

Ibn Katheer

Early Days

*(Stories of the beginning of Creation and the early
Prophet from Adam to Yoonus)*

Taken from

Al-Bidayah wan-Nihayah

Translation and Researched by
Research Department of Darussalam





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King Fahd National Library Cataloging-in-Publication Data

Ibn Kathir

Early days. / Ibn Kathir - Riyadh, 2010

pages: 408 Size: 14x21 cm

ISBN: 978-603-500-044-4

1- Prophets stories 2-Prophets - Biography 1- Title

229.5 dc 1431/8751

L.D. no. 1431/8751

ISBN: 978-603-500-044-4

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1st Edition: October 2010

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Leyton Business Centre
Unit-17, Etloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
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- **Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road

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135, Bd de Ménilmontant- 75011 Paris
Tél: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01- 43 57 44 31
E-mail: essalam@essalam.com.

MALAYSIA

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Int'l Publishing & Distribution SDN BHD
D-2-12, Setiawangsa 11, Taman Setiawangsa
54200 Kuala Lumpur
Tel: 03-42528200 Fax: 03-42529200
Email: darussalam@streamyx.com
Website: www.darussalam.com.my

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INDIA

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54, Tandel Street (North)
Dongri, Mumbai 4000 09, INDIA
Tel: 0091-22-2373 4180
E-mail: ibi@irf.net

SOUTH AFRICA

- **Islamic Da'wah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa

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

Preface to the Revision

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the

Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan-Nihayah*, by the Imam, the *Hafiz*, the master scholar of *hadeeth*, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the

Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam ﷺ was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (*Jahiliyyah*), until the advent of Prophet Muhammad ﷺ, which heralded the end of Prophethood. He then recorded his *Seerah*.⁽¹⁾ Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: *An-Nihayah Fil-Fitan Wal-Malahim* (*The Ending in Trials and Battles*). As for the book which is in our hands today, it is *Al-Bidayah*.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

(1) *Seerah*: Biography, life story, in particular, of Prophet Muhammad ﷺ.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the *ahadeeth* which proved to be baseless or weak and confined ourselves to the *ahadeeth* which are authentic or *hasan* ⁽¹⁾ and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other *ahadeeth* in the chapter, we included some weak *ahadeeth* whose weakness was not of an extreme nature.
4. We performed *takhreej* ⁽²⁾ of the *ahadeeth* with ascription of the number of the section and the page, the number of the *hadeeth* and in many cases, the precise location of the *hadeeth* in the original source, then the ruling on its authenticity, if it was not from the *Saheehain*, ⁽³⁾ because the *ahadeeth* therein do not require any ruling on their authenticity and they have been widely accepted by the

(1) *Hasan*: Good, sound. An acceptable *hadeeth*, although it does not reach the level of *saheeh* (authentic).

(2) *Takhreej*: Referencing the sources of a *hadeeth* and evaluating them.

(3) *Saheehain*: *Saheeh Al-Bukhari* and *Saheeh Muslim*.

Muslim *Ummah*.⁽¹⁾ As for the *ahadeeth* in this book, we have relied on the opinions of the Imams and scholars of *hadeeth* – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak *ahadeeth*, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the *asaneed*⁽²⁾ present in the book, in most cases mentioning only the Companion who narrated the *hadeeth*, or the person who reported it from him.
6. We omitted many of the *Isra'eeliyyat*⁽³⁾ found in this book which the author referred to in the preface, where he said: "We do not record the *Isra'eeliyyat* except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger ﷺ. These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the

(1) *Ummah*: Nation or people; in this case, what is referred to is the scholars of the *Ummah*.

(2) *Asaneed* (sing. = *isnad*): Chains of narrators of the *ahadeeth*.

(3) *Isra'eeliyyat*: Narrations of Jewish origin.

Book of Allah and the authentic Sunnah of His Messenger ﷺ may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a *hadeeth* from its source. In some cases, the author has combined two narrations of the same *hadeeth* together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.
8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.
9. We vowelised the words of many of the *ahadeeth* in the book and, in addition, the poetic verses, wherever possible.
10. We mentioned the meters of the poetic verses between parentheses.
11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing *ghareeb*⁽¹⁾ *ahadeeth* and narrations and other sources.
12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our

(1) *Ghareeb*: A *hadeeth* which is reported at one or more stages in its chain of narrators by a single narrator.

brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His aid and we ask forgiveness of Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray. To proceed:

The book *Al-Bidayah (The Beginning)* by the *Hafiz*, the *Imam*, the scholarly critic, Ibn Katheer is an incomparable work

regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the *Kursi* and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation ﷺ. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad ﷺ. Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called *An-Nihayah Fil – Fitān Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak *ahadeeth*, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The

translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

'Abdul Malik Mujahid.

Jumadal-Oola 1431 A.H.

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

Biography of Al-Hafiz Ibn Katheer

He is the *Shaikh*, the *Imam*, the *Hafiz*, 'Imaduddeen Abul Fida' Isma'eel Ibn 'Umar Ibn Katheer Ibn Daw' Ibn Katheer Ibn Dir', originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi'i.

He was born in Mijdal, a village on the outskirts of Busra, in the year 701 A.H., where his father was a *khateeb*.⁽¹⁾

In the year 706 A.H., he moved to Damascus where he studied Islamic Jurisprudence (*fiqh*) under Shaikh Burhanuddeen Al-Fazari and others. He married the daughter Al-Hafiz Al-Mizzi and reported many traditions from him. He delivered formal legal verdicts, was a teacher and debated with other scholars. He was a leading scholar of Islamic Jurisprudence, *tafseer* and Arabic grammar, in addition to which he applied himself assiduously to the study of *rijal*⁽²⁾ and weaknesses or

(1) *Khateeb*: The one who delivers the Friday sermon (*khutbah*) in the mosque.

(2) *Rijal*: Literally man; here it is used to refer to the narrators of *ahadeeth*.

discrepancies in *ahadeeth*.

He was appointed as head of Umm As-Salih School and At-Tankaziyyah School, after Adh-Dhahabi.

Adh-Dhahabi referred to him in the explanatory notes of *Tabaqat Al-Huffaz*, and in *Al-Mu'jam Al-Mukhtass* he said: "He is a sound scholar of Islamic Jurisprudence, a verifier of *hadeeth*, a scholar of *tafseer* and a critic. He has written many beneficial works."

Among his written works are

1. *At-Takmeel Fee Ma'rifatith-Thiqat Wal-Majaheel* (The Complete Book of Criticism and Praise and Knowledge of the Trustworthy Reporters and the Unknown Reporters). It combines *Kitab ut-Tahdheeb* and *Al-Meezan* and consists of five volumes.
2. *Jami' Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan* (The Combined *Musnads* and the *Sunan* Which Guide to the Most Precious *Sunan*); this is said to be one of Ibn Katheer's finest works in the field of *hadeeth* and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the *musnads* of Imam Ahmad, Al-Bazzar, Abu Ya'la and Ibn Abi Shaibah with the Six Books.

Shaikh Muhammad Abdur-Razzaq Hamzah said in the introduction to the book *Al-Ba'ith Al-Hatheeth*:

His lineage, his birth, his teachers and his upbringing ⁽¹⁾ :

(1) Quoted from *Al-Manhal As-Safi Wal-Mustawa Ba'd Al-Wafi* by the fa-

'Imaduddeen Abul Fida' Isma'eel Ibn Ash-Shaikh Abu Hafis Shihabuddeen 'Umar – the *khateeb* of his village – Ibn Katheer Ibn Daw' Ibn Katheer Ibn Dir' Al-Qurashi, originally from Al-Busrawi, then Ad-Dimashqi.

His birth, his upbringing and his education:

He was born in Mijdal, a village on the outskirts of the city of Busra, to the east of Damascus, in the year 701 A.H. His father was a *khateeb*; he died in the year 705 A.H., when Ibn Katheer was just four years old. He was then brought up by his brother, Shaikh Abdul Wahhab, from whom he learned the fundamentals of Islamic Jurisprudence.

Then he moved to Damascus in the year 706 A.H., when he was six years old. There he studied Islamic Jurisprudence under the tutelage of Shaikh Burhanuddeen Ibraheem Ibn Abdur-Rahman Al-Fazari, better known as Ibn Al-Firkaah (d. 729 A.H.). In Damascus he learned from 'Eesa Ibn Al-Mut'im and from Ahmad Ibn Abi Talib, better known as Ibn Ash-Shihnah and Al-Hajjar, who lived for more than a hundred years (d. 730 A.H.). He also learned from Al-Qasim Ibn 'Asakir, ⁽¹⁾ from Ibn Ash-Sheerazi, Ishaq Ibn Al-Amidi ⁽²⁾ and Muhammad Ibn Zarad. He also attended the lectures of Shaikh Jamaluddeen Yoosuf Ibn Az-Zaki Al-Mizzi, the author of *Tahdheeb Al-Kamal* and *Atraf Al-Kutub As-Sittah*, who died

mous historian, Abul Mahasin Jamaluddeen Yoosuf Ibn Saifuddeen, better known as Ibn Taghri Bardi Al-Atabki Az-Zahiri, the author of *An-Nujoom Az-Zahirah Fee Akhbari Misr Wal-Qahirah* (812-874 A.H.)

- (1) He is Baha'uddeen Al-Qasim Ibn Muzaffar Ibn 'Asakir. He died in the year 723 A.H.
- (2) He is Ishaq Ibn Yahya Al-Amidi, the Shaikh of the Zahiri movement. He died in the year 725 A.H.

in the year 724 A.H. He benefited greatly from his association with him and married his daughter. He also learnt and benefited greatly from *Shaikh Al-Islam* Taqiyuddeen Ibn Taimiyyah (d. 728 A. H.) with whom he kept company and whom he loved dearly. In addition, he studied under the *Shaikh*, the *Hafiz* and historian, Shamsuddeen Adh-Dhahabi Muhammad Ibn Ahmad Ibn Qayimaz (d. 748 A. H.). In Egypt, he was endorsed by Abu Moosa Al-Qarafi, Al-Husaini, Abul-Fath Ad-Dabboosi, 'Ali Ibn 'Umar Al-Wani, Yoosuf Al-Khatani and others.

Al-Hafiz Shamsuddeen Adh-Dhahabi said in *Al-Mu'jam Al-Mukhtass*: "(He was) the *Imam*, the *muhaddith*, the *mufiti* (deliverer of legal verdicts), the outstanding scholar of Islamic Jurisprudence and *tafseer*; he wrote many valuable works."

Al-Hafiz Ibn Hajar said in *Ad-Durar Al-Kaminah*: "He worked on *ahadeeth*, studying their texts and their chains of narrators and he had a phenomenal memory and was a good-humored man." During his lifetime, his written works spread throughout the lands and the people benefited from them after his death."⁽¹⁾

As-Suyooti commented on this, saying, "(He was) a reliable source of *ahadeeth* knowledge, of their authenticity or weakness, of the various sources from which they were reported and of their *rijal* and their strength or weakness..."

The renowned historian, Abul-Mahasin Jamaluddeen Yoosuf Ibn Saifuddeen, better known as Ibn Taghri Bardi Al-Hanafi said in his book *Al-Manhal As-Safi Wal-Mustawfa Ba'd Al-Wafi*; "(He was) the *Shaikh*, the *Imam*, the most erudite, 'Imaduddeen Abul-Fida'... he was constantly occupied and tireless in writing, compiling, categorizing, studying, narrating *ahadeeth* and authoring. He possessed huge knowledge of

(1) See: *Ad-Durar Al-Kaminah Fee A'yan Al-Mi'ah Ath-Thaminah* (1/218).

hadeeth, *tafseer*, Islamic Jurisprudence, Arabic language and other subjects. He delivered legal verdicts and he continued to study until he died.”

He was renowned for his ability to correct and revise and he was acknowledged as a leading historian, scholar of *hadeeth* and *tafseer* and it was he who said,

*“The days pass us by, one after another,
Only driving onto the appointed times, while the eye watches,
And that youth which has gone will never return,
While this irritating old age remains.”*

His Students:

The number of students who heard from Ibn Katheer and reported from him is great; they include Al-Hafiz ‘Alauddeen Ibn Hijji Ash-Shafi‘i – may Allah have mercy on him – who said of him: “He had memorized more *hadeeth* texts than any other scholar of our acquaintance and he was the most knowledgeable of them regarding the authentication and disparagement of narrations and their *rijal*. His contemporaries and his teachers all acknowledged this. Every time I met him I gained some benefit from him.”

Ibn Al-‘Imad Al-Hanbali said in his book, *‘Shadharat Adh-Dahab Fee Akhbari Man Dhahab*: “(He was) the great *Hafiz*, ‘Imaduddeen; he memorized *At-Tanbeeh* and presented it in the year 718 A.H. and he memorized *Mukhtasar Ibn Al-Hajib*. He had a phenomenal memory and seldom forgot anything. He had good understanding and was a scholar of Arabic language who wrote average poetry.” Ibn Habeeb said of him: “He heard (from the scholars), he collected and authored and he

delighted the ears of his listeners with his words. He taught and he benefited (his listeners) and the pages of his legal verdicts spread throughout the lands and he became famous for his accuracy and his writing and editing skills.”

