners, the mistaken and those who have soiled themselves with sins". (Recorded by Ahmad) **Types of Intercession**

The Hadiths indicate that two types of intercession shall occur on that Day.

First: The greatest intercession: This is the Praiseworthy Position that the earlier and later generations of humans will request the Messenger to use in interceding with Allah on their behalf to relieve them from the horror of the Gathering.

Two: This is the intercession that will occur on behalf of the sinners from among those who believed in Islamic monotheism, but entered Hell (due to their sins).

Other kinds of intercession that are mentioned in Hadiths are as follows:

One and Two: The Prophet's intercession on behalf of a people whose good and bad deeds are equal. The Prophet will intercede on their behalf so that they could enter Paradise. The others are those who have been ordered to go to Hell, and the Prophet will intercede on their behalf so that they would be spared from entering it.

Three: The Prophet will intercede on behalf of a people who have entered Paradise so that they will be given a higher degree than what their righteous deeds are worth.

Four: Intercession on behalf of a people to be allowed to enter Paradise without reckoning. What can be mentioned as an evidence for this is the Hadith of 'Ukashah bin Mihsan whom the Messenger of Allah made supplication for to be included among the seventy thousand who would enter Paradise without reckoning. The Hadith is recorded by Al-Bukhari and Muslim.

Five: The Prophet will intercede on behalf of certain individuals such as his uncle, Abu Talib so that their punishment could be reduced. As a result of this intercession, Abu Talib will be taken out and put into the shallowest fire that will cover only his feet and that will make his brain boil.

Six: The Prophet will intercede on behalf of the believers so that they could be allowed to enter Paradise.

Dear sister, know that intercession on behalf of the sinners does not exclusively belong to our Prophet. Rather, other Prophets, martyrs and scholars could be allowed to intercede. A person's good deeds can also intercede on his behalf. However, our Messenger has the lion's share of intercession. Others could also be allowed to intercede so that the believers could be raised in degree, but other kinds of intercession exclusively belong to our Prophet Muhammad, peace and blessings of Allah be upon him.

These are the types of intercession that will occur on the Day of Resurrection. As for the rejected intercession, it is one that is practiced by people in the life of this world where a person intercedes on behalf of another though the one with whom the intercession is made is not necessarily pleased with it. In some cases, the person with whom the intercession is made could be forced to accept the intercession because of the status, power and ruthlessness of the intercessors. This is the kind of intercession that Christians and the polytheists believe in whenever they seek their intercession. It is also the same as the people of Bid'ah who believe in their Sheikhs. But Allah has exposed the falsity of this belief.

On that Day, no one can intercede except with Allah's permission and there will be no intercession if Allah is not pleased with the intercessor and the one on whose behalf the intercession is being made. Allah says:

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who is he that can intercede with Him except with His Permission"? Al-Baqarah 2:255

He also says:

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنْ أَرْضَى﴾

"And they cannot intercede except for him with whom He is pleased". Al Anbiya 21:28

That is the case of the father of Prophet Ibraaheem who died as a disbeliever. Allah will not accept the intercession of his son for him on that day. Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah said: "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?', His father will reply: 'Today I will not disobey you., 'Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?', Then Allah will say (to him):, 'I have forbidden Paradise for the disbelievers., Then he will be addressed, 'O Abraham! Look! What is underneath your feet? He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire., (Recorded by Al-Bukhari)

Six: The Pond (Al-Hawd)

Allah will honor His Messenger Muhammad on that great Day by giving him an expansive pond whose water is whiter than milk and sweeter than honey and whose fragrance is more pleasant than musk. Its mugs are like stars of the sky. The water will come to that pond from al Kawthar River, which Allah will give His Messenger in Paradise. It shall be visited by the Ummah of Muhammad (Peace and Blessings of Allah be upon him) and whoever drinks from it shall never be thirsty again.

The scholars differ as regards the place of this pond. Al-Ghazali and Al-Qurtubi believed that it will be before people's passage over the Bridge on the grounds of the Day of Resurrection. They cited as evidence the fact that some of those who will visit it will be taken to Hell. This indicates that it will come before people's passage over the Bridge and not after it.

As for Ibn Hajar, he supported Al-Bukhari's opinion that the pond will be after the Bridge. This is because, Al-Bukhari mentioned Hadiths about the pond after Hadiths about the intercession and Hadiths about erection of the Bridge. However, the opinion of Al-Qurtubi is stronger. Ibn Hajar discussed the evidences of the two factions in his valuable work *Fath Al Bari*".

Hadiths about the Pond:

'Abdullah bin 'Amr bin Al-'Aas (may Allah be pleased with him and his father) narrated that the Messenger of Allah, said:

"My Lake-Fount (pond) is as wide as the journey of a month, its water is whiter than milk, its fragrance more pleasant than musk and its drinking vessels are as many as the stars of the sky. Whoever drinks thereof shall never feel thirsty again". (Recorded by Al-Bukhari and Muslim)

'Abdullah bin 'Umar (may Allah be pleased with him and his father) narrated that the Messenger of Allah said: "My Lake-Fount is as wide as what is between Eden and 'Amman. Its water is colder than ice, sweeter than honey, and its fragrance is more pleasant than musk. Its mugs are like stars of the sky. Whoever drinks thereof shall never feel thirsty again. The first ones to come to it are the utterly destitute Emigrants. Someone said: "Who are they, O Messenger of Allah? He answered: They are the ones with disheveled hair, pale faces and dirty clothes. Doors are not opened for them and they are incapable of marrying affluent women. They give out all that is due upon them but they are not given all that is due to them. (Recorded by Ahmad with a sound chain of narration)

Anas (May Allah be pleased with him) narrated that the Messenger of Allah said: "I was endowed with Kawthar (river). When I struck it with my hand, I found it fragrant with musk. The pebbles of that Lake-Fount are pearls and its edges are like domes that move on the earth and do not break. (Recorded by Al-Bazaar)

Abu Barzah (May Allah be pleased with him) narrated that he heard the Messenger of Allah, say: "The distance between the two edges of my Pond is as wide as the distance between Ailah and San,aa the distance of a month's journey. Its length and breadth are the same. It has two golden spouts springing out of Paradise. Its water is whiter than milk and colder than ice. It has mugs that are as many as the number of stars of the sky." (Recorded by At-Tabarani and Ibn Hibbaan)

Those who will visit the Lake-Fountain and those who will be driven away from it

Abu Hurayrah (May Allah be pleased with him) narrated that the Messenger of Allah said: "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along., I asked, 'Where?', He said, 'To the (Hell) Fire, by Allah, I asked, ,what is wrong with them, He said, 'They turned apostate as renegades after you left., Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); 'Come along. I asked, "Where?, He said, 'To the (Hell) Fire, by Allah. I asked, What is wrong with them? He said, 'They turned apostate as renegades after you left. So I did not see anyone of them escaping except a few who were like camels without a shepherd. (Recorded by Al-Bukhari and Muslim)

The Muslim's version goes thus: "My people would come to me on the Cistern and I would drive away persons (from it) just as a person drives away other people's camels from his camels. They (the hearers) said: "Apostle of Allah, would you recognize us"? He replied: "Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution. A group among you would be prevented from coming to me, and they would not meet me, and I would say: 'O my Lord, they are my companions". Upon this an angel would reply to me saying: 'Do you know what these people did after you."

'Aishah (May Allah be pleased with her) narrated that she heard the Messenger of Allah, say while he was in the midst of his Companions: "I would be on the Cistern so that I would be able to see those of you who would be coming to me, but some people would be detained (before reaching me). I would say: "My Lord, they are my followers and belong to my Ummah, and it would be said to me: "Do you know what they did after you? By Allah, they did not do good after you, and they turned back upon their heels. (Recorded by Muslim)

Al-Qurtubi mentioned some of these Hadiths in his Tadhkirah and then said: "Our scholars, may Allah have mercy upon them all say, 'Anyone who renounces the religion of Allah or introduces to it what Allah is not pleased with or what He has not permitted will be among those who will be driven away from the Lake-Fountain (the Pond). The ones to be kept away farthest are those who opposed the majority of the Muslims and deviated from their way. They are groups such as the Khawarij in their different sections, the Rawafidh in their different erroneous ways and the Mu'tazilites in their various desires. All these groups have bargained away guidance for error. Other people who will be kept away from the Lake-Fountain are the oppressors who have gone to the extreme in their injustice and obstruction of the truth and killing and humiliating the people of the truth. The same will apply to those who flagrantly commit major sins and take them for granted; and those who follow error and desires and promote innovation.

Seven: The Scale

The Scale according to the belief of Ahlus-Sunnah

At the end of that Day, the Scale will be set up to weigh the deeds of the slaves. Al-Qurtubi said: "The conclusion of the reckoning will be followed by weighing of deeds. Therefore, it should be after the reckoning. For, reckoning is about evaluating the deeds and the weighing is about determining their quantity so that the recompense shall be in accordance with it."

There are texts from the Qur'an and the Sunnah that the Scale is real, and that only Allah knows its size. Al-Hakim recorded on the authority of Salmaan Al-Farisi -may Allah be pleased with him - that the Messenger of Allah, said: "The Scale will be set up on the Day of Resurrection. If the heavens and the earth are weighed on it, it would hold them. The angels will say, ,Lord, this is going to be weighed for whom?, Allah will respond, ,For whomever I will from among My creation., The angels will then say, ,Glory be to You. We have not worshipped You as it is due.

The Scale is so accurate that it does not increase or decrease anything. Allah says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا
وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَسِيبًا﴾

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account". Al Anbiya 21:47

The scholars differ on whether there will be only one Scale for all or there will be a Scales for each individual or for each deed. This difference is due to Allah's phrase, 'And We shall set up Scales of justice on the Day of Resurrection".

Some scholars are of the view that the Scale is one and that the usage of plural in the verse only indicate multiplicity of deeds or individuals. After mentioning the scholars, differences regarding this issue, Ibn

Hajar came to the conclusion that the Balance is only one. He added that the multitude of those whose deeds will be weighed on that Day should not necessarily mean the multitude of the Scale since situations of the Day of Resurrection are different from those of this world.

As-Safarini mentioned that Al-Hasan Al-Basri said: "Every legally obligated person has his own Scale". Some say: "The most strongest view is that there will be a number of balances on the Day of Resurrection and not only one. This is because of Allah's saying, 'And We shall set up balances of justice on the Day of Resurrection", and His saying,

﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

"So as for those whose scales (of good deeds) will be heavy, they will be the successful (by entering Paradise)". Al-An'am 7:8

As-Safarini continued: "Based upon this, it is not impossible that each of works of the heart, works of the body and utterances should have a separate scale.

The scholars who hold that the Scale is one explain that the balance is used in plural in the verse to indicate the multitude of those whose deeds will be weighed on that Day. This is the more preponderant opinion, and Allah knows best.

The Scale is real, according to the belief of Ahlus Sunnah wal -Jamaa'ah. It will be used to weigh the deeds of Allah's slaves on the Day of Resurrection. However, the Mu'tazilites and an insignificant minority from among Ahlus Sunnah wal-Jamaa'ah disagreed.

Ibn Hajar quoted Abu Ishaq Az-Zajjaj as saying: "Ahlus Sunnah have unanimous belief in the Scale, that deeds of the slaves will be weighed on the Day of Resurrection and that the Scale has two scales and that it sways the deeds. As for the Mu'tazilites, they denied physical existence of the Scale and they claimed that it only indicated justice. They thereby opposed the texts of the Qur'an and the Sunnah because Allah informs us that He would set up the Scale to weigh deeds so that the slaves could see their deeds by themselves.

Shaykh Al-Islam Ibn Taymiyyah cited proofs from the Qur'an and the Sunnah indicating that the Balance is different from justice, and that it is rather a real Balance with which deeds will be weighed on the Day of Resurrection. He said: "The Scale is that with which deeds are weighed. It is different from justice, according to the texts of the Qur'an and the Sunnah such as Allah's saying,

﴿وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾

"But as for him whose balance (of good deeds) will be light". Al-Qari'ah 101:8

Allah also says,

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ﴾

"And We shall set up balances of justice on the Day of Resurrection". Al-Anbiya 21:47

In the Sunnah, Al-Bukhari and Muslim recorded that the Messenger of Allah, said: "(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

Subhanallahi wabihamdih, subhanallahil'Azeem. 'How perfect Allah is and I praise Him. How perfect Allah is, The Supreme.

He also said about the shanks of 'Abdullah bin Ma,sud may Allah be pleased with him:

"By Allah, they are heavier on the scale than Uhud Mountain." (Recorded by At-Tabarani)

At-Tirmidhi and others reported on the authority of 'Abdullah bin 'Amr bin Al-'Aas -may Allah be pleased with him and his father -that the Messenger of Allah, said: "Allah will bring out a man from among my Ummah in the presence of the entire creation on the Day of Resurrection. Ninety nine records (of bad deeds) will be spread out for him and each of these records will be as far as the eye can see. Allah will then ask him, 'Will you deny any of these? Have My scribes been unjust to you? He will say, 'No, My Lord. Allah will say, 'Do you have any excuse? He will say, 'No, My Lord, Allah the Exalted will then say, 'Yes, you have a good deed that We have kept for you for no injustice will be done to you today., A card will then be brought out in which the following is written: 'I testify that there is no deity worthy of being worshipped except Allah and I testify that Muhammad is the Messenger of Allah., Allah will then tell him, See your scale. He will say, 'My Lord, what is this card? What are these records?! Allah will say, 'You shall not be wronged today. The records will then be put on a scale and the card will be put on another. The card will then outweigh the records, for nothing can outweigh Allah's Name. (It is an authentic Hadith)

The above and similar texts from the Qur'an and the Sunnah indicate that the deeds will be weighed on scales, which will determine if the good or evil deeds outweigh the another.

What will be weighed on the Balance?

There are different opinions among the scholars on what will be weighed

The First Opinion: What will be weighed on that day are the deeds, and these will be embodied and put on the scale. This is supported by the Hadith narrated by Abu Hurayrah -may Allah be pleased with him -that the Messenger of Allah, said: "(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious: Subhanallahi wabihamdih, subhanallahil'Azeem. 'How perfect Allah is and I praise Him. How perfect Allah is, The Supreme. (Recorded by Al-Bukhari)

There are many texts that indicate that the deeds will come on the Day of Resurrection in a picture that is known only to Allah. An example of these sayings is that the Qur'an will come as an intercessor for those who read it in this world and that the Surahs: Al Baqarah and Aal 'Imra'n will come on that day like two flocks of birds arguing in support of those who read them.

Abu Umamah Al-Bahili - may Allah be pleased with him -narrated that the Messenger of Allah said: "Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, Surah AlBaqarah and Surah Aal 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recited them. Recite Surah Al Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Recorded by Muslim)

Ibn Hajar supported this opinion and said: "The correct view is that it is deeds that will be weighed. Abu Dawood, At-Tirmidhi and Ibn Hibbaan reported on the authority of Abu Darda, - may Allah be pleased with him - that the Prophet, said: "There is nothing heavier on the scale than good conduct.

The Second Opinion: What will be weighed is the doer of the deeds himself. There are texts indicating that the slaves will be weighed on the Day of Resurrection and they will be heavy or light on the scale according to the degree of their faith, not according to the size of their bodies and the quantity of flesh and fat that their bodies contain. Abu Hurayrah - may Allah be pleased with him narrated that the Messenger of Allah said: "Indeed, a huge and fat man will come on the Day of Resurrection though he will weigh less than the wing of a fly in Allah's estimation": (Recorded by AlBukhari and Muslim)

'Abdullah bin Mas'ud - may Allah be pleased with him -had very thin shanks (legs) and he would be swayed back and forth by the wind. The people laughed at him and the Messenger of Allah asked them, "What made you laugh? They said, "O Allah's Messenger, it is from tenderness of his shanks. Thereupon the Prophet, said: "By Him in Whose Hand is my soul his two shanks are heavier in Allah's estimation than Mount Uhud! (Recorded by Ahmad)

The Third Opinion: What will be weighed are the sheets in which deeds are recorded. At-Tirmidhi and others reported on the authority of 'Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with him and his father that the Messenger of Allah said:

"Allah will bring out a man from among my Ummah in the presence of the entire creation on the Day of Resurrection. Ninety nine records will be spread out for him and each of these records will be as far as the eye can see. Allah will then ask him, 'Will you deny any of these? Have My scribes been unjust to you? He will say, 'No, My Lord, Allah will say, 'Do you have any excuse? He will say, 'No, My Lord., Allah the Exalted will then say, 'Yes, you have a good deed that We have kept for you for no injustice will be done to you today., A card will then be brought out in which the following is written: 'I testify that there is no deity worthy of being worshipped except Allah and I testify that Muhammad is the Messenger of Allah., Allah will then tell him, ,See your scale., He will say, ,My Lord, what is this card? What are these records?! Allah will say, 'You shall not be wronged today., The records will then put on a scale and the card will be put on another. The card will then outweigh the records, for nothing can outweigh Allah's Name. (It is an authentic Hadith)

At-Tirmidhi and As-Safarini are inclined to this opinion.

Perhaps, the most correct view is that the combination of the deeds, the doer and the sheets in which deeds are recorded will be weighed. The texts we have mentioned indicate that each of these three things will be weighed and none of these texts indicates that any of these three things will not be weighed. Therefore, to reconcile between all the texts, it is necessary to hold that all three things will be weighed. Allah knows best.

Deeds that will be heavy on the Scale

The heaviest thing that will be put on a slave's scale is good conduct. There are many authentic Hadiths that praise good conduct and that mention great rewards for the good-mannered Muslim on the Day of Resurrection.

Abu Darda, - may Allah be pleased with him -narrated that the Messenger of Allah said: "On the Day of Resurrection, nothing will be heavier on a believer's scale than good conduct. Allah abhors a foul, obscene person. (Recorded by At-Tirmidhi, and it is an authentic Hadith)

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah, said: "(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious: Subhanallahi wabihamdih, subhanallahil'Azeem. 'How perfect Allah is and Ipraise Him. How perfect Allah is, The Supreme. (Recorded by Al-Bukhari)

Abu Malik al-Ash'ari reported that the Messenger of Allah said: "Cleanliness is half of faith and AlHamdu lillah (Praise be to Allah) fills the scale, and Subhan Allah (Glory be to Allah) and Al Hamdu Lillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, charity is proof (of one's faith), endurance is a brightness, and the Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves. (Recorded by Muslim)

Abu Hurayrah - may Allah be pleased with him narrated that the Messenger of Allah said: "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk, and for its dung and urine. (Recorded by Al-Bukhari).

Eight: The Bridge (As-Siraat)

Reality of the Bridge and Belief of Ahlus-Sunnah regarding it

It is a bridge that will be erected over Hell. Everyone will pass over it for it is a bridge that lies between Paradise and Hell.

The author of the work, Sharh Al'Aqeedah AtTahawiyyah explained the belief in the Bridge that is mentioned in the Hadiths. He said: "He believes in the Sirat which is a bridge erected over Hell. The people will pass over it after leaving the judgment ground. 'A'ishah - may Allah be pleased with her - narrated that the Messenger of Allah was asked: "Where will the people be on the Day when the earth will be changed to another earth and so will be the heavens? He said: "They will be in the darkness that is before the Bridge.

As-Safarini explained the stand of different factions regarding the Bridge as to whether it is real or figurative. He said: "In general, there is a unanimous general belief in the Bridge. The adherents of the truth believe in its real and apparent sense as mentioned in the Hadiths that it is a bridge that will be erected over Hell, and that it is sharper than a sword and thinner than hair.

However, this apparent meaning is denied by the Mu,tazilite scholar Qadi Abdul-Jabbaar and many of his followers. They claim that, (if the Hadiths are to be taken in their apparent sense), then it will be impossible for any to cross the bridge and that if it is possible, that will amount to a sort of torment, and

the believers and righteous people are not to be tormented on the Day of Resurrection. The path to Paradise for them is clearly indicated in the following saying of Allah:

﴿سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ﴾

"He will guide them and set right their state". Muhammad 47:5

The path to Hell is also clearly indicated. Allah says:

﴿فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾

"And lead them on to the way of the flaming Fire (Hell)". As Saffa't 37:23

Some of them interpreted the Bridge as clear proofs, permissible deeds and reprehensible deeds about which man will be called to account.

All these are false interpretations. Texts of the Qur'an and the Sunnah should be taken in their apparent senses. Passing over the Bridge is not more amazing than walking on water or flying or standing in the air. The Messenger of Allah, has answered the person who asked about the meaning of gathering the believer on his face, that it was not beyond Allah's ability.

As for Al-Qarafi, he denied that the Bridge is thinner than the hair and sharper than the sword. His teacher, Al-Izz bin 'Abdus-Salam, had earlier denied this.

However, the truth is that there are authentic narrations about the Bridge. Therefore, it should be taken in its apparent sense without any undue interpretation. These narrations are abundantly found in the Sahihs of Al-Bukhari and Muslim and in all the books of Sunnah. All these narrations clearly indicate that it is a bridge that will be erected over the Hell and that all the creatures will pass over it in different speeds.

Lessons derived from passing over the Bridge

Al-Qurtubi writes: "Now imagine the fear and horror that will fill your heart when you see the Bridge and its thinness and you see darkness of Hell under the Bridge, and then you hear Hell's moaning and rage. In spite of your weakness, fear, infirm feet and heavy load -that will not allow you to walk over the plain land, you are asked to pass over that Bridge! Imagine yourself putting one of your feet on the Bridge and you feel its sharpness and you are compelled to put your other foot on it while you see other people tripping and falling and being caught by the angels of Fire who pull the wicked into it with hooks! Imagine yourself seeing these wicked people with their heads downward and their feet upward! What a horrifying scene! What a difficult and narrow passage!

Every nation will be asked to follow the deity it used to worship

At the end of this Day, the slaves will be herded to Paradise or Hell which are the final abode they will all end up in. The Messenger of Allah informed us that at the end of that Day, every nation will be asked to follow the deity it used to worship. Those who used to worship the sun will follow it, those who used to worship the moon will follow it, those who used to worship idols will have their idols made for them and these idols will then lead them away; and those who used to worship Pharaoh will be made to follow him. Then these false deities will fall into Hell one by one and their worshippers will be made to fall therein after them in the blazing Fire. Allah says about Pharaoh:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾

"He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led". Hood 11:98

After that, no one will be left except the believers and some of the people of the Scripture. Among the believers, there will still be the hypocrites who used to be with them. Allah will then ask the believers: "What are you waiting for?," They will say: "We are waiting for our Lord.,," They will then recognize their Lord by His Shin which He will reveal to them and they will fall down in prostration except the hypocrites who will not be able to do so. This is what Allah refers to in His saying:

﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾

"(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so". Al Qalam 68:42

Then the (sincere) believers will follow their Lord and the Bridge will be set up and the believers will be given their lights. Then, a barrier that has a door will be erected. Its interior will be mercy and its exterior will look torturous. The slaves will then pass over the Bridge in a speed that is determined by their faith and good deeds.

Abu Sa'eed Al-Khudri - may Allah be pleased with him - said: We asked Allah's Messenger (Peace and Blessings of Allah be upon him): "O Messenger of Allah! Shall we see our Lord on the Day of Resurrection?" The Messenger of Allah said, "Yes,, and added, "Do you feel any trouble in seeing the sun at noon with no cloud over it, and do you feel trouble in seeing the moon (open) in the full moonlit night with no cloud over it?," They said, "No, Messenger of Allah!," He (the Prophet) said, "You will not feel any trouble in seeing Allah on the Day of Resurrection any more than you do in seeing any one of them. When the Day of Resurrection comes, a Mu'adhhdhin (a proclaimer) would proclaim, 'Let every people follow what they used to worship., Then all those who worshipped idols and stones besides Allah would fall into the Fire, till only the righteous and the vicious and some of the people of the Book who worshipped Allah are left. Then the Jews would be summoned, and it would be said to them, 'What did you worship? They will say, 'We worshipped 'Uzair, son of Allah. It would be said to them, 'You tell a lie; Allah never had a spouse or a son. What do you want now? They would say, 'We feel thirsty, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked, 'Why don't you go there to drink water? Then they would be pushed towards the Fire (and they would find to their great dismay that) it was but a mirage (and the raging flames of fire) would be consuming one another, and they would fall into the Fire. Then the Christians would be summoned and it would be said to them, 'What did you worship? They would say, 'We worshipped Jesus, son of Allah. It would be said to them, 'You tell a lie; Allah did not take for Himself either a spouse or a son. Then it would be said to them, 'What do you want? They would say, 'Thirsty we are, O our Lord! Quench our thirst. They would be directed (to a certain direction) and asked, 'Why don't you go there to get water?,' But they would be

pushed and gathered together towards Hell, which was like a mirage to them, and the flames would consume one another. They would fall into the Fire, till no one is left except he who worshipped Allah, be he pious or sinful. The Lord of the Universe, Glorified and Exalted, would come to them in a form recognizable to them and say, 'What are you looking for? Every people follow that which they worshipped. They would say, 'Our Lord, we kept ourselves separate from the people in the world, though we felt great need of them; we, however, did not associate ourselves with them. He would say, 'I am your Lord. They would say, 'We take refuge with Allah from thee and do not associate anything with Allah'. They would repeat it twice or thrice, till some of them would be about to return. It would be said, 'Is there any sign between you and Him by which you will recognize Him? They would say, 'Yes, and the things would be laid bare. Those who used to prostrate themselves before God of their own accord would be permitted by God to prostrate themselves. But there would remain none who used to prostrate out of fear (of people) and ostentation, but Allah would make his back as one piece, and whenever he would attempt to prostrate he would fall on his back. Then they would raise their heads and He would assume the Form in which they had seen Him the first time and would say: 'I am your Lord. They would say, 'Thou art our Lord., Then the bridge would be set up over the Hell and intercession would be allowed and they will say, 'O God, keep safe, keep safe.,,,

It was asked, "Messenger of Allah, what is this bridge?., He said, "The void in which one is likely to slip. There would be hooks, tongs, and spits like the thorn that is found in Najd and is known as Sa,dan. The believers would then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By One in Whose Hand is my life, there will be none among you more eager to claim a right than the believers on the Day of Resurrection for (saying their) brethren in the Fire". (Recorded by Muslim)

Concerning the description of the Bridge, Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah , said: "Allah, the Blessed and Exalted, would gather people. The believers would stand till Paradise would be brought near them. They would come to Adam and say, "O our father, open for us Paradise. He would say, "What turned ye out from the Paradise was the sin of your father Adam. I am not in a position to do that; better go to my son Ibraaheem, the Friend of Allah. He (the Prophet) said, "He (Ibraaheem) would say, "I am not in a position to do that. Verily I had been the Friend (of Allah) from beyond, beyond; you better approach Moses (peace be upon him) with whom Allah conversed.,, They would come to Moses (peace be upon him), but he would say, 'I am not in a position to do that; you better go to Jesus, the Word of Allah and His Spirit. Jesus (peace be upon him) would say, 'I am not in a position to do that. So they would come to Muhammad (Peace and Blessings of Allah be upon him) He would then be permitted (to open the door of Paradise). Trust worthiness and kinship would be dispatched, and these would stand on the right and left of the Path and the first of you would pass with (the swiftness) of lightning. He (the narrator) said, "I said, O thou who art far dearer to me than my father and my mother, which thing is like the passing of lightning"? He said, "Have you not seen lightning, how it passes and then comes back within the twinkling of an eye"? Then (they would pass) like the passing of the wind, then like the passing of a bird, and the hastening of persons would be according to their deeds, and your Apostle would be standing on the Path saying, 'Save, O my Lord, save. (The people would go on passing) till the deeds of the servants would be failing in strength, till a man would come who would find it hard to go along (that Path) but crawlingly. He (the narrator) said, "And on the sides of the Path hooks would be suspended ready to catch anyone whom these would be required (to catch). There would be those who would somehow succeed in traversing that Bridge and some would be piled up in Hell. By Him in Whose Hand is the life of Abu Hurayrah it would take one seventy years to fathom the depth of Hell. (Recorded by Muslim)

Herding the disbelievers to Hell

There are many texts that illustrate how the disbelievers and all that they worshipped beside Allah will be herded to Hell.

The First Form: They will be herded to Hell in groups like flocks of livestock. They will be harshly shouted at from here and there as a shepherd shouts at his cows and goats. Allah says:

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا﴾

"And those who disbelieved will be driven to Hell in groups". Az Zumar 39:71

He also says:

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً﴾

"The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing". AtToor 52:13 In another verse, He says:

﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَىٰ النَّارِ فَهُمْ يُوزَعُونَ﴾

"And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the Fire)] former ones being withheld till their later ones will join them)". Fussilat 41:19

The Second Form: They will be herded to Hell on their faces, not on their feet. Allah says:

﴿الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا﴾

"Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path". Al Furqa'n 25:34

Anas (May Allah be pleased with him) narrated that a man asked the Messenger of Allah: "O Messenger of Allah, Allah says, "Those who will be gathered to Hell (prone) on their faces". Will a disbeliever be gathered on his face? The Messenger of Allah, responded: "Is the One who made him walk on his feet not capable of making him walk on his face?!" (Recorded by Al-Bukhari and Muslim)

In addition to their being gathered in this reprehensible form, the disbelievers will also be gathered blind without being able to see, dumb without ability to talk and deaf without ability to hear. Allah says:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصُمًّا
﴿مَّا وَنَهُمْ جَهَنَّمَ كَمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا﴾

"And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire". Al Isra" 17:97

The Third Form: The disbelievers will be gathered along with their false deities, their supporters and their followers. Allah says:

﴿أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾ ٢٢ ﴿مِن دُونِ اللَّهِ
فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾

"(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of Allah, and lead them on to the way of flaming Fire (Hell)". As Saffat 37:22,23

The Fourth Form: They will be gathered defeated, subdued, humiliated and disgraced. Allah says:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾

"Say [O Muhammad (peace be upon him)] to those who disbelieve: 'You will be defeated and gathered together Hell, and worst indeed is that place to rest". Aal Imra'n 3:12

The Fifth Form: Their ears will be blocked by its sounds that will fill their hearts with fear and horror. Allah says:

﴿إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا﴾

"When it (Hell) sees them from a far place, they will hear its raging and its roaring". Al Furqa'n 25:12

The Sixth Form: When the disbelievers of Hell enter it and see its horrors, they will regret and wish that they return to this world so that they can believe in Allah. Allah says:

﴿وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبَ
بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾

"If you could but see when they will be held over the (Hell) Fire, they will say: 'If only we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers"! Al An'a m 6:27 But they will find nowhere to escape to from the Fire. Allah says:

﴿وَرَاءَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُّوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا
مَصْرَفًا﴾

"And the Mujrimun (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there". Al Kahf 18:53

The Seventh Form: After all the above, the disbelievers will be ordered to enter Hell and the wrath of Allah in humiliation and loss. Allah informs us that they would be told:

﴿فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ﴾

"So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant".
An Nahl 16:29

None will be saved from entering Hell but only the righteous ones from among mankind and jinn who believed in Allah and His Messengers and followed what was revealed to them from their Lord. Allah says:

﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ٦٨﴾
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِثِيًّا
٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠﴾ وَإِنْ مِّنكُمْ إِلَّا
وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ٧١﴾ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا

وَنَنْذِرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

"So by your Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allah). Then, verily, We know best those who are most worthy of being burnt therein. There is not one of you but will pass over it

(Hell), this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell)". Maryam 19:68-72

The Believers' Crossing of the Bridge and Deliverance of True Believers with the Exclusion of Hypocrites

When the disbelievers and the polytheists will be sent to Hell which is the abode of perdition, the monotheists who are the followers of the Prophets will remain in the ground of Resurrection. Among them will be sinners and the hypocrites. Darkness will be cast over them from the side of the Bridge. According to the Hadith narrated by 'A'ishah - may Allah be pleased with her - she said: "The Messenger of Allah, was asked about where people will be on the Day when the earth will be changed to another earth and so will be the heavens? He said: "They will be in the darkness that is before the Bridge. (Recorded by Muslim)

The author of Sharh al'Aqidah atTahawiyah writes: "At this point, the hypocrites will be separated from the believers. The believers will be allowed to move forward and a wall will be erected on the hypocrites to prevent them from joining the believers.

Al-Bayhaqi recorded on the authority of Masruq that 'Abdullah bin Mas'ood - may Allah be pleased with him said: "Allah will gather mankind on the Day of Resurrection" until he said: "Some of them will be given a light that will be as vast as a huge mountain; that light will march before them; some will be given a light that will be lesser than that; some will be given a light that will be the size of a palm tree and some will be given lesser than that. The last of them will be given light on his big toe; it will illuminate sometimes and die out other times. When it illuminates, he moves forward and when it dies out he stops. The Lord will be in front of them until He will make them cross the Hell on a bridge

that is as sharp as the edge of a sword. They will cross over it according to their lights. Some will cross it as quickly as a twinkle of an eye; some will cross it with a speed of lightning; some will cross it with a speed of cloud; some will cross it at the speed of the down rush of stars; some will cross it with the speed of wind; some will cross it with the speed of a fast-running horse; some will cross it with the speed of brisk walking and some will cross it crawling on his face, hands and knees, suspending a hand and dragging a foot, thereby getting burnt with fire on his sides. He will continue this way until he eventually escapes. After escaping, he will stand at the edge of the Fire and say, 'All praise is due to Allah who bestowed on me what He did not bestow on any (of His creation) for He saved me from Hell after I have seen it. (Recorded by At-Tabarani, and it is a sound Hadith) Allah says:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ
بَشْرِكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا
انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ
بُيُوتٌ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ
﴿١٣﴾ ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم
وآرتبتم وقرتكم الأمانى حتى جاء أمر الله وقرتكم بالله الغرور
﴿١٤﴾ فالיום لا يؤخذ منكم فدية ولا من الذين كفروا ما أبوا النار
هي مولاكم وبئس المصير﴾

"On the Day you shall see the believing men and the believing women; their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow

(Paradise), to dwell therein forever! Truly, this is the great success! On the Day when the hypocrites men and women will say to the believers: 'Wait for us! Let us get something from your light!' It will be said: 'Go back to your rear! Then seek a light!' So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment. (The hypocrites) will call the believers: 'Were we not with you?' The believers will reply: 'Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah.' So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire. That is your maula (friend proper place), and worst indeed is that destination". Al Hadeed 57:12-15.

The believers will, on the Day of Resurrection, be given a light that will show them the way to the blissful Paradise and that will keep them away from the paths of error and ignominy. As for the hypocrites, they will be denied this light, for when they were in the world; they claimed to be with the believers while they, in reality, opposed them. They neither follow the guidance of the true believers

nor did they follow their path of light. Since the hypocrites had denied themselves the light of the Qur'an while they were living in this world, on the Day of Resurrection, they will ask the believers to wait for them so that they can have something of their light. Then they will be mocked as a recompense for their deceiving of the believers in the world. They will be told: "Go back to your rear! Then seek a light!.. It is at this point that the hypocrites will go back and the believers will move forward.

After the groups have clearly been separated from each other, Allah will erect a wall between them with a gate therein. Inside it will be mercy, and outside it will be torment. Then the fate of the believing men and women will be Paradise while the fate of the hypocrites, both men and women, will be Hell.

Allah informs us that the supplication of the believers, when their light will be running forward before them and on their rights, is: "Our Lord, perfect our light for us"! Allah says: "O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) -the Day that Allah will not disgrace the Prophet [Muhammad (peace be upon him)] and those who believe with him. Their Light will run forward before them and (with their Records -Books of deeds) in their right hands. They will say:

﴿رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirat (a slippery bridge over the Hell)safely] and grant us forgiveness. Verily, You are Able to do all things". At Tahreem 66:8

Mujahid, Ad-Dahhak, Al-Hasan Al-Basri and others said: "The believers will say this when they see that the lights of the hypocrites have been extinguished.

The Believers and not Polytheists will be able to cross the Bridge

Hadiths have indicated the disbelieving nations shall each follow their false deities which they worshipped besides Allah. Those false deities will lead their worshippers to Hell. After that, it will remain only the believers, among whom are hypocrites and sinners who are true believers. They are the ones for whom the Bridge will be erected.

None of the scholars ever mentioned the fact that the Bridge will only be for the believers and that the disbelievers, polytheists and atheists will be excluded. The only scholar who mentioned this fact is Ibn Rajab Al-Hanbali. In his work, 'AtTakhweef minanNar", he writes: "Know that people are divided into two: a believer who worships Allah and does not associate anything with him in worship, and a polytheist who associates other things with Allah in worship. As for the polytheists, they will not cross the Bridge. Rather, they will be cast to Hell even before the Bridge is set up.

To support this fact, Ibn Rajab mentioned a number of Hadiths, among which is the Hadith that Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated and recorded by Al-Bukhari and Muslim. After quoting this Hadith, he said: "This Hadith clearly shows that anyone who brazenly worshipped anything besides Allah such as those from among the people of the Scriptures who worshipped Jesus peace be upon him -or Ezra, or worshipped objects like sun or moon from among the disbelievers will be cast into Hell before the Bridge is erected. The only difference is that the worshippers of idols, sun, moon and the like will be compelled to follow what they worshipped in this world; and these false deities will lead their worshippers to Hell. There is a proof supporting this fact in the Qur'an. Allah says, concerning Pharaoh,

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾

"He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led". Hood 11:98

As for those from among the people of the Scripture who worshiped Christ -peace be upon him -or worshiped Ezra, they will stay back along with adherents of others religions that claim to follow the Prophets and they will thereafter be led to Hell.

It is mentioned in a Hadith that those who worshipped Christ or Ezra will have an image erected for them representing Christ or Ezra and they will follow this image. In the Hadith of the Trumpet, it is mentioned that an angel will appear to them in the form of Christ and another in the form of Ezra. After this, none will be left except those who apparently worshipped Allah alone, whether truthfully or hypocritically from among this Ummah and others. Then the hypocrites will be separated from the true believers by preventing them from prostrating on that Day. The true believers will also be distinguished by their light., Allah knows best.

The Meaning of Passing over Hell

Some scholars commented on the meaning of passing over Hell as mentioned in Allah's saying:

﴿وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا﴾

"There is not one of you but will pass over it (Hell), this is with your Lord; a Decree which must be accomplished". Maryam 19:71

Ibn 'Abbaas - may Allah be pleased with them and his father - was of the opinion that it means entering Hell. He would cite as a proof for this opinion, Allah's sayings:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيُسَّ الْوَرْدُ الْمَوْرُودُ﴾

"He (Pharoah) will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led". Hood 11:98

﴿وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا﴾

"And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water)". Maryam 19:86

﴿لَوْ كَانَتْ هَتُولَاءَ ءَالِهَةً مَا وَرَدُوهَا وَكُلُّ فِيهَا خَالِدُونَ﴾

"Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein". Al Anbiya 21:99

Muslim Al-A,war reported that Mujahid shared the same opinion as Ibn Abbaas on the meaning of this statement. Other scholars believe that the meaning is mere passing over the Bridge. The author of Sharh Al'Aqidah AtTahawiyah writes: "The scholars disagree on the meaning of Wurud in verse 17 of Surah 19 but the strongest and the most preponderant opinion is that it is passing over the Bridge. Allah says:

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

"Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrong doers) therein (humbled) to their knees (in Hell)". Maryam 19:72

In Sahih Muslim, Umm Mubashshir Al-Ansariyyah may Allah be pleased with her -narrated that she heard the Messenger of Allah say while he was with Hafsa (his wife), "God willing, none of the people who pledged their allegiance under the tree shall enter Hell". She said: "Allah's Messenger, they will...!" He scolded her. Hafsa said, "(But Allah says,) 'And there is none amongst you but shall have to pass over it.'" Thereupon Allah's Messenger said, "Allah, the Exalted and Glorious, has said, 'Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).'"

