



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 7

The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

Trans. Abul-Irbaad Abid Zargar

[Q. 121] What is the proof for the Scales and what is the description of the weighing from the Book?

[A. 121] Allaah, the Most High, says, **“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-Ambiyaa: 47)

Allaah, the Most High, says, **“And the weighing on that Day will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose their own selves (by entering the Hell-Fire) because they denied and rejected Our aayaat.”** (al-Aa'raaf: 8-9)

And He, the Most High, said regarding the disbelievers, **“And on the Day of Resurrection, We shall assign no weight for them.”** (al-Kahf: 105)

And there are many other verses.

[Q. 122] What is the proof for the Scales and what is the description of the weighing from the Sunnah?

[A. 122] There are many narrations concerning this issue. Amongst them is the hadeeth of the Card¹ which contains the two testifications on it, and

¹ The hadeeth of the Card is a long hadeeth reported by Ahmad in the Musnad (2/213) and al-Haakim (1/529) and it was authenticated by adh-Dhahabee. It is also reported by at-Tirmidhee in the Chapter: That which has been reported regarding the one who dies while testifying that there is no deity worthy of worship except Allaah (5/24) (no. 2639) and he said the hadeeth is hasan saheeh.

that it outweighs ninety-nine scrolls of evil deeds, each scroll as far as the eye can see.

Amongst them his (sallallaahu alaihi wasallam) saying regarding Ibn Mas'ood (radiiallahu anhu), "*Are you amazed by the thinness of his shins? By the One in whose Hand is my soul, they are more weighty on the Scales than (Mount) Uhud.*" ²

He (sallallaahu alaihi wasallam) said, "*On the Day of Judgment, a large fat man will be brought, and in the Sight of Allaah, he will not weigh what equals a wing of a mosquito.*" ³

He (sallallaahu alaihi wasallam) said, "*Read, **And on the Day of Resurrection, We shall not assign them any weight.** (al-Kahf: 106)*"

And there are many other narrations.

[Q. 123] What is the proof for the existence of the Bridge (over Hell-Fire) from the Book?

[A. 123] Allaah, the Mighty and Majestic, said, "**There is not one of you but will pass over it (Hell-Fire), this is with your Lord a Decree which must be accomplished. Then We shall save those who used to fear Allaah and were dutiful to Him, and We shall leave the dhaalimoon, therein (humbled) to their knees (in the Hell-Fire).**" (Maryam: 71-72)

And He, the Most High, said, "**On the Day you shall see the believing men and the believing women, their light running forward before them and by their right hands.**" (al-Hadeed: 12)

² Its chain is saheeh and it is reported by Ahmad in his Musnad (1/420, 421), and by al-Haakim in the Chapter: Details of the Companions (3/317), and he said that the hadeeth has saheeh chains. And adh-Dhahabee agreed with him. And it was mentioned by al-Haythamee in Majma' uz-Zawaa'id (9/291) and he said, "It was reported by Ahmad, Abu Ya'laa, al-Bazaar and at-Tabaraanee with different routes, and the best of its chains is from Aasim bin Abu Nujoed, and he is good in reporting hadeeth despite some weakness. And the rest of the narrators of Ahmad and Abu Ya'laa are from the narrators of the saheeh."

³ Agreed upon. Reported by al-Bukhaaree in the Book of Tafseer regarding the verse, "**They are those who disbelieved in the aayaat of the Lord...**" (7/236), and by Muslim in Kitaab Sifaat ul-Munaafiqeen, Chapter: The characteristics of the hypocrites and the rulings regarding them (8/125).

[Q. 124] What is the proof for the existence of the Bridge (over Hell-Fire) from the Sunnah?

[A. 124] There are many narrations regarding this. Amongst them his (sallallaahu alaihi wasallam) saying in the hadeeth of the intercession, *“Then a Bridge will be brought and laid across Hell-Fire. We asked, “O Messenger of Allaah what is the Bridge.” He said, “It is a slippery (bridge) on which there are clamps, and (hooks like) a thorny seed that is wide at one side and narrow at the other, and has thorns with bent ends; such a thorny seed is found in Najd and is called as-Sadaan. Some of the believers will cross (it) as quick as lightning, or as fast as strong wind, or fast horses, or she-camels. So some will be safe without any harm and some will be safe after receiving some scratches and some will fall down into Hell-Fire, and the last person will cross as if being dragged over the Bridge.”*⁴

The hadeeth is in the Saheeh and Abu Saeed al-Khudree (radiiallaahu anhu) said, “It has reached me that the Bridge is thinner than a hair and sharper than a sword.”

[Q. 125] What is the proof for the retaliation (Qisaas) from the Book?

[A. 125] Allaah, the Most High said, **“Surely! Allaah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.”** (an-Nisaa’: 40)

He, the Most High, said, **“This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allaah is Swift in reckoning. And warn them 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 dhaalimoon, who could be given heed to. Allaah knows the fraud of the eyes, and all that the breasts conceal. And Allaah judges with truth...”** (Ghaafir: 17-19)

⁴ Part of a long hadeeth which is agreed upon. Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The Saying of Allaah, the Most High, **“Some faces that day shall be shining and radiant looking at their Lord.”** (al-Qiyaamah: 22-23) (8/181) (Eng. Trans. no. 7439), and by Muslim in the Book of Imaan, Chapter: Details of the way in which seeing Allaah will take place (1/115).