His Writings, Including Detailed Works and Brief Treatises

1. *Tafseer Al-Qur'an Al-'Azeem* (Explanation of the Noble Qur'an), ⁽¹⁾ which is one of his most important works. It is considered to be one of the best books of *tafseer* whose author depended primarily for the interpretation of the Verses of the Noble Book on the *ahadeeth* of the Messenger of Allah (*sall Allahu 'alaihi wa alihi wa sallam*). It was ordained by Allah that this great volume should become accepted and spread throughout the Muslim lands.
2. *Al-Bidayah Wan-Nihayah* (The Beginning and the End): This is a highly estimable book and scholars through the times have benefited from it and it has passed through the hands of researchers in every corner of the large Islamic world. In it he spoke of Earthly affairs, beginning with the start of creation, touching on the lives of the Prophets (*alaihimuss-salatu was-salam*) and speaking in depth and at great length about the life story of the Messenger of Allah (*sall Allahu 'alaihi wa alihi wa sallam*) and recording in beneficial depth the period that followed the Prophet's life, from the era of the rightly-guided Caliphs and ending in the year 767 A.H., with a description of the trials that would appear before the Hour.

(1) Popularly known as *Tafseer Ibn Katheer*.

3. *At-Takmeel Ma'rifati Ath-Thiqat Wal-Majaheel* (The Complete Book of Criticism and Praise, and Knowledge of the Trustworthy Reporters and the Unknown Reporters). There is a version of it in Dar Al-Kutub Al-Misriyyah, No. 24227, which is in two volumes, but it is incomplete. (It combines *Kitab At-Tahdheeb* and *Al-Meezan*, which consists of five volumes).
4. *Jami' Al-Masaneed Was-Sunan Al-Hadi Li-Aqwam Sunan* (The Combined *Musnads* and the *Sunan* Which Guide to the Most Precious *Sunan*); this is said to be one of Ibn Katheer's finest works in the field of *hadeeth* and it is one of the last books that he wrote, though not the very last one. He died before completing it – may Allah have mercy on him. In it, he combined the *musnads* of Imam Ahmad, Al-Bazzar, Abu Ya'la and Ibn Abi Shaibah with the Six Books.
(1)
5. *Tabaqat Ash-Shafi'iyyah* (The Levels of the Shafi'i Scholars). An evenhanded estimation of the Shafi'i scholars, including a description of the virtues of Imam Ash-Shafi'i.
6. *Takhreej Ahadeeth Adillah At-Tanbeeh Fee Fiqh Ash-Shafi'iyyah* (*Takhreej* of the *Ahadeeth* of "*Adillah At-Tanbeeh*" in Shafi'i Jurisprudence).
7. *Takhreej Ahadeeth Mukhtasar Ibn Al-Hajib* (*Takhreej* of the *Ahadeeth* in the original version of *Mukhtasar Ibn Al-Hajib*); this was published recently with an authentication by Al-Kubaisi and published in Makkah.
8. *Sharh Saheeh Al-Bukhari* (Explanation of *Saheeh Al-Bukhari*); unfortunately, it is incomplete.

(1) The Six Books: *Saheeh Al-Bukhari*, *Saheeh Muslim*, *Sunan Abi Dawood*, *Sunan At-Tirmidhi*, *Sunan Ibn Majah* and *Sunan An-Nasa'i*.

9. *Al-Ahkam Al-Kubra* (The Major Rulings); sadly, he did not complete it, reaching as far as the topic of *Hajj*.
10. *Ikhtisar 'Uloom Al-Hadeeth* (An Abbreviated Book on the Science of *Hadeeth*); it was published in Makkah in the year 1358 A.H., with an authentication by Shaikh Muhammad 'Abdur-Razzaq Hamzah and an explanation by Shaikh Ahmad Shakir and it was printed in Cairo in the year 1355 A.H. Al-Hafiz Ibn Hajar Al-'Asqalani said of it, "It contains many benefits."
11. *Musnad Ash-Shaikhain* (*Musnad* of the Two *Shaikhs* – i.e. Abu Bakr and 'Umar – may Allah be pleased with them both).
- 12 & 13. *As-Seerah An-Nabawiyyah* (Biography of the Prophet ﷺ) – a full version and a summarised one. He mentioned it in his *Tafseer*, in the explanation of *Soorah Al-Ahzab*, in the story of the Battle of the Trench. The summarised version was printed in Egypt in the year 1358 A.H. and was entitled *Al-Fusool Fikhtisar Seerah Ar-Rasool* (Summarised Chapters of the Biography of the Messenger ﷺ).
14. *Al-Muqaddimat Fee Usool Al-Fiqh* (Introductions to the Science of *Usool Al-Fiqh* [the Principles of Islamic Jurisprudence]). It was referred to in the summary of *Muqaddimah Ibn As-Salah*.
15. *Mukhtasar Kitab Al-Madkhal Ila Kitab As-Sunan Lil-Baihaqi* (Abbreviation of The Introduction to the Book of the *Sunan* by Al-Baihaqi).
16. *Risalah Fil-Jihad* (A Treatise on *Jihad*), which is available in print.

His Death

The author of *Al-Manhal As-Safi* said: “He died on Thursday, the 26th of Sha‘ban, in the year 747 A.H., aged seventy-four years.”

Al-Hafiz Ibn Hajar said: “He had become blind in the latter years of his life, may Allah have mercy on him and be pleased with him.”

Author's Preface

The *Shaikh*, the Imam, the scholar, the most erudite, Abul Fida' 'Imaduddeen Isma'eel – may Allah have mercy on him – said: “All praise and thanks be to Allah, the First and the Last, *Az-Zahir*, *Al-Batin*, Who has complete knowledge of all things. He is the First, because there was nothing before Him and He is the Last, because there will be nothing after Him. He is *Az-Zahir*, because there is nothing above Him and He is *Al-Batin*, because there is nothing below Him. He is the Eternal, Who is continuously and permanently present with all of His perfect and complete Attributes, forever, without end and without interruption. He is Aware of even the crawling of a black ant on a solid rock on a dark night, and He knows the exact number of the grains of sand. He is the Sublime, the Greatest, Who created everything and ordered them in due proportions. He erected the heavens without any supports and adorned them with the shining heavenly bodies and He placed therein a lamp (the sun) and a luminous moon. Above them He created an elevated seat, which is wide, domed and circular and that is the Mighty Throne, which has legs borne by noble angels known

as the *Karobiyyoon* ⁽¹⁾ - may the Blessings and Peace of Allah be upon them all. They sing Allah's praises and glorify Him. Likewise, all corners of the heavens are filled with angels and every day seventy thousand of them arrive in *Al-Bait Al-Ma'moor* ⁽²⁾ in the Seventh Heaven. When they leave it after completing their saying *la ilaha illallah*, praise, glorification, prayers and greetings etc., they never return to it (but always a fresh batch comes). He placed in the Earth rivers and streams for the animals and He placed therein tall mountains and blessed them, and provided nourishment of every kind for mankind and their livestock both in summer and in winter.

He began the creation of man from clay and He made his offspring from his semen, composed of worthless water, in a safe lodging (womb). Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave him hearing (ears), sight (eyes) and hearts, after he had been nothing to be mentioned and He honored him with knowledge and teachings. He created Adam ﷺ, the father of the mankind, fashioned his body and breathed into it His Spirit. He made the angels prostrate before him and created from him his spouse, Eve, the mother of the mankind for his company. He placed them in His Paradise and showered His Blessings upon them. Then, in His Wisdom, He sent them down to the Earth and He produced from them numerous men and women and in His infinite Wisdom, He made some of them kings and others subjects, some of them poor and some of them wealthy, some of them free and some of them slaves. He made them reside in all corners of the Earth, throughout the length and breadth of it. He made them in generations, succeeding one another

(1) *Karobiyyoon*: The most exalted among the angels.

(2) *Al-Bait Al-Ma'moor*: The house in the Seventh Heaven where the angels congregate daily to offer prayers.

until the Day of Reckoning, when they will be presented to their Lord, the All-knowing, Most Wise. He blessed them with rivers in all the lands. These rivers varied from large to small, according to the needs of the people. He caused springs and wells to flow for them. He sent them rainclouds and brought forth for them all manner of plants and fruits and gave them all that they requested: ﴿ **And if you count the blessings of Allah, never will be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extra ingrate who denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad. He gave you of all that you asked for.)** ﴾ (*Soorah Ibraheem* 14:34). Glorified be He, the Most Generous, the Self-Sufficient, Most Forbearing. One of the greatest blessings which He bestowed upon them – after He created them, gave them provision, made the path easy for them and gave them speech – was that He sent Messengers to them and revealed to them Scriptures which made clear what He had made lawful and what He had made unlawful, His communications, His Rulings and details of everything from the beginning until the return to Allah on the Day of Resurrection. The happy man is the one who believes in these communications and submits to them and complies with His Commands and extols His Prohibitions. Such a person succeeds in attaining eternal bliss and will avoid the abode of the rejecters in Hell, where *Az-Zaqqoom* ⁽¹⁾ is located, along with *hameem* ⁽²⁾ and a painful punishment.

I praise Him abundantly with pure and blessed praises, filling the expanses of the Earth and the heavens for all time until the

(1) *Az-Zaqqoom*: A bitter tree in Hell, which has a bad smell and whose fruit is the food of the inhabitants of the Fire.

(2) *Hameem*: A boiling hot drink given to the inhabitants of the Fire.

Day of Resurrection, as befits His Great Majesty, His Eternal Dominion and His Beneficent Countenance. I bear witness that none is worthy of worship except Allah, Alone, without partners, without offspring, without any female companion, without peer, without minister, without adviser, without equal, without rival and without sharer. I bear witness that Muhammad is His slave and His Messenger, His beloved, His *Khaleel*,⁽¹⁾ *Al-Mustafa*,⁽²⁾ of Arab origin, the Seal of the Prophets, who has been given the great *Hawd*⁽³⁾ of sweet water and who will be permitted by Allah to intercede on behalf of the Muslims on the Day of Resurrection. He will hold the banner which Allah will send to *Al-Maqam Al-Mahmood*,⁽⁴⁾ a banner under which all of mankind will desire to gather, even Allah's *Khaleel*, Ibraheem – may Allah's Blessings and Peace be upon him and all of his brothers among the Prophets and Messengers and may He be well pleased with all of his esteemed, noble and excellent Companions, who are the best of all people after the Prophets.

In this book, I will record – with Allah's Help and Guidance – what Allah, by His Strength and Power, makes easy for me of the beginning of all created things, such as the creation of the Throne and the *Kursi*,⁽⁵⁾ the heavens and the Earth and all that is in them and what lies between them, such as the angels, the jinn and the devils, how Adam ﷺ was created, the stories of the Prophets and the events that surrounded them, up to the

(1) *Khaleel*: Friend, loved one.

(2) *Al-Mustafa*: The Chosen One.

(3) *Al-Hawd*: A vast pool or lake given to the Prophet ﷺ by Allah. The Believers will drink from it on the Day of Resurrection, after which they will never feel thirsty.

(4) *Al-Maqam Al-Mahmood*: The Exalted Station.

(5) *Kursi*: Foot-stool.

times of the Children of Isra'eel and the *Jahiliyyah*,⁽¹⁾ which ended with the coming of our Prophet, Muhammad ﷺ. We will give details of his life story, as appropriate, thereby healing hearts, quenching thirsts and banishing the ills of the sick. Then we will report the events which followed that, up to the present time. We will speak of the trials, the battles and the Signs of the Hour. Then we will describe the Sending Forth and the Gathering, the terrors of the Resurrection and its description, including what will occur on that Day. Then we will describe the Fire and after that, the Gardens (of Paradise), the good things therein and other matters relating to this. We will also mention what has been said regarding this in the Qur'an, the *Sunnah*, and the traditions accepted by the scholars.

We shall not mention the *Isra'eeliyyat*⁽²⁾ except what is permissible according to Islamic Law, i.e., which does not contradict the Book of Allah or the *Sunnah* of His Messenger ﷺ. Such narrations are neither believed in nor rejected and we will only mention those which contain details where all we have is summary or names where our narrations do not supply them, due to there being no benefit for us in providing them. And we only mention them for the purpose of embellishment, not with the intention of citing them as evidence or relying upon them. We only depend upon and have confidence in the Book of Allah and the authentic and sound narrations from the *Sunnah* of His Messenger ﷺ. As for those narrations in which there are some weaknesses, we have identified them. Allah is the One from Whom we seek aid and upon Whom we depend and there is no strength and no power except with Allah, the Almighty, the Most Wise, the Most High, the Great. Allah says

(1) *Jahiliyyah*: Days of Ignorance.

(2) *Isra'eeliyyat*: Early literature of various types attributed by Muslim scholars to Jewish and Christian sources.

in His Book, ﴿ Thus We relate to you (O Muhammad) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'an) ﴾ (Soorah Ta Ha 20:99). And Allah has recounted to His Prophet ﷺ information from the past concerning the creation of all things and He has mentioned the previous nations and what He did to His *Awliya'* and what He caused to befall His enemies. The Messenger of Allah ﷺ conveyed all of this clearly to his people and in each chapter, we shall narrate what has come to us from him ﷺ following the relevant Qur'anic Verses. He informed us of what we need to know in this regard and ignored matters of no benefit. We will only mention a few of such things in brief and we shall point out what is true in them and accords with our information and whatever contradicts that, we shall hold to be rejected.