In the above Hadith, the Messenger of Allah shows us that passing over the Hell does not necessarily mean entering it, and that safety from evil does not necessarily mean its occurrence. What it means is blocking its means.

If a person is wanted by his enemies who intended to kill him and they were unable to lay their hands on him we would say: Allah saved him from them. That is why Allah says:

﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ﴾

"And when Our Commandment came, We saved Hu d and those who believed with him by a Mercy from Us, and We saved them from a severe torment". Hood 11:58 Allah also says:

﴿فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا﴾

"So when Our Commandment came, We saved Salih and those who believed with him by a Mercy from Us". Hood 11:66

This is in spite of the fact that they were never affected with the punishment that affected others. If not for the causes of safety that Allah had exclusively blessed them with, they would have been affected with what affected others. The same applies to those who will pass over Hell. They will just cross it from above the Bridge, and then Allah will save those who were righteous and leave the wrongdoers therein humbled on their knees.

The Messenger of Allah has explained in the Hadith narrated by Jabir that there would be two kinds of passing over Hell: the disbelievers, passing, which undoubtedly means their entering therein as shown in Allah's saying concerning Pharaoh:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾

"He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led". Hu'd 11:98

The second kind is passing of true believers in Allah's monotheism. This means they would pass the over the Bridge as explained in the previously-mentioned Hadiths.

Ninth: Description of Hell

Allah says:

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

"It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned". AlHijr 15:44

Ibn Jurayj said: "Hell has seven levels which are: Jahannam, Laza, Hutamah, Sa'ir, Saqar, Jaheem and Hawiyah. The uppermost is for the monotheists (who have sinned), the second is for the Jews, the third is for the Christians, the fourth is for the Sabeans, the fifth is for the Magians, the sixth is for the polytheist and the seventh is for the hypocrites. Jahannam is the uppermost level."

However, some scholars say: "This verse means that Allah will divide the followers of Iblis (Satan) to seven groups and each group will be made to enter each of the levels of Hell. This is because disbelief and sins vary in degrees. That is why the disbelievers and sinners are made to enter different levels of Hell."

As for some other scholars, they believed that the Fire is made of seven levels according to the seven parts of the body which are: eye, ear, tongue, stomach, private parts, hand and leg. This is because these parts are sources of sins; hence they are made to enter the seven gates of Hell.

It is reported from 'Ali bin Abu Talib - may Allah be pleased with him -that he said: "Levels of Hell are seven, some of which are over others. The first level will be filled, followed by the second and the third until the entire Hell becomes full.

Warning against Hell-Fire

(May Allah give us protection against it by His Mercy and Favor)

Anas -may Allah be pleased with him -narrated, "The supplication that the Messenger of Allah used to make most frequently was, 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!

'Adiyy bin Hatim -may Allah be pleased with him narrated that the Messenger of Allah made a mention of Fire. He turned his face aside and diverted his attention and then said: "Guard (yourselves) against Fire". He turned his face and diverted his attention till we thought as if he were (actually) seeing it and then said: "Protect yourselves against Fire even if it is with half a date, and he who does not find it, (he should do so) with pleasant words. (Recorded by Muslim)

Anas bin Malik - may Allah be pleased with him - narrated from Allah's Messenger that he asked Angel Gabriel, 'Why is it that I have never seen Angel Michael smiling? Angel Gabriel responded: 'Angel Michael has never smiled since Hell was created, (Recorded by Ahmad from the narration of Isma'il bin 'Ayyash and the rest of the men of the chain are trustworthy)

'Abdullah bin Mas'ud - may Allah be pleased with him - narrated that the Messenger of Allah said: "Hell would be brought on the Day of Resurrection with seventy thousand bridles and every bridle would be controlled by seventy thousand angels. (Recorded by Muslim) **On Severity of its Heat**

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah said: "The fire which the children of Adam kindle is only one-seventieth part of the Fire of Hell. His Companions said, "By Allah, even ordinary fire would have been enough (to burn people). Thereupon he said, "It is sixty-nine parts in excess of (the heat of) fire in this world each of them being equivalent to their heat. (Recorded by Muslim)

On its Darkness and Sparks

Abu Hurayrah - may Allah be pleased with him - narrated that the Prophet said: "Hell was kindled for a thousand years until it became red; it was then kindled for another thousand years until it became white; and it was then kindled for another thousand years until it became darkened. Therefore, it is so dark like an extremely dark night. (It is recorded by At-Tirmidhi, Ibn Majah, Al-Bayhaqi and others; and it is a weak narration)

On its Valleys and Mountains

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that the Messenger of Allah, said, "Wayl is a valley in Hell that a disbeliever will spend forty years falling into it before he reaches its depth. (It is recorded by Ahmad and At-Tirmidhi)

At-Tirmidhi's version, which is shared by Ibn Hibban and Al-Hakim, reads, "Wayl is a valley between two mountains in Hell.....,

It is also reported on Abu Sa,eed's authority that he said, concerning Allah's saying,

﴿سَأْرُهُقَهُ صَعُودًا﴾

"I shall oblige him to (climb a slippery mountain in the Hellfire called As Sa'ud, or)face a severe torment"! Al Muddaththir 74:17

Said Abu Sa'eed, "Sa'ood is a mountain in Hell which a disbeliever will be compelled to climb. Whenever he puts his hand on it, his hand melts and whenever he removes it, it returns to its normal state. Whenever he puts his foot on it, it melts and whenever he removes it, it returns to its normal position. He continues to climb and fall in this manner for seventy years. (Recorded by Ahmad and Al-Hakim; At-Tirmidhi also recorded it in a shortened version) Concerning Allah's saying:

﴿فَسَوْفَ يَلْقَوْنَ غَيًّا﴾

"So they will be thrown in Hell". Maryam 19:59

'Abdullah bin Mas'ood -may Allah be pleased with him -was reported to have commented: "Gayy is a valley in Hell into which those who followed their lusts will be thrown". (Recorded by At-Tabarani and Al-Bayhaqi) The latter's version reads: "It is a stream in Hell; it is very deep and repugnant in taste.

Concerning Allah's statement,

﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا﴾

"And We shall put Maubiq (barrier) between them". Al Kahf 18:52

Anas bin Malik -may Allah be pleased to have said: "Maubiq is a valley in Hell, which is full of puss and blood". (Recorded by Al-Bayhaqi and others".

It was also reported from Abu Hurayrah -may Allah be pleased with him - that he narrated from Allah's Prophet, that he said: "Seek refuge with Allah from, Jubb al-Hazn. The companions asked: "What is Jubb al-Hazn? He said: "It is a valley in Hell from which Hell itself seeks refuge four hundred times a day". The companions asked: "O Messenger of Allah, who will enter it? He said: "It was prepared for reciters of the Qur'an who recite to show off with their good deeds. Indeed, among the most loathsome reciters in Allah's estimation are those who visit the unjust rulers. (Recorded by Ibn Majah and At-Tirmidhi)

On Deepness of its Bottom

Khalid reported: 'Utbah bin Ghazwaan delivered us a sermon in which he said: "We have been told that a stone would be thrown at one side of the Hell and it would go down even for seventy years but would not be able to reach its bottom. By Allah, it would be fully packed. Do you find it something strange? (Recorded by Muslim)

The same Hadith is also recorded by At-Tirmidhi on the authority of Al-Hasan who narrated that 'Utban bin Ghazwaan related on the pulpit of Basrah mosque that the Messenger of Allah said: "A big rock would be thrown at one side of the Hell and it would go down for seventy years without reaching its bottom". Umar would say: "You should have a constant remembrance of Hell for its heat is severe and its bottom is deep and its hooks are rods of iron".

Abu Hurayrah (May Allah be pleased with him) narrated: "We were in the company of Allah's Messenger that we heard a terrible sound. Thereupon Allah's Messenger said, "Do you know what (sound) is this"? We said, "Allah and His Messenger know best". Thereupon he said, "That is a stone which was thrown seventy years before in Hell and it has been constantly slipping down and now it has reached its base". (Recorded by Muslim) **On its Chains**

'Abdullah bin 'Amr (May Allah be pleased with him) reported that the Messenger of Allah, said: "If a lead like cranium is sent down from the heaven to the earth - and it is a journey of five hundred years - it will reach the earth before night; but if it is sent from the head of the chain, it would journey day and night for forty years before it reaches its bottom". (Recorded by Ahmad, At-Tirmidhi and Al-Bayhaqi)

Ya,la bin Munyah - may Allah be pleased with him narrated that the Prophet said: "Allah will create a dark and gloomy cloud and it will be said, 'O occupants of Hell, what do you want?, The cloud will remind them of the clouds of the world and they will say, 'Our Lord, provide us with drink. Then the cloud will rain on them fetters upon fetters and shackles upon shackles, as well as firebrand that will burn them. (Recorded by At-Tabarani; but it is a weak narration, according to Al-Haythami in his work, Majma" az Zawa'id)

Abu Sa'eed Al-Khudri - may Allah be pleased with him - narrated that the Prophet, said: "If a hook made of iron rod from Hell is put on the earth and both men and jinn get together in order to lift it, they would not be able to lift it., (Recorded by Ahmad, Abu Ya,la and Al-Hakim)

Another version by Ahmad reads: "If a mountain is stricken with an iron hook from Hell, the mountain would break to pieces and then return back to normal."

Al-Hakim's version reads: "The mountain would break to pieces and then turn to dust".

Muhammad bin Hashim said, "When Allah revealed His saying:

﴿نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

"A Fire (Hell) whose fuel is men and stones". At Tahrim 66:6

The Messenger of Allah read it. A man who was nearby heard him recite it and he fainted. The Messenger of Allah put his head on his own lap out of compassion for him. He stayed there as long as Allah would allow him to stay. When he opened his eyes he said, 'May my father and mother be your ransom, which kind of stone (would be made the fuel of Hell)?, The Prophet answered him, 'Has what happened to you not given you enough lesson that if a stone from Hell is put on all the mountains of this world they will all melt away, and that every man in it will have a rock and a devil! (Recorded by Ibn Abid-Dunya; and it is a weak narration)

On its Snakes and Pythons

'Abdullah bin Al-Harith bin Jaz, Az-Zubaydi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him), said: "There is in Hell snakes as big as necks of camels. If one of them stings, its pain will be felt for seventy years. There are also in Hell scorpions that are as big as saddled mules. One of them will sting a person and that person will still feel the pain for forty years. (Recorded by Ahmad and At-Tabarani; and it is a sound narration)

Yazeed bin Shajarah said: "Indeed, Hell has pits. Each pit has a shore that is like the seashore and in which there are vermin and snakes that are as big as she-camels, and scorpions that are as big as saddled mules. Whenever the residents of Hell ask for relief, they will be told, "Go to the shore". There, the vermin and reptiles will seize them with their lips, sides and whatever parts of their bodies as Allah would wish and they would scratch them. They would then go back to Hell and they would be infested with rabies so much so that one of them would chafe his own body to the bones. He would then be asked, "O so and so, is it painful"? He would say, "Yes". He would then be told, "That is your recompense for the pain you used to inflict on the believers". (Recorded by Ibn Abid-Dunya)

'Abdullah bin Mas,ud - may Allah be pleased with him - was reported to have commented on Allah's saying:

﴿زِدْتَهُمْ عَذَابًا فَوْقَ الْعَذَابِ﴾

"For them We will add torment over the torment". An Nahl 16:88

Ibn Mas,ud said: "It will be said, 'Increase them in scorpions whose fangs will be as long as tall palm trees". (Recorded by Abu Ya,la and Al-Hakim; and it is an authentic narration). **Drinks of the Dwellers of Hell**

Abu Sa'eed Al-Khudri - may Allah be pleased with him - narrated that the Prophet said, regarding Allah's saying:

﴿كَالْمُهْلِ﴾

"Like boiling oil". Ad Dukha'n 44:45

He said: "When it is taken closer to the face of a resident of Hell, his skin falls into it". (Recorded by At-Tirmidhi and Al-Bayhaqi)

Allah says about Hamim, which is the drink of the dwellers of Hell:

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

"And be given to drink boiling water so that it cuts up their bowels"? Muhammad 47:15

It is reported that Ibn 'Abbaas -may Allah be pleased with him and his father -said that Hameem is hot water that burns. Ad-Dahhak is reported to have said: "Hameem is water that started boiling since Allah created the heavens and the earth and shall continue boiling until the day it will be drunk and poured over the heads.

Some scholars say that Hameem is the water that would accumulate from the tears of the dwellers of Hell and which they will be fed with. Other scholars have other interpretations for this word. Allah knows best.

Abu Umamah - may Allah be pleased with him narrated that the Messenger of Allah said, concerning Allah's saying,

﴿وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ يَتَجَرَّعُهُ﴾

"And he will be made to drink boiling, festering water. He will sip it unwillingly". Ibraheem 14:16-17

The Prophet commented: "It would be brought close to his mouth and he would dislike it, and when it is brought close to his face, it would roast his face and make the skin of his head to fall. When he drinks it, it would cut his bowels until it comes out from his anus, Allah says,

﴿وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ﴾

"And they will be given to drink boiling water so that it cuts up their bowels". Muhammad 47:15

Allah also says,

﴿وَإِن يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ﴾

"And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. It is a terrible drink"! Al Kahf 18:29

(Recorded by Ahmad, At-Tirmidhi and Al-Hakim; but it is a weak narration) Abu Sa'eed Al-Khudri - may Allah be pleased with him - narrated from the Prophet: "If a pail of Ghassaq is poured into this world, it would make its entire inhabitants stinking" (Recorded by At-Tirmidhi; but it is weak) Ghassaq is what Allah mentions in the Qur'an:

﴿لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۖ إِلَّا حَمِيمًا وَغَسَّاقًا﴾

"Nothing cool shall they taste therein, nor any drink, except boiling water, and dirty wound discharges."

An Naba 78:24,25.

The scholars differ as far as the meaning of Ghassaq is concerned. Ibn 'Abbaas said that it is liquid that will stream out from in-between the skin and flesh of the disbeliever. Ibraaheem, Qatadah, 'Atiyyah and 'Ikrimah said it is the pus of the dwellers of Hell. Ka,b said it is a spring in Hell into which the poison of all stinging creatures such as snakes and scorpions will seep. The spring would then be polluted and a man would be brought and given a dip into it. When he would be brought out, his skin and flesh would be peeled off his bones; and his skin and flesh would then cling unto his heels and he would drag as a man would drag his garment.

'Abdullah bin 'Amr - may Allah be pleased with him said: "Ghassaq is thick pus. If a drop of it is poured in the west, it would make the entire inhabitants of the east stink, and if a drop of it is poured in the east, it would make the entire inhabitants of the west stink".

There are other opinions on the meaning of Ghassaq; and Allah knows best.

Abu Musa Al-Ash'ari - may Allah be pleased with him - narrated that the Messenger of Allah said: "Three persons shall not enter Paradise: an alcoholic, severer of the tie of kinship and the believer in sorcery. When the alcoholic dies, Allah will make him drink from Ghutah stream". The Companions asked: "What is Ghutah stream"? He said: "It is a stream that will flow from vaginal discharge of the

adulteresses; the stench of their vaginas will bother the dwellers of Hell., (Recorded by Ahmad, Ibn Hibbaan and Al-Hakim; and it is a weak narration) **Food of the Dwellers of Hell**

Ibn 'Abbaas narrated that the Messenger of Allah recited this verse:

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in a state of Islam [as Muslims (with complete submission to Allah)]. Aal 'Imra'n 3:102

He then said: "If a drop of Zaqqum is poured into this world, it would destroy for the inhabitants of this world their livelihood. Then imagine how the case would be for a person whose sole food is made of Zaqqum! (Recorded by At-Tirmidhi, Ibn Majah and Ibn Hibban; but Al-Albani classified this narration as weak)

Abu Dardaa - may Allah be pleased with him - narrated that the Messenger of Allah, said: "The dwellers of Hell will be starved and that would be equal to the torment they were already in. They would then be relieved with food made of poisonous thorny plant, which will neither nourish nor avail against hunger. When they would request for more relief, they would be relieved with food that chokes. When they seek water, iron hooks would be given to them and when these hooks are brought closer to their faces, they would roast them. When they eat the choking food it cuts their bowels; and they would then call for the keepers of Hell (to complain to them). There upon they would be told:

﴿أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا
فَادْعُوا مَا دُعَاؤُهُ وَمَا دُعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ﴾

"Did there not come to you, your Messengers with (clear) evidences (and signs)? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it is not answered by Allah)!" Ghafir 40:50 They

would then cry to Malik (the keeper of Hell) saying:

﴿يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّا كُنْتُمْ﴾

"O Malik! Let your Lord make an end of us." But his answer to them would be: "Verily you shall abide forever". Az Zukhruf 43:77

Al-A'mash said that he was informed that the period between their request and Malik's answer to them will be one thousand years. They would then tell one another: "Call unto your Lord, for none can avail you of anything except your Lord". They would then say, as Allah informs us in His noble Book:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٦﴾ رَبَّنَا
 أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾

"Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimu'n (polytheists, oppressors, unjust, and wrongdoers)." Al Mu'minun 23:106-107 Allah's response to their call shall be,

﴿قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ﴾

"He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" Al Muminu'n 23:108

After this, they will lose hope in any good, and they will then start wailing and lamenting. (Recorded by At-Tirmidhi an Al-Bayhaqi; but the narration is weak)

Huge Size of Dwellers of Hell and their Ugliness in it

'Abdullah bin 'Amr - may Allah be pleased with him and his father - said: "If a person from among the dwellers of Hell is brought to this world, its inhabitants would die out of his disgustful appearance and bad smelling". After saying this, 'Abdullah wept profusely. (Recorded by Ibn Abid-Dunya; and the narration is weak)

Abu Hurayrah - may Allah be pleased with him narrated the Messenger of Allah, said: "The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days." (Recorded by Al-Bukhari and Muslim)

He also narrated that the Prophet (Peace and blessings of Allah be upon), said, "The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like Uhud, his thigh will be as big as Baydaa, mountain, his seat in Hell will be as wide as what is between Qudayd and Makkah and thickness of his skin will be seventy cubits". (Recorded by Ahmad and Muslim; but the version is Ahmad's)

At-Tirmidhi's version reads, "The thickness of his skin will be seventy cubits and his molar tooth will be as huge as Uhud. His seat in Hell will as expansive as the distance between Makkah and AlMadinah". This version is also recorded by Al-Hakim and Ibn Hibban.

Another version by Ahmad reads: "On the Day of Resurrection, the molar tooth of a disbeliever will be as big as Uhud, the thickness of his skin will be seventy cubits, his upper-arm will be as huge as Baydaa mountain and his thigh will be as big as Wirqan. His seat in Hell will be as expansive as the distance between here and Rabadhah.

Abu Hurayrah - may Allah be pleased with him - said, "His stomach will be as big as Idam (name of a mountain).

'Abdullah bin 'Amr - may Allah be pleased with him and his father - narrated that the Messenger of Allah, said, "The tongue of a disbeliever will (on the Day of Resurrection) be dragged for a farsakh or two so that people could trample on it".

He also narrated that the Messenger of Allah, said: "The dwellers of Hell shall become so huge therein that the distance between the earlobe of one of them and his neck will be the distance of a journey of

seven hundred years. The thickness of his skin will be seventy cubits and his molar tooth will be like Uhud". (Recorded by Ahmad and At-Tabarani)

Differences in their Torment and the Worst of them in Torment

An-Nu'man bin Bashir - may Allah be pleased with him and his father - narrated that the Prophet said, "The least punished person of the dwellers of Hell on the Day of Resurrection will be a man who will have two smoldering embers placed under the arch of his feet, because of which his brain will boil just like Al Mirjal (copper vessel) or a Qumqum (narrow-necked vessel) is with boiling water". (Recorded by Al-Bukhari and Muslim).

Muslim's version reads: "Verily the least suffering for the inhabitants of Fire would be for him who would have two shoes and two laces of Fire (on his feet), and with these would boil his brain as boils the cooking vessel, and he would think that he would not see anyone in a more grievous torment than him, whereas he would be in the least torment.

Abu Sa'eed Al-Khudri - may Allah be pleased with him - also narrated that the Messenger of Allah said, "The least punished person of the dwellers of Hell will be a man who will put on a pair of shoes from fire, and they will boil his brain. Some will be submerged in fire up to their ankles, some up to their knees and some will be totally submerged by it. (Recorded by Ahmad and Al-Bazzar)

'Abdullah bin 'Abbaas -may Allah be pleased with him and his father -narrated that the Prophet said, "Among the inhabitants of the Fire Abu Talib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain. (Recorded by Muslim)

'Ubayd bin 'Umayr - may Allah be pleased with him and his father - narrated that the Prophet said, "The least tormented of the dwellers of Hell will be a man who will put on a pair of shoes of Fire on account of which his brain will boil like copper vessel. His ears will be filled with hot coals, his teeth will be coals and the edges of his eyelids will be flames of fire. His intestines will come out from his feet. The rest of them will be like little grain in large container of boiling water. (Recorded by AlBazaar; and it is a weak narration).

Samurah bin Jundub -may Allah be pleased with him narrated that the Messenger of Allah said, "There would be among them those to whom the fire will reach up to their ankles and to some of them the fire would reach their knees and to some it would reach their waists and to some it would reach up to their collar-bones" (Recorded by Muslim).

Abu Hurayrah -may Allah be pleased with him -said, "When the dwellers of Hell would be thrown therein, it would receive them and scorch them in such a way that no flesh on a bone would be left alone without it being cast on hamstring., (Recorded by At-Tabarani and Al-Bayhaqi)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "One of the dwellers of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him, 'O son of Adam, did you find any comfort, did you happen to get any material blessing? He would say, 'By Allah, no, my Lord., And then that person from amongst the persons of the world would be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise. And he would be made to be dipped once in Paradise and it would be said to him. 'O son of Adam, did you face any hardship? Or had any distress fallen to your lot? And he would say, 'By Allah, no, my Lord, never did I face any hardship or experience any distress. (Recorded by Muslim)

About their Crying and Wailing

'Abdullah bin 'Amr - may Allah be pleased with him and his father - said that the dwellers of Hell will call Malik (Keeper of Hell) and he will not answer them for forty years. When he will eventually answer them, he will tell them: "Stay therein forever!., They will then call their Lord saying:

﴿رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾

"Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimun (polytheists, oppressors, unjust, and wrongdoers)." Al Mu'minoon 23:107

Allah's response to their call will be,

﴿أَخْسَأُوا فِيهَا وَلَا تُكَلِّمُون﴾

"Remain you in it with ignominy! And speak you not to Me!" Al Mu'minoon 23:108

Then they will lose all hope and nothing more will be heard from them but moaning and braying like donkeys., (Recorded by At-Tabarani)

Al-A'mash said that he was informed that the period between their request and Malik's answer to them will be one thousand years. They would then tell one another, "Call unto your Lord, for none can avail you of anything except your Lord, They would then say, as Allah informs us in His noble Book:

﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّين ﴿١٠٦﴾ رَبَّنَا

﴿أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾

"Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zalimu'n (polytheists, oppressors, unjust, and wrongdoers)." Al Mu'minoon 23:106-107 Allah's response to their call shall be, "He (Allah) will say:

﴿أَخْسَأُوا فِيهَا وَلَا تُكَلِّمُون﴾

"Remain you in it with ignominy! And speak you not to Me!" Al Mu'minoon 23:108

After this, they will lose hope in any good, and they will then start wailing and lamenting. (Recorded by At-Tirmidhi an Al-Bayhaqi; but the narration is weak)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah, said: "Crying will be sent to the dwellers of Hell and they will cry until their tears will dry up. They will then shed tears of blood until their faces will be like a ridge; if ships are sent therein they will cruise". (Recorded by Ibn Majah and Al-Bayhaqi)

Al-Bayhaqi's version reads: I heard the Messenger of Allah, say, "O You people, cry! If you do not cry, pretend to cry, for the dwellers of Hell will cry until their tears will flow on their cheeks as if they are brooks until they will shed no more tears but only blood. Then they will have sore eyes.

Tenth: Description of Paradise and its Bliss

Dear sister, know that the abode of Hell, about which you learned its horrors and distresses, is paralleled by another abode. So, you can hope for its bliss and happiness. If a man woman is kept away from the first of these two abodes, he she will definitely gain entrance to the other. So, you should fear Allah through a long reflection over the horrors of Hell and keep your hope in Allah awake through a long reflection over the eternal bliss of Paradise. Make a balance between fear and hope by directing your soul towards the Straight Path. It is then that you can attain the great kingdom and be saved from a tormenting punishment.

Ponder over the dwellers of Paradise and the illumination of bliss that vividly shows on their faces. They will be fed with water from a sealed nectar. They will be made to sit on pulpits of ruby in a tent made of fresh white pearls. The floor will be covered with white carpet; and they will recline on cushions set up on the edges of rivulets that flow with (non-alcoholic) wine and honey. They will be surrounded by young boys and blessed with fair ladies from among the most beautiful women who are like rubies and corals and who were never touched before by any man or jinn. These women will walk on the stairs of Paradise; and when one of them walks pompously, the seventy of those small boys carry her from her sides. Their dress will be of the rarest white silk that will amaze beholding eyes. They will be crowned with coronets decorated with pearls and corals. They are coquettish in their walk, exuding most pleasant fragrance and are free from old age and any disease. They are fair ones reserved in pavilions made of rubies and that are erected in the middle of Paradise. They are women who limit their glances to their mates due to their being chaste and modest.

There will be circulated among men and women of Paradise cups of wine from a flowing spring that is white and delicious to the drinkers. There will circulate among them servants and young boys who are like well-protected pearls. All this will be as reward for what they used to do. They will be sheltered at a secured place; in gardens and springs in a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honor).

There, they will look at the Countenance of the Most Generous King with their own faces illuminated with happiness of bliss. They will never experience tiredness or humiliation. They will be honored with many gifts from their Lord and they will forever have whatever they wish for. In Paradise, they will experience neither fear nor distress and they will have security against misfortune of time.

In Paradise, they will have enjoyment, eat from its food, and drink from its river of milk, wine, honey and unaltered water. Its ground will be of silver and its pebbles will be of corals; its sand will be of musk and its plants will be of saffron. They will be brought with cups made of silver and decorated with pearls, rubies and corals. They will have cups that are filled with liquid from the sealed nectar and cups that will have illuminating light.

How wonderful is it to believe in an abode whose description is as mentioned above! How wonderful it is to know that its dwellers shall never die or suffer any calamity nor change in any way! Then how could one feel comfortable in an abode that Allah has already allowed to perish? By Allah if there is nothing more in Paradise than safety of bodies and immunity against death, hunger, thirst and other undesirable things, it is worth what one should sacrifice the life of this world for.

The dwellers of Paradise are secured kings in their own respect and enjoying utmost bliss. Therein, they will have whatever they crave for; and every day, they will have the honor of being in the courtyard of Allah's Throne, looking at His Noble Countenance, thereby experiencing an enjoyment that the combination of all the bliss of Paradise cannot give them. They will have the blessing of shifting from one enjoyment to another; and they are permanently insured against losing any of these enjoyments.

O Allah! Make us, our families, our parents, our offspring and all our believing brethren among the dwellers of Paradise by Your expansive Mercy.

How will the Dwellers of Paradise enter it?

Abu Hurayrah - may Allah be pleased with him - narrated the Messenger of Allah said, "By Him in Whose Hand is my soul, the distance between every two gate-posts of Paradise is like the distance between Makkah and Hajar." (Recorded by Al-Bukhari and Muslim)

Sahl bin Sa'd -may Allah be pleased with him narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Seventy thousand people or seven hundred thousand people would enter Paradise holding and supporting one another, and the first among them would not enter till the last among them would enter (therein); (they would enter simultaneously) and their faces would be bright like the full moon."" (Recorded by Al-Bukhari and Muslim)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah, (Peace and Blessings of Allah be upon him) said: "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, defecate, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall.""

Another version reads: "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve themselves. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening."" (Al-Bukhari and Muslim)

Another version by Muslim reads: "The first group to achieve it would comprise seventy thousand men who would have the brightness of the full moon on their faces, and they would not be called to account. Then the people immediately following them would have their faces as the brightest stars in the heaven. This is how (the groups would follow one after another).""

Mu'adh bin Jabal -may Allah be pleased with him narrated that the Prophet said, "The dwellers of Paradise will enter it hairless, beardless and wearing kohl. Their age will be thirty three."" (Recorded by At-Tirmidhi; and it is an authentic narration)

At-Tirmidhi also recorded the Hadith on the authority of Abu Hurayrah -may Allah be pleased with him -in the following version: "The dwellers of Paradise shall be hairless and beardless. Their youthfulness will be eternal and their dress will never wear out."

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah said, "The dwellers of Paradise will enter it hairless, beardless, fair-skinned and curly-haired and wearing kohl. Their age will be thirty three and they will resemble their father Adam (instature), sixty cubits tall."" (Recorded by Ahmad, Ibn Abid-Dunya, At-Tabarani and Al-Bayhaqi; and it is Hasan narration due to corroborating reports)

Al-Miqdam - may Allah be pleased with him - narrated that the Prophet, said, "No person will die as miscarried fetus or at old age -and the people die in-between the two -except that if he is raised up as a person of thirty three years of age. If he is among the dwellers of Paradise, he will have the stature of Adam, the beauty of Yusuf (Joseph) and the heart of Ayyoob (Job). If he is among the dwellers of Hell, he will be puffed up until he becomes as huge as a mountain." (Recorded by Al-Bayhaqi; and it is Hasan narration due to corroborating reports)

The Least in Degree among the Dwellers of Paradise

Al-Mughirah bin Shu'bah - may Allah be pleased with him - narrated that the Prophet said, "Moses asked his Lord, 'Who amongst the inhabitants of Paradise is the lowest of rank?' He (Allah) said, 'The person who would be admitted into Paradise last amongst those deserving Paradise. It would be said to him: 'Enter Paradise.' He would say, 'O my Lord! how (should I enter) while the people have settled in their apartments and taken the shares (portions)?' It would be said to him, 'Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world?' He would say, 'I am pleased my Lord.' He (Allah) would say, 'For you is that, and like that, and like that, and like that, and that.' He would say at the fifth (point), 'I am well pleased, My Lord.' He (Allah) would say, 'It is for you and ten times like it, and for you is what yourself desires and your eye enjoys.' He would say, 'I am well pleased, my Lord.' He (Moses) said, '(Which is) the highest of their (inhabitants of Paradise) ranks?' He (Allah) said, 'They are those whom I choose. I establish their honor with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived.'" (Recorded by Muslim).

Abu Sa'eed Al-Khudri - may Allah be pleased with him - narrated that the Messenger of Allah, blessings and peace of Allah be upon him said: "Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards Paradise, and make a shady tree appear before him. He would say, "O my Lord! Direct my steps to this tree so that I (should enjoy) its shade;" and the rest of the Hadith is like that narrated by Ibn Mas'ud, but he did not mention, "He (Allah) would say, 'O son of Adam! What will bring an end to your making requests to Me" to the end of the tradition. In it, he added, "Allah will remind him, 'Ask such and such," and when his expectations would be realized, Allah would say, 'That is for you, and ten times as much." He said that he would then enter his house and his two wives with large and dark eyes would enter after him. They will say: 'Praise be to Allah, Who has created you for us and us for you." He will say, "No one has been given the like of what I have been given." (Recorded by Muslim).

'Abdullah bin Mas'ood - may Allah be pleased with him - was reported to have said, "The last person to enter Paradise from among its dwellers will be a man by whom His Lord -High and Exalted - will pass. He will tell him, "Get up and enter Paradise!" The man will frown and say, "Have you left anything there for me?" Allah will then answer him, 'Yes, for you is the like of the wealth of the world". (Al-Mundhiri said: This is recorded by At-Tabarani with a good chain of narrators; but the narration is weak)

Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah said: "The lowest of the people of Paradise in rank will have ten thousand servants at his service; each of them will hold two dishes, one made of gold and the other made of silver. Each of the two dishes will have a color that the other does not have. The pleasure he will have while eating the last part of the food will be equal to the one he had when he started eating it. The wind he will pass will smell like musk. The dwellers of Paradise will never pass urine or excreta nor will they spit phlegm. They will be brethren reclining on thrones, facing each other." (Reported by Ibn Abid-Dunya and At-Tabarani; and its narrators are trustworthy).

Ranks and Chambers of Paradise

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that the Messenger of Allah said, "The people of Paradise will look at the dwellers of the lofty mansions

(i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Apostle! Are these lofty mansions for the Prophets which nobody else can reach? The Prophet replied," No! "By Allah in whose Hands my life is, these are for the men who believed in Allah and also believed in the Messengers." Imam Ahmad recorded a similar narration.

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah, said, "There is one hundred ranks in Paradise which Allah has prepared for the fighters in the way of Allah. The

distance between two ranks is as wide as the distance between the heaven and earth." (Recorded by Al-Bukhari)

Structures, Sand and Pebbles of Paradise

Abu Hurayrah - may Allah be pleased with him - narrated that he requested the Messenger of Allah to tell them about the structures of Paradise. He answered, "Its bricks are made of gold and silver; its mortar of musk, its pebbles are pearls and rubies and its sand is of saffron. Its dweller shall enjoy bliss and never experience hardship. He shall abide therein forever and shall never die. His dress will never wear out and his youthfulness will be everlasting." (Recorded Ahmad, At-Tirmidhi, Al-Bazzar, At-Tabarani and Ibn Hibban; the narration is Hasan through other corroborating narrations)

Ibn Abid-Dunya recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that he said, "The wall of Paradise was built with bricks of gold and silver. Its stairs were made of rubies and pearls." He adds: "We used to say that the gravels of its rivulets are pearls and its sand is of saffron." (It is a sound narration)

Ibn 'Umar -may Allah be pleased with him and his father -narrated that the Messenger of Allah, was asked about Paradise and he answered, "Its dweller shall abide therein forever and shall never die. He shall enjoy bliss and never experience hardship. His dress shall never wear out and his youthfulness will be everlasting." When he was asked about the structure of Paradise, he said, "Its bricks are made of gold and silver, its mortar of musk, its sand is of saffron and its pebbles are pearls and rubies." (Recorded by Ibn Abid-Dunya and At-Tabarani)

Abu Sa'eed Al-Khudri -may Allah be pleased with him - said, "Allah created Paradise with bricks of gold and silver, and its mortar of musk. He then commanded it, "Speak!" It said, "The believers have attained success." The angels then said, 'You are blessed as the abode of the kings!" (Recorded by At-Tabarani and Al-Bazzar) This narration is corroborated by the following one:

Abu Sa'eed - may Allah be pleased with him -narrated that the Messenger of Allah, said, "Allah, High and Exalted, made the walls of Paradise with bricks of gold and silver. He then created therein rivulets and grew therein trees. When the angels saw its beauty, they said, 'You are blessed as the abode of the kings!" (Recorded by Al-Bayhaqi; but its ascription to Abu Sa'eed, rather than the Prophet, is more authentic. Allah knows best)

Ibn 'Abbaas - may Allah be pleased with him and his father - narrated that the Messenger of Allah, said, "Allah created Paradise of Eden with His Hand. He made its fruits hanging (from its trees) and created therein its rivulets. He then looked at it and commanded it, "Speak!" It said, "The believers have succeeded!" Allah then said, "By My Honor! No miserly person shall dwell in you!" (Recorded by At-Tabarani; and it is a weak narration)

Sahl bin Sa'd -may Allah be pleased with him narrated that the Messenger of Allah said, "Indeed, there is in Paradise, a grazing ground made of musk like the grazing ground of your animals in this world." (Recorded by At-Tabarani; and it is a weak narration)

Kurayb reported that he heard Usamah bin Zayd -may Allah be pleased with him and his father narrate that the Messenger of Allah said, "Who will work diligently for Paradise? For, there are in Paradise, lively sweet basil, an imposing palace, a flowing rivulet, ripe fruits, beautiful and pleasant wife, many garments, and everlasting stay in a safe abode, a silken shawl and vegetables and bliss in a high and splendid dwelling." The companions said, "Yes, O Messenger of Allah, we are going to work diligently for it." He then advised them to say, 'Insha Allah (God willing)". And they said, 'Insha Allah!" (Recorded by Ibn Majah, Ibn Abi-Dunya, Al-Bazzar, Al-Bayhaqi and Ibn Hibbaan; but it is a weak narration)

On Tents and Chambers of Paradise

Abu Musa Al-Ash'ari -may Allah be pleased with him narrated that the Messenger of Allah said, "In Paradise, there would be for a believer a tent of a single hollowed pearl the breadth of which would be sixty miles. It would be meant for a believer and the believers would go around it and none would be able to see the others." (Recorded by Muslim)

'Abdullah bin 'Amr - may Allah be pleased with him and his father - narrated that the Messenger of Allah said, "In Paradise, there are chambers whose interior is seen from the outside and whose exterior is seen from the inside." Abu Malik Al-Ash'ari said, "Messenger of Allah, they belong to whom?" The Prophet answered, "To a believer who made pleasant speech, fed (the poor and the needy) and performed night prayers while other people were asleep." (Recorded by Ahmad and Ibn Hibbaan; and it is a sound Hadith)

On Rivers of Paradise

'Abdullah bin 'Umar - may Allah be pleased with him and his father - narrated that the Messenger of Allah said, "Kawthar is a rivulet in Paradise. Its two edges are made of gold, and its course is filled with pearl and rubies. The fragrance of its sand is more pleasant than musk. Its water is sweeter than honey and whiter than milk." (Recorded by Ibn Majah and At-Tirmidhi)

Anas - may Allah be pleased with him - narrated that the Messenger of Allah said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, 'What is this, O Gabriel?' He said, 'That is the Kawthar which your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (Recorded by Al-Bukhari)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah said, "Rivers of Paradise flow from mountains of musk." (Recorded by Ibn Hibbaan)

It was also reported from Hakim bin Mu'awiyah from his father - may Allah be pleased with him who narrated that he heard Allah's Messenger say, "In Paradise, there is a river of water, a river of milk, a river of honey and a river of wine. Then other rivers split out of them afterwards." (Recorded by Al-Bayhaqi).