He, the Most High, said, **“And it will be judged between them with truth, and they will not be wronged.”** (az-Zumar: 69)

[Q. 126] What is the proof for the retaliation (Qisaas) from the Sunnah?

[A. 126] There are many narrations regarding it. Amongst them his (sallallaahualaihi wasallam) saying, *“The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed.”*⁵

And his (sallallaahualaihi wasallam) saying, *“Whoever has oppressed another person then he should seek forgiveness from him today. For verily, there will be no deenaar nor dirham on that Day (to compensate for wrong deeds). Instead his good deeds will be taken for the other person, and if he does not have good deeds then he takes the bad deeds of the other person and they are taken away from him.”*⁶

And his (sallallaahualaihi wasallam) saying, *“When the believers pass safely over (the Bridge across) Hell-Fire, they will be stopped at a bridge in between Hell-Fire and Paradise where they will retaliate upon each other for the injustices done amongst them in the world, and when they get purified of all their sins, they will be admitted into Paradise.”*⁷

And all the above narrations are found in the Saheeh and there are many other narrations.

[Q. 127] What is the proof for the existence of the Hawd (the Pond) from the Book?

[A. 127] Allaah, the Mighty and Majestic, said to His Prophet Muhammad (sallallaahualaihi wasallam), **“Verily, We have granted you al-Kawthar (a river in Paradise).”** (al-Kawthar: 1)

⁵ Agreed upon. Reported by al-Bukhaaree in the Book of Expiations, First Chapter, (8/35) (Eng. Trans. no. 6533), and by Muslim (5/107).

⁶ Reported in al-Bukhaaree in the Book of Oppressions, Chapter: If the oppressed one forgives the oppressor then is it necessary to describe the oppression? (Eng. Trans. no. 2449), and by Ahmad in his Musnad (2/435, 506), and a similar wording was reported by Imaam al-Baghawee in “Sharh us-Sunnah” (14/359), and he said that the hadeeth is saheeh.

⁷ Reported by al-Bukhaaree in the Book of Oppressions, Chapter: Retaliation in cases of oppression (Eng. Trans. no. 2440), and by Ahmad in his Musnad (3/57).

[Q. 128] What is the proof for the existence of the Hawd (the Pond) from the Sunnah?

[A. 128] There are many narrations regarding this which reach the level of mutawaatir. Amongst them his (sallallaahualaihi wasallam) saying, *“I am your predecessor at the Hawd.”*⁸

And his (sallallaahualaihi wasallam) saying, *“I will pave the way for you as your predecessor and will be a witness over you and by Allaah, I am looking at my Fount (Kawthar) just now...”*⁹

And his (sallallaahualaihi wasallam) saying, *“My Hawd is (so large that it takes) a month’s journey to cross it. Its drink is whiter than milk, and its fragrance is more pleasant than musk, and its drinking cups are (as numerous) as the (number of) stars in the sky. Whoever drinks from it will never be thirsty again.”*¹⁰

And his (sallallaahualaihi wasallam) saying, *“I saw a river (in Paradise) on the two banks of which there were tents made of hollow pearls. I asked, “What is this O Jibreel?” He replied, “That is the Kawthar...”*¹¹

[Q. 129] What is the proof for belief in the existence of Paradise and Hell-Fire?

[A. 129] The saying of Allaah, the Most High, **“Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise).”** (al-Baqarah: 24-25)

And other verses which cannot be enumerated.

And in the Saheeh from the supplication of the Prophet (sallallaahualaihi wasallam) in the night prayer, *“And all Praises are for You, You are the*

⁸ Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (7/209) (Eng. Trans. no. 6575), and by Muslim in the Book of Virtues, Chapter: Affirmation of the Hawd for our Prophet and its description (7/65).

⁹ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (Eng. Trans. no. 6590).

¹⁰ Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: Regarding the Hawd (7/207) (Eng. Trans. no. 6579), and by Muslim in the Book of Virtues, Chapter: Affirmation of the Hawd for our Prophet and its description (7/66).

¹¹ Reported by al-Bukhaaree in the Book of Tafseer, Chapter: Tafseer of Surah al-Kawthar (6/92) (Eng. Trans. no. 6581), and by Ahmad in the Musnad (3/115).

truth, and Your promise is truth and the meeting with You is truth, and Your Speech is truth, and the Paradise is truth and the Hell-Fire is truth, and the prophets are truth, and Muhammad (sallallaahualaihi wasallam) is truth and the Hour is truth..."¹²

And his (sallallaahualaihi wasallam) saying, "Whoever testifies that none has the right to be worshipped except Allaah alone, having no partner, and that Muhammad is His slave and Messenger, and that 'Isaa is a slave of Allaah and His Messenger and His Word which He pronounced unto Maryam and a soul from Him (i.e. a soul from the souls He created), and that Paradise is true and the Hell-Fire is true, then Allaah will admit him to Paradise in accordance with his deeds." ¹³

[Q. 130] What does imaan in Paradise and Hell-Fire mean?