As for the *hadeeth* narrated by Al-Bukhari in his *Saheeh*, on the authority of 'Abdullah Ibn 'Amr Ibn Al-'As ؓ, in which it is stated that he said: The Messenger of Allah ﷺ said, "Convey from me even a single Verse. You may relate from the Children of Isra'eel without objection. (Relate from me and do not tell lies about me). If anyone deliberately tells a lie against me let him prepare his seat in the Hellfire." ⁽¹⁾ This refers to the *Isra'eeliyyat* on whose authenticity we offer no opinion, for we have nothing with which to confirm or refute them. So it is permissible to relate them for the purpose of reflection and contemplation and that is what we have done in this book. As for those narrations whose authenticity is confirmed by our sources, there is no need to relate them, since we may suffice ourselves with what we have (in the Qur'an and *Sunnah*). As for those narrations whose falsehood is established by our sources, they are rejected and it is not permissible to relate them, unless

(1) Narrated by Al-Bukhari (3461). See also *Al-Musnad* (3/46).

it is with the intention of pointing out that they are false and rejected. And since Allah – all praise and thanks be to Him – has sufficed us with His Messenger, Muhammad, against the need to avail ourselves of all other sources and with His Book against the necessity of referring to all other Scriptures, we will not resort to what is in their hands for information, when we know that it contains confusion, mixed-up facts, lies, fabrications, distortions and substitutions and in addition to all that, deletions and alterations.

That which we require has been made clear to us by our Messenger, and he has explained it and elucidated it – some know it, while others are ignorant of it – as ‘Ali Ibn Abi Talib ؓ said: “The Book of Allah contains information about what occurred before you and tidings about what will occur after you and rulings on what takes place among you; and it is true, not a thing to be taken lightly. If any tyrant or oppressor who abandons it, Allah will destroy him and if anyone seeks guidance from any other source, Allah will cause him to go astray.”⁽¹⁾ And Abu Dharr ؓ said: “When the Messenger of Allah ﷺ died, no bird flapped its wings in flight except that he had taught us some knowledge about it.”⁽²⁾

Al-Bukhari said in the Book of the Beginning of Creation: It was reported on the authority of Tariq Ibn Shihab that he said: I heard ‘Umar Ibn Al-Khattab ؓ saying, “The Messenger of Allah ﷺ stood up among us for a long period and informed us about the beginning of creation (and talked about everything in detail) till he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some

(1) This is a weak *hadeeth* narrated by *At-Tirmidhi* (2906) and by *Ahmad* (706).

(2) This is an authentic *hadeeth* narrated by *Ahmad* (20854).

remembered what he had said, and some forgot it.”⁽¹⁾

Imam Ahmad Ibn Hanbal reported in his *Musnad*, on the authority of Abu Zaid Al-Ansari ؓ that he said: “The Messenger of Allah ﷺ led us in the *Fajr* prayer, then he ascended the pulpit and he delivered a sermon to us until midday, then he descended and offered the *Zuhr* prayer. Then he ascended the pulpit once again and delivered a sermon to us until it was time for the *‘Asr* prayer. Then he descended and offered the *‘Asr* prayer. After that, he ascended the pulpit once more and delivered a sermon to us which lasted until the sun set. In these sermons, he spoke to us about what had been, what was (at that time) and what would be (in the future) and the most knowledgeable of us (regarding these things) was the one with the best memory.”

⁽²⁾ Muslim also recorded it in his *Saheeh*, with a different chain, narrating on the authority of Ya‘qoob Ibn Ibraheem Ad-Dawraqi and Hajjaj Ibn Ash-Sha‘ir, who both reported on the authority of Abu ‘Asim Ad-Dahhak Ibn Makhlad An-Nabeel, who reported on the authority of ‘Azrah, who in turn reported on the authority of ‘Ilba’, who in turn reported on the authority of ‘Amr Ibn Akhtab Ibn Rfa‘ah Al-Ansari ؓ, who reported it from the Prophet ﷺ.⁽³⁾

Imam Ahmad reported on the authority of Abu Sa‘eed Al-Khudri that he said: "The Messenger of Allah ﷺ delivered a sermon to us after the *‘Asr* prayer which lasted until sunset. Some of us remembered it and others forgot it." ‘Affan said: “Hammad said: To the best of my recollection, he said: (it was about) the events that would take place up until the Day of Resurrection." Then he praised and thanked Allah and said,

(1) Narrated by Al-Bukhari (3192).

(2) This is an authentic *hadeeth* narrated by Ahmad (22381).

(3) Narrated by Muslim (2892).

“Verily, the life of this world is green and beautiful, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said: Then when it was sunset, he said, “Verily, the likeness of what remains of the life of this world, compared to what has passed of it, is as the likeness of what remains of this day, compared to what has passed of it.”⁽¹⁾

Then Imam Ahmad narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that the Messenger of Allah ﷺ led us in the ‘*Asr*’ prayer one day and then he stood up and delivered a sermon to us which lasted until sunset; during this sermon, he did not neglect to mention anything of the events which will occur up until the Day of Resurrection. Some of us memorized it and others forgot it. One of the things that he said was, “O people! Verily, the life of this world is green and beautiful and verily, Allah has made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of the life of this world and beware of women.” Then he reported the rest of the sermon and he said, “Then as the sun was about to set, he said, “Verily, what remains of the life of this world, in comparison with what has already passed of it is like what remains of this day, in comparison with what has already passed of it.”⁽²⁾ This is what has been recorded and Allah knows better.

(1) This is a weak *hadeeth* narrated by Ahmad (10759).

(2) This is a weak *hadeeth* narrated by Ahmad (11193); in its chain of narrators is one ‘Ali Ibn Zaid Ibn Jud’an, of whom Ahmad and Ibn Ma‘een said, “He is not strong (i.e., he is weak).”

*A Description of the Creation of the
Throne, the Kursi, Al-Lawh, the
Heavens and the Earth*

**Chapter On The Words of Allah, Most High:
﴿Allah is the Creator of all things...﴾**

Allah, the Most High, says in His Noble Book: ﴿Allah is the Creator of all things and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian, etc.) over all things﴾ (Soorah Az-Zumar 39:62). So everything besides Allah was created by Him, is under His Dominion and His Disposal, and was brought into being, having previously not existed.

The Throne, which is the ceiling of all created things, including everything that lies beneath the Earth and all that exists between it and the Throne – whether animate or inanimate – all of it is His Creation, His Kingdom, His slaves and all are under

His Subjugation and His Power and they are subject to His Disposal and His Will. **﴿ He it is Who created the heavens and the Earth in six days and then rose (*istawa*) over the Throne. He knows what goes into the Earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seeing of what you do. ﴾** (*Soorah Al-Hadeed* 57:4).

The scholars of Islam, without exception, are in complete agreement – and no Muslim has the slightest doubt of this – that Allah created the heavens and the Earth and all that lies between them in six days, as proven by the Noble Qur’an. But they differed as to whether these days are like Earthly days, or whether each day is equivalent to a thousand years of what you reckon. ⁽¹⁾ In this matter, the scholars are divided into two camps, as we have made clear in the *tafseer* of this Verse and we shall explain this in the relevant place.

They also differed regarding the question of whether or not there existed any creation before the formation of the heavens and the Earth. Some groups among the rationalist theologians supported the idea that nothing existed before them and that they were created from absolute nothingness. Others said that no, before the creation of the heavens and the Earth there were other creations; and they based this claim on the Words of Allah, Most High, **﴿ And He it is Who has created the heavens and the Earth in six days and His Throne was over the water. ﴾** (*Soorah Hood* 11:7). In the *hadeeth* narrated by ‘Imran Ibn Husain it was stated that “Nothing existed before Allah and His Throne was over the water. He wrote everything in the Tablet,

(1) See *Soorah Al-Hajj* 22:47.

then He created the heavens and the Earth.”⁽¹⁾

These people disagreed regarding which of them was created first:

Some said that the Pen was created before all of these things and this was the preferred view of Ibn Jareer At-Tabari, Ibn Al-Jawzi and others. Ibn Jareer said: “After the Pen, the fine clouds, and after it, the Throne.” They cited as proof for this the *hadeeth* narrated by Imam Ahmad, Abu Dawood and At-Tirmidhi, on the authority of ‘Ubadah Ibn As-Samit ؓ, who said: The Messenger of Allah ﷺ said, “The first thing that Allah created was the Pen, then He said to it, ‘Write.’ In that very hour all that was to occur (was written) up to the Day of Resurrection.”⁽²⁾ This is the wording of Ahmad’s narration and At-Tirmidhi said of the *hadeeth*, “(It is) *hasan-saheeh-ghareeb*.”

The opinion of the majority of scholars, according to what has been transmitted by Al-Hafiz Abul-‘Ala’ Al-Hamdani and others, is that the Throne was created before that and this is what was narrated by Ibn Jareer⁽³⁾ via Ad-Dahhak, on the authority of Ibn ‘Abbas ؓ, as proven by the *hadeeth* narrated by Muslim in his *Saheeh*, in which it was reported on the authority of ‘Abdullah Ibn ‘Amr Ibn Al-‘As ؓ that he said: I heard the Messenger of Allah ﷺ say, “Allah ordained the measures of the creation fifty thousand years before He created the heavens and the Earth – while His Throne was over the water.”⁽⁴⁾ They

(1) The *takhreej* has already been given.

(2) This *hadeeth* has been narrated authentically due to other supporting narrations (*saheeh lighairihi*); it was narrated by Ahmad in his *Musnad* (22705).

(3) Narrated by Ibn Jareer in his *Tareekh* (1/39).

(4) Narrated by Muslim in the *Book of Al-Qadar*, in the Chapter: The Ex-

said that this *taqdeer* was His writing of the measures with the Pen. This *hadeeth* proves that this took place after the creation of the Throne, so it is confirmed that the creation of the Throne preceded that of the Pen, with which the measures were written – and this is the opinion of the majority of scholars. The *hadeeth* of the Pen must therefore be understood to mean that it was the first of the created things in this world and this is supported by the narration of Al-Bukhari, on the authority of ‘Imran Ibn Husain ؓ that he said: The people of Yemen said to the Messenger of Allah ﷺ, “We have come to you to learn the Religion and to ask you about the beginning of this universe.” The Prophet ﷺ said: “There was Allah and nothing else before Him...”⁽¹⁾ In another narration, he said, “There was nothing else with Him...”⁽²⁾ In a narration transmitted elsewhere, it was reported that he said, “His Throne was over the water and He wrote everything in the Record; and He created the heavens and the Earth.”⁽³⁾ In another version, it was reported that he said, “Then He created the heavens and the Earth.”⁽⁴⁾ They asked him about the beginning of the creation of the heavens and the Earth and that is why they said: “We have come to you... to ask you about the beginning of this universe.” So he answered only what they had asked, which is why he did not inform them about the creation of the Throne.

Section Regarding What Has Been Said Concerning the Description of the Creation of

change of Arguments Between Adam and Moosa (Peace Be Upon Them).

- (1) Narrated by Al-Bukhari, in the *Book of the Oneness, Uniqueness of Allah* (7418).
- (2) I have not found this wording in Al-Bukhari’s *Saheeh* or anywhere else.
- (3) The *takhreej* for this *hadeeth* has already been given.
- (4) The *takhreej* for this *hadeeth* has already been given.

the Throne and the Kursi

Allah, Most High, says,

﴿Owner of high ranks and degrees, the Owner of the Throne﴾
(*Soorah Ghafir* 40:15)

He, Most High, says,

﴿So Exalted be Allah, the True King, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!﴾ (*Soorah Al-Mu'minoon* 23:116)

He, Most High, says,

﴿Allah, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!﴾ (*Soorah An-Naml* 27:26)

He, Most High, says,

﴿And He is Oft-Forgiving, full of love (toward the pious who are real true believers in Islamic Monotheism). Owner of the Throne, the Glorious﴾ (*Soorah Al-Burooj* 85:14,15)

He, Most High, says,

﴿The Most Beneficent (Allah) *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty)﴾ (*Soorah Ta Ha* 20:5)

He, Most High, says in a number of Verses of the Qur'an,

﴿And then He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty)﴾ (*Soorah Al-A'raf* 7:54)

﴿Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him,

and ask forgiveness for those who believe (in the Oneness of Allah) (saying), “Our Lord! You comprehend all things in mercy and knowledge...” ﴿ (Soorah Ghafir 40:7)

He, Most High, says,

﴿ And eight angels will, that day, bear the Throne of your Lord above them ﴾ (Soorah Al-Haqqah 69:17)

He, Most High, says,

﴿ And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said, “All praises and thanks be to Allah, the Lord of the ‘Alameen (mankind, jinn and all that exists).” ﴾ (Soorah Az-Zumar 39:75)

In the supplication against distress narrated in an authentic *hadeeth*, it was said: “None has the right to be worshipped except Allah, the Great, the Most Forbearing. None has the right to be worshipped except Allah, the Lord of the Noble Throne. None has the right to be worshipped except Allah, the Lord of the heavens and the Lord of the Earth, the Lord of the Noble Throne.”⁽¹⁾

It has been established in an authentic *hadeeth* in *Saheeh Al-Bukhari* from the Messenger of Allah ﷺ that he said: “When you ask Allah for Paradise, ask for *Al-Firdaus*, because it is the highest and best place in Paradise and above it is the Throne of the Most Beneficent.”⁽²⁾

(1) Narrated by Al-Bukhari in the *Book of Invocations* (6346) and by Muslim (2730).

(2) This is an excerpt from a *hadeeth* narrated by Al-Bukhari, on the authority of Abu Hurairah ؓ, in the *Book of Jihad and Military Expeditions* (2790).

It has also been reported in one tradition that “The inhabitants of Al-Firdaws listen to the groaning of the Throne and it is its glorification and extolling of Allah.”⁽¹⁾ And that can only mean that they are near to it.