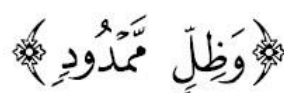
Anas bin Malik - may Allah be pleased with him, said, "Maybe you are thinking that rivers of Paradise are just trenches in the earth. No, by Allah! Rather it is a flow on the surface of the earth. One of its edges is filled with pearls and the other with rubies. Its mud was sharp smelling musk." (Recorded by Ibn Abi-Dunya; and it is sound)

He also narrated that the Messenger of Allah, was asked about 'Al-Kawthar' and he said, "There is a river in Paradise that Allah gave to me. Its water is whiter than milk and sweeter than honey. There are birds there whose necks are like those of camels." 'Imraan (one of the companions) said, "Those are, indeed, fine!" The Prophet,

said: "Those who consume them will be finer!" (Recorded by At-Tirmidhi; and it an authentic Hadith)

On Trees and Fruits of Paradise

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite Allah's saying:



"In shade long extended." Al-Waqi'ah 56:30

(Recorded by Al-Bukhari and At-Tirmidhi)

Asma bint Abu Bakr - may Allah be pleased with her and her father - narrated that she heard the Messenger of Allah, mention Sidrat-ul-Muntaha (i.e. a tree in the seventh heaven). He then said, "(It is such a huge tree that) a rider will travel under the shade of one of its branches for a hundred years or a hundred riders will take a rest under it. It has a golden carpet, and its fruits are like vessels." (Recorded by At-Tirmidhi; and it is graded Hasan through other corroborating narrations)

'Abdullah bin 'Abbas - may Allah be pleased with him and his father - said, "The long extended shade is that of a tree in Paradise that stands on a stem. A fast riding horseman will travel under its shade from any of its angles -for a hundred years. The dwellers of Paradise who are the inhabitants of the chambers and others will come out and talk about its shade. Some of them will remember the fun they used to have in the worldly life. Allah will then send a wind from Paradise that will shake that tree, and all the funs of the worldly life will be shaken off that tree." (Recorded by Ibn Abid-Dunya; but it is a weak narration)

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah said, "Allah will say, 'I have prepared for My Pious slaves things which no eye has ever seen, or no ear has ever heard, nor any mind has ever imagined.'" If you like, recite Allah's saying,

﴿وَوَظِلٌّ مَّمْدُودٍ﴾

"In shade long extended." Al-Waqi'ah 56:30

The place of a whip in Paradise is better than this world and all that is in it. If you like, recite Allah's saying,

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ﴾

'And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.'
Aal 'Imraan 3:185

'Utbah bin 'Abd -may Allah be pleased with him narrated, "A Bedouin man came to the Messenger of Allah (Peace and Blessings of Allah be upon him), and asked him, 'What is this Lake-Fountain (pond) of yours which you talk about?' 'Utbah narrated the rest of the Hadith until he said, 'The Bedouin man then said, 'Messenger of Allah, are there fruits?' The Prophet answered, 'Yes, and there is a tree there that is called Tuba.'" The Bedouin man said, "Messenger of Allah, what trees of our land does it look like?" The Prophet told him, 'It does not look like any of the trees of your land. Have you been to Syria?' The man answered in the negative. The Prophet then said, 'It looks like a tree in Syria which is known as coconut tree. It grows on a single stem and then its branches spread all over.'" The Bedouin said, "How huge are its branches?" The Prophet answered, 'If a young camel of your family travels under its shade, it will not be able to traverse it until its collarbone gets broken of old age.'" The Bedouin said, 'Are there grapes there?' The Prophet answered in the affirmative. The Bedouin man then said, "How big is a bunch from it?" The Prophet said, "The distance of a month-long journey by a spotted (fast-speeding) crow that neither rests nor gets tired." The Bedouin said, "How big is the size of a grape?" He said, "Has your father ever slaughtered a big goat and then skinned it and given it to your mother and then told her: Tarn this and make for us from it a water vessel with which we can feed our livestock"? The Bedouin man answered in the affirmative and added, "That vessel is enough for me and my family." The Messenger of Allah, added, 'And your entire clan as well.'" (At-Tabarani and Al-Bayhaqi reported it. It is also recorded by Ibn Hibban, in a similar version; and Ahmad in a shorter version. It is a sound Hadith)

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that the Messenger of Allah said, "I was shown Paradise. I wanted to pluck a fruit there in order to show it to you but I was prevented from

reaching it." A man said, "O Messenger of Allah, how much is the quantity of juice (that can be extracted from) a single grape?" The Prophet answered, "Like the biggest vessel that your mother has ever made." (Recorded by Abu Ya'la; the narration is graded Hasan considering other corroborating narrations)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah said, "There is no tree in Paradise whose stem is not of gold." (Recorded by At-Tirmidhi, Ibn Abi-Dunya and Ibn Hibban; the narration is graded Hasan considering other corroborating narrations)

Al-Bara' bin 'Azib - may Allah be pleased with him - was reported to have commented on this verse:

﴿وَذُلَّتْ قُطُوفُهَا نِزْلًا﴾

"And the bunches of fruit thereof will hang low within their reach." Al-Insaan 76:14

He was reported to have said: "The dwellers of Paradise will eat from the fruits of Paradise in standing, sitting and lying down positions." (Recorded by Al-Bayhaqi and others; and it is an authentic narration)

'Abdullah bin 'Abbaas - may Allah be pleased with him and his father - said, "The stump of palm trees of Paradise are of green emerald, its branches are of red gold and its leaves are a covering for the people of Paradise. Their garments will be made of it. Fruits of Paradise are containers and buckets. They are whiter than milk, sweeter than honey and softer than butter; and they have no kernel." (Recorded by Ibn Abid-Dunya)

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that a man asked Allah's Messenger about Tuba. The Prophet answered, "It is a tree in Paradise. A rider will travel under its shade for a hundred years; the garments of the people of Paradise will be made of its calyx." (Recorded by Ibn Hibbaan; and it is graded authentic with other corroborating narrations)

Concerning Food and Drink of Dwellers of Paradise

Jabir - may Allah be pleased with him - narrated he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, "The dwellers of Paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said, 'Then, what would happen with the food?' Thereupon he said, 'They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah as easily as you breathe.'" (Recorded by Abu Dawud and Muslim).

Abu Umamah -may Allah be pleased with him narrated that the Messenger of Allah said, "Whenever a man from among the dwellers of Paradise craves for drink, a jug will just come and fall on his hand. He will drink from it and the jug will return to its place." (Recorded by Ibn Abid-Dunya)

Zayd bin Arqam - may Allah be pleased with him - narrated, "A man came to Allah's Messenger and said: 'O Abu Al-Qasim, are you claiming that the dwellers of Paradise will eat and drink?' The Messenger of Allah responded, 'Yes, by Him in Whose Hand is my soul! Each of the dwellers of Paradise will be given the strength of a hundred men in eating, drinking and marital intercourse.' The man said, 'But a person who eats and drinks will need to pass stool and urine, and there is nothing of such in Paradise?' The Prophet answered, 'The stool and urine of one of them will be in form of sweat that will ooze out of his body and it will be that of musk. His belly will then become flat.'" (Recorded by Ahmad and An-Nasai; it is also reported in similar version by Ibn Hibbaan and it is authentic).

Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah -said, "The lowest of the people of Paradise in rank will have ten thousand servants at his service; each of them will hold two dishes, one made of gold and the other made of silver. Each of the two dishes will have a

color that the other does not have. The pleasure he will have while eating the last part of the food will be equal to the one he had when he started eating it. The wind he will pass will smell like musk.

The dwellers of Paradise will never pass urine or excreta nor will they spit phlegm. They will be brethren reclining on thrones, facing each other." (Reported by Ibn Abid-Dunya and At-Tabarani; and its narrators are trustworthy).

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The lowest of the dwellers of Paradise in rank will have seven steps and he will be on the sixth while the seventh one will be above him. He will also have seven hundred servants. Every morning and evening, he will be brought with three hundred golden dishes, each dish containing food that is different from what is in others. He will enjoy the last morsel of food as he enjoyed the first one. He will also be brought three hundred bowls of drinks, and each bowl will contain what is different from the content of other bowls; and he will enjoy the last sip of the drink as he enjoyed the first sip. He will then say, "My Lord! If you allowed me to feed the entire dwellers of Paradise, it will diminish nothing of what I have!" (Recorded by Ahmad; and it is a weak narration)

Anas - may Allah be pleased with him - narrated that the Messenger of Allah said, "The birds of Paradise are like camels, grazing among the trees of Paradise." Abu Bakr then said, "Messenger of Allah, these birds are indeed fine!" Thereupon the Prophet said, "Those who consume them are finer." He said it three times. He then added, "I hope that you are one of those who will eat them." (Recorded by Ahmad)

Abu Umamah - may Allah be pleased with him - said, "Whenever one of the dwellers of Paradise craves for a bird from among the birds of Paradise, it will fall to his hand ready to be eaten." (Recorded by Ibn Abid-Dunya)

It was reported on the authority of Maymunah - may Allah be pleased with her - that she heard the Messenger of Allah say, "Whenever a man from among the dwellers of Paradise craves to eat a bird, it will come to him, as big as a camel (ready to be eaten) but untouched with neither smoke nor fire. He will eat of it and it will then fly away." (Recorded by Ibn Abid-Dunya; but it is a weak narration).

It was reported from Abu Sa'eed Al-Khudri - may Allah be pleased with him - that the Messenger of Allah said, "There is a bird in Paradise that has seventy thousand feathers. This bird will fall on a dish of one of the dwellers of Paradise. The bird will shudder and from each feather will fall a color whiter than snow, softer than butter and sweeter than honey. No two colors will look alike. The bird will then fly away." (Recorded by Ibn Abid-Dunya; but it is a weak narration).

Sulaym bin 'Amir - may Allah be pleased with him - narrated that the companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) used to say, "Indeed, Allah would benefit us through the Bedouins and their questions." ('Amir continued): "A Bedouin man came one day and said, "Messenger of Allah, Allah, High and Exalted, mentions that there is a tree in Paradise that harms, and I do not believe that there should be in Paradise any tree that can harm a person?" The Prophet, said, "What is that tree?" The man said: "It is lotus-tree. It has thorns that harm. The Messenger of Allah (Peace and Blessings of Allah be upon him), then said, "Has Allah not said,



'(They will be) among thornless lotus-trees,'? Al-Waqi'ah 56:28

Allah has removed its thorns and put in place of every thorn a fruit. The tree shall bear fruits and each of its fruits shall consist of seventy two kinds of food, none of which will taste like others." (Recorded by Ibn Abid-Dunya; and it is a sound narration)

On their Dresses and Garments

Abu Hurayrah - may Allah be pleased with him - narrated that the Prophet said, "The dweller of Paradise will enjoy bliss and will never know misery. His garment will never wear out and his youthfulness will be everlasting. (And they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived." (Recorded by Muslim)

'Abdullah bin Mas'ud - may Allah be pleased with him - narrated that the Prophet, said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. Each of them will have two wives from among the beautiful women of Paradise; and each will have seventy garments on her. The marrow of the shanks of each of them will be seen from behind their flesh and garment as clearly as red drink is seen in a white glass." (Recorded by At-Tabarani; and it is a sound narration)

It was reported on the authority of Abu Umamah -may Allah be pleased with him -that the Messenger of Allah, said, "There is none from among you who enters Paradise without being taken to (a tree called) Tuba. Its calyx will be opened for him and he will take from it whatever he wants. If he wants, he takes white; if he wants, he takes red; if he wants, he takes green; if he wants, he takes yellow; and if he wants, he takes black like anemone." (Recorded by Ibn Abid-Dunya; but it is weak)

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that the Messenger of Allah said, "A man from among the dwellers of Paradise will recline (on a couch) in Paradise for seventy years before he changes his position. Then a woman will come to him, and tap him on his shoulder. He will look at her cheek which is clearer than a mirror. The smallest of her pearls can illuminate the entire universe. She will greet him and he will respond; he will ask her who she is and she will say: 'I am from "the more" She will have on her seventy garments, the least of which is like anemone of Tuba. His glance will penetrate her that the marrow of her shank will be seen through her skin and her garments. On her head will be a coronet whose smallest pearl can illuminate the entire universe." (Recorded by Ahmad and Ibn Hibbaan with weak chains of narrators).

Shurayh bin 'Ubayd narrated that Ka'b said: "If one of the garments of Paradise is worn in this world, it will cause its lookers to faint because their eyes could not bear looking at it." (Recorded by Ibn Abid-Dunya; but it is a weak narration)

The Couches of the Dwellers of Paradise

Abu Sa'eed al-Khudri -may Allah be pleased with him was reported to have narrated that the Prophet commented on the verse:

﴿وَفُرْشٍ مَّرْفُوعَةٍ﴾

"And on couches or thrones, raised high." Al-Waqi'ah 56:34

He said, "Its height is as high as the distance between the heaven and the earth and the journey between the heaven and the earth takes five hundred years." (Recorded by Ibn Abid-Dunya, Ibn Hibbaan and Al-Bayhaqi; but it is a weak narration)

'Abdullah bin Mas'ood - may Allah be pleased with him - said regarding Allah's saying:

﴿بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ﴾

'Lined with silk brocade' Ar-Rahmaan 55:54

"You have been told about the lining. Then imagine how the exterior could be." (Recorded by Al-Bayhaqi)

The Description of the Female Dwellers of Paradise

A Hadith says: "A believer will take a look at Paradise and find one of the houris sitting down on her throne and putting on seventy garments which none of them looks like the other. The marrow of her shank will be seen through her flesh, blood and bone, and, of course, her garments. He will look at her and say to her, 'Who are you?' She will say, 'From the Houris - from among those Allah has kept aside for you.' He will then look at her for forty years without moving his gaze away from her. Then, he would direct his gaze to the chamber and will see another woman who is more beautiful than the first one. The woman will tell him, 'Haven't you realized that it is time you give us a part of your attention?' He will then focus his gaze on her for forty years." (Recorded by Ibn Abid-Dunya; but it is a weak narration)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah, said, "The lowest of the dwellers of Paradise in rank will have seven steps and he will be on the sixth and the seventh one will be above him. He will also have seven hundred servants.

Every morning and evening, he will be brought with three hundred golden dishes, each dish containing food that is different from what is in others. He will enjoy the last morsel of the food as he enjoyed the first one. He will also be brought three hundred bowls of drinks, and each bowl will contain what is different from the content of other bowls; and he will enjoy the last sip of the drink as he enjoyed the first sip. He will then say, 'My Lord! If you allowed me to feed the entire dwellers of Paradise, it will diminish nothing of what I have!' He will also have as wives seventy two of the houris of Paradise apart from the one who was his wife in the world.'" (Recorded by Ahmad; and it is a weak narration)

'Abdullah bin Abi Awfa -may Allah be pleased with him and his father -narrated that the Messenger of Allah,

said, "A man from among the dwellers of Paradise will be given in marriage, five hundred of the women of Paradise, four thousand virgins and eight thousand matrons. He will hug each of them for as long as he lived in this world.'" (Recorded by Al-Bayhaqi; but it is a weak narration)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than the entire world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it.'" (Recorded by Al-Bukhari and Muslim)

At-Tabarani also narrated it with a good chain but with an addition: "The coronet on her head is better than the world and whatever is in it."

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah, said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve themselves. Their utensils will be of gold and their combs of gold and silver; in their centers, the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty; and there will be no bachelor in Paradise.'" (Recorded by Al-Bukhari and Muslim)

'Abdullah bin Mas'ood - may Allah be pleased with him - said: "The whiteness and the marrow of the leg of a woman from among the women of Paradise will be seen through seventy garments. That is in reference to Allah's saying,

﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

'(In beauty) they are like rubies and coral', Ar-Rahmaan 55:58

As for rubies, they are a kind of stone. If you pass a thread through one of them, you will pass the thread through it." (Recorded by Ibn Abid-Dunya).

Sa'eed bin 'Amir bin Khuzaym reported that he heard the Messenger of Allah, say, "If one of the women of Paradise were to appear in this world, she would fill the entire universe with fragrance of musk, and the brightness of her light would overshadow the light of the sun and moon." (Recorded by At-Tabarani; it is graded Hasan with corroborating narrations)

Abu Sa'eed Al-Khudri -may Allah be pleased with him -said concerning Allah's saying,

﴿كَأَنَّهنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾

'(In beauty) they are like rubies and coral', Ar-Rahmaan 55:58

"The dweller of Paradise will look at her cheek which is clearer than a mirror. The smallest of her pearls can illuminate the entire universe. She will greet him and he will respond; he will ask her who she is and she will say: 'I am from "the more"'. She will have on her seventy garments. His glance will penetrate through them all until he sees the marrow of her legs." (Recorded by Ahmad and Ibn Hibban with weak chains of narrators)

Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah said, "If one of the houris of Paradise spits in the sea, that sea would become sweet due to the sweetness of her saliva." (Recorded by Ibn Abid-Dunya; but it is a weak narration).

It was also reported on the authority of Abdullah bin 'Abbaas -may Allah be pleased with him and his father that he said, "If a woman from among the women of Paradise were to spit in the seven seas, the water would become sweeter than honey." (It is a weak narration) **Singing of the Houris**

It was reported on the authority of 'Ali -may Allah be pleased with him -that the Messenger of Allah said, "There will be a gathering for the houris in Paradise where they will make voices the like of which the creation have never heard. They will say, 'We are ever-lasting women and will never die; we are comfortable women and we will never experience misery; we are ever-pleased and we will never be annoyed. Blessed is he who is for us and for whom we are!'" (Recorded by At-Tirmidhi; and it is a weak narration)

'Abdullah bin 'Umar -may Allah be pleased with him and his father -narrated that the Messenger of Allah said, "The wives of the dwellers of Paradise will sing for their husbands with beautiful voices that no one has ever heard. They will sing, 'We are the fair and beautiful women, wives of noble men who look on with happiness.'" Among their songs shall be: 'We are everlasting women and we will never die; we are safe and secure and we will never fear; we are abiding here forever and we are never going to leave!' (Recorded by At-Tabarani; and it is an authentic narration)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "The houris of Paradise will sing: 'We are the beautiful houri women, given in marriage to noble husbands.'" (Recorded by At-Tabarani; and it is an authentic narration)

Abu Hurayrah - may Allah be pleased with him - said, "There is a river that runs through Paradise. Its two edges are lined with virgin girls standing and facing each other. They will sing with the most beautiful voice that the entire creation has ever heard that they will think that there is nothing more pleasant in Paradise than it." Abu Hurayrah's listeners asked him, "What is that song?" He answered: "Allah willing, it is going to be giving glory and praise and exaltation to Allah." (Recorded by Al-Bayhaqi; and it is authentic)

Markets of Paradise

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "In Paradise there is an assembly to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness, and then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them, 'By Allah, you have been increased in beauty and loveliness after leaving us,' and they would say, 'By Allah, you have also increased in beauty and loveliness after us.'" (Recorded by Muslim)

Sa'eed bin Al-Musayyab -may Allah have mercy upon him -said that he met Abu Hurayrah - may Allah be pleased with him - and that he (Abu Hurayrah) told him, "I ask Allah to bring me and you together in the assembly of Paradise." Sa'eed asked Abu Hurayrah: "Is there any assembly?" Abu Hurayrah said: "Yes. The Messenger of Allah addressed me saying:

"When the dwellers of Paradise enter it and settle down by virtue of their deeds, they will be permitted - in what equals Friday in days of this world - to visit their Lord. He will then show them His Throne and reveal Himself to them in one of the gardens of Paradise. There will be erected for them pulpits of light, pulpits of pearls, pulpits of rubies, pulpits of chrysolite, pulpits of gold and pulpits of silver. The lowest of them in rank -though none of them is lowly-placed-will sit down on dunes of musk and camphor, and they will have a feeling that none is better than them in place."

Abu Hurayrah then asked Allah's Messenger, "O Messenger of Allah, shall we see our Lord?" The Prophet (Peace and Blessings of Allah be upon him) replied, "Do you have any doubt in seeing the sun (on a clear day) and full moon on a clear (not cloudy) night?" The Companions replied: "No." The Prophet then said: "In the same way, you will have no doubt in seeing your Lord. There will not remain in that gathering anyone whom Allah will not address. He will tell one of them, 'O so-and-so, do you remember the day when you did such and such?' Reminding him of some of his sins he committed while he was in worldly life. He will say, 'O my Lord, haven't You forgiven me?' Allah will reply, 'Yes, I have. It is through the expansiveness of My forgiveness that you have attained this position.'" While they will be in this state, a cloud will overwhelm them from their above and it will rain on them perfume, the aroma of which they have never perceived. Our Lord, High and Exalted, will then address the dwellers of Paradise, "Go to what I have prepared for you of honor and enjoy whatever you desire thereof." Then, we will come to a gathering that is full of angels. There will be things that no eye had seen, no ear had heard and no heart had imagined. Whatever we desire will be brought to us; nothing thereof will be sold or bought. It is in that gathering that the dwellers of Paradise will meet one another. A highly-placed person will meet someone who is below him in degree -though there will be no lowly-placed person in Paradise. He will greatly admire the garment he will see him wearing. He will hardly finish from his talk with him that he will find on himself a garment that is better and more beautiful. This is because Paradise is a place where no one should grieve. Then we will go to our homes and our wives will meet and welcome us. And you (Abu Hurayrah) will have beauty and pleasant aroma that will be better than what you have in this world. (One of the dwellers of Paradise will address his mates, saying), "We were in the audience of our Lord, the All-Powerful -and it is our right to enjoy what we are enjoying." (Recorded by At-Tirmidhi and Ibn Majah" but it is a weak narration)

It was reported on the authority of 'Ali bin Abi Talib may Allah be pleased with him -that Messenger of Allah said, "There is a market in Paradise where there will be no buying or sale but shapes of men and women. If a man desires a shape, he just transforms into it." (Recorded by Ibn Abid-Dunya and At-Tirmidhi; but it is weak)

Anas bin Malik - may Allah be pleased with him - said, "The dwellers of Paradise will say, 'Go to the market!' And they shall go to dunes of musk. When they return to their wives, they will tell them, 'We perceive on you an aroma that you did not have before!' Their wives will reply, 'You also have come back with aroma different from the one you had before you went out.'" (Recorded by Ibn Abid-Dunya)

Their Exchange of Visits and their Riding Animals

Shufayy bin Mati" narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Amongst the bliss that the dwellers of Paradise shall enjoy is that they will be visiting one another, riding on camels and thorough-bred horses. In Paradise, they will be brought with saddled and bridled horses that neither urinate nor drop dung. They will ride these horses until they will reach wherever Allah wants them to. Then, a cloud the like of which they have never seen or heard of will appear above them and they will ask it to rain. The cloud will rain so much that it will be more than what they had wished for. Then Allah will send a harmless wind that will blow dunes of musk on their right and left. They will put that musk on the foreheads, faces and heads of their horses. Each man from among them will have his hair flowing on his shoulders, and the musk will be applied to their hairs, their horses and their dresses. They will then advance as Allah would permit them. Then each of them will come across a woman who will call him, 'O Allah's slave! Don't you need us?'" He will say, 'Who are you?'" She will reply, 'I am your wife and sweetheart.'" He will then say, 'I did not know your place.'" The woman will say, 'Are you not aware of Allah's saying:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

"No person knows what is kept hidden for them of joy?" As-Sajdah 32:17

He will say, 'Yes, by my Lord.'" Thereafter, he will be preoccupied with her for forty years and nothing will distract him from her but the bliss in which he will find himself.'" (Recorded by Ibn Abid-Dunya; but it is a weak narration)

It was reported on the authority of Anas bin Malik may Allah be pleased with him -that the Messenger of Allah said, "After the dwellers of Paradise would have entered it, brothers will long for one another. Then their couches will move towards each other until all of them will be together reclined. One of them will tell his friend, 'Do you know when Allah forgave us?'" The other will say, 'Yes, the day we were at so and so place. We supplicated to Allah and He forgave us.'" (Recorded by Ibn AbidDunya and Al-Bazaar; but it is a weak narration)

'Abdur-Rahmaan bin Sa'eedah - may Allah be pleased with him -narrated, "I used to love horses and I asked the Messenger of Allah, 'O Allah's Messenger, are there horses in Paradise?'" The Prophet answered, 'Abdur-Rahmaan, if you are admitted to Paradise, you will have a horse there that is made of rubies and with two wings. It will fly you to wherever you want.'" (Recorded by At-Tabarani with a trustworthy chain of transmitters)

Dwellers of Paradise Visiting their Lord

"Abdur-Rahman bin Yazid narrated from his father that 'Abdul-'Aziz bin Marwaan asked Sayfi AlYamami about the delegation of the dwellers of Paradise. The later replied, "They will come to Allah every Thursday and couches will be laid down for them. Each of them will recognize his couch more than you recognize this couch of yours. After they have taken their places and are all seated, Allah, the High and Exalted, will command: "Feed My slaves, creatures, neighbors and guests. And they will be fed. He will then command, "Present drinks to them."" And they will be brought with different colors of sealed bowls and they will drink there from. Allah will then say, "My slaves, creatures, neighbors and guests have been given food and drink. Give them fruits."" Then trees with hanging fruits will come to them and they will eat as they desire from. Allah will then say: "My slaves, creatures, neighbors and guests have been given food and drinks and fruits. So, provide them with garments."" Then trees of green, yellow, red and other different colors of fruits that grow nothing but garments will come to them and cover them with cloaks and shirts. Allah will then say, "My slaves, creatures, neighbors and guests have been given food, drinks, fruits and have been provided with garments. So, perfume them."" Then, they will be sprinkled with musk like rain drizzles. Thereafter, Allah will say, "My slaves, creatures,

neighbors and guests have been given food, drinks and fruits, and have been provided with garments and have been perfumed. So, I am going to show Myself to them so that they can see Me." When He reveals Himself to them and they look at Him, their faces will brighten up.

Then they will be told, "Go back to your abodes." When they arrive at their abodes, their wives will say to them, "You left us in a form and came back with another." They will reply, "That was because Allah, High and Exalted, showed Himself to us, and we looked at Him and our faces became brightened."" (Recorded by Ibn Abid-Dunya; but it is a weak narration)

Dwellers of Paradise Looking at their Lord High and Exalted

Abu Hurayrah - may Allah be pleased with him - narrated that some people asked Allah's Messenger (Peace and Blessings of Allah be upon him), "O Messenger of Allah, shall we see our Lord on the Day of Resurrection?" The Prophet replied, "Do you have any difficulty in seeing the moon on a full moon night?" They said, "No, O Allah's Apostle." He said, "Do you have any difficulty in seeing the sun when there are no clouds?" They said, "No, O Allah's Apostle." He said, "So you will see Him."" (Recorded by Al-Bukhari and Muslim)

Suhaib - may Allah be pleased with him - reported the Messenger of Allah, saying, "When those deserving of Paradise would enter Paradise, Allah, the Blessed and the Exalted would ask, "Do you wish Me to give you anything more?" They would say, "Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?" And Allah would lift the veil off Himself (so that they could see Him), and of things given to them, nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious." The Messenger of Allah then recited Allah's saying, "For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah (glorified and exalted be He). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever." (Yoonus 10:26) (Recorded by Muslim)

Abu Musa Al-Ash'ari -may Allah be pleased with him narrated that the Messenger of Allah said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them. And there are two gardens, the utensils and contents of which are made of silver; and two other gardens, the utensils and contents of which are made of so-and-so (i.e. gold) and nothing will prevent the people staying in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face." (Recorded by Al-Bukhari, Muslim and At-Tirmidhi)

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "Angel Gabriel came to me holding in his hand a white mirror with a black dot on it. I said, 'Gabriel, what is this?' He replied, 'This is Al-Jumu'ah (Friday). Your Lord is presenting it to you as a day of celebration for you and your people after you. You will be the first, and the Jews and the Christians will follow you.' I said, 'What is for us in it?' He said, 'There is a blessing for you in it. There is an hour in which if anyone invokes Allah for something good that has been apportioned for him, Allah will give it to him; but if that good thing has not been apportioned for him, Allah will keep for him that which is greater. If he asks Allah for protection against an evil he has been destined to be protected against, Allah will protect him against it; but if he has not been destined to be protected against that evil, Allah will give him protection against a greater evil.' I said, 'What is this black dot that is on it?' He said, 'This is the hour of the day of Jumu'ah which is the best day in our estimation. In the Last Day, we will call it Day of Increase.' I said, 'Why are you going to call it Day of Increase?' He said, 'This is because your Lord, High and Exalted, has a valley in Paradise which is more redolent than white musk. On the day of Al-Jumu'ah, Allah, High and Exalted, will descend from the 'Illiyeen unto His Throne. His Throne is then surrounded by pulpits of lights. The Prophets will come and sit on these pulpits. The pulpits will then be surrounded with couches of gold. The truthful servants of Allah and the martyrs will come and sit down on them. Then the dwellers of Paradise will come and sit down on the dunes.

Thereafter, their Lord will come and show Himself to them and they will look at His Countenance while He tells them, 'I fulfilled My promise to you and completed My favor upon you. This is the place of My honor. So ask Me (for whatever you want).' And they will ask Him of His pleasure. Allah will say, 'It is My pleasure that brought you to My Paradise and made you attain My honor. So ask Me (of something else).' They will continue to ask Him until they will be done with their requests. Then, it will be opened for them -for as long as it takes people to leave the mosque on the day of Jumu'ah what no eye has ever seen, no ear has ever heard and no heart has ever imagined. Allah will then ascend unto His Throne, and the martyrs and truthful servants will ascend with Him. The inhabitants of the chambers will then return to their flawless pearly and white chambers or to their chambers of rubies or green chrysolite whose rivers flow perennially and whose fruits hang in pairs. They (the dwellers of Paradise) shall be in need of nothing greater than the day of Al-Jumu'ah so that they can have more honor and have more opportunity to look at the Countenance of their Lord, High and Exalted. That is why the day will be called 'Day of Increase'.'" (Recorded by Ibn Abid-Dunya and At-Tabararni in Al-Mu'jam Al-Awsat; the narration is graded Hasan in view of other corroborating narrations)

It was reported on the authority of Ibn 'Umar -may Allah be pleased with him and his father -that the Messenger of Allah said, "The least of the dwellers of Paradise in position will be a person who will see his gardens, his bliss, his serves and his couches at a distance of one thousand years" journey. And the most honored of them in Allah"s estimation will be those who will look at Allah"s Countenance every morning and evening." The Prophet then recited Allah"s saying,

﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

"Some faces that Day shall be Naadirah (shining and radiant), looking at their Lord (Allah)." Al-Qiyamah 75:22-23

(Recorded by Ahmad and At-Tirmidhi; but it is a weak narration)

Abu Sa'eed Al-Khudri - may Allah be pleased with him - narrated that the Messenger of Allah said, "Allah will say to the people of Paradise, 'O people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you forever.'" (Recorded by Al-Bukhari and Muslim)

Paradise is far Greater and Higher than One's Mind could Imagine from the Above Descriptions

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah said, "Allah said, 'I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or imagined by a human being.'" If you wish, you can recite this Verse from the glorious Qur'an:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾

"No soul knows what is kept hidden for them, of joy." As-Sajdah 32:17

(Recorded by Al-Bukhari and Muslim)

Sahl bin Sa'd As-Sa'eedi - may Allah be pleased with him - narrated that he was at a gathering where the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned descriptions of Paradise

and concluded with these words, 'There would be bounties which the eye has not seen and the ear has not heard, and no human heart has ever perceived.' He then recited this verse:

﴿تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن
قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

"Their sides for sake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." As-Sajdah 32:16, 17

(Recorded by Muslim)

Sa'd bin Abi Waqqaas - may Allah be pleased with him - narrated that the Messenger of Allah said, "If a fingernail load of what is in Paradise were to appear, it would be enough to embellish the heavens and the four corners of the earth. If a man from among the dwellers of Paradise were to appear and show his wristband, its light would obliterate sunlight as sunlight obliterates moonlight." (Recorded by Ibn Abid-Dunya and At-Tirmidhi; and it is an authentic narration)

'Abdullah bin 'Abbaas -may Allah be pleased with him and his father -narrated that the Messenger of Allah, said, "When Allah created Garden of Eden, He created in it things which have never been seen by an eye, or heard by an ear, or imagined by a human being. He then commanded it to speak and it said, 'The believers had attained success'.""

Another version of the narration reads: "Allah created Paradise of Eden with His Hand. He made its fruits hanging (from its trees) and created therein its rivulets. He then looked at it and commanded it, "Speak!" It said, 'The believers have succeeded!' Allah then said, "By My Honor! No miserly person shall dwell in you!" (Recorded by At-Tabarani; but it is a weak narration)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah said, "A place in Paradise as small as the whip of one of you is better than this world and all that is in it and the like thereof. A place in Paradise as small as a bow of one of you is better than this world and all that is in it and the like thereof. The head cover of a woman from among the dwellers of Paradise is greater than this world and all that is in it and the like thereof." (Recorded by Ahmad)

Al-Bukhari recorded this Hadith, but in this version: "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)."" He also said, "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than all that upon which the sun rises and sets."

At-Tirmidhi's version reads thus: "A place in Paradise as small as a whip is better than this world and all that is in it. If you like, recite Allah's saying,

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

'And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing)." Aal 'Imraan 3:185

At-Tabarani also reported it in the following version: "A place in Paradise as small as a whip is better than whatever is between the heaven and the earth." (It is authentic narration)

Ibn Hibbaan's version reads: "A single endeavor in Allah's Cause in the afternoon or in the forenoon is better than this world and what is in it. A place in Paradise as small as a bow of one of you is better than this world and all that is in it. If a woman from among the dwellers of Paradise were to come to this earth, her presence would fill all that is between the heaven and the earth in fragrance. Her headcover is better than this world and all that is in it." (It is authentic narration)."

Anas bin Malik -may Allah be pleased with him narrated that the Messenger of Allah said, "A single endeavor (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than this world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it." (Recorded by Al-Bukhari and Muslim)

Ibn 'Abbaas - may Allah be pleased with him and his father - said, "There is nothing in Paradise that resembles anything of the materials of this world but only in names." (Recorded by Al-Bayhaqi with a good chain of narrators)

Eternity of the Dwellers of Paradise and Dwellers of Hell and what is Recorded on Slaughtering of Death

Mu'adh bin Jabal -may Allah be pleased with him narrated that the Messenger of Allah sent him to Yemen. When he arrived there, he said, "Indeed, I am an envoy of Allah's Messenger to you to tell you that the return is to Allah; to either Paradise or Hell where there will be eternal life and no death; and eternal stay with no departure." (Recorded by At-Tabarani)

Abu Sa'eed Al-Khudri and Abu Hurayrah -may Allah be pleased with them -narrated that the Messenger of Allah, said: "There would be an announcer (in Paradise) who would make this announcement: Verily, there is in store for you (everlasting) health and that you should never fall ill and that you live (for ever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah, the Exalted and Glorious, are:"

﴿وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أُوْرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

"And it will be cried out to them: This is the Paradise which you have inherited for what you used to do." Al-A'raaf 7:43

The Messenger of Allah (Peace and Blessings of Allah be upon him), also said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then an announcer 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 (Peace and Blessings of Allah be upon him), recited:

﴿وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

"And warn them [O Muhammad (peace be upon him)] of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not." Maryam 19:39.

At-Tirmidhi recorded it with the following version, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. It will be slaughtered while the people will look on. If a person could die due to extreme happiness, the dwellers of Paradise would die; and if a person could die to extreme sadness, the dwellers of Hell would die." (It is an authentic narration)

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah, said, "Death will be brought on the Day of Resurrection and made to stand on the Bridge. The people of Paradise will be called and they would look carefully fearing that they may be taken out from their place where they are. Then the people of Hell will be called and they will look out in happiness hoping that they will be taken out of Hell. It will then be said, 'Do you know this (i.e. death)?" They will say, 'Yes, this is death!" Then, it will be ordered to be slaughtered on the Bridge. Then each of two groups (people of Paradise and people of Hell) will be told, "Eternity for you and no death forever!" (Recorded by Ibn Majah with a sound chain of narration)

Anas -may Allah be pleased with him -narrated that the Messenger of Allah said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram and made to stand between Paradise and Hell. An announcer will then call out: 'O dwellers of Paradise!" They will say, 'We respond to Your call, O our Lord!" They will be asked, 'Do you know this

(i.e. death)?" They will say, 'Yes, our Lord. This is death!" Then an announcer will call out: 'O dwellers of Hell!" They will say, 'We respond to Your call, O our Lord!" They will be asked, 'Do you know this (i.e. death)?" They will say, 'Yes, our Lord. This is death!" Then death will be slaughtered like a goat. The dwellers of Paradise will then feel eternally secure from death and the dwellers of Hell will lose all hope (escaping the torments of Hell through death)."" (Recorded by Al-Bazaar with sound chains of narrators)

'Abdullah bin 'Umar -may Allah be pleased with him and his father -narrated that the Messenger of Allah said, "When the people of Paradise have entered Paradise and the people of the Fire have entered the Fire, death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of Fire, no more death! "So the people of Paradise will have happiness added to their previous happiness, and the people of Fire will have sorrow added to their previous sorrow."" (Recorded by Al-Bukhari and Muslim)

Another version of the narration as recorded by Muslim states: "Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say, 'O inmates of Paradise, there is no death for you; O inmates of Hell, there is no death for you. Each of you will live where you are, forever!"

O Allah! Make me, my parents, my offspring and my brethren among the dwellers of Paradise!

Chapter 6 Belief in Pre-Decree

Belief in Pre-Decree entails four things

One: That Allah knows what happened and what will happen. He knows the situation of His slaves and knows their provision, life-spans, actions and all their other affairs. Nothing of that is hidden from Him. He says about Himself:

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

"Verily, Allaah is the All-Knower of everything." Al-Anfaal 8:75

He also says:

﴿لِنَعْلَمَوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

"That you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge." At-Talaaq 65:12 He also says:

﴿إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾

"Truly, nothing is hidden from Allaah, in the earth or in the heavens." Aal 'Imraan 3:5 Two:

Allah has written down all that He had decreed and decided. He says:

﴿قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيظٌ﴾

"We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees)." Qaaf 50:4 He also says:

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

"And all things We have recorded with numbers (as a record) in a Clear Book." Yaa Seen 36:12 And He says:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

"Know you not that Allah knows all that is in heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuuz). Verily that is easy for Allah." Al-Hajj 22:70

Three: We must believe in His effective Will. Whatever He wills occurs and whatever He does not will does not occur. He says:

﴿إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾

"Verily! Allaah does what He wills." Al-Hajj 22:18

Allah says:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be!" -and it is!" Yaa Seen 36:82 He also says:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

"And you cannot will unless (it be) that Allaah wills -the Lord of the 'Alamfan (mankind, jinn and all that exists)." At-Takwir 81:29

Four: We must believe that Allah, High and Exalted, is the Creator and Owner of all that exists. There is no other creator besides Him as there is no other sustainer besides Him. He says:

﴿اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

"Allah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things." Az-Zumar 39:62 He also says:

﴿يَأَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ تُوَفَّكُونَ ﴿١﴾ وَيَرْزُقُكُمْ ﴿٢﴾ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَانْفِرُوا ﴿٣﴾﴾

"O mankind! Remember the Grace of Allaah upon you! Is there any creator other than Allaah who provides for you from the sky (rain) and the earth? Laa ilaaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?" Faatir 35:3

Therefore, belief in pre-decree - according to Ahlus-Sunnah wal-Jamaa'ah - entails belief in all the above four things; as opposed the people of Bid'ah who do not believe in some of them.