[A. 130] It is to have firm affirmation in their existence, and that they are currently in existence, and that they are everlasting by the Will of Allaah, and they will never end. This also includes belief in the blessings of Paradise and in the torment of Hell-Fire.

[Q. 131] What is the proof that they are currently existing?

[A. 131] Allaah, the Mighty and Majestic, has informed us that they are already prepared, so He said regarding Paradise, "**Prepared for the righteous.**" (aal-Imraan: 133), and He said regarding the Hell-Fire, "**Prepared for the disbelievers.**" (aal-Imraan: 131)

And He informed us that He caused Aadam and his wife to dwell in Paradise before they ate from the tree. He, the Most High, also informed us that the disbelievers are exposed to the Hell-Fire every morning and evening.

And the Prophet (sallallaahualaihi wasallam) said, "*I came up to Paradise and saw that the majority of the people who entered it were the poor. And I*

¹² Agreed upon. Reported by al-Bukhaaree in the Book of Supplications, Chapter: The supplication when you wake up during the night (7/148), and by Muslim in the Book of Travel Prayers, Chapter: Supplication during the night prayer (2/184).

¹³ Agreed upon. Reported by al-Bukhaaree in the Book of the Prophets, Chapter: The Saying of Allaah "**O people of the Book do not go to extremes in your religion.**" (4/139) (Eng. Trans. no. 3435), and by Muslim in the Book of Imaan, Chapter: Whoever meets Allaah with imaan without any doubt in Him, enters Paradise (1/42-43).

came up to Hell-Fire and saw that the majority of the people who entered it were women.”¹⁴

And there has preceded during the discussion the trial and punishment of the grave, *“When one of you dies, he is shown his place (either in Paradise or Hell-Fire).”¹⁵*

And the Prophet (sallallaahu alaihi wasallam) said, *“Rush to perform the prayer, for verily the severity of the heat is from the raging of Hell-Fire.”¹⁶*

And the Prophet (sallallaahu alaihi wasallam) said, *“The Hell-Fire complained to its Lord, the Mighty and Majestic, saying that some of its parts were consuming others. So He permitted it to take two breaths, one in the winter and one in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is the time when you feel the severest cold.”¹⁷*

And the Prophet (sallallaahu alaihi wasallam) said, *“Fever is from the rage of the Hell-Fire, so cool it with water.”¹⁸*

And the Prophet (sallallaahu alaihi wasallam) said, *“When Allaah created Paradise and Hell-Fire, He sent Jibreel to Paradise saying, “Go and have a look at it.”¹⁹*

¹⁴ Agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The characteristics of Paradise and the Hell-Fire (7/200) (Eng. Trans. no. 3241), and by Muslim in the Book of Softening the Hearts, Chapter: The majority of people in Paradise are the poor and the majority of people in the Hell-Fire are the women (8/88).

¹⁵ Agreed upon. Its reference has already preceded.

¹⁶ Agreed upon. Reported by al-Bukhaaree in the Book of Mawaaqeet, Chapter: Praying dhuhr when the weather is cooler during severe heat (1/135) (Eng. Trans. no. 236), and it is part of a longer hadeeth. It is also reported by Muslim in the Book of Masaajid and the Places of Prayer, Chapter: The preference of praying dhuhr when the weather is cooler, during severe heat (2/107).

¹⁷ Agreed upon. Reported by al-Bukhaaree (Eng. Trans. no. 537).

¹⁸ Agreed upon. Reported by al-Bukhaaree in the Book of Medicines, Chapter: Fever is from the rage of the Hell-Fire (7/20) (Eng. Trans. no. 3264), and by Muslim in the Book of as-Salaam, Chapter: Every disease has a cure and the recommendation to use medicine (7/23).

¹⁹ Part of a long hadeeth reported by an-Nasaaee in the Book of Oaths and Vows, Chapter: Swearing by the Might of Allaah, the Most High (7/3) (no. 3763), and by at-Tirmidhee in the Book of the Descriptions of Paradise (4/693) (no. 2560), and he said the hadeeth is hasan saheeh. Also reported by Ahmad (2/354), and Abu Dawood (4744).

And they were presented to him (sallallaahu alaihi wasallam) during his standing in the prayer of the solar eclipse, and also during the night journey. And there are numerous narrations about this topic.

[Q. 132] What is the proof that their existence is eternal, without end?