It has also been authentically reported that the Messenger of Allah ﷺ said: “The Throne of the Most Beneficent shook due to the death of Sa’d Ibn Mu’adh.”⁽²⁾

Al-Hafiz Ibn Al-Hafiz Muhammad Ibn ‘Uthman Ibn Abi Shaibah wrote in his book “*The Description of the Throne*” on the authority of one of the *Salaf*.⁽³⁾ “The Throne was created from a red ruby and the distance between its two sides would take fifty thousand years to traverse.” We mentioned when citing the Words of Allah, Most High, ﴿ *The angels and the Rooh (Jibrael/Gabriel) ascend to Him in a day the measure whereof is fifty thousand years* ﴾ (*Soorah Al-Ma’arij* 70:4) that the distance between the Throne and the seventh Earth would take fifty thousand years to traverse and its breadth is also fifty thousand years.

Some of the rationalists have contended that the Throne is a circular heaven that encompasses the world on all sides and that is why they referred to it as the Ninth Heaven, the Starless Heaven and *Al-Atheer* (the Ether). But this is not good, because it has been established that it has legs which are borne by the angels and the heaven does not have legs, nor is it held and in

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- (1) This was narrated on the authority of Jubair Ibn Mut’im, on the authority of his father, who reported it on the authority of his grandfather.
 - (2) Narrated by Al-Bukhari in the *Book of Virtues* (3803) and by Muslim in the *Book of the Virtues of the Companions* (2466).
 - (3) *Salaf*: The first three praised generations from the Companions ﷺ and those that followed them (the *Tabi’oon*) and those that followed them (*Atba’ At-Tabi’een*).

addition, it is above Paradise and Paradise is above the heavens and there are a hundred levels between each of its seven levels, the distance between each of which is equivalent to the distance between the heavens and the Earth. And the distance between the Throne and the *Kursi* is not the same as that between one heaven and another. In addition, the word 'Arsh (Throne) in Arabic refers to the throne of a king, as Allah says, ﴿ **And she (i.e. the Queen of Sheba) has a great throne...** ﴾ (Soorah An-Naml 27:23). It does not mean a heaven and none of the Arabs understands it to mean that; and the Qur'an was sent down in the language of the Arabs and so it is a seat, which has legs that are borne by the angels and it is like a dome over the world and the ceiling of creation. Allah, Most High, says, ﴿ **Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask for forgiveness for those who believe (in the Oneness of Allah) (saying), "Our Lord! You comprehend all things in mercy and knowledge..."** ﴾ (Soorah Ghafir 40:7)

And He, Most High, says, ﴿ **and eight angels will, that day, bear the Throne of your Lord above them** ﴾ (Soorah Al-Haqqah 69:17)

In the poetry of 'Abdullah Ibn Rawahah ؓ which he recited to his wife, when she accused him of impropriety with his slave-girl ('*Al-Bahr Al-Wafir*'), he says:

*"I bore witness that Allah's Promise is true
And that the Fire is the abode of the disbelievers,
And that the Throne is above the water, floating,
And above the Throne is the Lord of the worlds,
And it is borne by noble angels,*

The angels of the (one true) Deity (who are) commanded.”

This was recorded by Ibn ‘Abdul-Barr and other scholars.

Abu Dawood narrated on the authority of Jabir Ibn ‘Abdullah that the Prophet ﷺ said: “I was permitted to speak about one of the angels of Allah, the Almighty, the All-Powerful, who is one of the bearers of the Throne and (to tell you) that the distance between his earlobe and his shoulder is a journey of seven hundred years.”⁽¹⁾ It was also narrated by Ibn Abi ‘Asim with this wording, “(The distance is) like that of a bird flying for seven hundred years.”⁽²⁾

And it is reported on the authority of Ibn ‘Abbas ؓ and Sa‘eed Ibn Jubair that they said regarding the Words of Allah, Most High, *« His Kursi extends over the heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great »* (Soorah Al-Baqarah 2:255), “It means, His Knowledge.” But what is known from Ibn ‘Abbas ؓ is that he said, as reported by Al-Hakim in *Al-Mustadrak* – who said that it is authentic according to the criteria for acceptance cited by Al-Bukhari and Muslim – “The *Kursi* is the Footstool and no one is able to properly estimate the Throne except Allah, the Almighty, the All-Powerful.”⁽³⁾

Ibn Jareer At-Tabari said: Yoonus told me: I was told by Ibn Wahb that he said: Ibn Zaid said: My father told me that

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- (1) This is an authentic *hadeeth* narrated by Abu Dawood, in *The Book of the Sunnah* (4727).
 - (2) In his explanation of *Soorah Al-Haqqah* (4/415), Ibn Katheer attributed this narration to Ibn Abi Hatim and he said, “And this chain of narrators is good.”
 - (3) This narration is authentic, though *mawqoof* (i.e. it can only be traced back to Ibn ‘Abbas ؓ, not to the Prophet ﷺ). It was narrated by Al-Hakim in *Al-Mustadrak* (2/310, No. 3116).

We were measuring in Light years.

the Messenger of Allah ﷺ said, “In respect to the *Kursi*, the heavens and the Earth are no more than seven *dirhams* thrown into a shield.”⁽¹⁾

Abu Dharr ؓ said: I heard the Messenger of Allah ﷺ saying, “The *Kursiyy* in relation to the Throne is no more than a ring of iron thrown into an open desert on Earth.”⁽²⁾

Section: Regarding What Has Been Said Concerning Al-Lawh Al-Mahfooz

It is reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that the Prophet ﷺ said, “Verily, Allah created a Preserved Tablet from a white pearl; its pages are made from a red ruby and its Pen is light and its record is light. In each day, Allah has three hundred and sixty moments in which He creates, sustains, causes death and gives life, honors and humbles and does as He wills.”⁽³⁾

Ishaq Ibn Bishr reported on the authority of Ibn ‘Abbas ؓ that he said: Verily, at the beginning of *Al-Lawh Al-Mahfooz*, it is written: ‘None has the right to be worshipped except Allah, Alone. His Religion is Islam and Muhammad is His slave and His Messenger. and so whoever has faith in Allah, believes in

(1) This is an authentic *hadeeth* narrated by Ibn Jareer At-Tabari in his *Tafseer* (3/10).

(2) This *hadeeth* is raised to the level of *saheeh* (authentic) by all of the sources from which it was reported; it was narrated by Ibn Jareer At-Tabari in his *Tafseer* (3/10). See also *Silsilah Al-Ahadeeth As-Saheehah* by Shaikh Muhammad Nasiruddeen Al-Albani – may Allah have mercy on him – (109).

(3) This is a weak *hadeeth* narrated by At-Tabarani in *Al-Kabeer* (10/260, no. 10605).

His Promise and obeys His Messengers, He will admit him to Paradise.” He (Ibn ‘Abbas ؓ) said, “And *Al-Lawh Al-Mahfooz* is a tablet made from white pearl; its length is equivalent to the distance between the heaven and the Earth, its breadth is equivalent to the distance between the East and the West and its edges are pearl and ruby, its two sides are red ruby, its Pen is light, its words are hung upon the Throne and its base is in the lap of an angel.”⁽¹⁾

Anas Ibn Malik ؓ and others from among the *Salaf* said, “*Al-Lawh Al-Mahfooz* is on the forehead of Israfeel.”⁽²⁾

(1) This is a *mawqoof* narration and it is a baseless fabrication. In its chain of narrators is one Ishaq Ibn Bishr, who was known to be a liar and a fabricator of *hadeeth*.

(2) This is a weak *hadeeth* narrated by Ibn Jarreer in his *Tafseer* (30/140).

*Chapter: What Has Been Said Regarding
the Creation of the Heavens and the Earth
and All That Lies Between Them*

Allah, Most High, says, ﴿ All praise be to Allah, Who created the heavens and the Earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord ﴾ (Soorah Al-An'am 6:1)

He, the Most High, says, ﴿ Indeed, your Lord is Allah, Who created the heavens and the Earth in six days ﴾ (Soorah Al-A'raf 7:54). This is repeated in a number of verses in the Qur'an.

Scholars of *tafseer* hold two different opinions regarding the measure of these six days: The majority holds that they are like our (Earthly) days. It is reported on the authority of Ibn 'Abbas ؓ, Mujahid, Ad-Dahhak and Ka'b Al-Ahbar that: "Every day of them is equivalent to a thousand years of your reckoning."

This was narrated by Ibn Jareer and Ibn Abi Hatim and it was the preferred view of Ahmad Ibn Hanbal in the book in which he refuted the arguments of the *Jahmiyyah*. It was also the preferred view of Ibn Jareer and a number of the later scholars – and Allah knows better. Later, we shall present evidence to support this opinion. Ibn Jareer narrated, on the authority of Ad-Dahhak Ibn Muzahim and others, that the names of the six days are: "*Abjad, Hawwaz, Hutti, Kalemun, Sa'fas* and *Qarashit*." Ibn Jareer also reported three sayings relating to the first days. He narrated, on the authority of Muhammad Ibn Ishaq, that he said, "The followers of the Torah say that Allah began the creation on Sunday, while the followers of the *Injeel* say that Allah began the creation on Saturday, while we Muslims, according to what has come to us from the Messenger of Allah ﷺ, hold that Allah began the creation on Saturday." And this saying which is reported by Ibn Ishaq from the Muslims was favored by a number of *Shafi'i* scholars of Islamic Jurisprudence and others. It was reported in a *hadeeth* on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said: "Allah created the soil (or clay) on Saturday."⁽¹⁾

Allah, Most High, says, ﴿ He it is Who created for you all that is on Earth. Then He *istawa* (rose over) toward the heaven and made them seven heavens and He is the All-Knowing ﴾ (*Soorah Al-Baqarah* 2:29)

He, Most High, says, ﴿ Say (O Muhammad): "Do you verily disbelieve in Him Who created the Earth in two days and you set up rivals (in worship) with Him?" That is the Lord of the '*Alameen* (mankind, jinn and all that exists). He placed therein (i.e. the Earth) firm mountains from above it, and He blessed

(1) Narrated by Abu Dawood in the Description of The Day of Judgment, Paradise And Hell (2789), by Ahmad (8141) with similar wording.

it, and measured therein its sustenance (for its dwellers) in four days equal (i.e. all these four days were equal in the length of time), for all those who ask (about its creation). Then He *istawa* (rose over) toward the heaven when it was smoke, and said to it and to the Earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. "And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knowing". (*Soorah Fussilat* 41:9-12) This proves that the Earth was created before the heavens, because it is like a foundation for the structure, as Allah, Most High, says, ﴿ Allah, it is He Who has made for you the Earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alameen (mankind, jinn and all that exists) ﴾ (*Soorah Ghafir* 40:64)

He, Most High, says, ﴿ Have We not made the Earth as a bed? And the mountains as pegs? ﴾ (*Soorah An-Naba'* 78:6,7) – up to His Words, ﴿ And We have built above you seven strong (heavens). And have made (therein) a shining lamp (sun) ﴾ (*Soorah An-Naba'* 78:12,13)

He, Most High, says, ﴿ Have not those who disbelieve known that the heavens and the Earth were joined together as one united piece, then We parted them and We have made from water every living thing. Will they not then believe? ﴾ (*Soorah Al-Anbiya'* 21:30) – That is, "We parted the heaven and the Earth so that the winds blew, the rains fell and springs and

Atmosphere how was it created?



rivers flowed and the animals were refreshed." Then He says, ﴿ And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs ﴾ (Soorah Al-Anbiya' 21:32) – That is, from what He has created in the heavens, such as the fixed and the moving celestial bodies, the shining stars and the illuminated heavenly bodies and the proofs of the Divine Wisdom of the Creator of the heavens and the Earth, as Allah says, ﴿ And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him ﴾ (Soorah Yoosuf 12:105,106)

As for His Words: ﴿ Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers and He brings out its forenoon. And after that He spread the Earth. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, as provision and benefit for you and your cattle ﴾ (Soorah An-Nazi'at 79:27-33) – some people have taken these Verses as proof that the heavens were created before the Earth, thus contradicting the clear evidence provided by the abovementioned two verses. They have not understood this Verse, because it must be understood from this Verse that the flattening out of the Earth and the bringing forth of water and pastures from it was in fact after the creation of the heaven. This was the measuring of sustenance, as He says, ﴿ And measured therein its sustenance ﴾ (Soorah Fussilat 41:10) – That is, He prepared the places of cultivation and the locations of springs and rivers.

Then when He had completed the creation of the form of the higher and the lower world, He spread out the Earth and brought forth from it that which had been deposited therein,

so that the springs gushed forth and the rivers flowed and the crops and fruits grew. This is why the flattening or spreading was explained as meaning the bringing forth of water and pasture from it and the fixing of the mountains. He says, ﴿And after that He spread the Earth. And brought forth therefrom its water and its pasture﴾ (Soorah An-Nazi'at 79:30,31) and He says, ﴿And the mountains He has fixed firmly﴾ (Soorah An-Nazi'at 79:32) – That is, He settled them, made them firm and established them in their places.

And He says, ﴿With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof. And We have made the Earth a *firash*; how excellent the Spreader (thereof) are We! And of everything We have created pairs, that you may remember﴾ (Soorah Adh-Dharyyat 51:47-49). His saying, ﴿With Hands﴾ means “With Strength.”

﴿Verily, We are able to expand the vastness of space thereof﴾ - That is because all that is above is wider and so each heaven is wider than the one below it – and since the *Kursi* is higher than all of them, it follows that it is wider than all of them. And the Throne is much greater than all of these. After that, He says, ﴿And We have made the Earth a *firash*﴾ (Soorah Adh-Dharyyat 51:48) – That is, “We spread it out and made it a bed, i.e. fixed, calm, undisturbed and unshaken, which is why He says, ﴿How excellent the Spreader (thereof) are We!﴾ (Soorah Ad-Dharyyat 51:48) The word “And” in Allah’s saying, ﴿And We have made the Earth a *firash*﴾ does not indicate the order of the sequence of events; it only indicates general information – and Allah knows better.