Hadiths Recorded on Pre-Decree

'Ubadah bin Samit - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The first thing that Allah created was the Pen. He ordered it to write, and it said, "what should I write?" Allah said, 'Write the destinies of all things until the establishment of the Hour." The Messenger of Allah, then said, "If anyone dies upon something else besides this, then he is not of me." (Recorded by Abu Dawood; and it is an authentic Hadith)

Thawban -may Allah be pleased with him -narrated that the Messenger of Allah said, "If my Companions are mentioned, then refrain (from speaking ill of them); if (functions of the) stars are mentioned then refrain from wading into it; and if a mention is made of pre-decree, then refrain (from discussing it)." (Recorded by At-Tabarani; and it is a sound narration)

Abu Hurayrah - may Allah be pleased with him - narrated that the Prophet (Peace and Blessings of Allah be upon him) said, "A strong believer is better and is more beloved to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say:

If I had not done that, it would not have happened so-and-so, but say: Allah did that what He had ordained to do and your 'if " opens the (gate) for the Satan." (Recorded by Ahmad and Muslim)

'Abdullah bin 'Amr - may Allah be pleased with him and his father - narrated that the Prophet said: "Allah had decided over destinies (of His slaves) fifty thousand years before He created the heavens and the earths." (Recorded by Ahmad and At-Tirmidhi; Muslim also recorded it in similar version)

Jabir bin Abdullah -may Allah be pleased with him and his father -narrated that the Prophet, said, "There is no soul which Allah had decided that will not come to exist." (Recorded by Ahmad; and it is authentic)

Abu Sa'eed Az-Zarqi narrated that the Messenger of Allah said, "Allah has written down destinies of the creatures fifty thousand years before He created the heavens and the; and His Throne is above the water." (Recorded by Muslim)

It was reported on the authority of Anas bin Malik - may Allah be pleased with him - that the Prophet, said, "Whenever Allah wants to carry out His decree and decision, He strips the wise ones of their power of reasoning. After He has carried out His decision and decree, He gives back to them their power of reasoning. Then regrets set in." (Recorded by Ad-Daylami in Musnad Firdaws; but it is a weak narration)

Ibn 'Umar - may Allah be pleased with him and his father - narrated that the Messenger of Allah, said, "There is a measure for everything-even for incapacity and-capability." (Recorded by Muslim)

Ubayy bin Ka'b - may Allah be pleased with him narrated that the Prophet said, "If Allah punished the inhabitants of His heavens and the earth, He would not be unjust to them in doing so; and if He showed mercy to them, His mercy would be far greater than their (good deeds). If you spent gold that is as huge as the mountain of Uhud in the way of Allah, He would not accept it from you until you have believed in pre-decree and known that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. If you die upon something else beside this, you would enter Hell." (Recorded by Ahmad, Abu Dawood and Ibn Majah, and it is an authentic Hadith)

'Abdullah bin 'Abbaas - may Allah be pleased with him and his father - narrated that the Prophet said to him, "O young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried." (Recorded by Ahmad and At-Tirmidhi, and it is an authentic narration)

He also narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Medicine is part of pre-decree. It might be useful by the permission of Allah, the Exalted." (Recorded by At-Tabarani and Abu Nu'aym, and it is a sound narration)

Abu Hurayrah -may Allah be pleased with him narrated that the Prophet said, "Allah says, 'The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfillment of what has been decreed for him what he would not give Me before but for his vow.'" (Recorded by Al-Bukhari and Ahmad)

It was reported on the authority of Ibn 'Umar - may Allah be pleased with him and his father - that the Prophet (Peace and Blessings of Allah be upon him) said, "Pre-decree is Allah's secret. So, do not divulge the secret of Allah, High and Exalted." (Recorded by Abu Nu'aym in Al-Hilyah; but it is a weak narration)

It was reported on the authority of Ibn 'Abbaas - may Allah be pleased with him and his father - that the Prophet (Peace and Blessings of Allah be upon him), said, "Pre-decree is the order of Tawheed (Islamic Monotheism). Whoever believes in Tawheed and believes in pre-decree, such has grasped the most trustworthy handhold." (Recorded by At-Tabarani; but it is a weak narration)

Ibn 'Abbaas - may Allah be pleased with him and his father - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take a bath (as a cure) from the influence of an evil eye, you should take a bath." (Recorded by Muslim).

It was reported on the authority of Malik bin 'Ubadah that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not bother yourself with much anxiety for whatever has been predestined will occur and whatever provision that has been written down for you will certainly come to you." (Recorded by Al-Bayhaqi; but it is a weak narration)

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted." (Recorded by Muslim)

Ibn 'Umar - may Allah be pleased with him and his father - narrated that the Prophet, said: "(There is) no 'Adwa (contagious disease) conveyed without Allah's permission. Nor is there any bad omen (from birds), nor is there any Hamah. It is only what has been predestined (that will occur)." (Recorded by Ahmad and Ibn Majah, and it is an authentic narration)

Thawban - may Allah be pleased with him - narrated that the Prophet said, "Nothing increases lifespan but righteousness and nothing prevents the occurrence of what has been predestined but supplication. A person is deprived of provision due to a sin he perpetrated." (Recorded by Ibn Majah and Al-Hakim; it is a sound narration)

Abu Hurayrah - may Allah be pleased with him - narrated the Prophet said, "Delving into issue of predecree has been delayed for the bad ones who will come at the end of the time." (Recorded by At-Tabarani; it is a sound narration)

Invalidators of Islam

Know, dear Muslim sister, that Allah made it obligatory upon all the servants to enter into Islam and hold onto it. He also warned against all that negates Islam. He sent His Messenger Muhammad to call unto this religion. Allah informed us that whoever followed the Messenger would be rightly guided and that whoever turned away from his religion has gone astray.

In many verses of His glorious Book, He warns us about causes of apostasy and other kinds of polytheism and disbelief. The scholars - may Allah have mercy upon them - say, concerning the ruling on apostasy: There are many invalidators of Islam that can lead a Muslim away from his religion and which can make his blood and money lawful. The most dangerous and the most common of these invalidators are these ten that the scholars mentioned.

We are going to mention to you these ten invalidators in brief so that you can beware of them and warn others against falling into them.

First Invalidator: Associating partners with Allah in worship. This is to set up a partner with Allah, which you associate with Him in worship. This partner could be a stone, a tree, sun, moon, a prophet, a sheikh, a jinn or a star.

Allah says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills." An-Nisa 4:48 He also says:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

"Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the Zaalimuan (polytheists and wrongdoers) there are no helpers." Al-Ma'idah 5:72

'Abdullah bin Mas'ood - may Allah be pleased with him - narrated, "I asked the Prophet (Peace and Blessings of Allah be upon him), 'What is the greatest sin in the Sight of Allah?' He said, 'That you set up a rival unto Allah though He Alone created you.'" I said, 'That is indeed a great sin.'" Then I asked, 'What is next?' He said, 'To kill your son lest he should share your food with you.'" I asked, 'What is next?' He said, 'To commit illegal sexual intercourse with the wife of your neighbor.'" (Recorded by Al-Bukhari and Muslim)

Second Invalidator: Taking intermediary between oneself and Allah, and calling upon those intermediaries and asking them intercession and relying on them. Whoever does so, has disbelieved, according to the consensus of the scholars.

Third Invalidator: He who does not regard the polytheists as disbelievers being disbelievers or regards their religion as correct has disbelieved.

Allah says:

﴿وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ لَهُمْ عَذَابٌ
مُقِيمٌ﴾

"Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment." AtTawbah 9:68 Allah also says:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ
مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

"Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers." Aal 'Imraan 3:91

Fourth Invalidator: Whoever believes that there is another way that is better or more complete than the Prophet's guidance or that any other judgment is better than his judgment - like those who give preference to the ruling of false deities - has disbelieved.

Allah says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

"And whosoever does not judge by what Allah has revealed, such are the Kaafiruan (i.e. disbelievers -of a lesser degree as they do not act on Allah's Laws)."

Al-Ma'idah 5:44

He also says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

"And whosoever does not judge by that which Allah has revealed, such are the Zaalimuan (polytheists and wrong doers - of a lesser degree)." *Al-Ma'idah 5:45* And He says:

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

"And whosoever does not judge by what Allah has revealed (then) such (people) are the Faasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah." *Al-Ma'idah 5:47*

In another verse in the Qur'an, Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ

﴿وَيُسَلِّمُوا تَسْلِيمًا﴾

"But no, by your Lord, they can have no Faith, until they make you [O Muhammad (peace be upon him)] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission."

An-Nisa 4:65

Fifth Invalidator: Whoever hates anything of what the Messenger, has brought - even if he acts upon it - has disbelieved.

Allah says:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾

"That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless." Muhammad 47:9

Sixth Invalidator: Whoever mocks anything of the religion of Allah's Messenger (Peace and Blessings of Allah be upon him), or the reward of any act (that Islam recommends) or the punishment (of any act that Islam forbids) has disbelieved.

The evidence for this is Allah's saying: "If you ask them (about this), they declare: 'We were only talking idly and joking.'"

﴿قُلْ أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

Say: "Was it Allah (glorified and exalted be He), and His Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?" Make no excuse; you disbelieved after you had believed." At-Tawbah 9:65-66

Seventh Invalidator: Practicing magic and sorcery and casting love spell which is a magic spell aimed at diverting a person's heart from what he desires. An example of this is casting a spell on a man so that his love for his wife is changed to hatred. It also includes making a person love what he does not naturally desires through satanic means. Whoever does any of these has disbelieved.

The evidence for this is Allah's saying:

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ "But neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." Al-Baqarah 2:102

However, some scholars say he is not regarded as a disbeliever unless he regards magic as lawful.

Eighth Invalidator: Supporting and helping the polytheists against the Muslims.

The evidence for this is Allah's saying:

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

"And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zaalimuan (polytheists and wrong-doers and unjust)." Al-Ma'idah 5:51

Ninth Invalidator: Whoever believes that the Shari'ah of Muhammad does not apply to some people has disbelieved.

The proof for this is Allah's saying:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." Al 'Imran 3:85.

Tenth Invalidator: Turning away from the religion of Allah by not learning it or practicing it.

The evidence for this is Allah's saying:

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْقِمُونَ﴾

"And who does more wrong than he who is reminded of the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside there from? Verily, We shall exact retribution from the Mujrimu'n (criminals, disbelievers, polytheists, sinners)." As-Sajdah 32:22

In all these invalidators, there is no difference between one who commits any of them jokingly and the one who does so seriously or out of fear -except one who is forced to do so. For, Allah says:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith; but as for those whose breasts are open to disbelief, on them is wrath from Allah, and theirs will be a great torment." An-Nahl 16:106.

All these ten invalidators are the most dangerous and the commonest amongst the people. Therefore, a Muslim should beware of them.

My sister, you know that Allah can forgive all sins with the exception of the sin of associating partners with Him in worship, which He does not forgive (if the perpetrator did not repent from it before he died). Allah says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ
يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

"Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin." An-Nisa 4:48

Beware of Words that Lead to Disbelief

Dear sister, there are words commonly used among people that lead to disbelief (kufr). These are words that entail insulting Allah or His Prophet (Peace and Blessings of Allah be upon him), or the angels or divine Books or divine Pre-decree or that connote insulting acts of worship such as prayer, fasting or Hajj. Examples of these dangerous words are as follows:

"Disbelievers are far better than Muslims!" If one means their religion.

"All people are disbelievers!"

To say, when one is afflicted with a calamity, "Where is Allah? I can't see Him!"

To console someone who has just lost a son with expressions such as, "Allah needs him!"

To say, when asked to thank Allah, "What should I thank Him for? For this unpleasant life?" Or to say, "He is thanked by only those to whom He gave provisions, wealth, fame and children!"

Or to say when asked to do something, "If Allah comes down to this earth I will not do such and such!"

Or to tell someone who is in a state of anger, "Invoke blessing upon the one you worship (meaning Messenger of Allah (Peace and Blessings of Allah be upon him))!" This is wrong for the Messenger is not worshipped. It is only Allah Who is worshipped and none but Him alone has the exclusive right to be worshipped.

Some people also say, "Allah gives sweet to him who does not have teeth." This expression is wrong if the intention is to attribute ignorance to Allah. What a heinous expression it is! This is because they accuse Allah, by this shocking expression, of injustice by bestowing blessing on those who do not deserve it and denying it to those who deserve it or of ignorance by mistakenly bestowing blessings to some people and leaving out others. This is a clear lie invented against Allah, and He is far above that.

It is also a manifestation of disbelief to deny the miracle of any of Allah's Prophets, which is authentically established in consecutively reported narrations or to deny occasions in which Allah honored His servants as clearly mentioned in His Book. For instance, Allah says, relating to Prophet Zachariah's conversation with Mary:

﴿يَمْرِمُ أَنِّي لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

"O Maryam (Mary)! From where have you got this?" She said, "This is from Allaah." Verily, Allah provides sustenance to whom He wills, without limit." Aal 'Imraan 3:37

Another common but potentially dangerous expression is, "Anyone who holds unto his religion, Allah will help him". This expression could lead to disbelief if the intention is that Allah helps even the disbelievers over their religions and that He is pleased with their disbelief. For, this clearly contradicts what Allah says in the Qur'an:

﴿وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ﴾

"He likes not disbelief for His slaves." Az-Zumar 39:7

An expression that could also lead to kufr is to vow for other than Allah, for it is an act of worship that should be dedicated to Allah alone.

It is also a word of disbelief to say in response to the fact that the punishment of the grave is true, "Who has been there and has witnessed it?" Or to say, "This is false and unfounded talk." Uttering expressions like these instantly turns the speaker into a disbeliever. This is because he has denied a clear and explicit verse of the Book of Allah, which says:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" Ghaafir 40:46

Another dangerous expression that could lead a person out of the fold of Islam is to say, "Islam is not compatible with this age. It is rigid."

Other dangerous statements are: "I weakened my Lord." For, nothing can weaken Allah because He is Creator of all things and possesses overwhelming power over His slaves.

"I hate my Lord." May Allah forbid!

"May Allah be saved for me!" This is wrong for Allah is neither affected with disease, old age or death that safety is sought for Him. If a Muslim thinks over what this statement connotes, he would never utter it.

Dear sister, beware of uttering expressions such as the ones given above for they could take a person out of the fold of Islam. Also warn others against uttering them. Keep your tongue under control and do not allow it to sting you for it is like a snake. Know that you will be held accountable before Allah for every statement you uttered. Allah says:

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." Qaaf 50:18

The Messenger of Allah said, "Whenever the son of Adam wakes up in the morning, all parts of the body implore the tongue saying, "Fear Allah regarding us, for we are dependent on you. If you are upright we will also be upright; and if you are crooked, we also will be crooked."

(Recorded by At-Tirmidhi and Ibn Khuzaymah; it is an authentic narration)

The Messenger of Allah (Peace and Blessings of Allah be upon him) said the truth when he said, "If Allah protects a person from the evil of what is between his moustache (meaning his mouth against uttering bad words) and beard and what is between his legs (meaning his private parts against engaging in illegal sexual intercourse), he will enter Paradise." Recorded by At-Tirmidhi and Ibn Hibbaan; it is an authentic narration)

The Awliya of Allah and their Miraculous Virtues, and Friends of Satan and their Errors

Who are the Awliya of Allah, and what is the ruling regarding belief in that?

The Muslim must believe that Allah, the Exalted, has Awliya among His slaves whom He selected exclusively for His worship and obedience. He honored them with His love and bestowed upon them

His honor. He is their Protector and He loves them and favors them; and they are His sincere and pious slaves who love and revere Him. They carry out His commands and encourage others to do so and they abstain from all that He forbids and encourage others to abstain from the same. They love only for His sake and they hate only for His sake. If they ask Him of anything He grants their request, if they seek for His help He helps them and if they seek His refuge He grants them refuge. They are the people of faith and piety, and the people of honor and good tiding in this world and the Hereafter. Every pious Muslim is a Waliy of Allah. However, the difference in their degrees of being a Waliy depends on their levels of piety and faith.

The more pious and faithful a Muslim is, the higher his rank in Allah's estimation and the greater the honor he gets. Leaders of the Awliya are the Messengers and the Prophets; the next to them are the believers. The miracles that Allah works through His Messengers and Prophets such as augmentation of little food, healing of diseases, wading into seas or walking out of burning fire safely are inimitable works (Mu'jizaat -sing. Mu'jizah).

However, the difference between a Mu'jizah (a miracle worked by a Prophet or Messenger) and Karamah (a miracle worked by a sincere and pious slave of Allah) is that the former is accompanied by a challenge[1] while the latter is devoid of and unconnected with any challenge.

One of the greatest Karaamaat is to be upright upon obedience to Allah by carrying out things that the Sharee'ah enjoins and abstaining from things that the Sharee'ah forbids.

Proofs from the Qur'an and the Sunnah

1. Allah informs us about His Awliya and their honor. He says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
 (٦٢) الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَىٰ فِي
 الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا نَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ
 هُوَ الْفَوْزُ الْعَظِيمُ﴾

"No doubt! Verily, the Auliya' of Allah (i.e. those who believe in the Oneness of Allah and fear Allah much and abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much

(perform all kinds of good deeds which He has ordained) no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah -Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success." Yoonus 10:62-64

He also says: "Every time Zacharia entered Al-Mihrab to (visit) her (Maryam), he found her supplied with sustenance. He said:

﴿كَلَّمَآ دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ
 يَمْرُؤُا أَنَّىٰ لَكَ هَٰذَا هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ﴾

"Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Aal 'Imraan 3:37

2. In the Sunnah, the Messenger of Allah informed about the Awliya of Allah and their honor. He said, in what he narrated from his Lord, "I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge)." (Recorded by Al-Bukhari)

The Prophet also said, "There are some of Allah's slaves who, if they take an oath by Allah, are responded to by Allah (i.e. their oath is fulfilled)."" (Recorded by Al-Bukhari and Muslim)

He also said: "Among the nations before you there used to be people who were inspired (though they were not prophets). And if there is such a person amongst my followers, it is 'Umar bin Al-Khattaab." (Recorded by Al-Bukhari)

Many miraculous deeds had been witnessed and narrated by the scholars.

Some of the miracles that happened at the hands of some Awliya

It was reported that the angels used to salute 'Imraan bin Husayn - may Allah be pleased with him.

Salman Al-Farisi and Abu Dardaa - may Allah be pleased with them - were eating from a plate and the plate or the food they were eating glorified Allah.

Khubayb - may Allah be pleased with him - was taken captive by the polytheists of Makkah. Fresh grapes came to him and he ate them though there were no grapes in Makkah.

Al-Bara bin 'Azib -may Allah be pleased with him was such a person that whenever he took an oath by Allah, his oath was fulfilled. During the Battle of Qadisiyyah, he took an oath by Allah that the Muslims would overpower the polytheists and that he would be the first martyr of the war, and his oath was fulfilled.

'Umar bin Khattaab - may Allah be pleased with him - was giving a sermon on the pulpit of Allah's Messenger and (all of a sudden) he started saying: "O Sariyyah, unto the mountain side! O Sariyyah, unto the mountain side!" He was giving directive to a Muslim war leader who was engaged in a battle against the enemy. Sariyyah heard his voice (though he was in the battlefield and 'Umar was in Madinah giving sermon in the Prophet's mosque). So, he moved his army towards the mountain side and that led his army's victory and their enemy was defeated. Sariyyah returned to Madinah and informed 'Umar and the rest of the Companions - may Allah be pleased with them all - of the voice of 'Umar that he heard.

'Ala bin Al-Hadrami -may Allah be pleased with him used to supplicate saying: 'Ya 'Alim, ya Hakim, ya 'Aliyy, ya 'Azim', and his supplication would always be accepted. He once waded into the sea with a contingent of Muslim army that was with him and the saddles of their horses did not get wet.

Al-Hasan Al-Basri - may Allah has mercy upon him once supplicated against a man who used to hurt him and the man instantly slumped and died.

There was a man from the tribe of Nakha" whose donkey died while he was on a journey. He then made ablution and prayed two Rak'ahs and then supplicated to Allah, High and Exalted. In answer to his supplication, Allah brought his donkey back to life and he saddled it again with his belongings.

There are many other instances of Karaamaat which thousands, rather millions, of people had witnessed.

Who are the friends of Satan?

A Muslim believes that Satan has friends and allies among mankind whom he has taken possession of and made them to forget the remembrance of Allah. He made evil things fair-seeming to them, forced falsehood upon them, and deafened their ears and blinded their eyes against the truth. He has absolutely subdued them and made them follow only his whims. He enticed them with evil and deceived them into regarding vice as virtue and virtue as vice. He made them opponents and adversaries of the friends of Allah. The friends of Allah took Allah as their Protector while the friends of Satan took Allah as their enemy. The Friends of Allah loved Him and sought His pleasure while the friends of Satan detested Allah and incurred His wrath. They have brought upon themselves Allah's curse even if they worked supernatural things like flying in the sky or walking over water for all that is nothing but allurements to their own destruction and a support from Satan for those who take him as a protector.

Evidence that Satan has friends among mankind

Allah informs us of this in His glorious Book. He says:

﴿وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ
إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

"But as for those who disbelieve, their Auliyaa (supporters and helpers) are Taaghuaat (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever." Al-Baqarah 2:257 He also says:

﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

"And certainly, the Shayaatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them (by making Al-Maitah (a dead animal) legal by eating it), then you would indeed be

Mushrikuan (polytheists); (because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allaah is polytheism)." Al-An'aam 6:121

The Messenger of Allah also informed us of that. In a Hadith recorded by Muslim, Ahmad and AtTirmidhi, Ibn 'Abbaas -may Allah be pleased with him and his father -narrated, "As we were sitting during the night with Allah's Messenger, a meteor shot and gave a dazzling light. Allah's Messenger, said, 'What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said, 'Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died, whereupon Allah's Messenger said, '(These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heavens of this world. Then those who are near the bearers of the Throne ask these supporters of the Throne: 'What your Lord has said?' And they accordingly inform them what He says.

Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it." (This is Muslim's version)

Hundreds of thousands of people have seen and witnessed strange satanic works performed by friends of Satan. Some of them have different kinds of foods and drinks brought to them by Satan; some have him meet their needs; some have him reveal things of the unseen and secret matters to them; and some have him prevent weapons from harming them.

Also, Satan carries some of his friends to a far-away country (within a short period) or brings them persons or needs from far-away places. These are just some of the actions that devils and rebellious jinn can do.

How are these satanic situations attained?

These satanic situations are attained as a result of filthiness of man's soul caused by different kinds of evils, acts of disbelief and sins that are far from all truth, righteousness, faith and piety. When a man reaches a degree in any of these spiritual corruptions, his soul unites with those of the evils; then a friendship and alliance are cemented between him and the devils. The result is mutual inspiration and mutual service between them -each carrying out in service of the other what he is capable of. That is why, on the Day of Resurrection, when the evils from among the jinn will be told,

﴿يَمَعَشَرِ الْجِنَّ قَدْ أُسْتَكْثَرْتُمْ مِّنَ الْإِنْسِ﴾

"O you assembly of jinn! Many did you mislead of men" Al-An'aam 6:128

their friends amongst men will say,

﴿رَبَّنَا أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ﴾

"Our Lord! We benefited one from the other." Al-An'aam 6:128

Difference between Karamah of the Awliya and satanic actions:

The difference between the Karamah of the Awliya and satanic actions is shown in a man's behavior and situation. If he is among the faithful and pious ones who strictly adhere to Allah's law inwardly and outwardly, then whatever supernatural actions that happen by his hand is Karamah for him from Allah. But if he is among the evil ones who are far away from piety and are engrossed in different kinds of sins, disbelief and perversion, then whatever supernatural actions carried out by him is undoubtedly an allurements to destruction or in the service of his friends from among the devils.

Book of Trial and Signs of the Hour

Categories and Signs of the Hour

This chapter includes sufficient Hadiths that mention the trials and their havocs, times and their corruptions and the Hour and its signs so that the discerning Muslim could learn lessons and take care of his soul.

In this time of ours, many trials have occurred, many situations have changed; the religions have been corrupted, there are dissensions in the hearts; innovations have resurfaced and many Sunnahs have been

obliterated. There are many tremors and earthquakes, and there are lots of killings and promiscuity. All this indicates that the world is approaching its end and that the Hour is imminent. For, our Prophet has informed us about all that has successively happened and become widespread.

It is incumbent upon you, dear sister, to know that the signs of the Hour are divided into three categories:

One: Minor Signs. These signs have already occurred and ended.

Two: Middle Signs. These signs have appeared and are still appearing; and they shall continue to appear till the commencement of the third category.

Three: Major Signs. These are the signs that will appear just before the Hour.

Minor Signs of the Hour

Minor signs of the Hour have already appeared and ended. Some of them are as follows:

Death of the Prophet

A number of Companions -may Allah be pleased with them -have narrated that this is one of the signs of the Hour.

Extinction of the generation of the Companions - may Allah be pleased with them

'Ali bin Abi Talib -may Allah be pleased with him narrated that the Messenger of Allah, said, "The Hour will not be established until one of my companions will be sought as a missing animal is sought and he will not be found."

Assassination of 'Uthmaan bin 'Affaan (May Allah be pleased with him)

Hudhayfah -may Allah be pleased with him -said, "The beginning of the trials will be the assassination of 'Uthmaan and they will end with the appearance of Ad-Dajjal (the anti-Christ)."

Killings and Trials at hands of Tatars

The Messenger of Allah said, "The Hour will not be established till you fight with people wearing shoes made of hair. And the Hour will not be established till you fight with people whose faces look like shields coated with leather. They will be small-eyed, flat nosed, and their faces will look like shields coated with leather."

Al-Bukhari recorded another version that reads: "The Hour will not be established till you fight with the Khuz and the Karman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair."

An-Nawawi said, "All these Hadiths are a miracle for Allah's Messenger (Peace and Blessings of Allah be upon him). The situation of all those who are mentioned in these Hadiths were found to be as described by the Messenger of Allah (Peace and Blessings of Allah be upon him). And the Muslims went to war against them many times.

As-Subki said, "Since Allah created the world, there was no trial greater than that of the Tatars."

As-Sakhawi said, "The remnants of them continued to appear until the advent of the last of them Taymur, the Lame."

Al-Hafiz As-Suyuti said, "This war took place two hundred years after the death of Al-Khatib."

Outbreak of a fire in Hijaz that illuminated the necks of camels of Busra, according to the saying of the Prophet (Peace and Blessings of Allah be upon him).

Al-Bukhari and Al-Hakim recorded on the authority of Abu Hurayrah -may Allah be pleased with him that the Messenger of Allah said, "The Hour will not be established until a fire erupts from the land of Hijaz, the light of which will illuminate the necks of camels at Busra."

Ibn Abi Shaybah, Ahmad and Al-Hakim recorded on the authority of Abu Dharr -may Allah be pleased with him - that the Messenger of Allah said, "I wish I knew when a fire will erupt from the mountain of Waraq and it will illuminate the necks of kneeling camels at Busra like day light."

At-Tabarani reported on the authority of 'Asim bin 'Adiyy Al-Ansari who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him), asked us soon after he migrated to Madinah, 'Where is Hubs As-Sayl?' We replied, 'We do not know.'" Later, a man from among the clan of Banu Sulaym passed by me and asked him, 'Where are you from?' He said, 'From Hubs As-Sayl.'" So, I called for my shoes and rushed to the Messenger of Allah (Peace and Blessings of Allah be upon him). When I got there, I said, 'Messenger of Allah, you asked us about Hubs As-Sayl and responded that we did not know. So, this man passed by me. I asked him and he said that he is from there."

The Messenger of Allah then asked the man, 'Where is your family?' He replied, 'At Hubs As-Sayl.'" The Prophet then said, 'Go and take them out there, for there will soon be an outbreak of fire there that will be so huge that the necks of the camels at Busra will be illuminated by its light."

Sayyid 'Ali Nuruddin As-Samhudi commented, after quoting the above Hadiths in his work, Tareekh al-Madinah: "This fire had actually erupted. It started from Madinah area near the eastern side towards As-Sawaraqiyyah where the region of Banu Sulaym was located.

Al-Badr bin Farhun said, "This fire crossed through Uhaylin valley."

Al-Qastalani said, "The fire erupted from the eastern side of Madinah at a place called Qa"al-Hayli near the abodes of the clan of Qurayzah. The fire was preceded by days of horrible earthquakes. Allah says:

﴿وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا﴾

"And We sent not the signs except to warn, and to make them afraid (of destruction)." Al-Isra 17:59

The people of Madinah sought refuge with their Lord and the fire was diverted towards the north.

An-Nawawi said, "The people of Syria have consecutive knowledge of the outbreak of this fire."

Appearance of charlatans, impostors and liars, each of them claiming to be a prophet.

Al-Bukhari reported that the Messenger of Allah, said, "The Hour will not be established till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, and till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle."

It is also mentioned in the Hadith reported from Zubayr, "Thirty liars will appear before the establishment of the Hour. Some of them are: Al-Aswad Al-'Ansi of Sana"al-Hayli and the man from Yamamah (meaning: Musaylimah)."

It was reported on the authority of Ibn 'Umar -may Allah be pleased with him and his father - that the Prophet said, "Thirty liars or more." When he was asked of their signs, he replied: "They will bring to you practices that are strange to you and they will change your Sunnah. If you see them, keep away from them."

Ahmad recorded the same Hadith in the following version, "There will appear among my Ummah twenty seven liars, four of whom will be women. I am the seal of the Prophets and there will be no prophet after me."

Ibn Hajar said, "This indicates that the version in which the number 30 is mentioned is just to complete the fraction. Al-Bukhari recorded another version that says, "Close to thirty."

In a Hadith recorded by At-Tabarani, Ibn 'Umar - may Allah be pleased with him and his father - was reported to have narrated, "The Hour will not be established until the appearance of seventy liars."

Ibn Hajar sought to reconcile between these different numbers by saying, "It is possible that the thirty - or thereabout -is in reference to those who would claim to be prophets while the additional numbers are in reference to others who would lead to misguidance and error, such as extreme rejecters, the Batinis, the Hululiyahs and other erroneous sects who call to what clearly opposed the message of Muhammad ."

During the caliphate of Abu Bakr - may Allah be pleased with him - Tulayhah bin Khuwaylid AlAsadi appeared and claimed that he was a prophet. Later, he repented and returned to the fold of Islam. He started his erroneous call during the time of Allah's Messenger (Peace and Blessings of Allah be upon him).

Sajjah also claimed to be a prophet

During the reigns of Abdullah bin Zubayr - may Allah be pleased with him and his father - and 'Abdul-Malik, there was appearance of another false prophet known as Mukhtar. In his correspondences, he would write: From Mukhtar, the messenger of Allah!

The Messenger of Allah, has particularly warned his Ummah against this Mukhtar. He explicitly mentioned his descriptions in a Hadith recorded by Ibn Khuzaymah, Alhaakim and At-Tabarani on the authority of Asma bint Abu Bakr - may Allah be pleased with her and her father - that the Messenger of Allah, said, "A destroyer and a liar will appear from the tribe of Thaqif." The destroyer is Hajjaj bin Yusuf Ath-Thaqafi.

Another false prophet that appeared was AlMutanabbi, the famous poet. He later repented.

Another group of imposters appeared during the Abbasid Caliphate. During the reign of AlMu'tamad, the uprising of the Zanj led by Bahbud appeared. This man and his followers wreak havoc in Baghdad and killed members of the Prophet's family. Bahbud claimed that he was sent to mankind and that he had knowledge of the unseen.

During the caliphate of Al-Muktafi, another imposter by the name Yahya bin Zakwayh Al-Qarmati appeared. After him, his brother made similar a claim. He had a birthmark on his face which he claimed was sign of his prophethood. He was succeeded in this evil claim by his cousin 'Isa bin Mahrawayh who assumed the nickname of 'Muddaththir". He named a servant of his 'Al-Mutawwaq bin-Nar". This 'Isa prevailed over Syria and caused great havoc there before he was eventually killed.

In the Caliphate of Al-Muqtadir, there was another liar whose name is Abu Tahir Al-Qarmati.

Muhammad bin 'Ali bin Abul-Iraq appeared as another impostor. He even claimed divinity and that he was capable of resurrecting the dead. He was later crucified along with a number of his followers.

During the Caliphate of Al-Muti', there was appearance of some reincarnationists. There was a young man among them who claimed that 'Ali's soul had reincarnated in him and his wife claimed that the soul of Fatimah ('Ali's wife) had reincarnated in her.

There was another impostor who claimed to be angel Gabriel. All of these impostors were flogged, but since they claimed affinity to members of the Prophet's household, Mu'izz ad-Dawlah ordered that they be freed.

During the caliphate of Al-Mustazhir in the year 499 A.H., a man appeared on the outskirts of Nahawand who claimed to be a prophet. Many people followed him. He was arrested and killed.

In Maghrib, a group of men and women who claimed prophethood appeared. One of them called himself 'La", and that he was referred to in the statement of Allah's Messenger (Peace and Blessings of Allah be upon him), 'Laa nabiyya ba'di', (There is no prophet after me.") This impostor claimed that 'La' in that Hadith was a name of a person and not negation particle. The Hadith, according to his distortion would then mean: A person whose name is 'La' is the prophet after me!

There was also a woman who claimed to be a prophet. When this woman was reminded of the statement of Allah's Messenger (Peace and Blessings of Allah be upon him), "There is no prophet after me", she said the Hadith referred only to male prophets and not female ones!

As for ordinary liars, they are just uncountable. Some of them claimed that he was Mahdi - and these are many. Some claimed to be among the Prophet's companions who saw him. An example is Ma'mar Al-Hindi.

There is no doubt that what the truthful Prophet, informed us about was true.

Conquest of Baytul-Maqdis U erusalem):

This is mentioned in the Hadith narrated by 'Afw bin Malik -may Allah be pleased with him. Jerusalem was conquered two times, first, during the Caliphate of 'Umar may Allah be pleased with him, second, during the time of Salahuddin Al-Ayyubi - may Allah have mercy upon him.

Conquest of Al-Madain

'Adiyy bin Hatim - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Indeed, the Hour will not be established until the white palace that is in Al-Mada'in is conquered; the Hour will not be established until an old woman will be able to travel from Hijaz to Iraq in security and fear nothing." Adiyy then said: "I have seen the two occurred."

Fall of the Arabs (fall of their kingdom)

Talhah bin Malik said: "Fall of the Arabs is an indication of the imminence of the Hour." (Recorded by At-Tirmidhi) The kingdom of the Arabs had fallen by the Abbasid's loss of their reign.

Abundance of wealth

Abu Hurayrah -may Allah be pleased with him narrated that the Messenger of Allah said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakaat and the person to whom he will give it will reply, 'I am not in need of it."

This actually came to pass during the time of 'Uthmaan bin 'Affan - may Allah be pleased with him - when Muslims conquered many lands and won the wealth of the Persians and the Romans as booties. It also happened during the reign of 'Umar bin 'Abdul-Aziz that money was so abundant that a man

would offer his money out in charity and would not find anyone to accept it. The same thing will also occur at the time of the appearance of Prophet 'Isa (Jesus -peace be upon him) at the end of time.

Movement of mountains from their places

At-Tabarani recorded on the authority of Samurah may Allah be pleased with him: "The Hour will not be established until mountains will move from their places."

As-Suyuti mentioned, in his work Tarikh al-Khulafa; that in the year 242 A.H. during the Caliphate of Al-Mutawakkil, a mountain moved from a farm to another.

In the year 300 A.H. during the Caliphate of Al-Muqtadir, a mountain sank at Dinur and lots of water gushed forth, drowning neighboring towns.

Occurrence of Landslides

Umm Salamah - may Allah be pleased with her - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When I am gone, there will be three landslides, one in the east, one in the west and one in Arabia." He was asked: "Will there be landslides (in these places) while there are righteous people there?" He replied, "Yes, when their inhabitants commit too many sins."

Hudhayfah bin Usayd - may Allah be pleased with him - narrated, "The Messenger of Allah came to us all of a sudden while we were discussing the Last Hour and he said, 'The Last Hour would not come until the ten signs appear.' Among the signs he mentioned are: A landslide in the east, and a landslide in the west, and a landslide in the peninsula of Arabia."

These three landslides did actually occur. In the year 208 A.H., 13 villages in Al-Maghrib were buried beneath a landslide. During the caliphate of Al-Muti" in the year 346 A.H., great earthquakes occurred at Rayy and its environs and the city of Talqan was buried beneath. Only about thirty of its inhabitants survived. A landslide also sunk 150 villages in Rayy and most of Halwan. Bones of the dead were thrown out, springs of water gushed out and a mountain was split. A village was kept suspended between the sky and the earth and was then sunk. There was a great split in the earth that emitted foul-smelling water and great smoke. This is according to what As-Suyuti quoted from Ibn Al-Jawzi.

In the year 597 A.H., there was a landslide that buried an entire village via Busra.

In the year 533 A.H., there was a landslide at Hirah and the entire town was replaced by a sea of dark water.

Al-Barzanji said: "And in our contemporary time, there was a landslide in six villages on the outskirts of Azerbaijan and other regions."

Frequent Cases of Earthquake and Killings and Tremors

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him), said, "The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, afflictions will appear, murders will increase."

Ibn 'Asakir recorded on the authority of 'Urwah bin Ruwaym from Al-Ansari that the Messenger of Allah, said, "A tremor will occur among my followers in which ten thousand people - or twenty thousand or thirty thousand - will perish. Allah will make a lesson for the pious, mercy for the believers and a punishment for the disbelievers."

During the beginning of Al-Mutawakkil's Caliphate in the year 232 A.H., there was a very horrible earthquake in Damascus that led to the collapse of houses and many people died in the rubbles. This

earthquake reached Antioch and destroyed the town; it reached the peninsula and set it ablaze and it reached Mosul and killed 50,000 of its inhabitants.

In the year 242 A.H., there was a great earthquake in Tunis and its environs, Rayy, Khurasan, Nisabur, Tabaristan and Asbahan. This earthquake broke up mountains and made the earth split.

In the year 245, the whole of the earth was overwhelmed by earthquake. Cities, fortresses and bridges collapsed. At Antioch, a mountain sank into the water. During the caliphate of Al-Mu'tadid in the year 280, a huge earthquake occurred at Dubayl. It destroyed the entire city and about 150,000 people were pulled out of the rubbles.

In the year 460, there was a terrible earthquake at Ramkhalah that destroyed the city; 25,000 of its inhabitants were killed. The river overflowed its shore as far as the distance of a day's journey. Then the people came out catching fish and they were caught up by the water and killed.

In the year 544, there was another great earthquake that shook Baghdad for about ten times. The strength of the earthquake made the mountain of Halwan split.

In the year 597, a grand tremor occurred in Egypt, Syria and Arabia. It destroyed many places and fortresses.

Transformation and Eruption

'Abdullah bin 'Amr - may Allah be pleased with him and his father - narrated that the Messenger of Allah said: "Landslide, transformation and emission will occur among my followers."

We have already discussed the landslide. As for transformation, it has happened to some individuals. It was authentically reported by more than one reliable source that during the reign of the Fatimides in Egypt, they were holding a gathering in the pavilion of 'Abbaason the day of 'Ashura at Madinah and insulting Abu Bakr and 'Umar and the rest of the Companions when a man came and said: "Who will feed me for the sake of Abu Bakr may Allah be pleased with him?" An old man among the convening Fatimides asked the man to follow him to his house. When they reached there, he cut the man's tongue and put it in his hand and then said: "This is for the sake of Abu Bakr." The man went to the Prophet's mosque, greeted the Messenger of Allah, and his two companions, Abu Bakr and 'Umar while his tongue was still in his hand. He then sat down in grief at the door of the mosque until he was overcome by sleep.

In his sleep, he saw the Messenger of Allah and Abu Bakr in his sleep and he told Abu Bakr: "The tongue of this man was cut off for your sake! So, put his tongue back in its place." Abu Bakr took his tongue from him and put it back in its place. When the man woke up, he found out that his tongue had been returned to how it was before it was cut off. But he did not tell anybody of this. Rather, he went back to his country.