[A. 132] Allaah, the Most High, said regarding Paradise, **“To dwell therein forever. That is the supreme success.”** (at-Tawbah: 100 & at-Taghaabun: 9)

He, the Most High, said, **“Nor shall they (ever) be asked to leave it.”** (al-Hijr: 48)

He, the Most High, said, **“A gift without an end.”** (Hud: 108)

He, the Most High, said, “Whose supply is not cut off (by change of season), nor are they out of reach.” **(al-Waaqi‘ah: 33)**

He, the Most High, said, **“Verily, this is Our Provision which will never finish.”** (Saad: 54)

He, the Most High, said, **“Verily, the muttaqoon, will be in place of Security (Paradise). Among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. 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: 51-56)

And there are many other verses. So He, the Most High, mentioned its eternity and the eternity of the life of its inhabitants, and that fact that it never ceases and they never leave it.

And regarding the Hell-Fire, He, the Most High, said, **“Except the way of Hell, to dwell therein forever.”** (an-Nisaa’: 169)

He, the Most High, said, **“Verily, Allaah has cursed the disbelievers, and has prepared for them a flaming Fire. Wherein they will abide forever, and they will find neither a wali (a protector) nor a helper”.** (al-Ahzaab: 64-65)

He, the Most High, said, **“And whosoever disobeys Allaah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”**

(al-Jinn:23)

He, the Most High, said, **“And they will never get out of the Fire.”** (al-Baqarah: 167)

He, the Most High, said, **“The torment will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.”** (az-Zukhruf: 75)

He, the Most High, said, **“Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.”** (Faatir: 36)

He, the Most High, said, **“Verily whoever comes to his Lord as a mujrim (criminal, mushrik, sinner, disbeliever), then surely, for him is Hell-Fire, wherein he will neither die nor live.”** (Taa Haa: 74)

And there are many other verses.

So He, the Most High, informed us in these and other similar verses that the inhabitants of Hell-Fire are those who deserve it; it was created for them and they were created for it, and they will reside therein for ever. So He, the Most High, negated them ever leaving it with His saying, **“And they will never get out of the Fire.”** And He negated the ending of the punishment for them with His saying, **“(The torment) will not be lightened for them.”** And He, negated their destruction in the Hell-Fire, with His saying, **“Wherein he will neither die nor live.”**

And the Prophet (sallallaahualaihi wasallam) said, *“As for the inhabitants of the Hell-Fire, then they are doomed to it, then they do not die therein nor do they live.”*²⁰

And he (sallallaahualaihi wasallam) said, *“When the inhabitants of Paradise have entered Paradise,” and the inhabitants of Hell-Fire have entered Hell-Fire, death will be brought and placed between Paradise and Hell-Fire and then it will be slaughtered and a caller will call out, “O inhabitants of Paradise, there is no death for you, O inhabitants of the Hell-Fire, there is no death for you.” So the inhabitants of Paradise will increase in happiness and the inhabitants of the Hell-Fire will increase in sadness.”* And in another wording, *“Each one eternal in his abode.”* And in another wording, *“Then the Prophet (sallallaahualaihi wasallam) recited,*

²⁰ Part of a hadeeth reported by Muslim in the Book of Imaan, Chapter: Affirmation of intercession and the removal of the muwahhideen from the Hell-Fire (1/117), by Ahmad in his Musnad (3/5,11) and by Ibn Maajah in Chapter: A mention of intercession (no. 4364).

“Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not. (Maryam: 39)” ²¹

And these wordings occur in the Saheeh and there are many other narrations alongside the one we have mentioned.

[Q. 133] What is the proof that the believers will see their Lord, the Blessed and the Most High, in the Hereafter?

[A. 133] Allaah, the Most High, said, **“Some faces that Day shall be naadirah (shining and radiant). Looking at their Lord.”** (al-Qiyaamah: 22-23)

And He, the Most High, said, **“For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allaah, the Almighty).”** (Yunus: 26)

Allaah, the Almighty, says regarding the disbelievers, **“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.”** (al-Mutaffifeen: 15)

Thus, He veiled his enemies from looking at Him and did not veil Himself from his awliyaa.

And in the al-Bukhaaree and Muslim, from Jareer bin Abdullaah, “We were sitting with the Messenger of Allaah (sallallaahualaihi wasallam) when he looked at the moon of the fourteenth night (full moon) and said, *“Verily you will see your Lord with your eyes, as you see this (moon) and you will have no trouble in seeing Him. So if you can avoid missing the prayer before sun-rise (Fajr) and the prayer before sunset (‘Asr), you should do so.”* ²²

And his (sallallaahualaihi wasallam) saying, *“As you see this moon”* is by way of likening the act of clearly seeing the moon to clearly seeing Allaah,

²¹ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/200) (Eng. Trans. no. 6548), and also reported by Muslim in the Book of Paradise and its Description and Blessings, Chapter: The tyrants will enter the Hell-Fire and the weak will enter Paradise (8/153).