Al-Bukhari narrated on the authority of ‘Imran Ibn Husain ؓ that he said: I went to the Prophet ﷺ and tied my she-camel at the gate. The people of Banu Tameem came to the Prophet

What is the purpose of mountains

who said, "O, Banu Tameem! Accept the good tidings." They said twice, "You have given us the good tidings, now give us something." Then some Yemenis came to him and he said: "Accept the good tidings, O, people of Yemen, for Banu Tameem refused them." They said, "We accept it, O Messenger of Allah! We have come to ask you about this matter (i.e. the start of creation)." He said, "First of all, there was nothing but Allah, and (then He created His Throne). His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the Earth." ⁽¹⁾ And Imam Ahmad Ibn Hanbal narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ took me by the hand and said: "Allah created the dust on Saturday and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures throughout it on Thursday and He created Adam ؑ after 'Asr on Friday. He was the last creation during the last hour of Friday, between 'Asr and the night." ⁽²⁾

And An-Nasa'i reported in the *Tafseer* on the authority of Abu Hurairah ؓ, who said: The Messenger of Allah ﷺ took me by the hand and said: "O Abu Hurairah! Verily, Allah created the heavens and the Earth and what lies between them in six days, then He *istawa* over the Throne on the seventh day and He created the dust on Saturday." ⁽³⁾

'Ali Ibn Al-Madeeni, Al-Bukhari, Al-Baihaqi and other *hadeeth* masters discussed this *hadeeth*; Al-Bukhari said in

- (1) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3191).
- (2) The *takhreej* for this *hadeeth* has already been given. FL 78
- (3) An-Nasa'i narrated something similar to this in *Al-Kubra* (6/427, No. 11392), but the author disputed that it was *marfoo'* (i.e. attributed to the Prophet ﷺ) and attributed it to Ka'b Al-Ahbar.

his *Tareekh*: “Some have said that it was on the authority of Ka’b and that is more correct.” That is to say, this *hadeeth* was heard from Ka’b Al-Ahbar by Abu Hurairah, because they were Companions and used to sit together to study *hadeeth*. One of them would recite from his papers and the other would recite from what he believed to be from the Prophet ﷺ. So this *hadeeth* was obtained by Abu Hurairah ؓ from Ka’b, who read it in his papers and so some of the narrators assumed that it was narrated from the Prophet ﷺ. He confirmed that it was *marfoo’* by his saying, “The Messenger of Allah ﷺ took me by the hand...” After that, there is something extremely singular in its text, such as the fact that there is no mention of the creation of the heavens in it, but the creation of the Earth and all that is in it in seven days is mentioned. This conflicts with what the Qur’an says, because the Earth was created in four days, then the heavens were created in two days from smoke. This is the steam from water which rises when the great water – which Allah created by His churning of the Earth, through His All-Encompassing Omnipotence – is agitated, as narrated by Isma’eel Ibn ‘Abdur-Rahman As-Suddi in a tradition which he reported on the authority of Abu Malik and on the authorities of Abu Salih, Ibn ‘Abbas ؓ, Murrah Al-Hamdani (who reported on the authority of Ibn Mas’ood) and on the authority of people from among the Companions of the Messenger of Allah ﷺ that he said regarding the Words of Allah, Most High, **﴿ He it is Who created for you all that is on Earth. Then, He *istawa* towards the heaven and made them seven heavens and He is the All-Knowing ﴾** (Soorah Al-Baqarah 2:29) They said that Allah’s Throne was over the water and He had not created any part of His creation before the water. Then when He wanted to create the creation, He extracted smoke (i.e. steam) from the water and it rose above the water and He called it the heaven. Then

He dried the water and made it into a single Earth and then He rent it apart and made seven Earths in two days – Sunday and Monday – and He created the Earth on a whale, that being the whale (Noon) mentioned by Allah in the Qur’an: ﴿ Noon. By the Pen and what they (the angels) write ﴾ (Soorah Al-Qalam 68:1) The whale was in the water. The water was upon the back of a (small) rock. The rock was upon the back of an angel. The angel was upon a rock. The rock - the one mentioned by Luqman - was in the wind, neither in heaven nor on the Earth. The fish moved and became agitated. As a result, the Earth quaked, whereupon He firmly anchored the mountains on it, and it was stable. Allah created the mountains and the beneficial and useful things that are in them on Tuesday and on Wednesday, He created the trees, the water, the cities and the cultivated and barren land. He rent apart the heaven, which had been one single unit, and made it into seven heavens in two days – Thursday and Friday – and He only called Friday *Al-Jumu‘ah* because on that day He combined in it the creation of the heavens and the Earth and inspired His Command in every heaven. He created in each heaven the angels, the seas, the mountains of hail and all of the other things which none knows but He. Then He beautified the heaven with the stars and made them as adornments and as a guardian against the devils. Then, when He had finished creating what He loved, He *istawa* (ascended) over the Throne.” In this narration As-Suddi mentions a great number of strange things, and many of them are derived from *Isra‘eeliyyat*. This is because when Ka‘b Al-Ahbar embraced Islam during the Caliphate of ‘Umar ؓ, he used to speak in front of ‘Umar Ibn Al-Khattab ؓ about things from the knowledge of the People of the Scripture and ‘Umar ؓ would listen to him out of friendliness toward him and from surprise at the things he said that concurred with much

of the truth that is contained in the Qur'an and the authentic sayings of the Prophet ﷺ. As a result, many people deemed it permissible to transmit what Ka'b Al-Ahbar said. But much of what he conveyed was incorrect and far from the truth.

Al-Bukhari narrated in his *Saheeh*, on the authority of Mu'awiyah ؓ, that he used to say regarding Ka'b Al-Ahbar, "Even though he was the most truthful of those who transmitted things from the People of the Scripture, we found that some of what he said was lies." ⁽¹⁾ This means that he regarded the transmissions as untrue, not that he held Ka'b to be a deliberate conveyor of lies – and Allah knows better.

We relate them and then follow them with *ahadeeth* which either prove them to be true or disprove them, while the rest remain neither proven nor disproved. Allah is the One Whose Help is sought and upon Whom we depend.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "When Allah ordained the creation, He wrote in His Book which is with Him above the Throne: Verily, My Mercy has overcome My Anger." ⁽²⁾

Then Al-Bukhari said: Chapter: What Has Been Said Regarding Seven Earths and the Words of Allah, Most High: ﴿ It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them (heavens and Earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge ﴾ (Soorah At-Talaq 65:12) – and

(1) Narrated by Al-Bukhari in the *Book of Holding Fast to the Qur'an and Sunnah* (736).

(2) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3194), by Muslim in the *Book of Repentance* (3751) and by An-Nasa'i in *Al-Kubra* (4/417, No. 7750).

then he said: It is reported on the authority of Abu Salamah Ibn ‘Abdur-Rahman that there was a dispute between him and some people and so he visited ‘A’ishah (may Allah be pleased with her) and acquainted her with the details of the dispute and she said, “O Abu Salamah! Avoid the land, for the Messenger of Allah ﷺ said, ‘Whoever takes even a span of land unjustly, his neck shall be encircled with it down seven Earths.’”⁽¹⁾

Then Al-Bukhari narrated on the authority of Salim, on the authority of his father ؓ that he said: The Prophet ﷺ said, “Whoever took some land without right will sink down the seven Earths on the Day of Resurrection.”⁽²⁾

Here Al-Bukhari mentioned the *hadeeth* of Muhammad Ibn Seereen, on the authority of ‘Abdur-Rahman Ibn Abi Bakrah, on the authority of his father ؓ, that he said, “The Messenger of Allah ﷺ said, ‘(The division of) time has turned to its original form which was current when Allah created the heavens and the Earth. The year is twelve months.’”⁽³⁾ What he meant by it – and Allah knows better – was to determine the meaning of the Words of Allah, Most High: ﴿ **It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven)** ﴾ (*Soorah At-Talaq* 65:12) – That is, the like thereof in numbers. That is to say, just as the number of months, which is now twelve, corresponds with the number of months with Allah in His first Book, so these correspond in time, just as they correspond in place.

Imam Ahmad narrated on the authority of Ibn Mas‘ood that he said, “I said: O, Messenger of Allah! Which injustice is

(1) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3195).

(2) Narrated by Al-Bukhari in the *Book of The Beginning of Creation* (3196 and 2454).

(3) Narrated by Al-Bukhari in the *Book of the Beginning of Creation* (3197).

greatest?” He said, “That a Muslim should decrease a single cubit from the land of his brother, for there is not a pebble from the land that a person takes which does not encircle his neck on the Day of Resurrection down to the bottom of the Earth and none knows the bottom of it except Allah.” Ahmad was alone in narrating this, but its chain of narrators is acceptable.

These *ahadeeth* are similar to *mutawatir* ⁽¹⁾ narrations in their affirmation of the existence of seven Earths. What is meant by that is that each of them is above the other. The scholars have disagreed regarding whether or not they are piled up, with nothing separating them or whether there are spaces between each of them. There are two opinions in the matter and there is a similar disagreement regarding the celestial bodies. It would appear that between each of them there is a distance, based on what is apparent from the Words of Allah, Most High: **﴿ It is Allah Who has created seven heavens and of the Earth the like thereof (i.e. seven). His Command descends between them ﴾** (*Soorah At-Talaq* 65:12)

As for what one of the rationalists said regarding the *hadeeth*: “...his neck shall be encircled with it down seven Earths.” ⁽²⁾ - that it means seven regions, this opinion contradicts the clear meaning of the Verse and the authentic *hadeeth* which we have narrated via *Al-Hasan*, on the authority of Abu Hurairah رضي الله عنه. ⁽³⁾

Then he interpreted the *hadeeth* and the Verse in a way that

- (1) *Mutawatir*: A *hadeeth* which is reported by so many reliable narrators at each level in its chain of narrators that it negates the possibility that they could have conspired together to concoct a fabrication.
- (2) The *takhreej* for this *hadeeth* has already been given.
- (3) It is weak, which is why we have omitted it. See *Sunan At-Tirmidhi* (3398) and Ahmad’s *Musnad* (2/370) and in it is: “...if all of you lowered one of you by a rope down to the seventh and lowest Earth, it would reach Allah.”

contradicts their clear meaning, without any support and without any proof – and Allah knows better. It is the same with much of what is said by many of the People of the Scripture and which has been accepted by a group of our scholars, which states that this Earth is made from dust and what is below it consists of iron, and the other is from sulphur stone and the other from such-and-such. But all of this, if it has not been authentically reported with a chain of narrators reaching to the Prophet ﷺ is rejected. Likewise, regarding the tradition narrated on the authority of Ibn ‘Abbas ؓ which states that he said, “In every Earth of the creation there is something similar to what is in this one, even an Adam, like your Adam and an Ibraheem, like your Ibraheem,” it was reported in a summarised form by Ibn Jareer and it was examined by Al-Baihaqi in *Kitab Al-Asma’i Was-Sifat*. If it is authentic, it must be understood that Ibn ‘Abbas ؓ took it from the *Isra’eeliyyat* – and Allah knows better.

Geographers have mentioned the number of mountains in the Earth in all of their locations, east and west and they mentioned their length, how far they stretch and their height and they have spoken at great length on these matters, and it would not be fitting to explain all that they have said on the subject here. Allah, Most High, says, ﴿ **And among the mountains are judad, white and red, of varying colors and (others) gharabeeb, black** ﴾ (*Soorah Fatir 35:27*)

Ibn ‘Abbas and others said that the Arabic word *judad* means pathways and ‘Ikrimah and others said that *gharabeeb* means tall, black mountains. This is the case of the mountains all over the Earth. They differ in their locations and their colors.

Allah has mentioned Al-Joodi by name in His Book; it is a great mountain which lies to the east of Jazeerah Ibn ‘Umar, by the side of the River Tigris, near Al-Mawsil. It stretches from

the south to the north, for a distance of three days' journey. Its summit is half a day's journey and it is green in color, because it is covered in oak trees. To the side of it is a town known as Ath-Thamaneen, which was the home of those who survived the flood in the ship with Nooh عليه السلام, according to what has been related by more than one scholar of *tafseer* – and Allah knows better.