In the following year, the man came back to Madinah on the day of 'Ashura. He entered the pavilion and begged for something for the sake of Abu Bakr. A young man beckoned to him and took him to the same house in which his tongue was slashed off the previous year. When they reached there, the young man honored him. The man said: "I am surprised with the situation of this house. Last year, I met humiliation and torment here; but this year, I met this honor!" The young man asked him to tell him the story, and the man told him. Upon hearing the story, he went down on his hands and feet and said: "That was my father! Allah has transformed him to a monkey." He then removed a screen and showed him a shackled monkey.

The young man renounced the ideology of his father and implored the man not to divulge what he saw to anyone.

As-Samhudi and Ibn Hajar mentioned this story in their respective works, Az-Zawajir and AsSawa'iq.

It is also mentioned in Az-Zawajir that there was a man at Halab who used to insult Abu Bakr and 'Umar - may Allah be pleased with them. When the man died, some young men decided to exhume his body. When they did that, they found out that he had been transformed to a pig. They took him out and set him on fire.

As for the eruption, As-Suyuti quoted in his work, Tareekh Al-Khulafa that in the year 258 A.H., black and white stones rained upon a village in Basra, and there was a hailstorm in which a single hailstone weighed 150 dirhams [coins].

In the year 242 A.H., a rain of stones fell on Suwaidaa'a village near Cairo. A single stone from among these stones weighed ten kilograms.

In the year 478 A.H., during the caliphate of Al-Muqtada, a dark wind covered Baghdad and it brought along with it severe thunder and lightning; and sand fell from the sky like rain.

Red wind and colossal happenings

'Ali bin Abi Talib and Abu Hurayrah - may Allah be pleased with both of them - were reported to have narrated that the Messenger of Allah said, "If war-spoils become something that is distributed among some members of the society while other members are left out; and betrayal is perpetrated in things held in trust; and payment of Zakah is regarded a difficult matter; and the knowledge of religion is sought for other than Allah; and a man obeyed his wife and disobeyed his mother or favored his friend against his father; and voices are raised in mosques; and the most impious member of a clan was appointed its leader; and a man is honored out of fear of his evil deeds; and the songstresses and musical instruments are widespread; and the latter generation of this Ummah cursed the earlier generation, then expect a red wind, an earthquake, a landslide, a transformation and eruption." (Recorded by At-Tirmidhi)

'Abdullah bin Hawalah -may Allah be pleased with him -narrated that the Messenger of Allah, said, "When you see that the caliphate has reached Jerusalem, then earthquakes, chaos and enormous events are imminent. At that time, the Last Hour is closer to the people than my hand is to your head."" (Recorded by Abu Dawud and Al-Hakim; and it is an authentic Hadith).

If what is meant by the caliphate is the reign of the Umayyad, then the massive events and great trials had occurred; but if what is meant by the caliphate is that of Al-Mahdi, then the enormous events are those that will occur just before the establishment of the Last Hour -such as appearance of the beast and rising of the sun from the west.

As for the wind, in the year 232 A.H., at the beginning of the Caliphate of Al-Mutawakkil, a strong and poisonous wind the like of which was never known before blew in Iraq. This wind destroyed the crops of Kufa, Baghdad and Basra, and killed many travelers. It lasted for fifty days. The wind reached Hamadhan and destroyed its crops and livestock; it then moved to Mosul and Sinjar and prevented people from going to markets and walking in the streets. It actually killed many people.

Waylaying the pilgrims and removal of the Black Stone from Ka'abah

Abu Sa'eed Al-Khudri -may Allah be pleased with him -narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The Hour will not be established until pilgrimage to the House (the Ka'abah) is stopped."" (Recorded by Al-Hakim)

Ibn 'Umar - may Allah be pleased with him and his father - was reported to have narrated: "The Hour will not be established until the Black Stone is removed."

As for the cessation of Hajj, journey for Hajj from Baghdad was stopped from 320 A.H. till 327 A.H. as a result of the crisis caused by the Qaramitah.

In the year 384 A.H., the Iraqi pilgrims who were on their way to Hajj had to return home because they were accosted by Al-Usayfir Al-A'rabi who prevented them from passing if they did not pay him a fee. So, they returned to Iraq without performing Hajj. In the same year, no pilgrim from Syria and Yemen performed Hajj. Only Pilgrims from Egypt were able to perform it.

During the reign of Shaykh 'Ulwaan Al-Hamawi, pilgrimage through Syria, was suspended for years.

As for the removal of the Black Stone, it occurred during the reign of Al-Muqtadir. He had sent a Hajj caravan under the commandship of Mansur Ad-Daylami. The caravan arrived in Makkah safely. However, the enemy of Allah, Abu Tahir Al-Qarmati, along with his followers, invaded Makkah in the year 318 A.H on the day of Tarwiyah. (the 8th of Dhul-Hiijjah). They killed the pilgrims inside the Sacred Mosque and struck the Black Stone with a dagger and broke it. They then removed the Black Stone and carried it to their country as booty and it remained there for 21 long years before it was brought back during the reign of Al-Muti,.

After this event, Abu Tahir Al-Qarmati never enjoyed good health. His body was cut to pieces by smallpox before he died.

Smashing of some people's heads with stars from heaven

Abdullah bin Abbas - may Allah be pleased with him and his father - was reported to have said: "The Hour will not be established until the heads of some people are smashed with stars from the heaven for their regarding sodomy as lawful.

In the year 323 A.H., during the caliphate of Ar-Radi, that stars fell from the sky one night, in a way that had never been seen before and these stars killed some people.

High mortality rate

It is mentioned in a Hadith recorded by Al-Bukhari on the authority of Awf bin Malik - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him), said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep".

Many cases of plague had occurred during the caliphate of Umar - may Allah be pleased with him.

Ad-Daylami and Ibn Asakir recorded from Ali - may Allah be pleased with him - that he said, "A time will come upon people when the scholars will be killed like dogs.

Abu Nu'aym reported on the authority of Abu Hurayrah -may Allah be pleased with him -that he said, "A time will come upon the scholars that death will be dearer to one of them than red gold.

Cases in which scholars were killed with impunity and persecuted were recorded during the reigns of the Abbasid Caliphs Al-Ma'mun and Al-Mu'tasim.

Section Two: Signs of the Hour

As for the other signs of the Hour, they are signs that had appeared and are still appearing. They will continue to appear until they are complete and connected with the third category of the signs. The following Hadiths are related regarding the other signs of the Hour:

- 1) The Messenger of Allah, said, "The Hour will not be established until the happiest person in this world will be a foolish man, the son of a foolish man. (Recorded by Ahmad and others; it is an authentic narration)
- 2) The Messenger of Allah, said, "A time will come upon people when a person who wishes to remain steadfast upon his religion will be as if he is holding onto hot coal.)

- 3) The Prophet, said, "The Hour will not be established until people will boast to one another with their mosques.)
- 4) The Prophet, said, "One of the signs of the imminence of the Hour is inflation of the moon. A dayold moon would appear but people would think it is two-days old. (It is reported by At-Tabarani on the authority of Ibn MasIood and Anas - may Allah be pleased with them)
- 5) The Prophet (Peace and Blessings of Allah be upon him) was reported to have said, "The Hour will not be established until people would feign piety and abstinence from worldly materials, (It is recorded by Abu Nu,aym; it is a weak narration)
- 6) He was also reported to have said, "One of the signs of the Hour is that each clan will be led by its hypocrite and its market will be controlled by its most sinful member.,, (It is recorded by At-Tabarani; it is weak).
- 7) The Messenger of Allah (Peace and Blessings of Allah be upon him), was reported to have said, "One of the signs of the Hour is that a pious Muslim among his own people will become more worthless than a baby goat. (It is recorded by At-Tabarani; it is a weak narration)
- 8) Abdullah bin MasIood - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him), said, "One of the signs of the Hour is widespread of commerce that a woman would help her husband in his commercial activities. There will also be widespread of severance of ties of kinship, false testimony and concealment of true testimony.
- 9) The Prophet was reported to have said, "It is of the signs of the Hour that betrayal is perpetrated in things held in trust; and payment of Zakah is regarded a difficult matter; and the knowledge of religion is sought for other than Allah. (It is recorded by At-Tirmidhi; it is a weak narration)
- 10) Abdullah bin MasIood - may Allah be pleased with him - said, "Satan assumes human shape and comes to people, relating fabricated Hadiths to them. They then disperse, and one of them says, I heard a man, whose face I know but whose name I didn't catch, relate a Hadith.
- 11) The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When the naked, barefooted goat shepherds would exult themselves in buildings, this is one of the signs of Hour. (Recorded by Al-Bukhari and Muslim, on authority of Umar - may Allah be pleased with him)
- 12) Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him), said, "When authority is given to whom it is not due, then expect the Hour". (Recorded by Al-Bukhari)
- 13) The Messenger of Allah was reported to have said, "One of the signs of the Hour is that the people of a mosque would endeavor to find an imam to lead them in prayer but would not find one". (Recorded by Ahmad and Abu Dawood)
- 14) Abu Umayyah Al-Jumahi narrated that the Messenger of Allah, said, "One of the signs of the Hour is that knowledge will be sought at the hands of the young ones".
- 15) Abdullah bin MasIood - may Allah be pleased with him - said, "Among the signs of the Hours are: ties of kinship will be severed, money will be taken unjustly, blood will be shed, a man will cry to his kinsman for help but will not find any succor and the beggar will go around but nothing will be given to him". (It is recorded by Ibn Abi Shaybah; and it is authentic)
- 16) The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Hour will not be established until the Book of Allah is dishonored and Islam is regarded a strange religion; and until there is rancor among people, the knowledge is removed, humans, life-span become short and there are fewer fruits. People of dubious characters will be trusted, the trustworthy people will be distrusted, the liar will be believed and the truthful will be disbelieved and there will be many killings. There will be

competition in construction of high buildings. Mothers will be saddened by their children's disrespect for them and this will make the barren women happy. There will be widespread promiscuity, jealousy and miserliness. Lying will become rampant and truthfulness will become rare. Matters will become muddled-up, desire will be followed, and justice will be based upon mere assumption. There will be much rain but few fruits.

Knowledge will be severely diminished and the ignorance will be extensive. Preachers will tell lies and give my right to the worst ones among my Ummah. Whoever believes such preachers and is pleased with that will not perceive the aroma of Paradise". (Recorded by At-Tabarani on the authority of Ibn Maslood - may Allah be pleased with him - and it is a sound narration)

17) The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Hour will not be established until there are people who will eat food with their tongues as done by cows". (It is recorded by Ahmad and others on the authority of Sa,d bin Abi Waqqas - may Allah be pleased with him - and it is a sound narration) What this Hadith means is that they will praise people hypocritically in order to usurp their wealth.

18) The Messenger of Allah said, "The Hour will not be established until people will have sexual intercourse on pathways as done by animals". (Recorded by At-Tabarani on the authority of Ibn Umar - may Allah be pleased with him and his father - and it is an authentic narration)

19) The Prophet was reported to have said: "The Hour will not be established until three things are made very scarce: a dirham earned lawfully, useful knowledge and brotherhood for the sake of Allah, High and Exalted." (It is recorded by Ad-Daylami; but it is a weak narration)

20) The Prophet was reported to have said, "When you see that obligatory charity had been concealed and men are hired for war and standing structures are destroyed and what should be destroyed are constructed, and you see a person playing with his religion as a camel does with the tree, then the Hour is imminent". (It is recorded by Abdur-Razzaq and At-Tabarani)

21) Ali bin Abi Talib - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Among signs of the Hour are: perversion of the leaders, belief in the stars and denial of pre-decree". (Recorded by Al-Bazzar; and it is a sound narration)

Abdullah bin Bishr - may Allah be pleased with him narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "If twenty men or more or less gather and there is none among them who is respected for the sake of Allah, then the matter (the Hour) has come". (Recorded by Al-Bayhaqi and Ibn Asakir; and it is sound)

The Messenger of Allah (Peace and Blessings of Allah be upon him) was reported to have said, "It is a sign of the Hour that a man passes by a mosque and does not enter to perform two Rak'ahs., (Recorded by Abu Dawud; but it a weak narration)

The Prophet was reported to have said, "The Hour will not be established until the evil ones from among the people of Syria move to Iraq and the good ones from among the people of Iraq move to Syria". (It is recorded by Ibn Abi Shaybah and Al-Bayhaqi; it is a weak narration)

The Prophet was reported to have said, "A time will come upon people when a person will not be safe as regards his religion except if he runs away from one mountain-top to another and from one rock to another like a wolf running away with its cubs. That will happen at the end of time, when sustenance will no longer be earned except from sinful means. Then there will strangeness of the religion. At that time, a man's destruction will be at the hand of his parents or at the hand of his wife and children or at the hand of his relatives and neighbors. They will revile him for being poor and they overburden him until he puts himself in destruction., (It is recorded by Abu Nu'aym; it is weak)

The Messenger of Allah was reported to have said, "A time will come upon people when their discussion in their mosques will be on worldly affairs. So, do not sit in their company. For, Allah has no need of them., (Recorded by Al-Bayhaqi and Al-Hakim; it is a weak narration)

The Prophet was reported to have said, "A time will come upon the people that the true believer will hide himself from being known, just as a hypocrite amongst you hides himself from being known by you., (Recorded by Ibn As-Sunni; it is a weak narration)

The Messenger of Allah was reported to have said, "A time will come upon people when the knowledgeable one will not be followed, the forbearing one will not be regarded, the elderly will not be respected, the young will not be shown compassion and people will kill one another. Their hearts will be that of non-Muslims though they speak Arabic. They will have no regard for virtue and they will not forbid the vice or abstain from it. The righteous among them will go into hiding. Those people are the worst of Allah's creatures. He will not look at them (with mercy) on the Day of Resurrection". (It is recorded by Ad-Daylami; it is weak)

It is reported that the Messenger of Allah said, "One of the signs of the Hour is that fifty people will perform prayer and none of them will have his prayer accepted". (It is recorded by As-Suyuti and Abu Shaykh; it is weak) This Hadith means they would not fulfill the conditions and pillars of prayer.

Abdullah bin Mas'ood - may Allah be pleased with him - said, "The Hour will not be established until inheritance will no longer be divided and no one will rejoice over booty". (It is recorded by Muslim)

The Prophet was reported to have said, "Among the signs of the Hour are: widespread immorality, bad conduct and lack of neighborliness., (It is recorded by Ibn Abi Shaybah; it is weak)

It was reported that the Prophet said, "There will be at the end of this Ummah men who will ride beasts covered with silk saddles until they come to the gates of mosques. Their wives will be dressed but yet they will be naked; objects like humps of famished camels will be on their heads. These women are accursed, so curse them. Had it been decreed that another nation would come after you, your women would serve their women as the women of past nations are serving yours., (It is recorded by Ahmad; it is weak)

Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "There are two types of dwellers of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They will not enter Paradise and they would not smell its odor though its odor would be smelt from such and such distance. (It is recorded by Muslim)

Perhaps, the Prophet's statement, their heads would be like the humps of the bukht camel inclined to one side, could be interpreted by what we see today of different kinds of hairstyles. Allah knows best.

The Third Category: Major Signs of the Hour

As for the signs of the third category, they are the major signs that will appear just before the establishment of the Hour. There are many of these signs.

Appearance of Al-Mahdi

This is the first major sign of the Hour. Know that there are many Hadiths recorded on the appearance of Al-Mahdi. He is Muhammad bin Abdullah, his nickname is Al-Jabir (the Comforter) for he will comfort the hearts of the followers of the Prophet (Peace and Blessings of Allah be upon him). His kunyah will be Abu Abdullah; and he will be a descendant of Fatimah - may Allah be pleased with her - the Prophet's daughter.

He will be brown in complexion and fair-skinned. He will have a broad forehead, a prominent nose and large eyes. His face will beam with light like a pearly white star. He will have a thick beard and will be of age forty. He will resemble the Messenger of Allah, in features.

Appearance of Ad-Dajja'l

Muslim, Abu Dawud and At-Tirmidhi recorded on the authority of Fatimah bint Qays - may Allah be pleased with her - that the Messenger of Allah, said, "Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said, "By Allah! I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam, told me something, which agrees with what I was telling you about the Dajja'l. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of it) they could not distinguish his face from his back. They said, I Woe to you, who can you be? Thereupon it said, I am al-Jassasa. They said, What is al-Jassasa? And it said, O people, go to this person in the monastery as he is very eager to know about you., He (the narrator) said, When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles.

We said, Woe be upon thee, who are you? And he said, You would soon come to know about me. But tell me who are you. We said, We are people from Arabia and we embarked upon a boat but the seawaves had been driving us for one month and they brought us near this island. We got into the sideboats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said, Woe be to thee, who are you? It said, I am al-Jassasa. We said, What is al-Jassasa? And it said, You go to this very person in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that he might be the Devil. He (that chained person) said, Tell me about the date-palm trees of Baisan. We said, About what aspect of theirs do you seek information?, He said, I ask you whether these trees bear fruit or not., We said, Yes., Thereupon he said, I think these would not bear fruits., He said, Inform me about the lake of Tabariyyah? We said, Which aspect of it do you want to know? He said, Is there water in it? They said, There is abundance of water in it. Thereupon he said, I think it would soon become dry. He again said, Inform me about the spring of Zughar. They said, Which aspect of it you want to know? He (the chained person) said, Is there water in it and does it irrigate (the land)? We said to him, Yes, there is abundance of water in it and the inhabitants (of Madinah) irrigate (land) with the help of it., He said, Inform me about the unlettered Prophet; what has he done?, We said, He has come out from Makkah and has settled In Yathrib (Madinah). He said, Do the Arabs fight against him? We said, Yes., He said, How did he deal with him?, We informed him that he had overcome those in his neighbourhood and they had submitted themselves before him. Thereupon he said to us, Had it actually happened?, We said, Yes., Thereupon he said, If it is so then it is better for them that they should show obedience to him. I am going to tell you about myself. I am

Dajja'l and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Makkah and Madinah as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it. Then Allah's Messenger (Peace and Blessings of Allah be upon him) struck the pulpit with the help of the end of his staff and said, This implies Taiba meaning Madinah. Have I not told you an account (of the Dajja'l) like this?, The people said, Yes., So he said, This account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajja'l) at Madinah and Makkah. Behold he (Dajja'l) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian Sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and he pointed with his hand towards the east".

Al-Barzanji said: The most comprehensive Hadith about the antichrist is the one recorded by Muslim on the authority of An-Nawwas bin Sam'an - may Allah be pleased with him. Other Hadiths are the ones recorded by Ibn Majah and others from Abu Umamah, by Al-Hakim and others from Ibn Mas'ood and by Al-Bukhari and Muslim from Abu Sa'eed.

The Hadith narrated by An-Nawwas goes thus: "Allah's Messenger (Peace and Blessings of Allah be upon him), made a mention of the Dajja'l one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant and we felt as if he were in the cluster of the date-palm trees. When we went to the Prophet, in the evening and he read (the signs of fear) in our faces, he said, 'What is the matter with you?', We said, 'Allah's Messenger, you made a mention of the Dajja'l in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees., Thereupon he said, 'I harbour fear in regard to you in so many other things besides the Dajjaol. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (Dajjaol) would be a young man with twisted, contracted hair, and a blind eye. I compare him to Abdul-Uzza b. Qatan. He who amongst you would survive to see him should recite over him the opening verses of Surah Kahf (Surah 18). He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth), We said, Allah's Messenger, how long would he stay on the earth? He said, 'For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days. We said, Allah's Messenger, would one day's prayer suffice for the prayers of the day equal to one year? Thereupon he said, 'No, but you must make an estimate of time (and then observe prayer). We said, Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said, 'Like a cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: 'Bring forth your treasures, and the treasures would come out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would be at this very time that Allah would send the Messiah, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every nonbeliever who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (Dajja'l) until he would catch hold of him at the gate of Ludd and would kill him. Then a people whom Allah had protected would come to Eesa, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Eesa these words: 'I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tabariyyah and drink out of it. And when the last of them would pass, he would say: 'There was once water there. Eesa and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Apostle, Eesa, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Eesa, and his companions would then come down to the earth and they would not find in the earth as much space as a single span

which is not filled with their putrefaction and stench. Allah's Apostle, Eesa, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrian camels and they would carry them and throw them where God would will.

Then Allah would send rain which no house of clay or (the tent of) camels, hairs would keep out and it would wash away the earth until it could appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and the dairy cow would give so much milk that a whole party would be able to drink it. And the dairy camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the dairy sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them.

According to another version, the Messenger of Allah said three times, "Day of Salvation! What is Day of Salvation? The Dajja'l will come, climb the mountain of Uhud and look at Madinah. He will then turn to his companions and say, Can't you see this white palace? This is Ahmad's mosque!

Al-Barzanji said, "This is one of the miracles of the Prophet (Peace and Blessings of Allah be upon him). He informed us that his Mosque shall be raised high and plastered white. During his time, it was built of palm branches and leaves. What the Prophet (Peace and Blessings of Allah be upon him) foretold has actually happened. For, his Mosque is now seen from afar with its minarets illuminating white".

An important note:

Ibn Majah said that he heard At-Tanafusi relating from Al-Muharibi that he said, "The Hadith about Dajjaol should be given to the teacher so that he can teach it to the children in the class".

As for the manner of escaping from Dajjaol, know that this is achieved through knowledge and good deeds.

It should be known that Dajjaol eats and drinks while Allah neither eats nor drinks. He is one-eyed while Allah is not. No one can see Allah before he dies but people will see Dajjaol before they die. There are other signs by which he will be recognized.

As for the deeds, Muslims - male and female - should escape to Makkah and Al-Madinah for Dajja'l will not enter these two cities. Also, he will not enter Al-Aqsa mosque and At-Tur mosque, according to some narrations.

A Muslim should also read the first verses of Surah Al-Kahf and run away from him unto mountains and deserts for the places he will enter most are cities and towns. Ubayd bin Umayr said, "Some people will be in the company of Dajja'l and they will say, Indeed, we will stay in his company though we know that he is a disbeliever. We are only staying in his company so that we can eat of his food and let our livestock pasture on grass. But when Allah's wrath will come, it will come upon them together".

A Muslim should also spit in his face. It was reported on the authority of Abu Umamah that the Messenger of Allah (Peace and Blessings of Allah be upon him), said, "When you meet him (Dajja'l), then spit in his face".

Dajja'l should also be confronted with words of remembrance of Allah such as Subhanallah, 'Allahu akbar, La ilaha illallah, for these are the provision of the believers during that drought. If a person is put to trial through Dajja'l, he should remain steadfast and bear that with patience. If he casts him in his fire, he should remain steadfast and be patient. He should shut his eyes and seek Allah's help; the fire will become cold safety for him.

Among the major signs of the Hour is the descent of Eesa J'esus (Peace and Blessings of Allah be upon him):

Al-Bukhari and Muslim reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "By Him in Whose Hands my soul is, the son of Mary (Eesa) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig and abolish the Jizyah (a tax taken from the non-Muslims, who are in the protection of the Muslim government)".

Muslim reported on the authority of Jabir - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection". He said, "Jesus, son of Mary would then descend and their (Muslims,) commander would invite him to come and lead them in prayer, but he would say, No, some amongst you are commanders over others (amongst you). This is the complexion, curly hair and broad chest".

According to the Hadith narrated by Ibn Abbas - may Allah be pleased with him and his father - the Messenger of Allah (Peace and Blessings of Allah be upon him) described Jesus, "I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair.

As for his conducts on that day, he will break the crosses, kill the pigs and cancel the Jizyah. No religion will then be accepted except Islam. This will be the only religion and none will be worshipped but Allah alone. Zakah will be abrogated for no one will accept it. Treasures will be widespread in his time and no one will be interested in acquiring wealth. Rancor and mutual hatred will be removed and all poisonous animals will be cleansed of their poison that small children will be seen playing with snakes and scorpions and they will not harm them. Wolves will graze with sheep harmlessly and the earth will be filled with peace. There will be no more fighting and the earth will grow its plants as it used to do during the time of Adam. A group of people will sit round to eat a bunch of grapes and pomegranate and it will satisfy them. Horses will become very cheap because there will be no more wars to use them for. The cow will become expensive because the entire earth will be plowed. Eesa will confirm the Shari'ah of Muhammad, though he is not regarded as a Messenger to this Ummah. He will have the knowledge of Allah's command while he is still in the heaven before he will descend to the earth. In spite of this, he will be among the Ummah of Muhammad.

The general message of his descent is that he will descend at the White Minaret on the east of Damascus. The minaret is there presently. He will put his hands on the wings of two angels until he will arrive at Damascus. He will sit down on the pulpit and the Muslims will enter the mosque along with the Christians and the Jews; all of them will seek his favor. The mosque will be so crowded that if something is dropped it will fall on the head of a person rather than reach the floor.

The Muezzin (caller to prayer) of the Muslims, the Jewish trumpeter and the Christian bellman will cast lots among themselves but the Muslims will prevail. Then the Muezzin of the Muslims will make a call to prayer and the Jews and the Christians will get out of the mosque. Jesus will lead the Muslims in performing 'Asr prayer. He will then come out in the company of those who were with him of the people of Damascus in search of Dajja'l. He will walk in tranquility. The earth will be folded for him (he will cover many places in a very short time). He will proceed until he will arrive at Jerusalem to support the Muslims. He will find it shuttered having been besieged by Dajja'l. The time will be that of Fajr prayer and the Mahdi will have already commenced the prayers while the people or some of them have not. Those who have not commenced the prayer will go out and meet Jesus and they will lead him in while the Mahdi will still be in prayer. The Mahdi will move back so that Jesus can lead the people in prayer. Jesus will put his hand on Mahdi's shoulder and signal to him that he should proceed. A voice will say: "Let your leader lead you in prayer". So it will be the Mahdi that will respond to this command and proceed.

In the morning, Dajja'l's followers will be scattered and be in disarray. They will be at a loss. Jesus will meet them at the Ladd Gate and that will be at the time of Zuhr prayer. The Dajja'l will pretend to be praying in order to escape from Jesus. But when he realizes that he cannot escape, he will melt away in fear as salt dissolves in water. However, Jesus will catch up with him and kill him.

Then, Allah will cause defeat to the Jews and the other followers of Dajja'l. There is nothing of Allah's creatures such as trees, rocks or walls behind which the Jews will hide that will not be given power to speak and say: "O Muslim, here is a Jew"! Or, according to some narrations: "Here is my own Dajja'l come and kill him"!

Jabir - may Allah be pleased with him - narrated that the Messenger of Allah narrated that Jesus - peace be upon him - will marry after his descent, and will have children. He will then die in Madinah. Perhaps, his death will be after performing Hajj and while he will be visiting the Prophet in Madinah. But his main life on earth will be spent in Jerusalem.

At-Tirmidhi and Ibn Asakir recorded on the authority of Abdullah bin Salam that he said, "The description of Muhammad is written in the Torah and it is also written there that Jesus, son of Mary will be buried with Muhammad".

It is also recorded by Al-Bukhari in his work, At-Tareekh, At-Tabarani, and Ibn Asakir that Abdullah bin Salam said, "Jesus son of Mary will be buried with the Messenger of Allah, and his two companions; and Jesus, will be the fourth grave there".

Another major sign of the Hour is: Appearance of Gog and Magog

حَدِّبِ يَنْسِلُونَ ﴿١﴾
﴿حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ

"Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound." Al-Anbiya 21:96

The Messenger of Allah said, "The Hour will not be established until you see ten signs before it and (in this connection) he made a mention of the smoke, Dajja'l, the beast, the rising of the sun from the west, the descent of Iesa, son of Maryam (Allah be pleased with him), Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from Eden. The Hadith is recorded by Ibn Majah from Hudhayfah bin Usayd.

There are many Hadiths about Gog and Magog. They are from the children of Adam and descendants of Yafith, son of Noah. They are of three kinds: a kind of them have bodies as huge as big trees; and a kind of them are 4 x 4 in cubit length and breadth; and the third kind have exceedingly large ears that one of them sleeps on one ear and uses the other as a blanket. This is according to a report recorded by Ibn Abi Hatim from Shurayh bin Ubayd from Ka,b Al-Akhbar.

Al-Hakim reported on the authority of Ibn Abbas - may Allah be pleased with him and his father - that he said some of them are of an inch height and some are of two and the tallest of them are of three inches height.

As for their multitude, Ibn Hibban recorded on the authority of Abdullah bin Maslood - may Allah be pleased with him - who narrated that the Messenger of Allah said, "The least number of children that each Gog and Magog will leave behind is one thousand".

Ibn Abi Hatim also recorded on the authority of Abdullah bin Umar - may Allah be pleased with him and his father - who said, "The jinn and men are of ten parts; nine tenth of men are Gog and Magog and the remaining one tenth is the rest of the mankind".

Ibn Hibban and Al-Hakim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "They will dig up the earth that when they can almost see the sun ray, they will say, Let us continue tomorrow. When they come back, they will find it as most difficult as it could be. They will continue in this state until when the time Allah has stipulated for them is due and He wants to bring them out to the people they will say, Let us continue tomorrow,. When they return; they will find it as it was when they left it. They will then continue to dig until they come out of the earth and reach the people. Then the people will run away from them to their fortresses".

As for their coming out and the havoc they will cause, all this is mentioned in the Hadith narrated by Nawwas bin Sam'an - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Then a people whom Allah had protected would come to Isa, son of Maryam, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Isa these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tabaris and drink out of it. And when the last of them would pass, he would say: There was once water there., Iisa and his companions would then be besieged here (at Tur, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred dinars and Allah's Messenger, Isa, and his companions would supplicate to Allah, Who would send to them insects (which would attack the necks of Gog and Magog) and in the morning they would perish like one single person. Allah's Apostle, Eesa, and his companions would then come down to the earth and they would not even find in the earth as much space as a single span that is not filled with their putrefaction and stench. Allah's Apostle, Isa, and his companions would then again beseech Allah, Who would send birds with necks like those of Bactrian camels and they would carry them and throw them where God would will.

Then Allah would send rain, which no house of clay or (the tent of) camels, hairs could keep out and it would wash away the earth until it could appear to be like a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin. A lactating cow would give so much milk that a whole party would be able to drink it. And the lactating came would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the lactating sheep would give so much milk that the whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them".

Another version recorded by Muslim reads, "They will say, We have killed those who are upon the earth. Let us now kill those who are in the sky, and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood".

Another version by Ibn Hibban, Al-Hakim and Ahmad reads, "Then one of them will shake his spear and throw it towards the sky and the spear will return to them besmeared with blood as a way of putting them to trial. While they are in that state, Allah will make their necks infested with worms causing them to die and nothing will be heard of them afterwards. The Muslims will say, Would someone make a sacrifice and see what has happened to these enemies? A man will volunteer from among them and go, hoping to find his reward from Allah if he is killed. He will find the Gog and Magog dead with their carcasses piled up. He will then announce, O Muslims! Rejoice! Allah has dealt with your enemy on

your behalf. They will then come from their towns and fortresses and release their livestock to have free grazing”.

Another version reads, "Then, Allah's Prophet, Isa will descend; and he and his companions will not find even a space as narrow as an inch without it being filled with the stench and blood of Gog and Magog. They will then supplicate to Allah, and He will answer their supplication by sending down birds as big as camels. These birds will pick up the carcasses of the Gog and Magog and throw them away wherever Allah will wish. After that, Allah will send down rain that will not spare any house of the city-dwellers or tent-dwellers without washing them clean. The earth will then be commanded, Bring forth your fruits and restore your blessings!, And, as a result thereof, there would grow (such a big) pomegranate that a group of persons would be able to eat that, and seek shelter under its skin and the lactating cow would give so much milk that a whole party would be able to drink from it. And the lactating camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the lactating sheep would give so much milk that a whole family would be able to drink out of that and at that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them”.

Among the major signs of the Hour is desolation of Madinah and its evacuation by its dwellers forty years before the Day of Resurrection

Abu Dawud recorded on the authority of Mu'adh - may Allah be pleased with him - that the Messenger of Allah said, "The population of Jerusalem (at the threshold of the Final Hour) means desolation of Yathrib (Madinah) and desolation of Yathrib means the beginning of the Turmoil”.

Imam Ahmad also recorded that the Prophet said, "Madinah will be evacuated by its dwellers while its fresh dates will be ripe for harvest”. He was asked: "Who will eat them? He replied: "The beasts and birds and reptiles”.

Al-Bukhari and Muslim recorded that the Messenger of Allah, said, "Its inhabitants will abandon it, and it will become the haunt of beasts and birds. And two shepherds will come out from Muzainah intending (to go) towards Madinah while tending their herd, and will find nothing but wilderness there until when they will reach the mountain path of Wada, they will fall down on their faces”.

Al-Barzanji said, "The reason for its desolation is that its inhabitants will be away for Jihaod along with the Mahdi. Then, the city will quake with its hypocrites and cast them unto Dajja'l. The sincere believers will migrate to Jerusalem. There is a narration that reads: "There will be migration after migration. The best of the inhabitants of the earth will be those who migrate to the place where Abraham migrated to. The wicked ones will remain on the earth. They will be rejected by the earth; Allah will detest them and they will be herded to Hell along with monkeys and pigs”.

Among the major signs of the Hour is destruction of the Ka'bah and looting of its ornaments:

Al-Bukhari and Muslim recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Dhus-Suwaiqa-tain (literally: One with two lean legs) from Abyssinia will demolish the Ka'bah”. Ahmad recorded this Hadith on the authority of Ibn Umar - may Allah be pleased with him and his father - but with the following addition, "And he will strip it of its ornaments and cover. It is as I am looking at him. He will be bald and with a crooked hand. He will strike the Ka'bah with his spade”.

Another version in Al-Bukhari and Muslim adds, "I see him as a dark bow-legged person. He will pull it down stone by stone”.

There is a difference among the scholars regarding the exact time the Ka'bah will be demolished. Is it going to be when Iesa will come back or just before the establishment of the Hour when there will be no one on the earth that will mention Allah's Name?

Ka'b said that it is going to be during the time of Isa. A loud cry will come to him and between eight hundred and nine hundred persons will be sent to him. It has been established in authentic reports that Isa will perform Hajj and Umrah or perform them combined. Allah knows best.

Al-Hulaymi said, "The demolition of the Ka'bah will take place after Isa, death and after the removal of the Qur'an from the earth". Some scholars supported this opinion.

However, reconciliation is made between the two opinions by suggesting that a part of the Ka'bah will be demolished during the time of Isa, and the remainder will be demolished after his death and the removal of the Quran.

Another major sign of the Hour is rising of the sun from the west and appearance of the beast:

Whichever of the two signs comes first, the other immediately follows. If it is the sun that rises first, the beast appears in the forenoon or thereabout; and if the beast appears first, the sun rises from the west the following day.

Imam Ahmad and others recorded on the authority of Abdullah bin Umar - may Allah be pleased with him and his father - who narrated that the Messenger of Allah, said, "The first of the signs to appear is rising of the sun from the west, then the appearance of the beast in the forenoon. Whichever of the two comes first, the other follows immediately".

Abdullah, who used to read the book, said, "I think the first of them to come out is rising of the sun from the west".

Ibn Hajar commented, "The wisdom behind this is that with the rising of the sun from the west, the door of repentance will be closed. Then the beast will come and a distinction will be made between the believer and the disbeliever in continuation of the purpose for closing the door of repentance".

As for rising of the sun from the west, Abu Hurayrah - may Allah be pleased with him - narrated that the Prophet (Peace and Blessings of Allah be upon him), said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when No good will it do to a soul to believe if it believed not before".

Ibn Marduyah recorded on the authority of Hudhayfah - may Allah be pleased with him - who said that he asked the Messenger of Allah of the sign indicating the rise of the sun from the west, and he replied, "That night will be as long as two (ordinary) nights".

Al-Bayhaqi recorded on the authority of Abdullah bin Umar, "As long as two or three nights".

Those who fear their Lord will awake from their sleep. They will pray and do the other righteous deeds they used to do. They will then go to sleep. They will wake up again and perform their prayers while it will still be in the night; and they will go back to sleep. When they wake up again and realize that the night has been unusually long, they will fear that they are in front of a great matter. The people will then be frightened and rush to one another asking, What is this? They will seek refuge in mosques.

In the morning, the sunrise will be delayed. While they will be expecting its rise from the east, it will rise from the west and the people will make a loud cry in unison. When the sun reaches zenith, it will go back and rise again from the place it normally rises.

Abu Shaykh and Ibn Marduyah recorded on the authority of Anas - may Allah be pleased with him - that the Messenger of Allah said, "On the morning that the sun will rise from the west, some people from among this nation will be transformed to monkeys and pigs. The record of deeds will be folded up, the pen (with which deeds are recorded) will be dry and there will be no more increase in good deeds or decrease in sins. No good it will do to a soul to believe then if it believed not before nor earned good (by performing deeds of righteousness) through his Faith".

Some reports indicate that the first of the major signs of the Hour is the appearance of Dajja'l. Some indicate that the rising of the sun from the west is the first sign to appear, some indicate that it is the appearance of the beast while others indicate that it is a fire that will herd the people to their place of gathering.

Ibn Hajar said, "These reports can be reconciled by suggesting that the appearance of the Dajja'l is the first of the greatest signs heralding the drastic change in the general situation of the earth. As such, there is no contradiction in the coming of the Mahdi before it".

Ibn Hajar proceeds, "These earthly signs will end with the death of Iesa son of Maryam and those who will come after him such as the man from Qahtan and others. The rising of the sun from the west will be the first of the signs indicating the change in the higher realm; these signs will end with the establishment of the Last Hour. The appearance of the beast and rising of the sun from the west will occur around the same time. The fire that will appear will be the first of the signs indicating the establishment of Hour".

Abu Nu'aym recorded on the authority of Wahb bin Munabbih who said, "The first of the signs is the Romans, then Dajja'l, then Gog and Magog, then the descent of Iesa, for he will come after the Gog and Magog though he will descend to the earth before their appearance. The fifth sign will be the smoke (it will be discussed shortly); the sixth will be the beast -it is regarded as such due to its being one of the earthly signs. That is why rising of the sun from the west is not counted. Allah knows best".

Among the major signs of the Hour is: Appearance of the Beast

Allah says:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ
أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾

"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Aya't [Verses of the Qur'an and Prophet Muhammad (peace be upon him)]" An-Naml 27:82

The scholars of Tafseer said, "When people abandon promotion of virtue and prevention of vice, the beast will be brought out to them".

Abul-Aliyyah said, "The fulfillment of the Word means blockage of the door of faith and repentance".

Ibn Abbas - may Allah be pleased with him and his father - was reported to have said, "The beast will come out from valleys of Tihamah".

He was also reported to have said, "It will have a prominent neck that will be seen from the east as it will be seen from the west. It will also have a face like that of human, a beak like that of bird and will be fluffy and hairy".

It was reported that he also said, "It will be hairy and have feathers of every color. It will have four legs". "It will have the colors of all animals, it will have the sign of every nation and the sign that it will share with this Ummah is that it will speak clear and fluent Arabic language".

Hudhayfah was reported to have said about the beast: "It has furs and feathers. No pursuer can get it and no fugitive can escape from it".

Abu Hurayrah - may Allah be pleased with him - was reported to have said, "There is every color on it. The distance between its two horns is as far as one Para sang for a rider".

Ibn Zubayr was reported to have described the beast as follows, "Its head is like that of a cow, its eye is like that of a pig, its ear is like that of an elephant, its horn is like that of a stag, its neck is like that of an ostrich, its chest is like that of a lion, its color is like that of a leopard, its waist is like that of a cat, its tail is like that of a ram and its legs are like those of a camel -the distance between every two of its legs is as long as twelve cubits".

However, I could not find a single sound narration in all the above descriptions.