²² Reported by al-Bukhaaree in the Book of Tawheed, Chapter: The Saying of Allaah, the Most High, **“Some faces that day shall be shining and radiant looking at their Lord.”** (Qiyaamah: 22-23) (8/179) (Eng. Trans. no. 6548), and by Muslim in the Book of the Masaajid, Chapter: The virtues of the Fajr and Asr prayer (2/114), with the additional word “moon”.

not that the moon is like Allaah. Just as his saying in the hadeeth regarding Allaah speaking with revelation, *“The angels beat with their wings in submission to His Speech, as if it is (the Speech) like that of a chain being dragged over a rock.”*²³ And this is by way of likening the act of hearing Allaah to the act of hearing a chain being dragged over a rock, and not that Allaah’s Speech is like a chain being dragged over a rock. Far removed is Allaah from being resembled in His Essence or His Attributes with anything from His creation, and His Prophet (sallallaahu alaihi wasallam) purified Him from the possibility of His Speech resembling anything. And he (sallallaahu alaihi wasallam) is the most knowledgeable of the creation regarding Allaah, the Most High.

And in the hadeeth of Suhayb reported by Muslim, *“So then the veil will be removed and they will not have been given anything more beloved to them than to look at the Face of their Lord, the Mighty and Majestic.”*²⁴

And there are many clear authentic narrations regarding this topic, and we have mentioned forty five narrations in the Sharh of “Sullam al-Wusool” from over thirty Companions. So whoever rejects that has denied the Book and that which Allaah sent His Messengers with, and he is among those about whom Allaah has said, **“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.” (al-Mutaffifeen: 15)**

We ask Allaah, the Most High, for forgiveness and pardon and to grant us a glance at His Face. Ameen!

[Q. 134] What is the proof for imaan in the Intercession? From whom does He accept Intercession? Who will it be for? And when will it occur?

[A. 134] Allaah, the Mighty and Majestic, has affirmed the Intercession in many places in His Book, and mentioned the strict conditions that accompany it. He, the Most High, informed us that it belongs to Him and no one else owns anything of it. He, the Most High, said, **“Say, “To Allaah belongs all intercession.””** (az-Zumar: 44)

²³ Part of a long hadeeth reported by al-Bukhaaree in the Book of Tafseer, Chapter: Tafseer of Surah al-Hijr (5/221) (Eng. Trans. no. 554), and by Ibn Maajah in the introduction to the Sunan (no. 182).

²⁴ Reported by Muslim in the Book of Imaan, Chapter: Affirmation of the believers seeing their Lord in the Hereafter (1/112), and also reported by at-Tirmidhee in the Book of the Descriptions of Paradise, Chapter: That which has been reported regarding seeing the Lord, the Blessed, the Most High (4/687) (no. 2552)

As for when it will occur, then He, the Mighty and Majestic, informed us that it will only occur after His permission, as He, the Most High, said, **“Who is he that can intercede with Him except with His permission?”** (al-Baqarah: 255)

“No intercessor (can plead with Him) except after His Leave.” (Yunus: 3)

“And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with.” (an-Najm: 26)

“Intercession with Him profits not except for him whom He permits.” (Saba': 23)

As for the one from whom He accepts Intercession, then just as He has mentioned that it only occurs after His permission, He also informed us that He will only permit it to His chosen awliyaa whom He is pleased with. As, He, the Most High said, **“They will not speak except him whom the Most Gracious (Allaah) allows, and he will speak what is right.”** (an-Naba': 38)

And He said, **“None shall have the power of intercession, but such a one as has received permission from the Most Gracious.”** (Maryam: 87)

As for the one who it will be for, then He has informed us that it will only be granted for the one He is Pleas'd with, as He, the Most High, said, **“And they cannot intercede except for him with whom He is pleased.”** (al-Ambiyaa: 28)

“On that Day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.” (Taa Haa: 109)

And He, the One far removed from all imperfections, is only pleased with the people of tawheed and sincerity. As for other than them, then He, the Most High, said, **“There will be no friend, nor an intercessor for the dhaalimoon (mushrikeen and wrong-doers), who could be given heed to.”** (Ghaafir: 18)

And He, the Most High, said, **“Now we have no intercessors, nor a close friend (to help us).”** (ash-Shu'araa: 100-101)

And He, the Most High, said, **“So no intercession of intercessors will be of any use to them.”** (al-Muddaththir: 48)

And he (sallallaahualaihi wasallam) informed us that he has been given the right of Intercession, then he mentioned that he will come and prostrate under the Throne and Praise his Lord with praises which Allaah will teach him and the Intercession will not begin until it is said, *“Raise your head, raise your head and speak, for you will be heard, and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.”*²⁵

The he (sallallaahualaihi wasallam) has informed us that he will intercede for the disobedient amongst the people of tawheed more than once, rather he (sallallaahualaihi wasallam) said, *“Then a certain limit of people will be set for me and I will enter them into Paradise.”*²⁶ Then he (sallallaahualaihi wasallam) will return and prostrate, as before, and a certain limit of people to be entered into Paradise will be set up, until the end of the hadeeth on Intercession.

And Abu Hurayrah (radiallaahu anhu) said to him, “Who is the most fortunate person to gain you Intercession?” He (sallallaahualaihi wasallam) replied, *“The one who said, ‘There in no deity worthy of worship except Allaah’ sincerely from his heart.”*²⁷

[Q. 135] How many types of Intercession are there, and which is the greatest one?