Allah also mentions Mount Sinai and Al-Hafiz Ibn 'Asakir narrated on the authority of Ka'b Al-Ahbar that he said: "On the Day of Resurrection, four mountains – and they are Al-Khaleel Mountain, Lebanon, At-Toor (Mount Sinai) and Al-Joodi – each of them will become a white pearl that shine between the heaven and the Earth and they will return to Bait Al-Maqdis (Jerusalem), so that its corners will be illuminated and His *Kursi* will be placed on it and there He will judge between the people of Paradise and the people of the Fire. ﴿And you will see the angels surrounding the Throne from all around, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All praise and thanks be to Allah, the Lord of the worlds.﴾ (Soorah Az-Zumar 39:75)

Section Regarding the Seas and the Rivers

Allah, Most High, says, ﴿ And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful. And He has driven firm standing mountains into the Earth, lest it should shake with you; and rivers and roads, that you may guide yourselves. And

(by the) landmarks; and by the stars, they guide themselves. Is then He Who creates the same as one who creates, not Will you not then reflect. And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful) (Soorah An-Nahl 16:14-18)

He, Most High, says, ﴿ And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks. ﴾ (Soorah Fatir 35:12)

He, Most High, says, ﴿ See you not that the ships sail through the sea by Allah's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person). And when waves cover them like shades, they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our *Ayat* are not denied except by every perfidious ingrate. ﴾ (Soorah Luqman 31:31,32)

He, Most High, says, ﴿ Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the Earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the Earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. ﴾ (Soorah Al-Baqarah)

So Allah, Most High, has blessed His slaves with the things

that He created for them, such as the seas and rivers. The vast seas which stretch across the Earth and that which they produce in all corners of it is salty and bitter and in this there is great wisdom for the health of the atmosphere, for if it were sweet, the atmosphere would become malodorous and the air bad, because of the large creatures that die in them and that would lead to the extinction of mankind and the spoiling of their environment. But (Allah's) far-reaching Wisdom necessitated that it should be the way it is in order for this advantage to be attained. This is why, when the Messenger of Allah ﷺ was asked about the sea, he said, "Its water is pure and its dead things are lawful (to eat)." ⁽¹⁾

As for the rivers, their waters are sweet and permissible to drink, for those who wish to do so. The fact that Allah has caused them to flow freely, making them spring forth in one land and sending them to other lands as sustenance for His slaves. Some of them are large, while others are small, according to the need and the benefit.

Scholars of geography have spoken about the number of seas and about the major rivers, their sources, and where they end in words containing wisdoms and proofs of the Omnipotence of the Creator, Most High. It also shows that He acts by Choice and with Wisdom. Allah, Most High, says, ﴿ And the sea kindled by fire (or kept filled) ﴾ (*Soorah At-Toor* 52:6). There are two opinions regarding this; one states that it is the sea which is under the Throne, mentioned in the *hadeeth* of the goats ⁽²⁾ and that it is above the seven heavens. The distance

(1) This is an authentic *hadeeth*, narrated on the authority of Abu Hurairah رضي الله عنه by Abu Dawood in the *Book of Purification* (83), *At-Tirmidhi* (69), *An-Nasa'i* (332), *Ibn Majah* (386), *Ahmad* (7192), *Malik* (43) and *Ad-Darimi* (729).

(2) This *hadeeth* has been declared as weak by scholars of *hadeeth*. See *Silsi-*

Why is the sea salty?

between the lowest part of it and the highest part of it is like the distance between each heaven. It is from this that the rain will fall before the Sending Forth and from it the bodies will be restored to life from their graves. This is the preferred opinion of Ar-Rabee' Ibn Anas. The second opinion states that the word *bahr* is a generic collective noun, meaning all the seas on Earth – and that is the opinion of the majority.

Scholars disagreed regarding the meaning of *Al-Bahr Al-Masjoor* in the abovementioned Verse. It was said that it means “filled” and it was also said that it means “that which will become a kindled fire on the Day of Resurrection and that it will surround *Ahl Al-Mawqif*,”⁽¹⁾ as we mentioned in the *Tafseer*, on the authority of ‘Ali Ibn Abi Talib ؑ, Ibn ‘Abbas ؑ, Sa‘eed Ibn Jubair, Mujahid and others. It was also said that what is intended by *masjoor* is prevented, restrained and preserved from overflowing and inundating the land, and drowning those upon it. This was narrated by Al-Walibi, on the authority of Ibn ‘Abbas ؑ and it was the opinion of As-Suddi and others. It was reported on the authority of ‘Umar Ibn Al-Khattab ؑ from the Messenger of Allah ﷺ that he said: “There is not a single night when the sea does not rise three times and ask permission from Allah, the Almighty, the All-Powerful to unfold and flow over them (mankind), but Allah prevents it.”⁽²⁾

This is one of the blessings which Allah bestows on His slaves, that He prevents the evil of the sea from inundating

lah Al-Ahadeeth Ad-Da'eefah Wal-Mawdoo'ah (1247).

- (1) *Ahl Al-Mawqif*: Those on the Day of Reckoning who will be facing what they deserve because of what they did in the life of this world. Those people will seek intercession from Adam ؑ, Nuh ؑ and other Prophets and Messengers, but none of them will be permitted to intercede except Muhammad ﷺ.
- (2) This is a weak *hadeeth* narrated by Ahmad in his *Musnad* (1/44, No. 305).

them and makes it subservient to them, so that it carries their ships so that they may reach distant lands with their trading goods and other things. And He guides them on it, with what He has created in the heaven and on Earth, such as the stars and the mountains, which He has made as landmarks by which they are guided on their journeys. He has also blessed them with the precious, rare, and beautiful pearls and gems that He has created therein, which are not found anywhere else and with the strange creatures that He has created in it and which He has made lawful for them to eat, even when they are dead, as He, Most High, says, **« To hunt and eat the creatures of the sea is made lawful to you »** (Soorah Al-Ma'idah 5:96) and the Prophet ﷺ said, "Its water is pure and its dead things are lawful (to eat)." ⁽¹⁾ In another *hadeeth*, he said, "Two dead things and two types of blood have been made lawful to us: Fish and locusts and the liver and the spleen." ⁽²⁾

Al-Hafiz Abu Bakr Al-Bazzar reported in his *Musnad* on the authority of Abu Hurairah ؓ – in a *marfoo'* form – that he said: "Allah spoke to this western sea and He spoke to the eastern sea. He said to the western sea, 'I transport some of my slaves upon you, so what do you do with them?' It said, 'I drown them.' Allah said, 'May wretchedness be in (all of) your regions.' And so He deprived it of jewels and game (i.e. fish etc.). Then He spoke to this eastern sea and said, 'I transport some of my slaves on, so what do you do with them?' It said,

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- (1) This is an authentic *hadeeth*, narrated on the authority of Abu Hurairah ؓ by Abu Dawood in the *Book of Purification* (83), *At-Tirmidhi* (69), *An-Nasa'i* (332), *Ibn Majah* (386), *Ahmad* (7192), *Malik* (43) and *Ad-Darimi* (729).
 - (2) This is an authentic *hadeeth* narrated by Ahmad in his *Musnad* (2/97, No. 5690) and Ibn Majah (3314), on the authority of 'Abdullah Ibn 'Umar ؓ.

'I carry them in my hand and I am to them like a mother to her child.' And so Allah rewarded it with jewels and game."

(1) Then he (Al-Bazzar) said, "We do not know of anyone who narrated it on the authority of Suhail except 'Abdur-Rahman Ibn 'Abdullah Ibn 'Umar and he narrates *hadeeth* which are *munkar*." (2) He added, "And Suhail narrated it on the authority of An-Nu'man Ibn Abi 'Ayyash, on the authority of 'Abdullah Ibn 'Amr in a *mawqoof*⁽³⁾ form.

I say: To say that it is *mawqoof* at 'Abdullah Ibn 'Amr Ibn Al-'As is more correct, because on the day of the Battle of Yarmook, he had found two pack-animals, loaded with books which contained knowledge of the People of the Scripture; and he used to relate things from the *Isra'eeliyyat* from them, some of them well-known and accepted and some of them unknown and rejected. As for the *marfoo'* narration, it was narrated only by 'Abdur-Rahman Ibn 'Abdullah Ibn 'Amr Ibn Hafs Ibn 'Asim Ibn 'Umar Ibn Al-Khattab Abul Qasim Al-Madani, the chief justice of Al-Madinah. Imam Ahmad Ibn Hanbal said of him, "He is nothing. I heard it from him, then I tore up his *hadeeth*. He was a liar and his *ahadeeth* were *munkar*." He was also declared weak by Ibn Ma'een, Abu Zur'ah, Abu Hatim, Al-Juzjani, Al-Bukhari and Abu Dawood. Ibn 'Adiyy said, "In

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- (1) Recorded by Al-Haithami in '*Al-Majma'*' (5/281) and he said, "It was narrated by Al-Bazzar; but in its chain of narrators there is one 'Abdur-Rahman Ibn 'Abdullah Ibn 'Umar Al-'Amri, who is abandoned (by scholars of *hadeeth*). The author also denied its being *marfoo'* and said that it is from the *Isra'eeliyyat*.
- (2) *Munkar*: A weak narration which contradicts something that has been authentically reported.
- (3) *Mawqoof*: With a chain of narrators that does not reach to the Prophet ﷺ, but only as far as the Companions.

general, his *ahadeeth* are *munkar* and the worst of them is the *hadeeth* of the sea.”

The geographers – who deal with latitude, longitude, seas, rivers, mountains, terrains and the cities, ruins, buildings, the seven true regions, according to their terminology, and the numerous commonly known regions, what is contained in the cities and the countryside – including private property and plants and trade that exists in every area – say that the land is flooded by the great water (i.e. the seas), except for about a quarter of it and that is ninety degrees. And Divine Providence necessitates that the water be held back from this area, in order that animals might live on it and that crops and fruits might grow on it, as Allah, Most High, says, **﴿ And the Earth He has put for the creatures. Therein are fruits, date-palms producing sheathed fruit-stalks (enclosing dates). And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants. Then which of the Blessings of your Lord will you both (jinn and men) deny? ﴾** (*Soorah Ar-Rahman* 55:10-13)

They said that the inhabited portion of this land is about two-thirds of it, or a little more than that; and that is ninety-five degrees. With regard to the Western ocean – which is known as Oceanus (Okeanos) and which borders the lands of the West, including the Canary Islands – between them and its coast is ten degrees, which is approximately one month’s journey. It is not possible to travel or sail across it, due to its waves and the varying winds and waves that exist therein. It contains no fish or other edible life and has nothing that can be extracted from it. It cannot be traveled on for the purpose of trade or anything else and it stretches in the south to the Mountains of

Darkness, or the Mountains of the Moon, wherein is the source of the Egyptian Nile. It traverses the equator and then stretches eastward and reaches the south of the land. In it there are the islands of the black people and on its coast there are many ruins. Then it stretches to the east and to the north, until it connects with the Sea of China and India. Then it stretches eastward until it borders the end of the exposed eastern land – and there are the lands of China. Then in the east of China, it turns northward, so that it crosses the lands of China and faces the Dam of Ya`jooj and Ma`jooj. Then it turns and encircles lands whose circumstances are unknown. Then it stretches westward and borders the lands of the Russians and passes them, then turns westward and southward and encircles the land. Then it returns toward the west and the strait pours out from the west to the body of the land, the furthestmost point of which ends at the western borders of Ash-Sham (Syria). Then it crosses the lands of the Christians, until it reaches Constantinople and other lands of their.

They say that between the Indian Sea and the China Sea there are mountains which separate them and between them there are lanes on which ships travel and they are caused to do so by their Creator. He has also made paths similar to them on the land. Allah, Most High, says, **﴿ And We have placed on the Earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. ﴾** (Soorah Al-Anbiya' 21:31). And Ptolemy, one of the kings of India, ⁽¹⁾ mentioned in his book,

(1) Claudius Ptolemaeus (Greek: Klaudios Ptolemaïos; after 83 – C.168 C.E.), known in English as Ptolemy, was an ancient mathematician, astronomer, geographer and astrologer in the Greek tradition. He lived in Roman Egypt and was probably born there in a town in the Thebaid called

Al-Mijisti, which was translated into Arabic during the reign of Al-Ma'moon – which is the source of this information – that the seas which flow from the western, eastern, southern and northern oceans are very numerous. Some of them are in fact, one sea, but bear different names, according to the lands which they border; these include *Bahr Al-Qulzum* (the Red Sea) and Al-Qulzum is a village on the coast, near Aylah. There is also the Sea of Persia, the Khazar Sea (Caspian Sea), the Sea of Warnak, the Roman Sea (the Mediterranean Sea), the Bantash Sea and the Blue Sea – a city on its coast – and it is also known as Al-Qarm Sea. It becomes narrow until it pours into the Roman Sea, to the south of Constantinople, i.e., the Gulf of Constantinople. This is why the ships move quickly on its current from Al-Qarm to the Roman Sea, while they move slowly when they come from Alexandria to Al-Qarm. This is because they encounter a current of water; and this is one of the wonders of the world, because every flowing water is sweet, except this. And every non-flowing sea is salty, except for the Khazar Sea, which is also known as the Georgian Sea and the Sea of Tabaristan and has a large portion of sweet water in it, according to what has been reported by travelers to the area.

They (the geographers) have mentioned the limits of these seas, their origins and their end-points. And they have also mentioned the lakes on Earth into which the rivers empty and other flow – and they are the wide beds. They have also mentioned the well-known great rivers that exist on Earth,

Ptolemais Hermiou; he died in Alexandria around 168 C.E. Ptolemy was the author of several scientific treatises, three of which would be of continuing importance to later Islamic and European science. One of them was the astronomical treatise now known as *Al-Magest*, or *Al-Mijisti* (The Great Treatise). He was not a king of India.

along with their sources and where they end.

But we are not concerned with lengthy explanations of such things here; we only wish to speak of what relates to the rivers which are mentioned in the *hadeeth*. Allah, Most High, says, ﴿ Allah is He Who has created the heavens and the Earth and sends down water (rain) from the sky, and thereby brings forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you. And He gave you of all that you asked for, and if you (try to) count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful ﴾ (*Soorah Ibraheem* 14:32-34)

In the *Saheehain*, it is reported on the authority of Malik Ibn Sa'as'ah ؓ that when the Messenger of Allah ﷺ spoke of *Sidrah Al-Muntaha*, he said: "Two hidden rivers and two visible rivers ran from its roots. As for the two hidden rivers, they are in Paradise, and the two visible rivers, they are the Nile and the Euphrates." (1)

In *Saheeh Muslim*, it is reported on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "Saihan, Jaihan, the Euphrates and the Nile are all among the rivers of Paradise." (2)

(1) Narrated by Al-Bukhari (3207) and Muslim (164)

(2) Narrated by Muslim (2839).