The beast will have the staff of Moses and the ring of Solomon, son of David. It will cry out as loud as it could to mankind to not believe in Allah's signs. It will paste labels of the believers and disbelievers. He will make the face of a believer look like a brilliant star and will write between his eyes, believer. As for disbeliever, he will put a dark dot between his eyes, and the write on it, disbeliever.

The beast will start by a group of believers who know that they cannot escape Allah. He would mark their faces and make them as radiant as brilliant stars. It will then move around in the earth. No pursuer will be able to catch up with him and no one will be able to escape by flight. It will become so ubiquitous that it will come to a man who is busy in prayer seeking refuge against it. It will come to him from behind and tell him, IO so-and-so! Now you are praying? It will then put a mark on his face and move away.

The people will share money and wealth together and mix with one another in cities. A believer and a disbeliever will easily recognize each other that the believer will tell the disbeliever, O disbeliever, give me my due! And the disbeliever will do the same.

A version reads, "It will come out and make a loud scream three times that will be heard all over the earth".

Another of the major signs of the Hour is: The Smoke

Hudhayfah bin Usayd Al-Ghifari - may Allah be pleased with him - narrated, "We were sitting under the shade of the Prophet's apartment discussing the Last Hour and raising our voices when, suddenly, the Prophet said, It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajja'l, the beast, the rising of the sun from the west, the descent of Iesa son of Maryam (Allah be pleased with him), Gog and Magog, and land-slides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly". (It is recorded by Muslim, At-Tirmidhi and Ibn Majah)

A version reads, "The smoke will seize the breaths of the disbelievers and will give the believers a feeling of common cold".

An-Nawawi said, "This Hadith supports the view of those who say that the smoke will seize the disbelievers, breath and make the believers have a feeling of just common cold. But this has not occurred yet. It will only occur when the Last Hour is near.

Another major sign of the Hour is: A wind that will take the souls of the believers and the other people will return to worshipping idols and the religion of their forefathers

Muslim and others reported on the authority of Aishah - may Allah be pleased with her - who narrated that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him), say, "The (system) of night and day would not end until the people have returned to the worship of Lat and Uzza". I said, "Allah's Messenger (Peace and Blessings of Allah be upon him), I think when Allah revealed this verse,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" Al-Fath 48:33

it implies that (this promise) is going to be fulfilled". The Messenger of Allah (Peace and Blessings of Allah be upon him) replied, "It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers".

Ahmad recorded on the authority of Ibn Umar -may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Then Allah would send a cold wind from the side of Syria that none would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst you were to enter the innermost part of the mountain, this wind would reach that place and cause his death. Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil. Then Satan would come to them in human form and would say, Don't you respond? And they would say, What do you order us? And he would command them to worship the idols but, in spite of this, they would have abundance of sustenance and lead comfortable lives. Then the trumpet would be blown".

Muslim and Al-Hakim recorded on the authority of Uqbah bin Amir - may Allah be pleased with him - who narrated that he heard the Messenger of Allah say, "A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them". (At this) Abdullah said, "Yes". Then Allah will raise a wind, which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour".

Ahmad, Muslim and At-Tirmidhi also reported on the authority of An-Nawwas bin Sam'an that the Messenger of Allah, said, "At that time, Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses and the Last Hour would come to them".

It is mentioned in a Hadith attributed to Ibn Masood - may Allah be pleased with him - that, "They will remain in that situation until there will be no more legitimate children. Then, the women will become barren while all the remaining people will be people born out of illegal sexual relationship. It is upon them that the Last Hour will be established". Ibn Majah recorded on the authority of Hudhayfah bin Al-

Yaman - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Islam will be worn out as the embroidery of a garment does, so that nothing will be known about prayer, fasting, Hajj or Zakah. A night visit will be made to the Book of Allah and no single verse will remain on the face of the earth. There will remain a group of people: an old man and a woman saying, We met our fathers upon this word, 'La ilaha illallah' (none has the right to be worshipped but Allah) and we are also saying it. (Silah, a sub-narrator of the Hadith from Hudhayfah, asked him, "Of what use will the word, La ilaha illallah be to them since they know nothing about prayer, fasting, Hajj or Zakah?" Hudhayfah turned away from him. Silah repeated the question twice, and each time, Hudhayfah would turn away. He then turned to him and said: "Silah, the word will save them from Hell". He said it three times.

Ahmad recorded with a strong chain of transmitters on the authority of Anas - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "The Hour will not be established until there will no more be anyone who says, La ilaha illallah (none has the right to be worshipped but Allah).]

The version of the Hadith, according to what Imam Muslim recorded is, "The Hour will not be established until there will no longer be anyone who will say, Allah, Allah...

These Hadiths indicate that the evil people referred to are those who will not say, La ilaha illallah or mention the Name of Allah. They also indicate that as long as there are humans who utter this statement, the Hour will not be established. So, the Hour is going to be established upon the disbelievers who will have no recognition for marriage and who will be products of illegal sexual intercourse. Then they will become animals in human form, and not real humans. Those are like cattle or even more astray!

Another major sign of the Hour is that the Qur'an will be removed from its scripts and the hearts

It was reported on the authority of Hudhayfah and Abu Hurayrah - may Allah be pleased with both of them - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A night will pass upon the Book of Allah; the people will wake up in the following morning while, suddenly, no single verse or even a letter will remain in the heart of a Muslim without being removed".

It is also reported that Ibn Umar said, "The Final Hour will not come until the Qur'an returns to where it came from. It will have a resonance around the Throne like the sound of bees. Allah will ask it, What happened to you? It will say, It was from You that I originated and unto You I am returning. I was read but none acted upon me! It is then that the Qur'an will be removed".

The last major sign of the Final Hour is the Fire that will break out from Eden (in Yemen) and herd people to their place of Assembly

Imam Muslim recorded on the authority of Hudhayfah bin Usayd - may Allah be pleased with him - that the Messenger of Allah said, "The Hour will not be established until you see ten signs before it". Among them he mentioned: "A fire that will break out from Yemen and drive people to their place of Assembly".

Imam Ahmad and others recorded on the authority of Ibn Umar - may Allah be pleased with him and his father - who said, "There will be migration after migration. The best of the inhabitants of the earth will be those who migrate to the place where Abraham migrated to. The wicked ones will remain on the earth. They will be rejected by the earth; Allah will detest them and they will be herded to Hell along with monkeys and pigs, spending the night with them wherever they spend the night, having siesta with them whenever they do so and eating up whomever among them lags behind.

Ahmad and At-Tirmidhi recorded on the authority of Ibn Umar - may Allah be pleased with him and his father - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "A fire will

break out from Hadramawt, or from the side of Hadramawt river, before the Day of Resurrection. It will drive people forth. The Companions said, "Messenger of Allah, what do you command us to do"? He said, "Go to Syria"!

At-Tabarani and Ibn Asakir recorded that Hudhayfah bin Al-Yaman - may Allah be pleased with him - was reported to have said, "A fire that is today hidden in a valley called Barhut will pursue you. It will overwhelm the people and it carries a painful torment. It will eat up souls and wealth; and it will go round the world for eight days. It will fly with the speed of wind and the clouds. The heat it will generate in the night will be more severe than what it will generate during the day. It will have an echo between the heaven and the earth that is as loud as the sound of roaring thunder. It will be closer to the heads of the living creation than to the Throne. The Messenger of Allah was asked, "Will it be harmless to the believing men and women on that day? He replied, "Where are believing men and women on that day? (The only existing people will be worse than asses). They will commit adultery like beasts and there will not be among them a man who will say, no, no!

Conclusion

Some relevant Hadiths

Al-Bukhari recorded on the authority of Zubayr bin IAdiyy. We went to Anas bin Malik and complained about the wrong we were suffering at the hand of Al-Hajjaj. Anas bin Malik - may Allah be pleased with him - said, "Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from the Prophet".

At-Tabarani reported on the authority of Utbah bin Ghazwan that the Prophet said, "There are ahead of you, days of patience. Then, an upholder of what you are upon today will have the reward of fifty men from among you".

Abu Dawood and others reported on the authority of Abdullah bin Amr bin Al-Aas - may Allah be pleased with him and his father - that the Messenger of Allah said, "A time will soon come when the people are sifted and only the worthless of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, intertwining his fingers. They asked, What do you order us to do, Apostle of Allah? He replied, Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality".

Abu Nu'aym and others reported on the authority of Abdullah bin Umar - may Allah be pleased with him and his father - that the Messenger of Allah said, "A severe calamity will afflict my Ummah at the end of time. None will be saved but a man who knows the religion of Allah and fights upon it with his tongue and heart. That is the one who has put forward good deeds. Another one will be a man who knows the religion of Allah and is truthful upon it.

Hudayfah bin Al-Yaman - may Allah be pleased with him - said, "The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, O Allah's Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good? He said, Yes, I asked, Will there be good after that evil? He said, Yes, but it would be tainted with Dakhan (i.e. little evil), I asked, What will its Dakhan be? He said, There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them, I said, Will there be any evil after that good? He said, Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them), I said, O Allah's Apostle! Describe those people to us, He said, They will belong to us and speak our language. I asked, What do you order me to do if such a thing should take place in my life? He said, Adhere to the group of Muslims and their leader. I asked, If there is neither a group (of Muslims) nor a leader (what shall I do)? He said, Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.

Another version reads, "There will be leaders who will not be led by my guidance and who will not adopt my ways! There will be among them men who will have the hearts of devils in the bodies of human beings". I said, What should I do, O Messenger of Allah, if I (happen) to live in that time?, He replied, You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey".

Al-Hakim and Al-Bayhaqi recorded on the authority of Abu Dharr - may Allah be pleased with him - that the Messenger of Allah told him, "Abu Dharr, what will you do when the people are sifted and only the worthless of mankind survive? And he intertwined his fingers. Abu Dharr said, "Messenger of Allah, what do you order me to do? The Prophet said, "Be patient! Be patient! Be patient! Deal with people kindly but oppose them in their Deeds".

Imam Ahmad and others reported on the authority of Khalid bin Arfatah - may Allah be pleased with him - that the Prophet told him, "Khalid, there are going to be after me occurrences, trials, and dissention

and disagreement. When that happens, then if you can be the slave of Allah who is murdered and not the murderer, then be so”.

At-Tirmidhi recorded on the authority of Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Indeed, you are in a period in which if anyone of you abandons one-tenth of what he is commanded to do, he will be ruined. A time will come, when if a person from amongst them carries out one-tenth of what he is commanded, he will be saved.

Abdullah bin Ma'sood - may Allah be pleased with him - narrated that the Messenger of Allah said, "Never had a Prophet been sent before me by Allah towards his nation except that the disciples and his companions from amongst the people followed his way and obeyed his command. Then there came after them their successors who ordered whatever they did not practice, and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer; he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer, and beyond that there is no faith even to the extent of a mustard seed”.

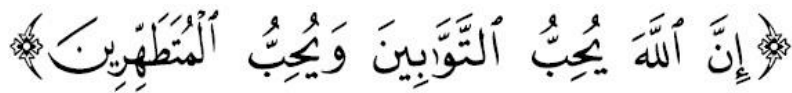
Book of Purification

Chapter 1 The Book of Purification

Purification in the terminology of scholars of Fiqh means: removal of impurities through means such as recommended baths or Tayammum (dry ablution).

Evidence for Purification:

Allah, the Exalted says,



"Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers)."
Al-Baqarah 2:222

The Messenger of Allah said, "Cleanliness is half of faith". (Recorded by Muslim)

What is the wisdom behind the legislation of purification?

1. Purification is one of the things necessitated by nature. Man is naturally disposed to cleanliness. He naturally loathes filthiness.
2. It preserves a Muslim's dignity and honor. For, people by nature are inclined to cleanliness and have aversion and disrespect for filthiness.
3. It preserves health.
4. It enables a Muslim to stand in front of Allah in a state of purity and cleanliness, for in prayer, man addresses his Lord; and Allah loves those who turn to Him in repentance and loves those who purify themselves.

What are the types of purification?

1. Purification from physical filthiness, both major and minor.
2. Purification from a state of relative filthiness.

What is the difference between major and minor filthiness?

Minor filthiness is the kind that only necessitates ablution, while major filthiness is that which demands a ritual bath. Ritual bath is obligatory in five situations: contact between the circumcised part of a man's genitals and that of a woman's, ejaculation, death, menstruation, post-partum and birth.

What are the conditions for validity of purification?

1. Islam; details of Islamic rulings do not apply to a disbeliever.
2. State of discretion, for there is no point in addressing an insane person. A child who has not reached the age of discretion and an insane person are not required to implement Islamic rulings. As for a child who has not reached the age of discretion, his intention will be regarded as valid and his act of purification will be deemed complete. If he performs ablution and then reaches the age of maturity, it is permissible for him to pray with that ablution. Reaching age of discretion is determined by what a child can do. If he can eat properly by himself and he knows how to perform ablution unaided, then he has reached the age of discretion, even if he is not yet seven.

3. Cessation of menstrual and post-partum bleeding.
4. The part of body that should be washed should not be covered by any substance that forms a mass on the body -such as wax or paint -that can prevent water from touching the skin. But if the substance is oil or things like that, it cannot prevent water from touching the skin even if the water is scattered for it does not form a mass on the body.
5. The one making obligatory purification should not believe that it is only a recommended act and not obligatory; but if he is making a recommended purification and believes that it is obligatory, there is nothing harmful in that.
6. Knowledge that ablution and ritual bath are compulsory.
7. Removal of the actual filth.
8. One should let the water flow on the parts to be washed in ablution or bath. If, for example, he uses hail or ice for ablution before it melts, it is only valid if water flows to the part being washed due to excessive high temperature or body temperature and the ice,s flaccidity. But if it doesn,t flow, then the ablution is not valid. However, using hail or ice for wiping over what should be wiped, such as head or leather socks, is valid.
9. Ensuring that the time of the prayer is due and ensuring the continuation of the state of purity. (This applies to a woman who suffers from incessant bleeding or a person who suffers from incontinence of urine. Each of them should take necessary precaution so that the filth does not stream to other parts of the body. They should also ensure that the time of the prayer is due before they make ablution).
10. The water used for purification should be clean and good for purification.

Chapter 2 Water

What kind of water can remove impurity and filthiness?

There are seven kinds of water:

1. Rainwater: Allah says:

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

"And We send down pure water from the sky." Al-Furqaon 25:48

Allah also says:

﴿وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ﴾

"And He caused water (rain) to descend on you from the sky, to clean you thereby." Al-Anfal 8:11.

2. Sea water: This is because of the Hadith that At-Tirmidhi reported on the authority of Abu Hurayrah may Allah be pleased with him -that a man asked the Messenger of Allah (Peace and Blessings of Allah be upon him), "O Allah's Messenger! We travel on sea and we carry with us little water. If we make ablution with it, we will not have any water left to drink. Can we make ablution with seawater"? The Messenger of Allah replied, "Seawater is clean and its dead animals are lawful to eat".

3. River water.
4. Well water.
5. Spring water.
6. Ice water.
7. Hail water. The evidence for all the above is that whatever water comes down from the sky or springs up from the ground is clean and suitable for purification.

What are the Types of Water? One: Clean and suitable for purification:

It is only this kind of water that can remove impurities and filthiness. The evidence for this exclusiveness is Allah's saying:

﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا﴾

"And if you find no water, then perform Tayammum". Al-Ma'idah 5:6.

Here, Allah makes Tayammum obligatory for someone who does not find water. This indicates that ablution with a type of water that is not clean and suitable for purification is not valid. The Messenger of Allah also commanded that impurities be washed off with only this type of water. This type of water is of two categories:

- 1) Clean and cleansing water whose usage is not disliked: This is a type of water that is free of all restrictions that could affect its suitability for cleaning. If its suitability for purification is affected by being mixed with a clean substance, it remains clean but no more cleansing.
- 2) Clean and cleansing water whose usage is disliked: It is (a) hot water and its usage is no more disliked when it is no longer hot; (b) very cold water and its usage is no more disliked when it becomes warm; (c) water kept in the sun.

Clean but not suitable for purification (used water)

This kind of water is clean but cannot be used for removal of impurity or filth. It is of two types:

Little water that has already been used for ablution and ritual bath or for washing off an impurity. However, used water can be reused for non-obligatory purifications such as renewing ablution, second or third washes, and bathing for Friday prayer. As for water used for rinsing the mouth and sniffed in the nose, it can be used for purification because it has not been used for removal of any impurity or filth.

The water into which one has dipped his hands while making ablution or bath is regarded as used water if the intention of ablution and bath has already been made and before the intention of taking a handful of water is made.

Intention of taking a handful of water is made when one wants to perform the obligation of washing the hands in ablution and when one wants to dip his hands into water for the first time in a ritual bath after making the intention of performing the obligatory bath. This is because washing the entire body is obligatory in a ritual bath as opposed to ablution. But if he takes a handful of water and then pours it on his palms with the intention of removing major impurity, then there is no need for making another intention for taking a handful of water.

As for little water that had already been used for purification, there is a consensus amongst jurists that it takes the ruling of the place it is used to wash. If the place is that of impurity, then the water is impure; and if the place is pure, then the water is pure, but with conditions:

One: The water should become separate from the washed part and none of its three characteristics should change.

Two: The water that becomes separate from the washed part should not increase in quantity and should not be mixed by any impure liquid.

Three: The water should flow on the washed part and should not be still whereby when something unclean is dipped into it, it becomes unclean.

Concerning the water used in cleaning a container which a dog has licked and has been affected by the impurity, then such water is regarded as impure, even if it flows separately.

If the used water is collected together and it reached two qullahs, then the ruling regarding its usage is no longer applicable.

Water that has changed by being mixed with clean things:

If water is mixed with a clean substance leading to the extreme change in the water's taste, color or odor that it is only identified by this substance and is referred to, for instance, as soap water, rose water or juice water, then it is no longer suitable for purification though it is still regarded as clean water.

As for water that has changed and the reason for its change is unknown, it is still regarded as suitable for purification because the change could be due to long stagnancy.

If a lot of clean and cleansing water is added to an amount of water that had already changed with a substance such as saffron and the substance is no longer felt, then the water is clean and suitable for purification.

There are clean substances whose mixing with water does not deprive it of its suitability for purification - even if they drastically change the color, odor or taste of the water. This is because, it is impossible to avoid such substances. They are sand, water moss, salt, minerals, wood, grease, oil or leaves of a tree. If any of these substances changes the color, odor or taste of water, it does not affect its suitability for purification.

An-Nawawi said in Al-Majmu 1/129: "The scholars agree that if water is changed by an unavoidable substance, it is still clean and suitable for purification".

Dirty water:

1. Little water polluted by an impurity, is regarded unclean, whether it changed the water or not. However, some impurities are exempted if they have contact with water. These are:

- (a) Impurities that cannot be seen such as little drizzles.
- (b) Carcasses of creatures that do not have flowing blood such as flies, ants, bees, cockroaches, bedbugs or beetle. If any of these fall into water either by itself or are blown therein by wind or grow in the water such as water worms -and by extension other worms -and neither the taste nor the color of the water changed, then the water is still suitable for purification.
- (c) If a cat has had contact with an impurity through its mouth, and then licks in a large quantity of water or a small quantity of flowing water; the water is still suitable for purification. As for the cat itself, it is considered clean.
- (d) A small boy (or a girl) who has a contact with an impurity.
- (e) Little smoke from an impure thing such as the one emanating from burnt cow dung.

(f) Vapor emanating from impure things; it does not pollute water unless it changes its color, taste or odor.

2. A large amount of water mixed by an impurity that changed one of its three characteristics (color, taste or odor); if none of these is changed, the water is still suitable for purification.

Meaning of Qullatain (Two Qullahs):

A qullah approximately equals 190 liters or one barrel of water.

If a Muslim is in doubt concerning the purity of water, what should he do?

If a Muslim is sure of the purity of water but is in doubt as to whether or not an impure substance has fallen into it, he should go ahead making ablution with that water. This is in consideration of the fact that the origin of that water is clean. But if he is sure that the water has been unclean and is doubtful concerning its being purified or not, he should not make ablution with it because its origin is impurity. If, however, he is unsure of the origin of the water, as to whether it is clean or unclean, then he should make ablution with it because the origin of water is clean.

If he is confused concerning two containers of water as to which of them is clean, he should exercise discretion and use the one he regards as clean through signs like color or odor. Allah knows best.

Chapter 3: Impurities

What is impurity?

An impurity, in Islamic terminology, is anything that prevents validity of prayer, such as blood and urine.

Some impure things:

1. Alcohol and any intoxicating substance.
2. Dogs and pigs or any animal where one of the two parents is a dog or a pig.
3. Carcasses of animals except the ones exempted such as fish and locusts.
4. Hair of a dead animal and the hair of an animal whose flesh is forbidden, whether such hair is detached from it while it is still alive or after it is dead. Depending on this, it is not permissible to pray on or in the fur of a forbidden animal whether the fur is removed from it while it was still alive or after its death. Also, tanning of the skin of forbidden animals such as cats or bulls does not make it clean.

As for animals where the flesh is permissible, their hair, fur or feathers are all clean, whether it is removed while the animal is still alive or after it's slaughtering. But if such an animal dies by itself, then its entire carcass including its hair, fur or feathers become impure.

5. Skins of dead animals are impure. Likewise are skins of animals where the flesh is forbidden such as tigers, leopards, lions or cats, even if it is slaughtered. As for animals where the flesh is permissible such as sheep, its skin is clean if it is slaughtered.
6. If a part of the body of an animal is removed while it is still alive, such a part will be regarded as unclean. The only parts exempted are the fur and feathers of animals where the flesh is lawful to eat.
7. The milk of animals, the flesh of which is unlawful to eat, is impure. These are animals such as domestic asses, cats, mules and the like. This is because the milk of such animals is treated as their flesh; and their flesh is impure.

8. Bones, teeth, horns and hooves of cows, sheep and gazelle are impure if they are removed from their bodies while they are still alive. Talons and claws of animals and birds whose flesh is not lawful as well as those of animals and birds with lawful flesh, if these are removed while they are still alive, are all impure. Likewise, the tusk of an elephant is impure, just like its bone. It should not be used in anything moist because it will contaminate it. As for its usage in dry things, it is permissible though disliked.
9. Flowing blood and puss, whether from man or other creatures. As for the liquid that drips from wounds, if it has odor then it is impure and if it does not it is clean.
10. Urine and excreta of humans and urine and droppings of animals. Urine, feces, animal droppings, prostatic fluid and vomit that comes out of the bowel are all impure. Likewise is all fluid that comes out of the anus and private parts with the exception of sperm. As for vaginal discharge that comes from nearest part of the womb, it is clean. And Allah knows best.
11. The saliva coming out of the mouth of a sleeping person, if its color has changed and it is ensured that it is from the bowel, is an impurity. But if it is something that someone is afflicted with and he finds it difficult to control, it will no longer be regarded as impure in his own case. The same ruling applies to the blood of fleas, incontinence of the urine and uncontrollable vaginal bleeding applies to it. However, if the color or odor of the saliva has not changed, it is clean. Also, whatever comes of the chest, the brain or the throat is clean.
12. Al-Infihah: It is something taken out of the stomach of a young billy goat. If it is taken out of the young goat after its death or after its slaughtering and it has already eaten more than milk, then it is impure. But if it is taken out after its slaughtering and before it could be fed on more than milk, then it is clean.
13. Smoke coming out of a burnt impurity.
14. Vomit - even if it from a suckling and even if it has not changed. The Hanafis believe that if it is not a mouthful, then it is not impure. As for the Malikis, they believe that if the milk vomited by a suckling child has not changed, then it is not impure.

An important note:

The basic rule concerning things is purity. Nothing should be declared impure until after proper investigation. An example: If it is rumored that a certain body cream or imported food from non-Muslim countries contains impure things such as pig fat or bone or alcohol; such a cream or food item should not be declared impure until after proper investigation.

Which impure things are regarded as pure after transformation?

1. If wine turns to vinegar by itself, it is no longer impure; likewise when it turns to vinegar after moving it from the sun to the shade or from the shade to the sun with the condition that nothing should be added to it.
2. Skins of dead animal become pure when tanned with the exception of the skin of dog or cat.
3. Blood of gazelle become clean if it is turned to musk.

What is the meaning of dead animal?

It is any animal that dies without being slaughtered in an Islamic way or if it is slaughtered for other than Allah, or if it is slaughtered by a Magian who does not believe in Allah.

What are exempted from the dead and blood?

They are three things:

1. Dead body of a Muslim; for Muslims are not regarded as impure whether they are alive or dead.
2. Fish
3. locusts

As for bloods, they are two: liver and spleen.

What is corporeal impurity?

It is every impurity that is physically seen or that has apparent characteristics such as color and odor like excreta, urine or blood.

What is legal impurity?

It is every impurity that has already dried, and whose effect such as color or odor has disappeared.

What are the categories of impurity?

There are three categories of impurity:

Strong impurity: It is impurity of dogs and pigs. It is so defined because washing it once with water is not enough. It has to be washed seven times, once with sand, as commanded by the Messenger of Allah .

Moderate impurity: This is an impurity such as human urine, animal droppings and blood. It is called so because mere sprinkling of water on it cannot clean it, and it is not necessary to wash it more than once if the impurity is removed after washing it once.

Mild impurity: The example of this is urine of a baby boy who has not attained the age of two and is exclusively fed on breast milk. This impurity is regarded mild because sprinkling water over it is enough to remove it. It is sufficient to have the water sprinkled over the entire place affected by the urine.

Mention of some impurities that are overlooked:

1. Unseen urine that spattered on dress or body.
2. Little blood, vomit, flea blood or fly stain.
3. Blood and puss oozing from wound, even if it much, with the condition that it oozes from the person himself and its being unintentional. It should also not exceed the normal parts of his body that it should reach.
4. Droppings of animals that fall into milk as long as it does not change the milk.
5. Droppings of fish in the water as long as it does not change the water.
6. Droppings of birds in places that they are normally found such as the two Sacred Mosques.
7. Blood that splatters on the garment of a butcher as long as it is not too much.
8. Blood that remains on a piece of meat.
9. Vomit-stained mouth of a suckling child when it suckles from the breast of its mother.
10. Mud that affects a person's dress when he walks on a muddy road.

11. Dead creatures that do not have flowing blood such as a fly, a bee or an ant with the condition that it falls into the liquid by itself and has not caused any change in it.

Chapter 4 Bathroom Manners

What are the most important bathroom manners?

1. It is recommended that a person removes from his/her body whatever has Allah's Name on it even if it is her Hija'b. This is because of the Hadith that Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) would remove his ring whenever he went to answer the call of nature. (Recorded by At-Tirmidhi)
2. It is recommended to wear sandals.
3. It is recommended to cover the head - for both male and female. This is because toilets are places of shelter for devils.
4. It is recommended that the Muslim ensures availability of water for washing before he/she goes to the toilet.
5. It is recommended that he/she screens himself/ herself away from anyone who may witness him/her naked but if the person present there is not able to see him/ her nakedness, then it is obligatory that he/she screens herself from him/her behind.
6. One should enter the bathroom with her left foot and exit with his/her right foot.
7. When entering the lavatory one should say: "Bismika Allahumma inni a'udhu bika minal-khubthi wal-khaba'ith." (O Allah, I seek refuge with You from male and female devils".

When coming out one should say: "Ghufraonak! Alhamdu lillahilladhi adhhaba 'annil-adhaowa 'aofaoni." (Your forgiveness, O Allah! All praise is due to Allah, Who drove away from me the harm and gave me safety,

A,ishah - may Allah be pleased with her - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) would say after using the lavatory, "Your forgiveness, O Allah"! (Recorded by Ibn Majah)

Anas bin Malik - may Allah be pleased with him - narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) would say, when coming out from where he answered the call of nature, "All praise is due to Allah Who drove away from me the harm and gave me safety". (Recorded by Ibn Majah)

8. One should not lift up his/her dress until he/she is close to the ground.
9. One should keep his/her feet wide apart to avoid urine splashing on his/her dress.
10. A man should ensure that the urine has completely stopped. He can do that by clearing his throat or by waiting for some moments or by taking a few steps. A woman should not have to do any of the above.
11. It is disliked to urinate facing the direction of the wind to avoid the urine splattering on the body and dress. It is recommended that one should turn his back towards the wind.
12. It is disliked to urinate or defecate in an open hole. Qatadah was reported to have said that holes are dwellings of the Jinn. (Recorded by Abu Dawood)

13. Defecating or urinating in people's pathways is disliked. The Messenger of Allah said, "Fear the three causes of being cursed: defecating in the springs that people fetch water from, in the middle of pathways and under tree shades". (Recorded by Abu Dawood)
14. Urinating in people's places of gathering is also disliked since it may bother or harm them.
15. It is disliked to answer the call of nature under a fruit-bearing tree to avoid contaminating the falling fruits. This dislike holds whether it is fruit-bearing season or not.
16. It is disliked to urinate on a hard surface to avoid the urine splashing on the body or dress.
17. It is disliked to urinate in water whether it is little or a lot. This is due to the Hadith narrated by Jabir - may Allah be pleased with him - that the Messenger of Allah forbade urinating in still water. (Reported by Muslim)

As for streaming water, if it is little, urinating in it is forbidden because it will be polluted and become useless for people. If the streaming water is much (that it cannot be polluted by urine), then it is not forbidden though it is better to avoid it. The same applies to defecating near flowing water.

18. It is forbidden to face or turn the back to the Qiblah when answering the call of nature in the desert and without a screen. This is because of the Prophet's saying, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qiblah; he should either face the east or the west., (Recorded by Al-Bukhari) But if he has something with which he can screen himself, then he can face or turn his back towards it. However, it is more proper to avoid that and position oneself away from the direction of the Qiblah if that is possible without any difficulty.
19. Talking without necessity is disliked while answering the call of nature. However, if one sneezes, one can praise Allah within one's self. If someone greets a person who is answering the call of nature, it is preferable to not answer the greeting. This is according to the Hadith that At-Tirmidhi recorded on the authority of Abdullah bin Umar -may Allah be pleased with him and his father - that a man greeted the Messenger of Allah while he was urinating and he did not answer him".
20. Urinating in standing position with no excuse is disliked. According to a Hadith narrated by A'ishah - may Allah be pleased with her - the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Whoever informs you that the Prophet used to urinate in standing position, do not believe him. He only used to urinate in squatting position". (Recorded by At-Tirmidhi)

There is a Hadith recorded by Imam Muslim on the authority of Hudhayfah - may Allah be pleased with him - who said, "I and the Messenger of Allah (Peace and Blessings of Allah be upon him) were going together till we reached the dumping ground of filth behind an enclosure. He stood up as one among you would stand up, and he urinated".

Al-Khattabi reconciled between these two narrations by saying, "The Prophet (Peace and Blessings of Allah be upon him) might have urinated in standing position, as indicated in the Hadith of Hudhayfah, due to some pains in his loin or poples or that he did find a place suitable for urinating in the sitting position or merely to demonstrate that urinating in standing position, though not preferred, is permitted.

21. It is dislike to remain squatting for a long time while answering the call of nature.
22. It is disliked to look at the sky or to one's private parts or to what comes out of it without any excuse.
23. It is disliked to wash one's private parts on the same spot on which urination or defecation was done to avoid impurity, spattering on one's body or dress.
24. It is forbidden to urinate in the mosque, even if that is done in a bowl - because urine is an impurity that should be kept far from mosques.

25. It is forbidden to urinate on a grave to avoid the polluted soil mixing with parts of dead person's body. Urinating near a grave is disliked.
26. It is forbidden to clean the private parts with forbidden substances such as bones and all kinds of food. Allah knows best.

Chapter 5 Cleaning Private Parts with Water or Dry Materials

What is the ruling concerning cleaning private parts with water?

It is obligatory to clean the private parts after urinating or defecating. This is according to the command of the Prophet (Peace and Blessings of Allah be upon him), "Clean yourself after urinating; for most of the punishment of the grave is caused by the failure to clean the private parts after urinating". (Recorded by Ad-Daruqutni)

It is obligatory to clean the private parts from whatever comes out from the anus or private parts, even it is blood or prostatic fluid. However, if a stone or a worm comes out of one's anus, the most preponderant opinion is that there is no need to wash.

Cleaning can be done with water or stone or any clean and solid matter that is not wet. It should also not be of sacred material. Such as books on Islamic knowledge or whatever has Allah's Name written on it. If one intentionally cleanses himself with such materials, then one has become a disbeliever may Allah forbid! It is also not permissible to cleanse oneself with a part of a mosque or a part of a human being.

It is recommended to use both stone and water by using the stone first and then water.

If he is to use either of them, water should certainly be preferred for it is capable of removing the impurity and its impacts. As for the stone, it only removes the impurity without removing its impacts.

What are the conditions for validity of using stones for cleaning after answering the call of nature?

1. The impurity must still remain moist and not dry.
2. The impurity should not be beyond the place from which it comes out.
3. Other foreign impurities should not come upon it.
4. The impurity should not extend beyond the region around the anus if it is excreta and the glands if it is urine. That is in case of man. As for woman, the impurity should not be beyond the exterior of her vagina. (What is meant by exterior is the part that shows when she squats). However, what happens most of the time that a woman urinates is that the urine splashes. Hence, using stone to clean herself is not useful. Rather, she should use water. As for defecation, she can use stones to cleanse herself while its conditions should be observed.
5. The stone should not have contact with water.
6. The place of impurity should be wiped three times. However, if the place becomes clean after wiping it once, then that is sufficient. In performing the wiping three times, one can use three stones or three edges of one stone.

What are the things recommended when cleaning the private parts after answering the call of nature?

1. Using an odd number of stones. The Messenger of Allah said, "Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleanse his private parts with stones should do it with an odd number of stones.,, (Recorded by Al-Bukhari)
2. Ensuring that the stones cover the entire place affected by the impurity.
3. Using the left hand.

4. Using the middle finger when performing the cleaning with water, because that is more convenient.
5. Washing the place where the urine comes from before the anus if one is using water and doing the reverse when using the stone.
6. After cleaning the private parts, it is recommended that he rubs his hand on the sand before washing it with water. This recommendation can be substituted by using soap.
7. Sprinkling water to the private parts and the lower garment (or trousers and pants) to avoid confusion. This is in accordance with a Hadith recorded by Abu Dawood on the authority of AlHakam bin Sufyan that the Prophet , would perform ablution and sprinkle water (in his lower garment) whenever he urinated.,,

Chapter 6 Ablution

What is ablution?

Ablution means using water with the intention to clean certain parts of the body.

Mention of some virtues of ablution:

The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "When a Muslim slave of Allah washes his face (in course of ablution), every sin he contemplated with his eyes, will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins". (It is recorded by Muslim and others on the authority of Abu Hurayrah - may Allah be pleased with him)

When does ablution become obligatory?

1. For prayer, whether obligatory or supererogatory.
2. For touching the Qur'an, because Allah says: "None touch it except the purified". (AlWaqui,ah 56:79)
3. For going round the Sacred House in Makkah (Tawaf). This is because of the Prophet's saying, "Going round the House is like prayer". (Recorded by At-Tirmidhi)

When is ablution voluntary?

1. Whenever blood is extracted from the body. This is due to what is reported from Allah's Messenger (Peace and Blessings of Allah be upon him) that he said, "Ablution is recommended after the flow of blood". (Recorded by Ad-Daraqutni)
2. After cupping.
3. After having a nose-bleed.
4. After vomiting.
5. When going to bed.
6. After waking up from a nap taken in a comfortably sitting position because there is a possibility that one released wind while sleeping in this position. (This is the opinion of Imam Ash-Shafi,i and his followers)
7. After eating whatever is touched by fire.
8. After eating camel meat. This is because of the Hadith recorded by Muslim on the authority of Jabir bin Samurah - may Allah be pleased with him - that a man asked the Messenger of Allah whether he should perform ablution after (eating) mutton. He (the Messenger of Allah (Peace and Blessings of Allah be upon him)) said, "Perform ablution if you so desire, and if you do not wish, do not perform it". He (again) asked, "Should I perform ablution (after eating) camel's flesh"? He said, "Yes, perform ablution (after eating) camel's flesh.,,
9. When one is in doubt concerning breaking one's ablution.
10. After committing sins and errors such as insulting others, making bad utterances, gossiping or lying. The purpose is to atone for these sins. The Messenger of Allah said, "When a Muslim slave of Allah washes his face (in course of ablution), every sin he contemplated with his eyes,

will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water or with the last drop of water with the result that he comes out pure from all sins., (It is recorded by Muslim and others on the authority of Abu Hurayrah -may Allah be pleased with him)

11. After getting angry.
12. When one wants to read the Qur'an from memory.
13. When one wants to study Hadith.
14. When one wants to sit down in the mosque or pass through it, for it is disliked for someone entering the mosque to sit down therein before observing two Rak'ah of prayer.
15. After carrying a corpse. The Prophet recommended that the one who washed a corpse should himself take a bath and the one who carried it should perform ablution. (At-Tirmidhi; it is an authentic narration)
16. It is recommended that one renews ablution for each prayer. Anas bin Malik -may Allah be pleased with him -narrated that the Messenger of Allah would perform ablution for each prayer whether he had ablution or not., (It is recorded by At-Tirmidhi)
17. It is recommended for someone who is in the state of defilement due to sexual intercourse (or ejaculation) and wants to eat, drink, sleep or repeat the intercourse to perform ablution. This is according to the Hadith narrated by A'ishah -may Allah be pleased with her, "Whenever the Messenger of Allah was in the state of Janabah and wanted to eat or sleep, he would make ablution as he would do for prayer". (Recorded by Muslim)

Abu Sa'eed - may Allah be pleased with him - narrated that the Messenger of Allah said, "Whenever anyone of you has intercourse with his wife and wants to repeat it, he should make ablution". (It is recorded by Ahmad, Muslim and Ibn Hibban)

What are the obligatory aspects of ablution?

1. Making intention. The Messenger of Allah (Peace and Blessings of Allah be upon him), said, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended., (It is recorded by Al-Bukhari and Muslim on the authority of Umar bin Al-Khattab may Allah be pleased with him) Intention, in Islam, means intending to perform an act of worship at the time of starting it.

It is obligatory; and the place of intention is the heart. He should have intention of removing impurities or purifying himself for prayer.

As for a person who is in a perpetual state of impurity like a person suffering from incontinence of urine or from incessant wind blowing or bleeding, he should make ablution for every prayer. He is not allowed to pray more than an obligatory prayer with a single ablution. However, he can perform the supererogatory prayers after each obligatory prayer with a single ablution.

2. Washing of the entire face. Allah says,

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

"Wash your faces." (Al-Ma'idah 5:6)

What is regarded as the face in Shari'ah begins horizontally from where the hair starts growing to the chin and vertically from ear to ear. It is compulsory to wash the entire face including the brows, the moustache and the beard in and out, because they are all parts of the face. As for a beard that is so thick that what is underneath cannot be seen through, it is sufficient to wash only its exterior. A Muslim woman should be mindful of the kind of makeup she wears. If her makeup comprises of a layer that prevents water from directly touching her skin, she should wash it off.

A person performing ablution should wash parts of his head and neck, and wash what is below the chin when washing the face; for it is impossible to wash the entire face without that.

3. Washing of the two hands to the two elbows. Allah says,

﴿وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ﴾

"And (wash) your hands to the elbows." (Al-Ma'idah 5:6)

One can also wash the upper arms.