[A. 135] The greatest one is: The Great Intercession during the ‘Standing’ on the Day of Judgment when Allaah, the Most High, will come to judge between His slaves. This intercession is particular for our Prophet Muhammad (sallallaahualaihi wasallam) and it is the ‘Station of Praise’ which Allaah, the Mighty and Majestic, has promised him, as He, the Most High, said, **“It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e. the honour of Intercession on the Day of Resurrection).”** (al-Israa: 79)

²⁵ Part of the long hadeeth on Intercession which is agreed upon. Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/203) (Eng. Trans. no. 4712), and also reported by Muslim in the Book of Imaan, Chapter: The lowest level of the people of Paradise (1/124).

²⁶ Reported by al-Bukhaaree (Eng. Trans. no. 6565).

²⁷ Reported by al-Bukhaaree in the Book of Softening the Hearts, Chapter: The description of Paradise and Hell-Fire (7/204), and also reported by Ahmad in the Musnad (2/373).

And that is when the Standing has become difficult and long for them, and the fear and worry has become severe, and the sweat has bridled them, they will request for the intercession (from the prophets) for Allaah to judge between them. So they will come to Aadam, then Nuh, then Ibraaheem, then Musaa, then Isaa bin Maryam and all of whom will say, "O my soul, O my soul." Then they will finally come to our Prophet Muhammad (sallallaahualaihi wasallam), so he will say, "*I am fit for this undertaking.*" As has been reported in detail in the two Saheehs and other than them.

The second is the Intercession for the request to open the gate of Paradise. And the first to request to open its gate will be our Prophet Muhammad (sallallaahualaihi wasallam), and the first nation to enter it will be his.

The third is the Intercession for the benefit of some people who were ordered to be admitted into Hell-Fire, not to enter it.

The fourth is the Intercession for people of tawheed who have entered the Hell-Fire to be brought out from it. So they will be brought out and they would have been burnt and become coals, so they will be thrown in the River of Life, and they will re-grow and revive like a grain that grows near the bank of a stream.

The fifth is the Intercession to raise the ranks of a group of people from the inhabitants of Paradise.

These three (the third, fourth and fifth) are not particular to our Prophet (sallallaahualaihi wasallam), however he has precedence in them before other prophets, angels, awliyaa and children who die in their childhood. Then Allaah will bring out of the Hell-Fire, by His Mercy, groups of people without any Intercession, and their number cannot be enumerated except by Allaah, and then He will enter them into Paradise.

The sixth is the Intercession for the lightening of punishment for some of the disbelievers. And this type of intercession is particular to our Prophet Muhammad (sallallaahualaihi wasallam) for his uncle Abu Taalib, as is reported by Muslim and others.²⁸

And more people will be thrown in to the Hell-Fire and it will say, "Is there more?", until the Lord of Honour will place His Foot over it and its parts will draw closer to each other and it will say, "Enough! Enough! By Your

²⁸ The hadeeth of the intercession of the Prophet (sallallaahualaihi wasallam) for his uncle is agreed upon. It is reported by al-Bukhaaree in the Book of the Description of Paradise and Hell-Fire (7/203) and, by Muslim in the Book of Imaan, Chapter: The intercession of the Prophet for Abu Taalib and his punishment being lightened because of him (sallallaahualaihi wasallam) (7/135).

Honour.” And there will be enough space in Paradise until Allaah creates a new creation and makes them accommodate that space in Paradise. ²⁹

And there are many texts regarding these issues so whoever wishes to refer to them will find them in the Book and Sunnah.

[Q. 136] Will a person enter Paradise or be saved from the Hell-Fire solely because of his deeds?

[A. 136] The Messenger of Allaah (sallallaahu alaihi wasallam) said, *“Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can and know that none of you will enter Paradise solely because of his deeds.”* They said, *“O Messenger of Allaah, not even you?”* He replied, *“Not even me, unless Allaah showers His Mercy and Bounty upon me.”*

And in another narration, *“Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can, and be happy, for none of you will enter Paradise solely because of his deeds.”* They said, *“O Messenger of Allaah, not even you?”* He replied, *“Not even me, unless Allaah showers His Mercy upon me. And know that the deed most loved by Allaah is that which is done constantly, even if it is small.”* ³⁰

[Q. 137] How do we reconcile between the above narration and between His, the Most High's, saying, “And it will be cried out to them, “This is the Paradise which you have inherited for what you used to do.”” (al-Aa'raaf: 43)?

[A. 137] There is no contradiction between them, and all praise is due to Allaah. This is because the letter “baa” mentioned in the verse means that good deeds are a cause for entering Paradise, which cannot be achieved except through those good deeds.

And what is negated in the hadeeth is the letter “baa” to mean that the deeds are not just a cause for entering Paradise but a price and an exchange for it. For if the slave lived the whole period of life of the world,

²⁹ The hadeeth regarding the saying of Hell-Fire, “Is there more?” and the Lord of Honour placing His Foot over it is agreed upon. It is reported by al-Bukhaaree in the Book of Oaths and Vows, Chapter: Swearing by the Honour of Allaah (7/225) (Eng. Trans. no. 4850), and by Muslim in the Chapter: The tyrants will enter the Hell-Fire (8/151).