What is meant – and Allah knows better – by this is that these rivers resemble the rivers of Paradise in their clarity, their sweetness, their courses and other such attributes, as he ﷺ said in another *hadeeth*, narrated and declared authentic by At-Tirmidhi, on the authority of Abu Salamah, who reported on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, “The ‘*ajwah* dates are from Paradise and contain a cure for poison.”⁽¹⁾ That is, they resemble the fruits of Paradise, not that they are harvested from Paradise, because practical experience proves otherwise; so it is clear that it refers to something else. Likewise, the Prophet ﷺ said, “Fever is from the breath of the Hellfire; so cool it with water.”⁽²⁾ And he ﷺ said, “The severity of the heat is from the breath of the Hellfire.”⁽³⁾ In the same way, the sources of these rivers have been witnessed on Earth. As for the Nile, it is the river which is without equal on Earth in its lightness and its fineness and the distance for which it flows from its beginning to its end. It starts in the mountains of Al-Qumr, i.e. of white. Some said that they are the mountains of Al-Qamar, i.e. the moon and they are in the west of the land, beyond the equator, lying in a southerly direction. It is said that ten streams of water – all of them distant from one another – combine to form it and that each five of them combine to form a lake, then six rivers flow from it, then all of them combine to form another lake and then one river flows from it and that is the Nile. It then passes through the lands of Sudan and Abyssinia

(1) Narrated by At-Tirmidhi (2066), who declared it *hasan saheeh*.

(2) Narrated by Al-Bukhari on the authority of ‘Abdullah Ibn ‘Umar (3264) and Muslim (2209), Ibn Majah (3472), Ahmad (4705) and Malik (1761).

(3) Narrated on the authority of Abu Hurairah ؓ by Al-Bukhari (534) and Muslim (615), Abu Dawood (402), At-Tirmidhi (157), An-Nasa’i (500), Ibn Majah (677), Ahmad (7205), Malik (29) and Ad-Darimi (1207).

and then through Nubia and its main city is Dongola. It then passes through Aswan, after which it passes through the lands of Egypt. It then goes a little way beyond Egypt and splits into two parts near a village on its shoreline; this village is known as Shattanawf. Then the westerly flow takes it through Rasheed and pours into the briny sea. As for the easterly flow, it also divides into two flows at Jawjar. The western flow passes through the western side of Dimyat and pours into the sea, while the eastern flow passes through Ushmoon Tannah, where it pours into a lake east of Dimyat. This lake is known as Lake Tinnees or Lake Dimyat. The distance between its starting point and its end point is a vast one and this is why it is such a calm river. Ibn Seena said, "It has characteristics which no other river on Earth has; these include the fact that measured from its source to its end-point, it is the longest river. In addition, it flows through rocks and sands, but it contains no moss or mire. Also, it does not cause the rocks and stones over which it flows to become green and this is due to its purity, sweetness and calmness. [And of that the increase in the days of a decrease of other rivers, and the decrease in the days of increase and its plenty.] As for the claim made by some, that its source is in an elevated place seen by some people and that they saw there a great horror, beautiful maidens and strange things and that whoever sees it is unable to speak after that, all of these are superstitions of chroniclers and liars.

'Abdullah Ibn Lahi'ah reported on the authority of Qais Ibn Al-Hajjaj, who reported from someone else that he said: When 'Amr Ibn Al-'As رضي الله عنه conquered Egypt, its people came to him during the month of Ba'unah, which is one of the months of the Coptic calendar, and said to him, "O, Commander! There

is a religious custom relating to this Nile of ours and it will not flood without it.” He said to them, “And what is that?” “When twelve nights of the month have passed, we go to a virgin slave who is living with her parents and taking care of them, then we decorate her with jewels and the finest clothes and throw her into the Nile.” ‘Amr ؓ said, “This is not a part of Islam and Islam eradicates what came before it.” So they celebrated Ba’unah (with sacrificing a virgin) and the Nile did not flood – neither a little nor a lot.” According to another narration, “They celebrated the three months of Ba’unah, Abeeab and Misra and it did not flood, which caused them to consider migration. “So ‘Amr ؓ wrote to ‘Umar Ibn Al-Khattab ؓ and informed him about this. He wrote back to him, saying “You were right in what you said. Truly, Islam eradicates what preceded it.” He sent a slip of paper inside his letter and wrote to ‘Amr, “I have sent you a slip of paper inside my letter, so throw it in the Nile.” When ‘Umar’s letter reached ‘Amr Ibn Al-‘As ؓ, he took the slip and opened it, and there was in it, “From the slave of Allah, ‘Umar Ibn Al-Khattab, the Commander of the Faithful, to the Nile of Egypt: Now, if you used to flood before of your own accord, then don’t flood! If it was Allah, the Subduer, Who made you flow, then I ask Allah to make you flow.” He threw the slip into the Nile. They woke up on Saturday morning, and Allah had made it flow (and it rose) sixteen cubits in one night. Allah cut off this custom of the people of Egypt right up to this

day.”⁽¹⁾

As for the Euphrates, its source is in northern Arzan Ar-Room and it passes close to Malatyah and then it passes through Sumayaat. Then it passes through southern Ilbeerah and then it turns east, toward Balls and Ja‘bar Fortress. Then it flows toward Ar-Raqqah, then it flows to the northern side of Ar-Rahbah and then to ‘Aanah, then to Heet and then to Al-Koofah. Then it goes out to the empty spaces of Iraq and pours into broad, shallow bodies of water, i.e., lakes and large rivers, which are well-known, flow out from them and toward Ar-Raqqah, then it flows and pours into the Sea of Al-Basrah.

As for Saihan, it is said that it is also known as Saihoon. It begins in the lands of the Romans and it flows from the north and west to the south and east. It is to the west of the course of Jaihan and it is smaller in size than it. It is in the land of the Armenians, which are today known as the lands of Sees (Sisiyah). At the start of the Islamic State, it was in the hands of the Muslims. But when the Fatimids conquered the lands of Egypt and occupied Ash-Sham and its garrison was unable to protect it from its enemies, Nicephorus the Armenian conquered these lands, i.e., the lands of Sees (Sisiyah) – that was in the year 300 A.H. and they still control them up to our time. And it is Allah Whom we should ask that they be returned to us, by His Power and Strength. Then Saihan and Jaihan combine at

(1) Abu Ash-Shaikh in *Al-'Azamah* (941) and Ibn 'Asakir in *Tareekh Dimashq* (13/135). Translator's note: This story is rejected on a number of levels; Firstly, the person Ibn Al-Hajjaj reported from where is unknown, secondly, the text of the story is inconsistent with Islamic practice and, thirdly, there is no historical evidence that it was ever the practice of the Copts to cast a virgin into the Nile – either before or after they became Christians.

Azanah and become one river. Then they pour into the Sea of Rome (the Mediterranean) between Iyas and Tarasoos.

As for Jaihan, which is also known as Jaihoon, and by the common people as Jahan, its source is in the lands of Rome and it flows into the land of Sees (Sisiyah) from north to south and it is similar in size to the Euphrates. Then it combines with Saihan and they become one river, which flows into the sea at Iyas and Tarasoos. And Allah knows better.

Section Pertaining to the Explanation of All Creation – On Land and in the Sea

Allah, Most High, says, ﴿Allah is He Who raised the heavens without any pillars that you can see. Then, He *istawa* (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord. And it is He Who spread out the Earth, and placed therein firm mountains and rivers and of every kind of fruits He made *zawjain ithmain* (two in pairs – may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs, etc.) for people who reflect. And in the Earth are neighboring tracts, and gardens of vines, and green crops (fields, etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem

root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are *Ayat* (proofs, evidences, lessons, signs) for the people who understand. ﴿ (Soorah Ar-Ra'd 13:2-4)

He, Most High, says, ﴿ Is not He (better than your gods) Who created the heavens and the Earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilah* (god) with Allah? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the Earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any *ilah* (god) with Allah? Nay, but most of them know not. ﴾ (Soorah An-Naml 27:60,61)

He, Most High, says, ﴿ He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought. And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand. And whatsoever He has created for you on this Earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember. ﴾ (Soorah An-Nahl 16:10-13)

So Allah, Most High, has mentioned the things that He has created in the Earth, such as the mountains, the trees, fruits,

the plains, and the rugged surfaces. He has mentioned the types of things that He created, such as the inorganic materials (minerals, etc.), the living creatures in the countryside, in the desert and in the seas. All of these prove His Greatness, His Power, His Wisdom and His Mercy toward His creation and He has made for every moving creature the provision that they require day and night, in summer and in winter, in the morning and in the evening, as Allah, Most High, says, **﴿ And no moving creature is there on Earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾** (*Soorah Hood* 11:6)

Chapter: What Pertains to the Creation of the Heavens and the Signs They Contain

We have already stated that the creation of the Earth took place before the creation of the heaven, as Allah, Most High, says, ﴿ He it is Who created for you all that is on Earth. Then He *Istawa ila* the heaven and made them seven heavens and He is the Knower of everything. ﴾ (Soorah Al-Baqarah 2:29)

He, Most High, says, ﴿ Say: "Do you verily disbelieve in Him Who created the Earth in two days and you set up rivals with Him Who is the Lord of all that exists." He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask. Then He rose over (*istawa ila*) the heaven when it was smoke, and said to it and to the Earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He completed and finished their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the

Almighty, the All-Knowing. ﴿ (Soorah Fussilat 41:9-12)

He, Most High, says, ﴿ Are you more difficult to create or is the heaven that He constructed. He raised its height, and has perfected it. Its night He covers and He brings out its forenoon. And after that He spread the Earth. ﴾ (Soorah An-Nazi'at 79: 27-30)

We have explained His Words: ﴿ And after that He spread the Earth ﴾ by saying that the Arabic word *dahya* (spreading) does not mean *khalq* (creation); it was after the creation of the heaven.

He, Most High, says, ﴿ Blessed be He in Whose Hand is the dominion; and He is Able to do all things. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts? Then look again and yet again, your sight will return to you humiliated and worn out. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire. ﴾ (Soorah Al-Mulk 67:1-5)

He, Most High, says, ﴿ (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Signs for people who know. ﴾ (Soorah Al-An'am 6:96-97)

He, Most High, says, ﴿ Indeed, your Lord is Allah, Who

created the heavens and the Earth in six days, and then He rose over (*istawa*) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists.) (Soorah Al-A'raf 7:54). And the Verses on this subject are extremely numerous and we have spoken about all of them in our *Tafseer*.

What is meant is that He, Most High informs us about the creation of the heavens and its great vastness and elevation, that it is the ultimate in beauty, splendor, perfection and brilliance, as He, Most High, says, ﴿ By the heaven full of *hubuk* (full of beauty, grace, magnificence and perfection). ﴾ (Soorah Adh-Dharyat 51:7) That is, the beautiful creation.

He, Most High, says, ﴿ Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts. Then look again and yet again, your sight will return to you humiliated and worn out. ﴾ (Soorah Al-Mulk 67:3-4) That is, humiliated from trying to see any defect, imperfection or flaw in it. The Arabic word *haseer* means exhausted and weak; even if one looked until one's sight became feeble, fatigued and weakened, one would not find any defect in it, nor any fault, because Allah, Most High, had ordained its creation and adorned its sky with the stars.

Al-Bukhari said in the *Book of the Beginning of Creation*: Qatadah said, “﴿ And indeed We have adorned the nearest heaven with lamps. ﴾ (Soorah Al-Mulk 67:5) The creation of these stars was for three purposes: as decoration of the sky, as missiles to hit the devils, and as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken, he

will lose his reward and has taken on a task about which he has no knowledge.” This was Qatadah’s clear statement regarding the Words of Allah, Most High: **﴿ And indeed We have adorned the nearest heaven with lamps and We have made such lamps (as) missiles to drive away the *shayateen* (devils). ﴾** (*Soorah Al-Mulk* 67:5)

He, Most High, says, **﴿ It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. ﴾** (*Soorah Al-An'am* 6:97) So whoever assigns any other purpose to them, i.e. such as the knowledge of (Divine) ordainments, taking their movements as evidence and comparisons between their orbits and claims that this is proof that certain Earthly events will take place, is mistaken. This is because most of what they say on this subject contains nothing but conjecture, lies and false claims. Allah mentioned that He created seven heavens one above another. But scholars have differed as to whether or not the spaces between them are piled up together or whether there are spaces between them. In fact, the latter is the correct opinion.

In the *Saheehain* it is reported on the authority of Anas رضي الله عنه in the *hadeeth* of *Al-Isra`* that he said: In the lowest heaven he (Prophet Muhammad صلى الله عليه وسلم) found Adam عليه السلام and Gabriel said to the Prophet صلى الله عليه وسلم, “He is your father; greet him.” The Prophet صلى الله عليه وسلم greeted him and Adam عليه السلام returned his greeting and said, “Welcome, Oh, my son! O, what a good son you are!” And then he ascended to the second heaven. Likewise, he reported that the same thing happened in the third, fourth, fifth, sixth and seventh heavens.” This proves that they are separated from each other, because he said that they ascended until they reached the second heaven and sought entrance, upon which it

was said, "Who is this?..."⁽¹⁾ up to the end of the *hadeeth*. So this proves what we have said. And Allah knows better.