4. Wiping over the head even if it is a single hair, as long as it is part of the head. Allah says,

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾

"And wipe over your heads." (Al-Ma'idah 5:6)

5. Washing of the feet to the ankles. Allah says,

﴿وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

"And (wash) your feet to the ankles." (Al-Ma'idah 5:6)

6. Performing these acts according to the sequence mentioned.

What is the ruling if a legally obligated Muslim submerses himself in water with the intention of performing ablution or ritual bath?

The ablution or bath will valid even if he did not stay in the water for more than one minute.

Likewise, obligatory baths such as that of Janabah, post-menstrual or post-childbirth cover the ablution (i.e. one does not have to make separate ablution after the bath) with the condition that one does not touch the genitals or anus or anything that comes out of the two while performing the bath.

As for supererogatory baths such as a bath for Friday prayer or two Eids, it does not cover the ablution since a supererogatory act does not cover an obligatory one while the opposite is correct.

What are supererogatory acts of ablution?

1. Mentioning the Name of Allah at the beginning.
2. Washing of the two hands three times before dipping them into water bowl.
3. Cleaning the mouth with tooth-stick.
4. Rinsing the mouth with water.
5. Sniffing water into the nose with the right hand and breathing it out using the left hand

6. Combing the thick beard with the hand.
7. Wiping over the entire head.
8. Cleaning the spaces between the fingers and toes with water.
9. Rubbing the inner and outer parts of the ear with water.
10. Performing all obligatory and supererogatory acts of ablution, each three times.
11. Washing the right hand before the left and doing the same when washing the feet.
12. Rubbing with the hand all the parts being washed.
13. Washing or wiping over the parts in the mentioned succession.
14. Paying additional attention to washing of the forehead. The Messenger of Allah, said, "On the Day of Resurrection, my followers will be called Al-Ghurr-ul-Muhajjalun from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)". (Recorded by Al-Bukhari and Muslim)
15. Moving the finger ring (to ensure that water reached every part of the finger). Abu Rafi, -may Allah be pleased with him -narrated that the Messenger of Allah, would move his ring whenever he performed ablution". (Recorded by Ibn Majah)
16. Reciting the statement of Testimony and additional Du'a upon completing the ablution by saying:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ»

Ash'hadu an la ilaha illallah, wahdahu la sharika lahu wa ash'hadu anna Muhammadan 'abduhu warasuluh. Allahummaj'alni minat-tawwabina waj'alni minalmutatahhirin.

I bear witness that none has the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger. 'O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.

What are the things disliked in ablution?

1. Washing the left hand before the right.
2. Wasteful use of water.
3. Striking the face with water.
4. Intentionally washing the parts more than three times.
5. Going to the extreme in rinsing the mouth and sniffing water in the nostrils.

What are the things that invalidate the ablution?

1. Anything that comes out of the anus or the private parts such as feces, urine, wind, blood, and prostatic fluid whether it is little or much.

If urine or excreta cannot come from the usual place; and an alternative opening is made below the stomach through which the wastes are released, the ablution is invalidated by whatever comes out from that opening. But if the opening is made above the bowel, whatever comes out of there does not invalidate ablution.

As for what is inserted into the anus or private parts such as suppository, cotton or a probe, it does not invalidate ablution until it is taken out. If a finger is inserted into the anus with suppository and it is then removed, the ablution is invalidated by the finger that is inserted and then removed and not by the insertion of the suppository, even if they were covered with a screen.

2. Sleeping in a stable position whether in a sitting or lying position.
3. Loss of consciousness through intoxication or disease.
4. Touching a woman without a screen or direct bodily contact between a woman and a man. This contact renders the ablution of both of them void. Allah says, "Or you have contacted women..." (Al-Ma'idah 5:6)

Malik -may Allah have mercy upon him -narrated in his Muwatta on the authority of Abdullah bin Umar may Allah be pleased with him and his father - that his father used to say, "A man's kissing his wife and fondling her with his hands are part of intercourse. Someone who kisses his wife or fondles her with his hand must do ablution".

As for the Hanafis, they believe that mere bodily contact does not invalidate the ablution as long as the touching is not done lustfully. But if such a contact sexually arouses either the man or woman such that either of them releases prostatic fluid, then the ablution becomes invalidated according to the consensus of all the schools of Fiqh.

Touching a small girl or boy does not invalidate ablution. Likewise, touching hair, teeth or nails of members of the opposite sex does not invalidate ablution. Also, touching people who are forbidden in marriage, such as relatives by blood, relatives by fosterage or relatives by marriage, does not invalidate ablution.

If it is crowded in a place and a man's hand mistakenly lays a person's skin and he does not know whether it was a man or woman, the ablution remains valid.

5. Touching the private parts or anus of a human being. If a man or woman touches his or her private parts or that of another person -whether the person is an adult or minor, even if he is a single day-old -intentionally or otherwise, the ablution is invalidated. This ruling applies whether the person whose privates are touched is alive or dead.

However, touching the genitals of animals does not invalidate ablution if it is done with the outer part of the hand. If it is done by the inner part, then the ablution is invalidated. As for the person whose private parts are touched, his or her ablution is not invalidated.

What is forbidden when in the state of minor impurity?

Prayer and all that is similar to it such as prostration of gratitude, prostration of recitation or the like.

Circumambulating the House.

Holding a copy of the Qur'an and touching its pages, margins and cover -even with a piece of cloth or the like. A person who is in the state of minor impurity should not touch the tablet in which verses of the Qur'an are written nor hold it in a bag or a box. This is because of Allah's saying:

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

"None touch it except the purified." (Al-Waqi'ah 56:79)

It is not forbidden to carry luggage in which there is a copy of the Qur'an if the intention is to carry the luggage and not the Qur'an.

If a person is afraid that he might drown or expose the copy of the Qur'an to impurity or that it might fall in the hand of a disbeliever, then he should not carry it with him. However, it is not forbidden to turn its pages over with a stick or to write some verses of the Qur'an as long as the copy of the Qur'an itself is not touched.

A child who has reached the age of discretion can hold the Qur'an and touch it for study purpose even if he is in a state of minor impurity. This is because he is not a legally obliged Muslim. In addition to this, allowing him to touch and hold a copy of the Qur'an in this situation will encourage him to learn. Allah knows best.

Chapter 7 Ritual Bath and State of Sexual Defilement (Janabah)

Ritual bath in Islam means pouring water over the entire body with a specific intention.

What are the things that make ritual bath obligatory?

There are certain situations that apply to men and women and there are situations that are specific to each sex.

Situations that apply to both men and women:

1. Sexual intercourse - even if it is forced, whether there is ejaculation or not, whether it is anal or proper and whether the private part is covered with a sheet or not.

If an injection given in the vagina or a suppository is inserted therein, or a medical doctor inserts his finger or any tool therein for the purpose of examination, none of that necessitates performing a ritual bath, as long as there is no sexual discharge.

Likewise, masturbation does not make a bath obligatory if there is no ejaculation, as opposed to sodomy and lesbianism in which taking a bath is obligatory, even if there is no ejaculation. It has to be noted that sodomy and lesbianism are among the major sins.

2. Ejaculation and sexual discharge from man or woman, whatever the reason may be. Discharge of semen necessitates ritual bath whether this discharge is caused by sexual intercourse, wet-dream, masturbation, looking lustfully at the opposite sex or without any reason; whether it is discharged lustfully or not. It is immaterial whether one derived pleasure in its discharge or not and whether it is little or a lot. This sexual discharge is experienced by both men and women. The proof for this is the Hadith of Umm Salamah -may Allah be pleased with her. She said, "Umm Sulaim went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, O Messenger of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream?, Upon this the Messenger of Allah said, Yes, when she sees the liquid (vaginal secretion)., Umm Salamah said, Messenger of Allah (Peace and Blessings of Allah be upon him), does a woman have sexual dream?, He said, Let your hand be covered with dust, in what way then does her child resemble her? (Recorded by Muslim)

If a person has sexual discharge and takes a bath and soon after, sees further discharge, he has to repeat the bath. That is why it is recommended that a person waits for a while after the discharge to ensure complete cessation of the discharge; it is recommended to urinate after the discharge to ensure its cessation.

The Hanbalis are of the opinion that if a person discharges semen out of illness, taking a bath is obligatory upon him.

3. Death. It is only a dead Muslim that should be bathed (and not the person who bathed him). Bathing of a dead Muslim is a collective obligation upon the generality of the Muslims.

As for a martyr who dies fighting in the cause of Allah, he should not be bathed. This is in accordance with the Hadith narrated by Jabir -may Allah be pleased with him - concerning the Muslims who were martyred in the Battle of Uhud that the Messenger of Allah commanded that they should be buried in their blood.

He neither performed funeral prayer on them nor bathed them. (Recorded by Al-Bukhari)

Likewise, the miscarried fetus that is born dead and that did not cry even for a moment needs not to be bathed. It is only shrouded and buried.

As for a non-Muslim, bathing him is not obligatory though it is permissible.

Situations that exclusively apply to Women

1. After cessation of menstrual blood.
2. After cessation of childbirth blood.
3. After being in the state of labor -whether normal or caesarian, even if the labor resulted in only a clot of blood, even if she did not have any postpartum bleeding. If she has postpartum bleeding, then taking a bath for that suffices.

What are the recommended types of ritual bath?

1. Taking a bath for attending Friday prayer -for both male and female.
2. Taking bath for the two Eids. This is recommended for everyone because it is for adornment.
3. Taking a bath for the prayer seeking rain (Al-Istisqao).
4. Taking a bath for the prayer during solar or lunar eclipse.
5. Taking a bath after bathing a dead Muslim.
6. Taking a bath after embracing Islam.
7. An insane person or a person who fainted after regaining his consciousness.
8. For attending people's gatherings.
9. The woman suffering from incessant bleed after the cessation of bleeding and being cured of this disease.
10. For Hajj, at the following situations: When entering into the state of Ihra'm, entering Makkah, for standing at Arafah, for passing the night at Muzdalifah, for throwing pebbles at Mina, for Tawa'f Al-fadah and for entering Madinah.

However, the most emphatic of the above baths is that of Friday prayer and that of the dead Muslim.

What are the obligatory aspects of ritual bath?

1. Intention of purifying oneself from the state of sexual defilement, or of performing an obligatory bath or of removing a major impurity. This intention is made in the heart. It is done when pouring water on the body for the first time.
2. Ensuring that water reaches the entire body and hair. There is no difference between the hair of the head or of other parts of the body. The plaited or matted hair must be undone if it is impossible for water to reach its interior. Umm Salamah - may Allah be pleased with her - said, "I said, Messenger of Allah (Peace and Blessings of Allah be upon him), I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? The Prophet said, No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified". (Recorded by Muslim) A Muslim woman must ensure that the water reaches every space in her body including hidden places such as armpits, wrinkles and lines.

What are the recommended aspects of a bath?

1. Facing the Qiblah.
2. Starting by mentioning the Name of Allah, and simultaneously making the intention.
3. Keeping the intention for the bath in the mind while performing it.

4. Washing of the two hands.
5. Removing the impurity such as sperm or mucus from the body.
6. Making complete ablution before the bath.
7. Ensuring that curved and wrinkled places are washed.
8. Combing the roots of the hair with wet hands three times.
9. Performing acts of the bath in recommended succession: pouring water on head, then upper parts of the body before the lower parts and washing the right side before the left.
10. Washing each part three times.
11. Rubbing each part at least once.
12. Ensuring the water for ritual bath is not less than one Sao'.
13. The woman is recommended to insert a perfume-soaked piece of cotton into her private parts to make that region smell pleasant.
14. The man should ensure that he does not take the bath without first urinating since the urine brings out any remaining remnant of sperm.
15. Rubbing the left hand with a disinfectant after washing the private parts.
16. Avoiding the use of a towel for drying the body as done in the case of ablution.
17. Covering the private parts even if one is alone.
18. It is recommended that one say after completing the bath:

«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ»

Ash-hadu an lao ilaoha illallah, wahdahu lao sharika lahu wa ash'hadu anna Muhammadan "abduhu wa rasuluh.

I bear witness that none has the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger.

What are the things disliked when taking a bath?

1. Wasting of water. For Allah says: "Verily, He likes not Al-Musrifoon (those who waste by extravagance)." (Al An'a m 6:141)
2. Bathing in stagnant water whether it is little or a lot.
3. Washing a part of the body more than three times.
4. Leaving out rinsing of the mouth and sniffing water in the nose -to avoid differences as to whether they are obligatory or not.

Al-Janabah

Al-Janabah literally means: being far away. In Shari"ah, it means a state of sexual defilement due to ejaculation or sexual intercourse. A person is regarded as Junub because this state keeps him or her from performing prayer, staying in the mosque and reading the Qur'an.

What are the causes of AI-Janabah?

There are two causes:

One: Insertion of the penis or a part thereof into vagina or into the anus of either male or female whether there is ejaculation or not.

Two: Release of semen from the man or sexual discharge from the woman as a result of wet dream, masturbation, amorous looking or thought, kissing or the like. This is agreed upon by the scholars.

O How can a person come out of the state of Janabah?

a. By taking a bath. The evidence for the obligation of taking a bath as a result of sexual intercourse even without ejaculation or sexual discharge is the saying of the Prophet (Peace and Blessings of Allah be upon him), "When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory." (Recorded by Muslim on the authority of the mother of the faithful, 'A'ishah - may Allah be pleased with her)

The proof for the obligation of taking a bath after sexual discharge even without intercourse is the Hadith narrated by Umm Salamah who said, "Umm Sulaim went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, 'O Messenger of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream?' Upon this the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Yes, when she sees the liquid (vaginal secretion).'" (Recorded by Muslim)

b. Tayammum (Dry ablution). The scholars disagree as to whether Tayammum can remove the state of Janabah or not. However, they agree in general, that Tayammum makes permissible things that taking bath from Janabah makes permissible.

Things forbidden while one is in the state of Janabah:

1. Being in the state of Janabah makes forbidden for one things that minor state of impurity makes forbidden such as prayer, prostration for reciting the Qur'an or for gratitude, Tawaf and touching or holding a copy of the Qur'an. This is because of Allah's saying: "None touch it except the purified." (Al-Waqi'ah 56:79)
2. Staying in the mosque even for a moment -except in a dire situation. Passing through the mosque without staying there is not forbidden. Making frequent visits to the mosque on the part of a person in the state of Janabah, without dire necessity, is regarded as staying there.
3. Reading the Qur'an or some verses thereof -with the intention of recitation. This is because of the Hadith reported from 'Ali -may Allah be pleased with him that he said, "The Messenger of Allah would recite the Qur'an in whatever situation he would be with the exception of the state of Janabah." (Recorded by An-Nasa'i) As for reciting verses of remembrance of Allah with the intention of remembering Allah such as

﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾

"Inna Lillahi wa inna ilayhi raji"oon"

To Allah we belong and to Him we shall return,

doing so is permissible for a person who is in the state of Janabah.

Chapter 8 Using Gold Utensils

What is the ruling concerning using gold utensils?

Using gold utensils is forbidden except in dire situations. This is because of the Prophet's saying, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (unbelievers) in this world and for you in the Hereafter." (Recorded by Al-Bukhari on the authority of Hudhayfah bin Al-Yaman may Allah be pleased with him) He also said, "He who drinks in (gold and) silver utensils is only filling his abdomen with Hell Fire." (Recorded by Al-Bukhari and Muslim)

Al-Qurtubi and others said in their comments on the above mentioned Hadiths: "This Hadith indicates forbiddance of using gold and silver utensils for eating and drinking. This forbiddance is extended to their use in other things such as containers for perfumes or kohl. This is the view of the majority of the scholars as mentioned by Ibn Hajar in Fath Al-Bari.

What is the ruling concerning the purchase of gold and silver utensils?

It is forbidden to purchase gold and silver utensils. If the use of something is forbidden, its purchase is naturally also forbidden. It is also forbidden to use a gold pen or gold wristwatch, except for women who use them as adornment.

What is the ruling concerning using an object mended with a gold or silver chain?

It is forbidden. But if the object is mended with gold or silver, not for the purpose of decoration or adornment, this is not forbidden. This is because of the Hadith narrated by 'Asim Al-Ahwal who said, "I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of Nadar wood. Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period)." (Recorded by Al-Bukhari)

What is the ruling concerning the use of a gold coated object?

It is not forbidden to use a gold-coated or silver-coated material as long as no gold or silver melts off the material if exposed to fire.

What is the ruling concerning utensils made of precious stones?

It is permissible to use such utensils because there is no authentic texts (from the Qur'an or the Sunnah) prohibiting it. However, their use is disliked since doing so indicates haughtiness and may sadden the poor. Allah knows best.

What is the ruling concerning utensils and clothes of disbelievers?

It is disliked to use utensils or to wear the dresses of non-Muslims, whether they are idolaters or people of the Scriptures. This is because they do not shun impurities (as Muslims do) hence using their utensils and wearing their dresses are disliked. It is not forbidden because the Messenger of Allah, allowed them to enter the mosque, used their utensils and ate their food. As for the statement of Allah,

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ﴾

"Verily, the polytheists are impure", (At-Tawbah 9:28)

the impurity referred to here is that of their religion and belief and not of their bodies and utensils. Allah knows best.

Chapter 9 Al-Mustahabb (The Recommended Things)

What is the meaning of Al Mustahabb and what are the major Mustahabbs?

Linguistically, it means something that is loved.

In Islamic law, it is defined as something that the Prophet (Peace and Blessings of Allah be upon him) sometimes did and sometimes left or what he did once or twice and then stopped doing.

According to At-Tahreer, Al-Mustahabb is what the Prophet did not do continuously and had himself stopped even though he may have encouraged others to do it.

In general, Al-Mandoob, Al-Mustahabb or As-Sunnah, according to the jurists is an act whose performance is not firmly required but is rewardable. Its abandonment is neither forbidden nor punishable. Examples include cleaning the mouth with a tooth stick (Miswak), and sayings of glorification of Allah in prayer. Allah knows best.

What are major Mustahabb acts?

1. Cleaning the mouth with a tooth stick (Miswak) in the following manner:

a) It is an emphatic Sunnah for ablution and prayer. The Messenger of Allah said: "If it wasn't a burden for my Ummah, I would have commanded them to use Miswak at the time of each prayer." (Recorded by Muslim)

It is strongly recommended after waking up from sleep, day or night. This is because of the Hadith narrated by Hudhayfah -may Allah be pleased with him -that the Messenger of Allah (Peace and Blessings of Allah be upon him) would, upon waking up, brush his teeth with Siwak." (Recorded by Muslim)

b) It is recommended when one wants to recite the Qur'an or remember Allah, or when the teeth are becoming yellow, when going to bed and when entering one's house.

2. Using body-smoothing lotion or oil at intervals.

3. Using kohl in an odd number of times.

4. Trimming of moustache for men until redness of the lip is manifest. Shaving the moustache is disliked.

5. Clipping the fingernails.

6. Removing the armpit hair.

7. Shaving of the pubic hair. The proof for this is the Hadith narrated by Anas bin Malik -may Allah be pleased with him -who said, "A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected for more than forty nights." (Recorded by Muslim) It is recommended that the removed hair and nails be buried.

8. Grooming of the beard. The proof for this is the Hadith recorded by Abu Dawood that the Messenger of Allah, said, "Let him who has hair groom it."

9. Combing and oiling the hair at intervals.

10. Dyeing the hair red and yellow. The proof for this is the Prophet's saying, "The Jews and the Christians do not dye their hair, so be different from them." (Recorded by Al-Bukhari) However, dyeing the hair black is forbidden for both men and women. The Messenger of Allah said, "Change

this (white hair) with something and shun the black dye." (Recorded by Muslim) The only occasion when the dyeing with black is permitted is during war against the enemy in order to terrify and trick him.

11. It is recommended for married women to dye their hands and feet with henna because of the famous Hadiths recorded in this regard. As for men, they are not permitted to do so as it would resemble the women, and Ibn 'Abbaas -may Allah be pleased with him and his father -narrated that the Messenger of Allah cursed men who copy women and women who copy men. (Recorded by AlBukhari). It is, however made permissible in the exception of medical treatment.

Chapter 10 Disliked Things (Makruh)

What is Makruh?

Makruh is something whose abandonment is not firmly required. If a Muslim abandons it, he gets reward but if he does it he is not punished. An example is eating onion just before coming to the mosque or attending a public gathering.

The Shafi'ies divided Makruh into two categories according to the prohibiting evidence. If the irresolute prohibition is in regard to a specific matter, then it is Makruh. An example is the Prophet's saying, "When one of you enters the mosque, he should not sit down before he performs two Rak'ah." (Recorded by Muslim)

But if the irresolute prohibition is not directed to any specific matter, then doing such a thing is regarded as *Khilaf Al-Awla* (i.e. contradicting that which is better). Examples of this are, prohibition of abandonment of recommended acts and a traveler's not fasting in Ramadan.

According to the Hanafis, Makruh is of two categories: *Kirahah Tahrimiyyah* and *Kirahah Tanzihyyah*. The former is close to forbiddance while the latter is close to permission. Its doer will not be punished but its abandoner will be given the least reward.

What are the major disliked things?

1. Shaving a part of the head and leaving other parts. Ibn 'Umar -may Allah be pleased with him and his father narrated that the Messenger of Allah prohibited shaving a part of the head and leaving out other parts unshaved. (It is recorded by Al-Bukhari)
2. Plucking out the beard. Plucking out of the beard or shaving it off is disliked, according to Shafi'ie scholars. In the opinion of Imam Ash-Shafi'i, it is forbidden to shave the beard because of the Prophet's saying, "Trim the moustache and leave the beard to grow." (Recorded by Muslim) As for a woman, if a beard, moustache or hair under her lower lip grows, she is allowed to remove them. She is also permitted to remove hair from her arms and legs. This is because; she is not expected to grow hair in these parts and their removal does not, in any way, amount to deception.
3. Plucking out gray hair. The Messenger of Allah said, "Do not pluck out gray hair. If any Muslim grows gray hair in Islam, it will be light for him on the Day of Resurrection." (Recorded by Abu Dawood)

Chapter 11 Wiping over Leather Socks

What is the meaning of 'wiping over leather socks'?

It is to pass wet hands over a particular kind of leather socks at a specific time. These particular leather socks are the ones that fulfill certain conditions that we will mention later, insha'Allah.

What is the ruling concerning wiping over leather socks?

The basic rule concerning it is that it is permissible in ablution only. It is an allowance for those at home or on a journey.

What is the proof?

Al-Mughirah bin Shu'bah -may Allah be pleased with him -narrated, "Once I was in the company of the Prophet (Peace and Blessings of Allah be upon him) on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them on after performing ablution. So he passed wet hands over them." (Recorded by Al-Bukhari)

What are the conditions for wiping over the leather socks?

To put them on in a state of complete purification from minor and major impurities.

If one puts them on before he washes his feet and then washes them while the socks are on, it is not permissible for him to wipe over them. Rather, he has to take them off and wash his feet before he can wipe over them. If he puts the socks on one foot after he has washed it and before he has washed the other

foot, he cannot wipe over them until he takes off the two socks at the same time and washes both feet before

he puts on the socks at all. This is the meaning of the statement, 'to put them on in the state of complete purification'.

Likewise, if he starts putting them on after he has washed both his feet and he has not finished putting them on completely before his ablution is invalidated, it is not permissible for him to wipe over them. Based on this, if someone who has just made Tayammum falls into the state of minor impurity after he has put on leather socks; if he finds water thereafter, he cannot wipe over his socks. This is because, Tayammum is an alternative purification ordained in a state of necessity. Since the necessity for which it is ordained has already been removed by availability of water, then it is no longer resorted to.

If a traveler makes Tayammum after being in the state of Janabah and then falls into the state of minor impurity, he should take off his leather socks and wash his feet once if water that is sufficient for ablution is found.

The two leather socks must be clean because they stand in place of the two feet; since the feet cannot be cleaned from uncleanness as long as the impurity is not removed, how then can one wipe over its substitute, which in itself is filthy?

The socks have to be strong enough to be walked in. They could be made from materials such as leather, thick fabrics or wood.

They should be able to cover the parts of the feet washed in ablution from the sides and not from the opening. If some upper part of the feet is revealed there is no harm in that. This is because it is not a condition that the opening of the socks should be cohesive.

They should be water-resistant. If there is a tear in either of them and that tear is above the ankle, then there is no harm in that; but if it is in the place that should be wiped, then wiping over it is not permissible whether it is possible to walk in it or not.

They should be taken off after one day and one night for a resident and after three days and three nights for a traveler. This is because of the Hadith recorded by Muslim on the authority of 'Ali bin Abi Talib -may Allah be pleased with him -who said, "The Messenger of Allah () stipulated (the maximum limit) of three days and three nights for a traveler and one day and one night for the resident."

When does the period for wiping start?

The period for wiping starts at the first instance of falling into the state of impurity after putting them on and not from the time one has put them on. If a person put them on and did not fall into a state of impurity afterwards, that period is not counted however long it may be. But if he fell into a state of impurity and did not wipe over them until the period lapsed, then he has to take them off and put them on again after a complete ablution.

If he makes ablution before the expiration of the period of wiping over the socks and wipes over them, and the period then expires afterwards while his ablution is still valid, he has to take them off and wash only his feet without having to repeat the whole ablution.

If he starts wiping over the socks while he is a resident and then travels, then he should reckon with the period stipulated for a resident. If he was a resident and fell into state of impurity but did not wipe over them, and he then travels, he reckons with the period stipulated for a traveler; but if he wiped before he traveled, then he should reckon with the period stipulated for a resident.

If a traveler started wiping while he is still a traveler and then becomes a resident, he switches to the period stipulated for a resident.

A traveler is regarded a resident if he has stayed for four full days in the town he traveled to with prior intention of staying they're for this period. However, if he did not have prior knowledge of how long he would stay in this town, he would be considered a traveler until he has stayed there for 18 days.

What invalidates wiping over the socks?

1. Taking them off; if any is taken off or gets torn, then wiping over them becomes void.
2. Expiration of the allowed period for wiping.
3. Occurrence of what makes ritual bath obligatory such as Janabah.

Which part of the socks is wiped?

1. It is obligatory to wipe over the top part of the socks.
2. It is recommended to wipe over the top and underneath parts. But it is impermissible to wipe the underneath part alone.

What is the ruling concerning wiping over (non-leather) socks?

Most of the scholars believe that it is not permissible. According to Shafi'ies, it is permissible under two conditions:

1. They must be thick enough that water will not be able to penetrate through them. It is in this regard that Imam Ash-Shafi'i said: "The Khuff (leather socks) is that which is not transparent."
2. It must be possible to walk in them. Some Shafi'i scholars believe that the socks needn't be thick if it is possible to walk in them.

Chapter 12 Tayammum

What is the meaning of Tayammum?

It means rubbing the face and hands with clean earth in lieu of ablution or ritual bath with certain conditions. Allah says:

﴿وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth." (An-Nisa 4:43)

What are the situations in which making Tayammum is allowed?

One: When there is no water

1. If one is sure that there is no water, he makes Tayammum without looking for water.
2. If one doubts about the existence of water or has an inkling that water may be found somewhere in his house or in the house of his friends, he should look for it up to a distance of Ghawth (between 120 and 160 meters). If he did not find it, then he can make Tayammum.
3. If one is sure that water is available somewhere, then he should look for it within the recommended near distance (6000 steps or approximately 45 minutes). If the water is beyond this distance, then he can make Tayammum. However, it is preferable to delay the prayer till the end of its stipulated time if he is sure that he can get water by then.

Conditions for searching for water in both 'Ghawth' and near distance:

1. He should ensure that no soul is put at the risk of harm.
2. He should ensure that no property is exposed to danger.
3. He should ensure that he is not lost.
4. He should ensure that the prescribed time for the prayer does not lapse.
5. He should not look for water until the time of the prayer has begun because he is looking for it in order to establish the condition for the validity of Tayammum, which is a lack of water. Therefore, looking for it is not permissible at a time that Tayammum is not permissible.

Important notes:

1. If a person finds water that is enough for only some parts of the ablution or ritual bath, he should use it and make Tayammum for the remaining parts.
2. If he is in the state of impurity or sexual defilement and there is impurity in his body, and he has water that is sufficient for only one of the two, he should obligatorily wash off the impurity from his body and make Tayammum for purification.
3. If there is a dead person to be washed, a person who is in a state of minor impurity, a person who is in the state of sexual defilement, a woman whose menstrual blood has just ceased and a

person who has some impurity of his body - and there is water that can be sufficient for only one of the above; then the person who owns the water has the most right to it. He should not relinquish it for any other person because selflessness is only recommended concerning personal matters and not in acts of worship. If they jointly own the water, then they have equal right to it.

4. If the water belongs to the dead person and his companions fear that if they wash him with it they will go thirsty, then they can drink it and make Tayammum for him and then add the price of that water to his estate.

Two: In Illness

It is allowed for a legally obliged Muslim to make Tayammum if he fears that using water will cost him his life. If he has a very serious injury and he fears that making ablution will aggravate the injury and possibly make him die, then he can make Tayammum. If one fears the loss of the use of an ailing part of his body -such as paralysis in that part or delay in its cure or aggravation of the disease or greater pain even if it is not for long, then he can make Tayammum. This is due to Allah's saying:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

"He has not laid upon you in religion any hardship." (Al-Hajj 22:78)

Three: In the cold

If someone cannot keep himself warm after performing ablution with cold water and he cannot find anything to heat the water with, and fears that he can lose the use of a part of his body or that something bad may happen to him as a result of using cold water in the extremely cold weather, then he is allowed to do Tayammum. Abu Dawood recorded on the authority of 'Amr bin Al-'Aas may Allah be pleased with him -who said, "I had a sexual dream on a cold night in the battle of Dhat asSalasil. I was afraid that if I washed I would die. I, therefore, performed Tayammum and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah (Peace and Blessings of Allah be upon him). He said, Amr, you led your companions in prayer while you were sexually defiled?" I informed him of the cause that impeded me from washing. And I said, 'I heard Allah say: "Do not kill yourself, verily Allah is merciful to you." The Messenger of Allah laughed and did not say anything.

Prayers for which Tayammum is done are repeated in the following situations:

1. If the Tayammum was done due to the cold and a device for heating the water is found.
2. If a resident person performed Tayammum due to the absence of water and then found some.
3. The Tayammum performed by a traveler who is on a sinful journey such as an escaping slave, a highway-robber or a woman who travels without the permission of her husband.
4. If a person performs Tayammum in his journey at a place where water is usually found at that particular time but the water is not available while he is there due to an exceptional situation.

Manner of performing Tayammum on a part of the body:

If the reason permitting the Tayammum prevents the use of water on all parts of the body, then a person performs Tayammum on all the parts. If some parts can still be washed and others cannot, then he should use the water where it can be used and make Tayammum for the rest. This format can be explained in the following details:

1. Making Tayammum on an uncovered wounded part of the body: The healthy part must be washed as far as it is possible and Tayammum is performed on the

wounded part. But if a person is infested by smallpox or pustules, and it is not harmful to wash the unaffected area, then he should wash that; but if washing the spaces would be harmful, then it is not compulsory for him to wash them. If the impurity is a major one, he should make Tayammum before bathing or afterwards because the entire body is like one part as far as the bath is concerned whereby no succession is required.

2. If a person is in the state of minor impurity, he should not move from one part of the body to another until he has completely washed it and made Tayammum on it because succession is required. There is no difference making Tayammum before washing or after it.

3. If the wound is on two parts of the body then two Tayammums must be made. If it is on three parts, three Tayammums must be made. As for the two hands and feet, if there is a wound in both, only one Tayammum is enough and it is not mandatory to wash the wounded place or wipe over it with earth if it is not a part that must be wiped over in Tayammum.

4. If it is the wounded part of the body in that which must be wiped over in Tayammum, then it should be wiped over with earth -if doing so does not lead to any harm. But if doing so can lead to any harm like someone who has smallpox on his face, he is like someone who lacks the means for making purification in respect to that particular part. The same ruling applies to someone whose hands are infected with smallpox. He should do what he can and leave out what he cannot.

What is AI-Jabeerah?

Al-Jabeerah is a splint used for bone setting to bring it back to its normal shape. The same applies to bandages, plasters and pomades that form a sealed layer on the wound after drying.

It is not permissible to apply splint on a healthy part of the body except where necessary for the purpose of covering fractured parts. It should be applied in a perfect state of purity. If it is applied in contravention of any of these two conditions and there is no fear of harm, then it should be removed and re-applied after making necessary purification such as ablution or a bath as the situation may demand. Furthermore, application of the splint should strictly be restricted to necessary regions.

Manner of wiping over the splint

The wearer of a splint can purify himself by taking it off if there is no fear of harm. If he fears any harm, then he should do the following three things: washing the healthy areas of his body and all that he could wash of the edges of the splint, making Tayammum for what is covered by the splint and wiping over the rest of the splint with wet hand.

What are the conditions of Tayammum?

1. Existence of the reason for making Tayammum such as lack of water as explained earlier.

2. Ensuring that the earth is clean.

3. It must be ensured that the earth is not mixed with any

powdered substance or gypsum that will not allow the passage of the earth on the entire part to be wiped. Based upon this, it is permissible to use the sand mixed with dust for Tayammum.

4. Ensuring that all impurities removed from the body.

5. Making Tayammum only after perfectly ensuring that the time for the prescribed obligatory prayer or time-specific supererogatory prayers are due, whether the Tayammum is in lieu of complete purification or of purification of some parts of the body.
6. Tayammum must be made for each obligatory prayer. However, one can pray the accompanying supererogatory prayer and read the Qur'an with the same Tayammum.

What are the pillars of Tayammum?

1. Transfer, i.e. transfer of the earth with the intention of performing Tayammum.
2. Intention. This can be in one of the these ways: (a) to make an obligatory act permissible, (b) to make a voluntary act of worship permissible and for prostration of gratitude or reciting the Qur'an, (c) touching a copy of the Qur'an (d) engaging in marital intercourse after the cessation of menstrual blood, (e) to make it in lieu of ritual bath.
3. Wiping the face and the hands up to the elbows. It is agreed upon by all the Muslims that, as in ablution, the entire face should be wiped in Tayammum and the hands should also be wiped over. It is not obligatory to make the earth reach the root of the hair due to the difficulty in doing so but it is recommended.
4. Striking the earth twice; one for the face and the other for the hands.
5. Making the two strikes successively.

What are the sunnah acts of Tayammum?

1. Starting by saying, Bismillah.
2. Separating between the fingers while striking the earth so that more dust can be stirred.
3. Minimizing the soil by blowing it off the hands so that what remains on the hands will be only the quantity needed.
4. Removing the ring in the first striking. As for the second striking it is obligatory to remove it so as to enable the soil to reach every part of the hand.
5. Starting by wiping the upper part of the face.
6. Wiping the right hand before the left.
7. Wiping the upper arm.
8. Not exceeding the two strikes.
9. Performing it just before the commencement of the prayer for a person who does not frequently fall into state of impurity. As for a person who frequently falls into the state of impurity, it is incumbent upon him to perform Tayammum just before the commencement of prayer.
10. Facing the Qiblah and uttering the Statement of Testimony after completing the Tayammum.

What are the invalidators of Tayammum?

All the things that invalidate ablution.

Finding sufficient water with the ability to use it invalidates Tayammum whether the Tayammum is done for minor or major impurity. Finding water is in three situations: (a) if he finds water before the prayer, then Tayammum becomes invalid. He must make ablution even if what is left of the prescribed time is not more than what is barely enough for him to perform the prayer. (b) If he finds water while

he is already in prayer, his Tayammum remains valid unless he falls under the categories of those who must re-perform their prayer. (c) If he finds water after he has completed his prayer, then his prayer is valid.

Apostasy.

What is the ruling concerning a person who could find neither water nor clean earth?

If an obliged Muslim did not find water or earth, such as when he is in a muddy land, or if he is detained in a filthy place or he is a chained-down captive, he must pray according to his position. Since purification is one of the conditions for the validity of prayer, inability to fulfill it does not make it permissible for a person to abandon the prayer. The case is like that of covering one's nakedness, removing impurity or facing the Qiblah.

In this situation, he performs only obligatory prayers and should not perform any voluntary prayer. He should also avoid holding or touching a copy of the Qur'an or staying in the mosque or doing any other thing that a person who is in the state of sexual defilement should not do (if he falls under this category) because there is no necessity for him to do that.

If a person who could neither find water nor clean earth falls in the state of Janabah, he recites only Surah Al-Fatihah, which is obligatory in his prayer. He should not recite any other Surah. Also, if he makes a vow that he would read a certain Surah at a particular time, he should read it at the stipulated time even if he is in the state of Janabah.

In conclusion, a person who could not find water or clean earth should restrict himself to necessary things only.

Is it compulsory to make up for the prayer performed when one did not find water or clean earth?

It is obligatory to make up for the prayer whenever he finds water absolutely.

If he finds clean earth, there are three situations in this case: (a) If he finds clean earth before the expiration of the prescribed time of the prayer, he should make up the prayer after performing Tayammum. This is to enable him to perform the prayer at its prescribed time with either of the two means of purification. (b) If he finds clean earth after the expiration of the prescribed time at a place where it is sufficient to perform prayer with Tayammum, he repeats the prayer with Tayammum. He does not have to repeat the prayer again after finding water. (c) If he finds clean earth after the expiration of the prescribed time at a place where it is not enough to pray with Tayammum because the possibility of finding water there is high then he does not have to repeat the prayer with Tayammum because he will still have to repeat it when he finds water. Allah knows best.

Menstruation

Nifa's and Istihadah What is Menstruation?

Menstruation is a kind of blood that comes out of a woman's womb after she has reached the age of puberty at specific periods. It is a healthy blood and not a sign of any disease.

What is the ruling concerning learning about menstruation?

It is incumbent upon a Muslim woman to learn what she needs to know about rulings concerning menstruation. Her husband or guardian should teach her all that she needs to know if he is capable of doing so; if he is not, then he should facilitate for her to go out and ask the scholars. It is unlawful for

him to prevent her from searching for such knowledge unless he himself will go out and ask them in order to inform her.

Some scholars say she is permitted to go out without her husband or guardian's permission if he would not allow her to go out. This is a situational knowledge upon the learning of which is a consensus among the scholars.

What is the pillar of menstruation?

The Hanafi scholars clearly mentioned that there is a pillar for menstruation, which is the coming out of blood from the womb.

This clear declaration by the Hanafis was concurred by other madhhabs because they know that menstruation is blood that comes out of the womb.

Conditions of menstruation:

1. There must not be any disease or pregnancy. Whatever blood comes out from the anus is not menstruation and whatever blood comes out of the womb due to some disease is also not menstruation.
2. The blood coming out from the womb must not be as a result of childbirth; for such blood is that of childbirth and not menstruation.
3. It must be preceded by a period of clean cycle. The most popular view of the Hanafis and the Shafi'ies is that a clean cycle consists of at least 15 days with their nights.
4. The flow of blood should not fall below the minimum menstrual days. If it is below that, we then know that it is not menstrual blood.

What is the ruling regarding discharges that a woman sees while menstruating?

Majority of the scholars are of the opinion that the yellowish or cloudy discharge that she sees during menstrual days is part of menstruation.

However, there is a disagreement among the jurists if these discharges are observed while not menstruating.

The Hanafis are of the view that they are not part of menstruation. This is because of the saying of Umm 'Atiyyah -may Allah be pleased with her, "We used to disregard the yellowish and cloudy discharge." (It is recorded by Al-Bukhari and An-Nasa'i)

As for the Shafi'ites, they are of the view that these discharges are part of menstruation. According to them, if a woman observes these discharges after her menstrual days, she refrains from praying (and other things that a menstruating woman is prevented from doing) until she sees white discharge (indicating the cessation of the menstrual blood). If she observes any yellowish or cloudy discharge after this white discharge, then it is part of Istihadah.