³⁰ Agreed upon. Reported by al-Bukhaaree in the book of Softening the Hearts, Chapter: The intent and continuity of actions (7/183) (Eng. Trans. no. 6474), and by Muslim in the Book of the Descriptions of the Hypocrites, Chapter: No one will enter Paradise solely because of his deeds rather (a person will enter it) due to the Mercy of Allaah (8/140).

fasting during the day, standing in prayer during the whole night, and avoiding all kinds of sins, then his deeds would not equal one-tenth of the smallest, inward or outward, blessing of Allaah. So how can it be a price or an exchange for entering Paradise? **“My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”** (al-Mu'minoon: 118)

[Q. 138] What is the proof for imaan in Qadr (divine decree)?

[A. 138] Allaah, the Most High, said, **“And the Command of Allaah is a decree determined.”** (al-Ahzaab: 38)

He, the Most High, said, **“That Allaah might accomplish a matter already ordained (in His Knowledge).”** (al-Anfaal: 42-44)

He, the Most High, said, **“And Allaah’s Command must be fulfilled.”**
(al-Ahzaab: 37)

He, the Most High, said, **“No calamity befalls, but by the Leave (i. e. decision and Qadar (divine pre-ordainments)) of Allaah, and whosoever believes in Allaah, He guides his heart.”** (at-Taghaabun: 11)

He, the Most High, said, **“And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allaah.”**
(aal-Imraan: 166)

He, the Most High, said, **“Who when afflicted with calamity, say, “Truly! To Allaah we belong and truly, to Him we shall return.” They are those on whom are the praises from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.”** (al-Baqarah: 156-157)

And as has already preceded in the hadeeth of Jibreel, *“And you believe in the divine decree, its good and bad.”*³¹

³¹ Part of a long hadeeth reported by Muslim in his Saheeh, in Kitaab ul-Imaan, the first chapter (1/29). And by al-Bukhaaree in his Saheeh, Kitaab ul-Imaan, Chapter: Jibreel’s asking about imaan, Islaam and ihsaan (1/18), and it is reported by Abu Dawood (4/224), and Ibn Maajah (1/24), and an-Nasaaee in al-Imaan, Chapter: The description of imaan and Islaam (no. 4991).

And he (sallallaahualaihi wasallam) said, “*And know that which has befallen you was never going to miss you, and that which has missed you was never going to befall you.*”³²

And he (sallallaahualaihi wasallam) said, “*And if something befalls you then do not say ,”If only I had done that then such and such would have happened.” rather say, “It is the decree of Allaah and He does whatever He Wills.*”³³

And he (sallallaahualaihi wasallam) said, “*Everything occurs by decree even incapacity and capability.*”³⁴

And there are many other narrations.

[Q. 139] How many levels of imaan in Qadr are there?

[A. 139] Imaan in Qadr has four levels:

The first level is to have imaan in the Knowledge of Allaah; which encompasses everything. Not even the like of a weight of an atom in the heavens or the earth escapes His Knowledge. And He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings, their secrets and that which they declare openly, and those amongst them from the people of Paradise and those from the people of the Hell-Fire.

The second level is to have imaan in the Pre-recording of all that; and that He, the Most High, wrote all that will exist or take place. And this includes having imaan in the ‘Lauh al-Mahfoodh’ (the Preserved Tablet).

³² Reported by Abu Dawood in the Book of Sunnah, Chapter: Regarding Qadr (no. 4699), and Ibn Maajah in the introduction to the Sunan (no.65), and by Ahmad in his Musnad (5/185). And the chain of the hadeeth contains Abu Sinaan who is Saeed bin Sinaan al-Burjume al-Koofee, who is trustworthy but has some allegations against him, refer to Taqreeb (1/298). However, despite this Shaikh al-Albaanee declared the hadeeth authentic in Saheeh ul-Jaami’ (no. 5120), and in Aqeedat ut-Tahaawiyyah (447), and he referenced the hadeeth back to at-Tabaraanee and Ibn Hibbaan.

³³ Reported by Muslim in the Book of Qadr, Chapter: The command to be strong and leave off weakness (8/256), and the beginning of the hadeeth is, “ The strong believer is more beloved to Allaah ...” And it is the hadeeth of Abu Hurayrah.

³⁴ Reported by Muslim in the Book of Qadr, Chapter: Everything occurs by Qadr (8/51-52), by Ahmad in the Musnad (1/122), and by Imaam Maalik in the Muwattaa (2/899) Chapter: The prohibition of speaking about Qadr.