What is the age that a woman menstruates?

Majority of the scholars are of the opinion that the minimum age for menstruation is nine lunar years.

When does a woman reach the age of menopause?

At-Tamartashi -one of the Hanafi scholars - defined the age of menopause as fifty. He said, "This is what is relied upon and the fatwa during our time is based on this." However, many other scholars define it as fifty-five years.

As for the Shafi'ites, they believed that the age of Istihadah is metrorrhagia or uterine hemorrhaging.

menopause is sixty-two years, because, in most cases, now a woman is expected to menstruate beyond this age.

What are the minimum and maximum menstrual days?

The Hanafis believe that the minimum menstrual days are three days with their nights and that the maximum menstrual days are ten days with their nights.

As for the Shafi'ites, they are of the opinion that one day is the minimum menstrual day and that the maximum is 15 days with their nights.

Situations of a menstruating woman:

Menstruating women can be classified into three categories: a beginner, an accustomed and a confused.

The beginner is the woman who is just seeing her menses for the first time. The Hanafis say that her maximum days of menstruation is ten days and her period of purity is twenty days. The maximum period of her post-partum bleeding is forty days and her state of purity after the cessation of postpartum bleeding before the next menses is twenty days. If she is divorced, her period of waiting should be 90 days: 20 purity periods and 10 menstruations.

The accustomed, according to the Hanafis, is a woman who has previous experience of authentic menstrual and pure periods or either of both. Her menstrual and pure periods are what she is accustomed to if her clean period is less than six months. If it is six months or more, six months will be reckoned with. This is the opinion of the majority of the Hanafi scholars.

According to the Shafi'ites, the accustomed woman is the one who has experienced both menstruation and purity and recognizes both in terms of quantity and time.

The confused woman, according to the Hanafis is someone who forgets the number of days for which she menstruates and she cannot estimate her menstrual and pure periods except in "Iddah and prayer. In her case, she has to estimate her menstrual period for ten days and her purity for six months minus one hour. As such, she estimates her waiting period as 19 months and 10 days minus 4 hours.

According to the Shafi'ites, the confused woman is someone who experiences uterine hemorrhaging, and cannot recognize or remember her menstrual period.

The beginner

If the beginner sees the blood for the first time while she has attained menstrual age -which is nine years and above -and the quantity of the blood is neither below the minimum menstrual blood and not more than maximum blood, then it is menstrual blood and rulings concerning menstruations apply to her. This is because menstrual blood is natural and comes naturally, while the Istihadah (uterine hemorrhaging) comes as a result of a disease.

If the bleeding stops within less than the minimum menstrual days, then it is not menstruation. It is rather a kind of hemorrhage.

The beginner has situations, according to the cessation or continuation of her bleeding:

One: The bleeding must stop at the end of maximum menstrual days or less. If the bleeding stops at the end of maximum menstrual days or before that, then the woman becomes clean. The bleeding that she

experienced from the first day till the day it ceases is regarded as menstruation. Within that period, all that applies to a menstruating woman applies to her. This is the view of the Hanafis, the Shafi'ites and the Malikites.

Two: If the bleeding continues beyond the maximum menstrual period, the scholars disagree regarding this situation. The Hanafis and the Malikites hold that she should reckon with the maximum menstrual period and she regards herself as clean afterwards. Other Hanafi scholars say she should regard ten days of each month as her menstrual days and twenty days as her clean days.

The Accustomed

How does an accustomed woman establish her menses?

A majority of the scholars - the Hanafis and the Shafi'ites hold that the normal menstrual period is established once she starts menstruating for the first time.

However, the Hanafis disagree on the ruling if a woman observes what is different from her usual menstrual period once. Will that single divergent period replace her normal period or does it have to reoccur before it can replace it.

Abu Hanifah and Abu Yusuf held that the divergent period will become her normal period when it occurs even once.

The Accustomed woman has three situations: to observe bleeding that concurs with her normal period, cessation of the bleeding before her usual time or cessation of the bleeding after the expiration of her usual time.

The scholars agree that if she menstruates in a manner that concurs with her usual periods and there is neither a reduction nor addition in her normal days, the days in which she menstruates are regarded as her menstrual period and the days in which she is clean are regarded as her clean days. If she normally menstruates for five days and is clean for twenty-five days, then that is what she should reckon with if it occurs unchanged.

If the bleeding ceases before the expiration of her usual days, then she is clean and should take a bath, and she should not delay that till the normal days are complete, with the condition that the bleeding should not cease before the end of minimum menstrual days. The Hanafis hold that her husband should not have any sexual intercourse with her until the expiry of her normal menstrual days -even if she has taken her bath.

They argue that in most cases, the return to normal menstrual days occurs, hence the need to be on the safe side.

However, the majority of the scholars hold that her husband can have sexual intercourse with her.

If the bleeding recurs after its cessation, and is within the maximum menstrual period, i.e. 10 days, the Hanafis hold that her cleanness becomes invalidated. If she observes bleeding on the first day, she stops praying and fasting. If she becomes clean on the second day, she takes a bath and resumes praying and fasting. If bleeding recurs on the third day, she stops praying and fasting and if it stops on the fourth day, she takes a bath and resumes her prayer and fasting. The case continues like this until it reaches the tenth day.

The Shafi'ites are of the view that if bleeding recurs after state of cleanness, it is still part of menstruation with the following conditions: It should not exceed fifteen days, the quantity of bleeding should not be less than the minimum menstrual quantity and the clean day should occur between two days in which menstrual bleeding is observed.

Bleeding beyond menstrual period:

The scholars disagreed on the ruling of bleeding that occurs beyond the normal menstrual days.

The Hanafis hold that if an accustomed woman observes bleeding beyond her menstrual days, if there is a shift in her normal menstrual period, then all is regarded as part of menstruation; but if there is no shift in her menstrual period, she reckons with the same and regards whatever bleeding she observes afterwards as uterine hemorrhaging (Istihadah).

As for the Shafi'ites, they hold that if bleeding occurs after her normal period and does not exceed the maximum period of menstruation, all is regarded as menses because what fundamentally remains is the continuation of menses.

Shift of menstrual period:

According to the Hanafis, if an accustomed woman observes a shift in her normal menstrual period, and the bleeding does not exceed ten days, all is regarded as menses and the shift is reckoned as her new menstrual period. This is assuming that she then enters a period of authentic cleanliness of fifteen days. If the new shift exceeds ten days, then she reckons with her normal menstrual period because whatever bleeding observed after ten days is regarded as uterine hemorrhaging.

Shift of menstrual period according to the opinion of other scholars:

The Shafi'ites clearly state that the normal menstrual period can shift forward or backward, and it can increase or decrease.

Kinds of normal period:

There are two kinds of normal period: conformant and different

The conformant period is that in which its days are equal, for example, seven days in a month. In this case, the woman stops praying and fasting for her normal menstrual days and should not regard whatever exceeds that.

The different one is that in which its days are different. This is of two categories: organized and random. The example of the first is when a woman menstruates for three days in the first month, four days in the second and five days in the third and then continues in that order. In the case of a woman like this, if she menstruates in a month and recognizes the turn of that month in terms of the number of days, she reckons with the same. If she forgets the turn, then she reckons with the minimum because that is certain.

The random case is when she menstruates for three days in the first month, five days in the second and four days in the third, and her menstruation does not always come in that order.

Purity from Menstruation

What are the minimum and maximum periods of cleanliness?

The scholars agreed that there is no limit for maximum period of cleanness because some women do not menstruate at all.

They disagree however, on the minimum period of cleanness. The Hanafis, according to their popular opinion, and the Shafi'ites hold that the minimum period of cleanness between two menstruations is fifteen days with their nights for, in most cases, a month is not devoid of one menstruation and one period of cleanness. Therefore, if a maximum period of menstruation is fifteen days, it follows then that the minimum period of cleanness is fifteen days. The Hanafis cite the consensus of the Prophet's Companions as proof for this. **Sign of cleanness**

Cleanness from menstruation can occur by either cessation of bleeding or observation of whitish discharge.

What is meant by cessation of bleeding is dryness whereby when a menstruating woman inserts a dry piece of cloth into her vagina, it does not come out stained with blood or yellowish or cloudy discharge. Any other discharge besides the above three should not be given any consideration.

The Hanafis and the Shafi'ites clearly state that the most important thing is cessation of bleeding. When the bleeding stops, then the woman becomes clean whether she sees a whitish discharge or not.

The ruling concerning cleanness observed during menstrual days

The scholars disagreed concerning the cleanness observed during menstrual days as whether it is part of menstruation or part of clean days. The Hanafis and the Shafi'ites hold that it is part of menstruation.

The ruling concerning bleeding observed by a pregnant woman

The scholars disagreed on ruling concerning bleeding observed by a pregnant woman as to whether it is menstrual blood or a symptom of a disease.

The Hanafis are of the opinion that it is a symptom of a disease and not menstrual. This is because of the Hadith recorded on the authority of Abu Sa'eed Al-Khudri -may Allah be pleased with him -that the Messenger of Allah, said, concerning the captives of Awtaas, "No pregnant woman should be cohabited with until she delivers and the non-pregnant woman should be cohabited with until she menstruates." (Recorded by Ahmad, Abu Dawood and Al-Hakim classified it as authentic)

In the above Hadith, the Prophet regarded menstruation as a sign of a woman's freedom from pregnancy.

As for the Shafi'ites, they hold that the bleeding observed by a pregnant woman is menstrual if it meets conditions of menstruation, because of the generality of the proofs.

The people of Madinah are unanimous on this; because such blood is either menstrual or due to some disease. Since the basic rule is lack of disease and such blood does not prevent breastfeeding if it shows when a woman breastfeeds, it is then regarded as menstrual.

Types of cleanliness What

are the kinds of cleanness?

The Hanafis categorized cleanliness into authentic and false, and complete and incomplete.

The authentic cleanness is cessation of bleeding for fifteen days or more and this period is not interrupted with any bleeding whatsoever and it occurs between two menstrual periods.

The false cleanness is that which contradicts the authentic in any of its characteristics such as its occurrence for less than fifteen days, or interrupted with bleeding or its lack of occurrence between two menses.

If a woman becomes clean for a period of less than fifteen days, such cleanness is false.

The complete cleanness is that which occurs for fifteen days or more while the incomplete period of cleanness is that which lasts for less than fifteen days.

What results from menstruation?

Maturity: The scholars are unanimous that menstruation is one of the signs of maturity by which a Muslim man or woman becomes legally obliged. If a woman observes bleeding for the first time at an

appropriate age, then she has become legally obliged and all that is incumbent upon other mature women becomes incumbent on her too.

Purification: The Hanafis and the Shafi'ites are of the opinion that whatever purification is performed by a menstruating woman, is not valid. If she takes a bath in order to purify herself from sexual defilement, such a bath will be invalid.

The bath of a menstruating woman:

The jurists are unanimous that menstruation is one of the causes of obligatory bath. When the menstrual bleeding stops, the woman must take a bath with the intention of performing things she is forbidden from performing while in menstruation.

The ritual bath for menstruation is like that of sexual defilement. It is recommended for a woman who takes a bath after menstruation to perfume the place where the blood comes from, if she is not in the state of Ihram.

A menstruating woman's purity: There is no difference among the scholars that the body of a menstruating woman as well as her sweat and her leftover drinks are clean. It is lawful to eat whatever she cooks; whatever she touches is clean; and eating and living with her (under the same roof) are all lawful.

3. Prayer: The scholars are unanimous that the prayer performed by a menstruating woman is invalid.

However, the Hanafis and Shafi'ites and others make it clear that a menstruating woman is also prohibited from making prostration of gratitude or for recitation of the Qur'an.

The scholars are unanimous that a menstruating woman does not need to make up whatever prayers she missed while menstruating.

They disagree concerning a woman who was clean at the beginning of the time of a prayer and then saw her menses before she could observe that prayer; does she have to make up for that prayer (because it was already due, and therefore, has become obligatory upon her, before she sees her menses) after becoming clean or not?

The Hanafis hold that if menstruation comes upon a woman within the prescribed time of that prayer, then she does not have to make up for that prayer, even if she has already started that obligatory prayer. However, if she sees her menses while she is in a supererogatory prayer, then she must make up for the obligatory prayer.

As for the Shafi'ites, they say if she sees her menses at the beginning of the time of the prayer, then she must perform that prayer only and she needs not perform any other prayer that comes after it and that may be combined with it. But she must perform the prayer that comes before it and which may be combined with it. This is because its time was already due and she was able to perform it (but delayed it until she saw her menses, so she needs to make up for it).

If a menstruating woman becomes clean at the end of the time of an obligatory prayer, the Hanafis differentiate between cessation of bleeding for most part of menstruation and its cessation before that in case of a beginner, and cessation of bleeding for the accustomed woman in her normal period or afterwards, or cessation of bleeding before the expiry of her normal period.

If the cessation of bleeding occurs after most part of the menstruation in case of a beginner, then the prayer becomes obligatory upon her, even if what remains of its time is no more than what is enough for commencing it. If what remains of the time is enough for her to shower, it is also incumbent upon her. But if what is left of the time is not enough, then the prayer is neither obligatory upon her nor should she make up for it. What the Hanafis regard as sufficient remaining time is if it is enough to

commence the prayer. If she catches this time in the state of purity, then the prayer becomes incumbent upon her and if not, it is not.

As for the Shafi'ites, they are of the opinion that the prayer becomes incumbent upon a menstruating woman only after she becomes clean and catches the end of the prescribed time, even if what she catches is not more than what is enough to make the first Takbir. She must make up for it only if it is not combined with the preceding prayer. But if it is combined with the preceding prayer, she makes up for both.

If a menstruating woman becomes clean before sunrise and there remains an amount of time enough for making the first Takbeer, then she has to make up for Fajr prayer alone because the preceding prayer (Isha) is not, in any way, combined with it. If she becomes clean before the sunset and there remains an amount of time enough for making the first Takbir, then she has to make up for Zuhr and "Asr prayers. Likewise, if she becomes clean before the appearance of the dawn and there remains an amount of time enough for making the first Takbeer, then she has to make up for Maghrib and "Isha prayers.

4. Fasting: The scholars are unanimous that a menstruating woman is absolutely exempt from observing fasting -whether obligatory or voluntary and that if does, the fast will be invalid. They also agreed on the obligation of making up for the missed fasts due to menstruation.

Catching up of fasting: There is no difference among the scholars that if menstrual bleeding ceases after the dawn, it is incumbent upon her to observe the fasting of that day, and to make up for it if she did not observe it. If she does not observe it, she should abstain from eating (and all that is prohibited while observing fast). This is the view of the Hanafis and the Hanbalites.

According to the Shafi'ites, she does not need to abstain from eating (and all that is prohibited while observing fast).

5. Hajj (Pilgrimage): The scholars are unanimous that a menstruating woman can perform all recommended baths of Hajj. This is according to the Hadith narrated by 'A'ishah - may Allah be pleased with her. She said, "I was menstruating when I reached Makkah. So, I neither performed Tawaf of the Ka'bah, nor the Sa'ee between Safa and Marwah. Then I informed Allah's Apostle about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka'bah till you get clean (from your menses)." (Recorded by Al-Bukhari)

It is recommended that she showers for Ihram, for entering Makkah, for standing at 'Arafah and other recommended baths of Hajj.

The scholars also unanimously agree that menstruation prevents nothing of the rituals of Hajj except Tawaf.

6. Recitation of the Qur'an: The scholars disagree regarding a menstruating woman reciting the Qur'an. Majority of the scholars -the Hanafis and the Shafi'ites are of the view that she is prohibited from reciting the Qur'an because of the Prophet's saying: "Neither a menstruating woman nor a sexually defiled man should read anything of the Qur'an." (Recorded by At Tirmidhi) **Detailed explanations concerning this ruling are as follows:**

The Hanafis said: If a menstruating woman reads only Surah Al-Fatihah or some verses that imply invocation for supplication purpose, there is no harm in that, as long she does not read the same with the intention of reciting the Qur'an. They made it clear that reading verses or Surahs that do not imply invocation, such as Surah Al-Masad, is forbidden. However, they hold that it is permissible for a menstruating female teacher to teach the Qur'an word by word, by separating between every two words with a pause.

The Shafi'ites hold that a menstruating woman is forbidden from reciting the Qur'an even a part of a single verse thereof because doing so is not consonant with respect and honor due to the Qur'an, whether

she intends recitation or not. They said that it is permissible for her to recite it in her heart without moving her tongue. They also hold that it is permissible for her to look at the pages of the Qur'an and read the content in her heart without moving her tongue. However, she can read the portions whose recitation is already abrogated.

Concerning touching a copy of the Qur'an or holding it, all the scholars agree that a menstruating woman is forbidden from doing so. Allah says,

﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

"None touch it except the purified." (Al-Waqi'ah 56:79)

7. Entering the mosque: The scholars are unanimous that a menstruating woman should not stay in the mosque. Most of the scholars hold that she can pass through the mosque, if there is necessity such as fear of carnivorous animals, thieves or thirst, without staying there, as in the case of a sexually defiled person because of Allah's saying,

﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾

"Nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except those passing through (a mosque)." (An-Nisa 4:43)

The Hanafis are of the opinion that it is absolutely forbidden for a menstruating woman to enter a mosque whether staying there or passing through.

The Shafi'ites are of the view that a menstruating woman is only forbidden from passing through a mosque if she fears that her doing could stain the mosque; and staining mosques is forbidden.

What is the ruling concerning having physical enjoyment with a menstruating woman?

The scholars agree that it is forbidden to have sexual intercourse with a menstruating woman. This is because of Allah's saying:

﴿فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ﴾

"Therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath)." (Al-Baqarah 2:222)

The scholars disagree on the ruling regarding fondling what is between the navel and the knees of a menstruating woman.

The majority of them are of the view that it is forbidden, because of the Hadith narrated by 'A'ishah - may Allah be pleased with her - in which she said, "When the Prophet wanted to fondle any of his wives while she menstruated, he would order her to put on the lower garment and he would then fondle her." (Recorded by Al-Bukhari)

However, the Hanafis and the Shafi'ites hold that it is permissible to fondle what is between the navel and the knees if it is covered. The Hanafis believe that looking at what is under the lower garment of one's menstruating wife is forbidden while the Shafi'ites believe that it is permitted.

What is the atonement for having sexual intercourse with a menstruating woman?

The Shafi'ites clearly state that having sexual intercourse with a menstruating woman is one of the major sins, if it is done knowingly and intentionally. If a person believes that it is lawful, then such a person has disbelieved. The Hanafis, on the other hand, do not believe that such a person has disbelieved.

The Hanafis and the Shafi'ites recommend that a person who had sexual intercourse with a menstruating woman should give Sadaqah with a dinar if the intercourse took place at the beginning of menstruation; and with a half dinar if it took place at the end of menstruation.

What is the ruling concerning having sexual intercourse with a woman after the cessation of her menstrual bleeding (and before she takes bath)?

The Shafi'ites hold that it is unlawful to have sexual intercourse with a woman after the cessation of her menstrual bleeding and before she takes a bath.

What is the ruling concerning divorcing a menstruating woman?

The scholars agree that divorcing a menstruating woman is forbidden. It is one of the kinds of heretic divorces that Islam forbids.

The majority of the scholars believe that if a person divorces his wife while she is menstruating, the divorce should take effect. The proof for this is that the Prophet commanded 'Abdullah bin 'Umar may Allah be pleased with him and his father -to take his wife back (after he divorced her while she was menstruating), there would not have been an order to take back his wife if the divorce had not taken effect.

The Hanafis believe that taking back a wife who was divorced in such a situation is compulsory while the Shafi'ites believe that it is only recommended and not compulsory.

What is the ruling concerning Khul[1] of a menstruating woman?

The majority of the scholars - the Hanafis and the Shafi'ites – are of the opinion that Khul" is permissible during menstruation because of Allah's saying:

﴿فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا أَفْنَدَتْ بِهِ﴾

"There is no sin on either of them if she gives back (the Mahr or a part of it) for her Khul (divorce)."
(Al-Baqarah 2: 229)

Also, the woman needs to free herself through divorce at her instance by forgoing some of her wealth.

What becomes lawful with the cessation of menstrual bleeding?

After the cessation of menstrual bleeding, nothing of the hitherto forbidden things become permissible until she takes a bath, except fasting and divorce. It is only fasting and divorce that are allowed before she takes a bath. As for fasting, it is forbidden due to menstruation and not due to impurity just like a sexually defiled person whose fasting is valid even if he has not had the bath.

General rulings

What is the ruling regarding use of drugs or any other methods to hasten or delay menstruation?

The Hanafis clearly state that if a woman drinks medicine and this led to the flow of blood during her menstrual days, then it is menstruation and is regarded as in Iddah (waiting period after divorce or death of husband).

As regards delaying menstruation because of Hajj or fasting, a great number of contemporary scholars believe in its permissibility while others do not. Those who disagree say that such woman is still regarded as menstruating because she is accustomed to have her menses in these days and that the absence of her menses is not natural but due to her own doing. Allah knows best.

Claim of menstruation:

If a woman claims that she is menstruating and it is possible that she is, then her claim should be accepted because she is trusted. As a result, her husband should not have sexual intercourse with her, even if he does not believe her.

The Hanafis stipulate a restriction. They say that her claim should only be accepted if she is chaste or if it is preponderant that she is being truthful. If she is impious or if it is not preponderant that she is being truthful, due to the fact that the time in which she makes the claim is not her usual menstrual days, then her claim should not be accepted.

The Shafi'ites hold that if she tells her husband that she is menstruating, then he is forbidden from cohabiting with her if he believes her, but if he does not believe her, then he is not forbidden from doing so.

Nifaas (Postpartum Bleeding)

The Hanafis and the Shafi'ites define Nifaas as bleeding that a woman experiences after childbirth.

As for the blood that comes out with the newborn or before it is delivered, it is just hemorrhage. If a woman observes bleeding before labor, she should make ablution, if she can, and pray. The Hanafis add: She can make Tayammum and gestures with her head in prayer and should not delay prayer.

The Shafi'ites exempt pre-childbirth bleeding that is connected with a previous menstruation, based on their opinion that a pregnant woman menstruates sometimes.

Minimum period of Nifaa's:

The minimum period of Nifaas, according to the Shafi'ites, is a moment of just one flow of blood.

The majority of the scholars are of the opinion that Nifaas has no minimum because there is no text of the Shar'iah indicating so. Therefore, what should be reckoned with is the reality of women in this regard, for short periods of Nifaas as well as long ones that have been seen.

Maximum period of Nifaas:

The Shafi'ites believe that sixty days is the maximum period of Nifaas, based on a study.

As for the Hanafis, they hold that the maximum period of Nifaas is forty days.

All that is prohibited in case of a menstruating woman is also prohibited in case of a woman in Nifaas.

Istihadah

According to the definition of the scholars, Istihadah refers bleeding that occurs at other than menstruating or post-partum periods.

Important Issues Relating to a Woman Suffering from Istihadah:

1. If a girl of less than nine years of age - the minimum age of menstruation - has bleeding, then it is Istihadah and not menstruation.
2. If a woman experiences bleeding and that bleeding stops in less than three days -it should be noted that three days is the minimum period of menstruation then that bleeding is Istihadah.
3. If a woman experiences a kind of bleeding beyond her normal menstrual period -and the bleeding does not exceed ten day, which is the maximum period of menses, according to the Hanafis -all is regarded as menstruation. Whatever bleeding that occurs beyond these ten days is regarded as Istihadah.
4. If the bleeding of a menstruating woman stops and she becomes clean, the minimum period of purity is fifteen days. If she observes any blood within these days, then it is Istihadah.
5. The yellowish or cloudy discharge that a woman observes during her menses is part of it. If she observes any yellowish or cloudy discharge during her pure days, then she should disregard it.
6. If the Nifa s bleeding ceases within forty days in case of a woman who has experienced labor for the first time, then her Nifa s is completed (according to the Hanafis, the maximum period of Nifa s is forty days). Whatever bleeding she observes after that is Istihadah.
7. If a woman who has had previous labor experiences bleeds beyond her accustomed period, but not beyond forty days, it is still part of Nifa s. But if she experiences bleeding beyond her accustomed period and it goes on beyond forty days, then whatever bleeding she experiences beyond forty days is Istihadah. The Istihadah blood is like minor impurity that invalidates ablution and does not forbid anything that menstruation and Nifa s forbid. If a woman suffers an incessant bleeding, then she should make ablution and perform the prayer of an excused person, as shall be discussed soon, insha Allah.

Differences between Istihadah, Menstruation and Nifa's

Istihadah is different from menstruation and Nifa s in the following ways:

1. Menstruation has an age factor, and that is when a woman reaches the age of nine and above. But Istihadah has no set age.
2. Menstruation is a bleeding that a woman usually experiences every month while Istihadah is an unusual bleeding that a woman experiences at unusual periods.
3. Menstruation is natural bleeding that is not related with any disease while Istihadah is a bleeding that occurs as a result of a disease or deficiency.
4. The menstrual blood is dark red, thick and strong-smelling while Istihadah blood is light-red and odorless.
5. Nifa s bleeding only accompanies labor.

Incessant istihadah according to the Hanafis

In most cases, Istihadah occurs continuously. It is the continuous flow of blood beyond menstrual or postpartum periods.

If the accustomed woman experiences continuous blood flow beyond the maximum menstrual period, then she should reckon with her accustomed menstrual and pure periods, and the rulings pertaining to menstruation and purity are applied accordingly.

In the case of a beginner there are three situations of continuous bleeding:

One: If she observes continuous bleeding at the beginning of her attaining the age of maturity, her menstruation, from the first day of incessant bleeding, should be estimated at ten days and her purity estimated at twenty days. She should then continue with this reckoning. When she is in Nifas, it should be estimated at forty days; after the Nifas, the next twenty days should be estimated as her pure days. This is in accordance with the Hanafis' holding that Nifas and menstruation do not follow each other successively. There must be a period of purity between them.

Two: If she experiences false bleeding and purity. According to the Hanafis, false bleeding is that which exceeds ten days and false purity is that, which is less than fifteen days. In this case, she should regard ten days as her menstrual period and twenty days as her pure period and disregard whatever is beyond that. She continues with this reckoning until she starts observing authentic menstrual and pure periods.

Three: If she observes authentic menstrual period but false purity, she reckons with the authentic period as her normal and accustomed one and reckons with the rest of the month as her pure period.

Istihadah of a woman who menstruated before getting pregnant and that of a woman who never menstruated before she got pregnant

Details of rulings pertaining to a woman, who is menstruating for the first time and experiences continuous bleeding, have already been discussed, according to the Hanafis.

As for the Shafi'ites, they explain that if a beginner can differentiate the kind of bleeding she sees by observing what is heavy in some days and light in others, or what sometimes it is dark red and others times it is normal red, and such bleeding occurs beyond the maximum menstrual period, then light or normal red should be regarded as Istihadah, however long it lasts. The dark-red blood should be regarded as menstruation if its flow is not for less than the minimum menstrual period, which is a day and a night, and it is not for more than the maximum menstrual period that is fifteen days.

According to them, if she observes dark-red blood for only one day and one night and it is then followed by light-red blood and situations goes that like this for years, days in which she observes the light-red blood will be regarded as her pure days. This is because; there is no limit for maximum period of purity. If any one of these conditions is missing, then her ruling is the same as that of a beginner who cannot differentiate.

The beginner who cannot differentiate, according to the Shafi'ites, is a woman who experiences bleeding in one manner or in different manners but lacks one of the conditions of differentiating as mentioned above. If she does not know when the bleeding started, then she is the same as the confused woman. If she knows it, then what is most preponderant is that her menstrual period is one day and one night from the first day she sees the blood -even if the blood is light -because this is the certainty and whatever is beyond that is uncertainty; as such, it could not be declared as menstruation. Hence, her purity period will be reckoned to twenty-nine days to complete a month.

As for a woman who never menstruated before she got pregnant, if after she delivers her baby and bleeds for more than forty days, the Hanafis believe that the bleeding that occurs past forty days is Istihadah because, according to them, forty days is the maximum period of Nifas just as ten days is for menstruation. Whatever bleeding exceeds these stipulated periods is regarded as Istihadah whether she can differentiate or not.

The Shafi'ites hold that whatever bleeding exceeds sixty days is Istihadah and they make distinction between a woman who can differentiate between the kinds of bleeding she observes and the one who cannot.

Istihadah of a woman who has normal period:

One: The one who has normal menstrual period:

According to the Hanafis, the woman who has normal menstrual period is the one who recognizes her monthly period in terms of when it comes and its number of days. If her menstruation comes according to what she is accustomed to, in terms of period and number of days, then she should reckon with that.

The Shafi'ites hold that if an accustomed woman cannot differentiate between the kinds of blood she observes, and she had already had a previous menstrual period and a pure period and she knows the number of her menstrual days and pure days, then she should reckon with the same. Being accustomed to menstruation is established even if she has menstruated only once.

As for the accustomed woman who can differentiate between the kinds of bleeding she observes, she should reckon with the differences in the type of blood she observes and not with what she is accustomed to, according to the most authentic view of the madh'hab. For example, if her accustomed period is five days at the beginning of each month and the rest of the month is her pure period, if she experiences Istihadah and sees dark red blood for ten days from the beginning of the month and she observes light-red bleeding for the rest of the month, then those first ten days are reckoned with as her menstrual days while whatever occurs in the remaining days are regarded as days of Istihadah.

Two: A woman who has normal Nifas period:

If a woman in Nifas observes bleeding beyond what she is used to, and what she is used to is forty days, the Hanafis hold that whatever bleeding that occurs beyond these forty days is regarded as Istihadah. But if her normal Nifas period is less than forty days, and the bleeding continues for up to forty days or less, whatever bleeding that occurs beyond her normal period is still regarded as part of Nifas. However, if the bleeding continues beyond forty days, then she reckons with her normal Nifas period and regards whatever is beyond that as Istihadah.

According to the Shafi'ites, the same rules that apply in case of menstruation apply here.

Istihadah of a woman who does not have a known period

According to the Shafi'ites, for a woman who does not have a known menstrual period, for instance, if she menstruates for six days this month and seven days in the following month, if she observes continuous bleeding, then she should reckon with the minimum number of days in case of prayer and fasting, and in case of her husband taking her back (after divorce). And in case of completion of 'Iddah and sexual intercourse, she should reckon with the maximum number of days. Based on this, she should take a bath on the seventh day after the completion of the sixth day and she should pray and observe fasting if she is in the month of Ramadan, in order to be on the safe side.

If this menstruation is regarded as the third after a divorce, then her husband has lost the right to take her back.

In the case of observing 'Iddah before another marriage or in case of her husband having enjoyment of her, she should reckon with the maximum days. This is because; her abandonment of marriage, though it is permissible, is better than getting married without the right to do so. Equally, her abandonment of sexual intercourse, in spite of the possibility of its lawfulness is better than engaging in it at a potentially unlawful time. Therefore, on the eighth day, she should bathe and make up for the fasting of the seventh day, which she doubtfully observed. If it is certain that she was not menstruating on that seventh day, then her fasting would be valid and she does not need to make up for it; but if she was menstruating,

then she needs to make up for it, for an obligation to make up for fasting should not be cancelled by doubt.

However, she does not need to make up for missed prayers for if she was pure, then her prayer would be valid; and if she was menstruating, then the prayer is not incumbent on her in the first place. Therefore, she does not need to make up for it.

If her normal menstrual period is five days and she menstruates for six days, and in another month, she menstruates for seven days, and the following month she menstruates for six days, her normal menstrual period would be reckoned with as six days until it is consistently established, according to the consensus of the scholars.

Bleeding that a pregnant woman observes during pregnancy:

If a pregnant woman observes bleeding during her pregnancy and before she is due, such bleeding is not regarded as menstruation, even if it is continuous and goes on as long as menstruation. It is rather Istihadah, according to the Hanafis.

The same applies to what she sees while at she is in labor and before the delivery of the baby.

The Shafi'ites said: If a pregnant woman sees bleeding and it continues for as long as the minimum menstrual period -which is a day and a night -and does not exceed the maximum menstrual period which is fifteen days then such bleeding is regarded as menstruation, according to the most preponderant opinion in the madh"hab. In this situation, she should stop performing prayer and fasting and should abstain from all that is prohibited for a menstruating woman. Such bleeding is treated as menstruation in terms of refraining from prayer, fasting and sexual intercourse; but it is treated as such with regards to "Iddah.

But if the bleeding she observes continues for a period less than the minimum menstrual period or more than the maximum menstrual period, she should regard both as Istihadah and it should be treated as such in terms of prayer and other matters.

Bleeding that a woman sees in between two labors:

If the woman is pregnant with a set of twins, if the period between the birth of both is less than six months, whatever bleeding observed by that woman between the two births is authentic Nifa's bleeding, according to the opinion of Abu Hanifah and Abu Yusuf.

According to Muhammad bin Hasan and Zufar, such bleeding is Istihadah. This difference is based on the fact that if a woman gave birth to a baby and there is another in her belly, the Nifa's is that of the first baby, according to Abu Hanifah and Abu Yusuf. According to Muhammad bin Hasan and Zufar, the Nifa's is for the second baby. However, the completion of the Iddah would be with the second baby, according to the consensus of the scholars.

The Hanbalites, in one of their opinions, agree with Abu Hanifah and Abu Yusuf; and in their second opinion, they agree with Muhammad bin Hasan and Zufar.

The Shafi'ites concurred with the Hanbalites.

Important Summary Concerning Rulings on Istihadah

We have discussed shortly that Istihadah bleeding is treated like nose-bleeding or incontinence of the urine. However, certain rules exclusively apply to a woman who is having Istihadah.

She should endeavor to prevent, or at least, minimize the bleeding by wearing a tight-fitting pad or by standing or sitting. If she observes that when she prays, the blood seeps out only when she prostrates, then she should stop prostrating and gesture for it only from sitting or standing position. If she notices that it seeps out when she is in standing position, she should pray in sitting position. This is because abandonment of prostration or sitting down is more tolerable in prayer than praying with impurity.

If she is able to prevent seeping out of the blood by wearing tight-fitting pads, then she must do so. If the pad is soaked that the blood leaks out, then her ablution is invalidated and she should make another ablution.

If a woman in a state of Istihadah is able to prevent seeping out of the blood with any of the above methods, then she is no longer excused.

Conditions of the Excused

The Hanafis mention three conditions for the woman who is having Istihadah and other excused persons:

One: The reason for the excuse must be established. The problem necessitating the excuse must abide by him or her uninterruptedly for the entire time of an obligatory prayer. This is a condition agreed upon by the scholars.

Two: The problem must occur at other times, even if it is once.

Three: Cessation of the problem. If the problem ceases to occur for at least an entire time of an obligatory prayer, the person concerned ceases to be among the excused persons, and the rules that apply to healthy persons apply to him or her during that time of cessation.

Things not forbidden for a woman in Istihadah:

The Hanafis say that Istihadah is minor impurity like nose-bleeding so it does not excuse a woman from performing prayer nor does it render the prayer invalid. It neither prevents a woman from observing any obligatory or voluntary fasting nor does it prevent her husband from having sexual intercourse with her. The proof for this is the Hadith of Hammah bint Jahsh -may Allah be pleased with her -that her husband would have marital intercourse with her while she had Istihadah.

Equally, Istihadah does not prevent a woman from touching or reading the Qur'an nor does it prevent her from staying in the mosque or from making Tawaf, if she is sure she will not stain the mosque with blood.

Istihadah is like permanent none-bleeding in its rulings, so the affected woman should pray and fast.

The Shafi'ites hold the same opinion.

Purification of a woman in Istihadah:

The woman in Istihadah, according to the Shafi'ites, should be meticulous in her purification from all impurities and filths. She should wash blood off herself, and cover the place where the blood seeps out from with cotton or pieces of cloth as a way of stopping it from leaking or, at least, minimizing it.

According to the Hanafis, she should totally prevent the blood from seeping out, and if she cannot, then she can minimize that.

Istihadah Blood Staining Dress

The Hanafis say: If blood that is as much as a handful or more stains a dress, it should be washed if washing is helpful, and that is if the dress is not stained again. But if washing is not helpful, then it is not incumbent upon her to carry out the washing as long as the problem is there. For instance, if she knows that if she washes it, it will get stained again before she finishes her prayer, then she can leave it unwashed because compelling her to wash the dress each time it gets stained with Istihadah blood would amount to imposing difficulty upon her.

As for the Shafi'ites, they hold that whatever blood seeps out, after she has taken necessary precautions, cannot harm her even if her dress is stained in that particular prayer. Allah knows best.

When should a woman in Istihadah take bath?

There are many opinions in this regard but the most authentic opinion is that she should only perform her ritual bath when it is decided that her menstruation or Nifas bleeding has stopped. The only thing she needs to do after that is to make ablution for each prayer; and that is sufficient for her. This is the opinion of the majority of the scholars.

Ablution and Acts of Worship of a Woman in Istihadah:

The Shafi'ites say: The woman in Istihadah should make ablution for each prayer and performs with that ablution whatever she likes of voluntary prayers. This is because; she is only regarded purified as a prerequisite for performing obligatory prayer and she is no longer regarded so as soon as she finished performing that prayer.

The Shafi'ites restricted the necessity to perform ablution for each prayer to obligatory prayers only, because if prayer is mentioned, what basically comes to mind is the obligatory prayer while voluntary prayers are regarded as affiliates of the obligatory ones. For, voluntary acts of worship are ordained to complement and fill whatever deficiency that is found in the obligatory ones. Therefore, the ablution made for an obligatory prayer should naturally cover the supporting voluntary ones, as opposed to another obligatory prayer, which is not a supplement but an independent act of worship in itself.

According to the Hanafis, the woman in Istihadah should make ablution for each prayer; and she is free to pray with that ablution -at the same time -whatever she wishes of other obligatory and voluntary prayers such as Witr, two Eid prayers, funeral prayer; and she is free to touch the Qur'an with that ablution and make Tawaf. The ablution of the woman in Istihadah is not invalidated by recurrence of the bleeding if the ablution was made at the time of the flowing of the blood.

They further say: If she made ablution at the time the bleeding momentarily stopped, and the bleeding then resumes, the ablution is invalidated. If she made ablution for another impurity, such as urinating, defecating or passing wind, at the time the bleeding momentarily stopped, and the bleeding then resumes, the ablution also becomes invalidated.

The same rules applies if she makes ablution due to Istihadah and then she falls into another state of impurity, then her ablution becomes invalidated.

Being Cured of Istihadah:

The Shafi'ites say: If the Istihadah bleeding stops permanently and truly, then the affected woman is cured, but it should be looked at if that cessation takes place while she is out of the prayer.

If it stops after she has finished prayer, her prayer is valid but her ablution becomes invalidated, and she cannot perform even a voluntary prayer with that ablution.

If the Istihadah bleeding ceases before she commences prayer, then her ablution becomes vitiated and she should perform neither obligatory nor voluntary prayer with that ablution.

If the bleeding stops while she is in prayer, there are two opinions:

One: Both her ablution and her prayer are invalidated.

Two: Neither is invalidated. The stronger opinion is the first one. Allah knows best.

If the woman who had been suffering from Istihadah made ablution and then prayed, she does not need to make up for that prayer.