The third level is to have imaan in His Penetrative Will, and His Comprehensive Omnipotence; and that they both necessitate each other with regard to what has occurred and what will occur. But they do not necessitate each other with regard to what has not happened and what will not be. So that which Allaah Wishes occurs by His Omnipotence, and whatever Allaah, the Most High, does not wish does not occur, solely because Allaah does not Wish it, and not due to lack of ability on Allaah's part, far removed is He from that, the Mighty and Majestic. **“Allaah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”** (Faatir: 44)

The fourth level is to have imaan that Allaah is the Creator of everything, and that there is not an atom in the heavens nor in the earth, nor that which is between them, except that Allaah Created it. And He is the Creator of their doings, far removed is He from all imperfections, and there is no Creator other than Him and no Lord except Him.

[Q. 140] What is the proof for imaan in the first level i.e. the Knowledge?

[A. 140] Allaah, the Most High, said, **“He is Allaah beside whom La Ilaaha Illaa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen.”** (al-Hashr: 22)

He, the Most High, said, **“And that Allaah surrounds all things in (His) Knowledge.”** (at-Talaaq: 12)

He, the Most High, said, **“The All-Knower of the unseen, it will come to you; not even the weight of an atom or less than that or greater escapes His Knowledge in the heavens or in the earth.”** (Saba': 3)

He, the Most High, said, **“And with Him are the keys of the ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.”** (al-An'aam: 59)

He, the Most High, said, **“Allaah Knows best with whom to place His Message.”** (al-An'aam: 124)

He, the Most High, said, **“Truly, your Lord Knows best who has gone astray from His Path, and He is the best aware of those who are guided.”**

(an-Nahl: 125 & al-Qalam: 7)

He, the Most High, said, **“Does not Allaah Know best those who are grateful?”** (al-An'aam: 53)

He, the Most High, said, **“Is not Allaah best aware of what is in the breasts of the ‘aalameen (mankind and jinn).”** (al-'Ankaboot: 10)

He, the Most High, said, **“And (remember) when your Lord said to the angels, “Verily, I am going to place (mankind) generations after generations on earth.” They said, “Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?” He (Allaah) said. “I Know that which you do not know.”**

(al-Baqarah: 30)

He, the Most High, said, **“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allaah Knows but you do not know.”** (al-Baqarah: 216)

And it is reported in the Saheeh that a man asked, “O Messenger of Allaah! Can the people of Paradise be known (differentiated) from the people of the Fire?” He replied, “Yes.” The man said, “Then why do people (try to) do (good) deeds?” The Prophet (sallallaahu alaihi wasallam) replied, *“Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do.”*³⁵

And the Prophet (sallallaahu alaihi wasallam) was asked about the children of the mushrikeen so he (sallallaahu alaihi wasallam) said, *“Allaah Knows best about what they would have done (were they to live).”*³⁶

And it is reported in Saheeh Muslim that the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“Verily Allaah created people for Paradise*

³⁵ Reported by al-Bukhaaree in the Book of Qadr, Chapter: The Pen has dried (after the Writing has been completed) with Allaah's Knowledge (7/210) (Eng. Trans. no. 6596), and by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother (8/48).

³⁶ Reported by al-Bukhaaree in the Book of Qadr, Chapter: Allaah Knows Best about what they would have done (7/210) (Eng. Trans. no. 6597), and by Muslim in the Book of Qadr, Chapter: The meaning of the statement that every newborn is born on the natural disposition and the ruling of the dead children from the disbelievers and the Muslims (7/54).

*while they were in the loins of their fathers, and he created people for the Hell-Fire while they were in the loins of their fathers.”*³⁷

And he (sallallaahualaihi wasallam) said, “*Verily a man performs the deeds of the people of Paradise, as it appears to the people, yet he is from the people of Hell-Fire. And verily a man performs the deeds of the people of Hell-Fire, as it appears to the people, yet he is from the people of Paradise.*”³⁸

And he (sallallaahualaihi wasallam) said, “*There is none amongst you except that Allaah Knew his place in Paradise or the Hell-Fire.*” They said, “O Messenger of Allaah, why do we perform deeds, should we not rely upon this?” He replied, “*No, carry on doing your deeds, for each person will find it easy to do such deeds (as will lead him to his place either in Paradise or in the Hell-Fire).*” Then he recited, “**As for him who gives (in charity) and keeps his duty to Allaah and fears Him. And believes al-husnaa.** (al-Layl: 5-6)”³⁹

And there are many other narrations regarding this topic.

³⁷ Reported by Muslim in the Book of Qadr, Chapter: The meaning of the statement that every newborn is born on the natural disposition and the ruling of the dead children from the disbelievers and the Muslims (7/55), by Abu Dawood (no. 4713), and by Ahmad in the Musnad (6/208).

³⁸ Reported by al-Bukhaaree in the Book of Qadr, Chapter: Actions are (judged by) their Final Outcome (7/213), with the addition, “Verily actions are (judged by) their final outcome.”, and by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother (8/49).

³⁹ Reported by al-Bukhaaree in the Book of Tafseer, Chapter: The Tafseer of Surah “**By the night as it envelops.**” (6/84) (Eng. Trans. no. 6605), by Muslim in the Book of Qadr, Chapter: The way in which the human is created in the womb of his mother and the writing of his provision, lifespan, and whether he will be miserable or happy (8/46).