Ibn Hazm, Ibn Al-Muneer, Abul Faraj Ibn Al-Jawzi and other scholars have reported that there is a consensus among scholars that the heavens are spherical and what lends weight to that is His Saying: **« They all float, each in an orbit »** (Soorah Ya Seen 36:40) *Al-Hasan* said, "They revolve." Ibn 'Abbas ؓ said, "In an orbit, like the turning of a spinning mill." They said, This is proven by the fact that the sun sets every night and then it rises at the end of it from the east, as Umayyah Ibn Abis-Salt said in *Al-Bahr Al-Kamil*:

The sun rises at the end of every night,

Red and rosy is the place at which it rises.

According to the *hadeeth* narrated by Al-Bukhari on the authority of Abu Dharr ؓ: The Messenger of Allah ﷺ said to Abu Dharr ؓ as the sun set, "Do you know where it (the sun) goes (at the time of sunset)?" I replied, "Allah and His Messenger know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the West. And that is the interpretation of the Statement of Allah: **« And the sun runs its fixed course for a term (decreed). That is the Decree of (Allah) the Almighty, the All-Knowing »** (Soorah Ya Seen 36:38)"

The sun will die, but what happens next?

(1) Narrated by Al-Bukhari in the Book of *Tawheed* (7517) and Muslim (162).

Did he believe the sun moved?
the earth rotates.

When this is known, then it (will be realized that) this is a *hadeeth* which does not contradict what we have mentioned regarding the rotation of the heavenly bodies, according to the most well-known two opinions. There is not evidence of the spherical shape of the Throne, as some have claimed, we have already proven the falseness of their opinion. Nor does it prove that it (the sun) ascends to a place above the heavens from our direction until it prostrates beneath the Throne. Rather, it sets out of our sight and continues in its course. There is nothing in the revealed Scripture to invalidate it, rather that which proves it and requires it is in perception, like eclipses. This is because, if it follows its course until it reaches the middle of it – so that it is the time of the middle of the night, for example – then it will be at its furthest point from the Throne and likewise, it will be at its closest point at the time of setting from our direction. When it is in the place of its prostration, it seeks permission from the Lord as it rises from the East and permission is granted to it and it appears from the direction of the East.

And when it is the time which Allah wills for its setting from the direction of the West, it prostrates according to its custom and seeks permission to rise, according to its custom, but it will not be permitted to do so and so it prostrates again, then asks permission, but is denied, then it prostrates a third time, but it is denied and this goes on throughout the night, as we have said in the *Tafseer*. Then it will say, “O Lord! The dawn is nigh and the distance is far.” Then it will be said to it, “Return from whence you came.” And so it will rise from the West. Then, when the people see it, they will all believe and that is (the meaning of) the Words of Allah, Most High: **« When no soul which had not believed previously or earned good though its belief will benefit thereby and the sun runs its fixed course for a term (decreed). »** (Soorah Ya Seen 36:38).

It was said that this means until the time at which it has been commanded to rise from the West. It was also said that the word *mustaqarr* means the place in which it prostrates beneath the Throne. And it was also said that it means the end of its course, which is the end of the world. And it was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he recited, **﴿ And the sun runs without a *mustaqarr* for it ﴾**. That is, it does not stop; based on this recitation, it would mean that it prostrates while moving in its course. This is why Allah, Most High, says, **﴿ It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. ﴾** (*Soorah Ya Seen* 36:40) That is, the sun cannot overtake the moon and rise in its domain; neither can the moon overtake the sun and rise in its domain. Likewise, the night cannot precede the day. Rather, when the day has gone, the night comes after it, following on its heels, as the Messenger of Allah ﷺ said, “When the night approaches from here and the day departs from here and the sun sets, the fasting person should break his fast.”⁽¹⁾ It is accepted that time is divided into night and day and there is nothing between them. This is why Allah, Most High, says, **﴿ Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon, each running its course for a term appointed. ﴾** (*Soorah Luqman* 31:29).

That is, He merges this into that; He takes from the length of this and adds to the shortness of that and they become equal, just as at the start of the spring season, the nights before that

(1) Narrated on the authority of ‘Umar Ibn Al-Khattab ؓ by Al-Bukhari (1954), Muslim (1100), Abu Dawood (2351), At-Tirmidhi (698), Ahmad (193) and Ad-Darimi (1700).

are long and the days short. But the nights continue to shorten and the days to lengthen, until they are equal – and that is at the beginning of spring. Then the days begin to lengthen and the nights get shorter, until they also become equal at the beginning of the autumn. Then the nights begin to lengthen and the days to shorten, until the end of the autumn. Then the days begin to lengthen slowly and the nights begin to shorten slowly, until they become equal at the start of the spring, as we said previously. That is what happens every year. This is why Allah says, **« His is the alternation of night and day. Will you not then understand? »** (Soorah Al-Mu'minoon 23:80) That is, the disposal of all that is in His Hands; the Judge, Who is not contradicted and is not opposed. And this is why He says in three Verses, when speaking of the heavens, the stars, the night and the day, **« Such is the measuring of the Almighty, the All-Knowing »** (Soorah Al-An'am 6:96) That is, the Almighty, Who has subjugated all things and to Whom all things have submitted and so He is not opposed and He cannot be overcome. He is the Knower of all things and He has appointed a measure for everything, according to a rule which does not change and cannot be disturbed.

So the bodies that are in the sky include those that constantly move and they are known as *mutahayyirah* ⁽¹⁾ by the scholars of *tasyeer*; ⁽²⁾ and most of this knowledge is correct, unlike the “science” of (astrological) rulings, most of which is false and without any evidence to support its claims. These are seven in number and they are: the moon, which is in the lowest heaven, *'Utarid* (Mercury), which is in the second, *Az-Zuhrah*

(1) *Mutahayyirah*: Wandering stars; they were known as such because they seemed to stray irregularly across the sky. At times they are seen moving from East to West, and at others, from West to East.

(2) *Tasyeer*: The science of calculating the movements of heavenly bodies.

(Venus), which is in the third, the sun, which is in the fourth, *Al-Mirreekh* (Mars), which is in the fifth, *Al-Mushtari* (Jupiter) and *Zuhal* (Saturn) in the seventh. The other planets are known as the fixed stars and they are, according to them, in the eighth heaven, which is known in the language of many of the later scholars as *Al-Kursi*. Others deny this saying, all of the planets are in the lowest heaven and there is no objection to the view that some of them are above others. It might be said that there is evidence for this in the Words of Allah, Most High: ﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayateen* (devils) ﴾ (*Soorah Al-Mulk* 67:5), and in the Words of Him, Most High: ﴿ Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the Almighty, the All-Knowing ﴾ (*Soorah Fussilat* 41:12). So Allah selected the lowest heaven from among the heavens to be adorned with heavenly bodies, and if this proves that they (the planets) are adornments, then so be it. If not, then there is no objection to what the others say. And Allah knows better. According to them, the seven heavens, indeed, the eight, turn with all the fixed stars that they contain, while the wandering stars move in an orbit contrary to it, from the West to the East. So the moon completes its orbit in a month and the sun completes its orbit in a year. If there is no disparity between the two courses and their movements are similar, then the extent of the fourth heaven is twelve times greater than that of the lowest heaven. *Zuhal* (Saturn) – which is in the seventh heaven – completes its orbit in thirty years. Based on this, the extent of the seventh heaven will be three

hundred and sixty times greater than that of the Earth.

The scholars have spoken about the masses of these stars and their orbits and movements and they have enlarged on these things until they have crossed over into the "science" of *Al-Ahkam* and the "knowledge" of Earthly events derived from it and matters of which most of them have no knowledge. The Greeks, who resided in Syria many years before the time of the Messiah ﷺ, had spoken at great length about such matters and it would require a lengthy discussion to explain all of it. It was they who built the city of Damascus and made seven gates for it and at each gate they built a temple representing each of the planets. They would worship each of them in the appropriate temple and make supplications to them which have been passed down from them by more than one historian and by others. The author of the book *As-Sirr Al-Maktoom Fee Mukhatabat Ash-Shams Wal-Qamar Wan-Nujoom* (The Hidden Secret in the Address to the Sun, the Moon and the Stars) – but they are superstitions to which none should pay any heed. And that is fairy tale, and people did not care of it. They were also recorded by some of the scholars of the Harnanis, the philosophers of ancient Harran. They were pagans, who worshipped the seven stars and they were a sect from among the Sabians. ⁽¹⁾ This is why Allah, Most High, says, **﴿ And from among His Signs are**

- (1) Harnanis: Or Harranis; later Muslim writers (after the 'Abbasid Caliph Al-Ma'mun 832-833 C.E.) described them as people who worshipped planets, idols, stars and lived in the city of Harran, in south-east Turkey. It was said that Al-Ma'moon, passing through Harran on his way to a campaign against Byzantium, forced the Harranians to convert to either to Islam or one of the "religions of the book", meaning Judaism, Christianity, or Sabianism. The people of Harran identified themselves with the Sabians in order to fall under the protection of Islam. Sabians were mentioned in the Qur'an, but those were a group of Gnostic Mandaean living in southern Iraq who were extinct at the time of Al-Ma'moon.

Did the Greeks discover the planets?

the night and the day, and the sun and the moon. Prostrate not to the sun or to the moon, but prostrate to Allah, Who created them, if you (really) worship Him 》. (Soorah Fussilat 41:37) And He informs us that the hoopoe said to Sulaiman (Solomon 𐤃𐤌), when informing him about Bilqees, the Queen of Saba', in Yemen and her armies and supporters, ﴿“I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the Earth, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and *Shaitan* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance., *Al-La* (this word has two interpretations: (i) Satan has barred them from Allah's Way so that they do not worship (prostrate before) Allah, or (ii) so that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the Earth, and knows what you conceal and what you reveal).” (Tafseer At-Tabari, Vol. 19, Page Allah, *La ilaha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 》) (Soorah An-Naml 27:23-26)

Because the most eminent of the visible bodies in the heavens and the Earth are the planets and the most eminent of them are the sun and the moon, Al-Khaleel Ibraheem 𐤁𐤋𐤁 proved the futility of worshipping them; and that is in the Words of Allah, Most High: ﴿ When he saw the moon rising up, he said, 'This is my lord.' But when it set, he said, 'Unless my Lord guides me, I shall surely be among the erring people.' When he saw the sun rising up, he said, 'This is my lord. This is greater.' But when it set, he said, 'O, my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face toward Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah, Alone) and I am not of *al-mushrikoon* (pagans,

idolaters, etc.,”) (Soorah Al-An'am 6:77-79) So he made clear, using decisive evidence, that worshipping any of these visible bodies, such as the planets, the moon and the sun does not benefit anyone at all, because all of them are created things, subject to Allah's Lordship, His Direction and made to follow their orbits and they cannot deviate from what has been created for them, unless it is ordained for them. This is the proof that they are subject to Allah's Lordship, created, made subservient and subjugated, which is why Allah, Most High, says, **« And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun or to the moon, but prostrate to Allah Who created them, if you (really) worship Him. »** (Soorah Fussilat 41:37) It has been authentically reported in the *Saheehain* regarding the eclipse prayer that the Messenger of Allah ﷺ said during a sermon one day, “Verily, the sun and the moon are two Signs from among Allah's Signs and they do not eclipse for the death of anyone, nor for his life.”⁽¹⁾

Al-Bukhari narrated in the *Book of the Beginning of Creation*, on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “The sun and the moon will be rolled up on the Day of Resurrection.”⁽²⁾

These traditions prove that the sun and the moon are from among Allah's creations, which He created for the purposes that He designed and then He does with them as He wills. And to Him belongs the argument that eliminates falsehood and is incontrovertible.

When this is known, (it becomes clear that) all of the wandering and fixed stars which are in the heaven are creations of Allah, as

(1) Narrated by Al-Bukhari (1044) and Muslim (901), on the authority of 'A'ishah (may Allah be pleased with her).

(2) Narrated by Al-Bukhari (3200).

He, Most High, says, ﴿ And He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower. ﴾ (Soorah Fussilat 41:12)

As for what many of the scholars of *tafseer* have said regarding the story of Haroot and Maroot, that *Az-Zuhrah* was a woman whom they attempted to seduce, but she refused unless they agreed to teach her the greatest Name, which they did and she spoke it and ascended to the heaven and became a planet, I believe that this is from among the *Isra'eeliyyat* and even though it may have been narrated by Ka'b Al-Ahbar and passed on from him by a group from among the *Salaf*, who related it as a story from the Children of Isra'eel.

Section Regarding What Has Been Said About the Galaxy and Rainbows

Abul Qasim At-Tabarani narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that Heraclius wrote to Mu'awiyah ؓ and said, "If there remains among them anything of Prophethood, then he will inform me about whatever I ask them." So he wrote to him, asking him about the galaxy and about rainbows and about a place on which the sun has not shone except for one hour. When the messenger reached Mu'awiyah with the letter, he said, "This is a thing about which I did not think that I would be asked before today." He asked, "Who can answer this?" It was said, "'Abdullah Ibn 'Abbas." So Mu'awiyah ؓ folded up Heraclius' message and sent it to 'Abdullah Ibn 'Abbas ؓ and he ('Abdullah Ibn 'Abbas ؓ) wrote (back) to him, "The

rainbow is a protection for the people of the Earth from flooding and the galaxy is the door to the heaven, from which the Earth is separated. As for the place on which the sun has not shone except for an hour of the daytime, it is that which lies beneath the sea that was parted for the Children of Isra'eel.”⁽¹⁾ This has an authentic chain of narrators up to ‘Abdullah Ibn ‘Abbas ؓ.

Allah, Most High, says, ﴿ Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the Earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the Earth, are indeed *Ayat* (proofs, evidences, signs, etc.) for people of understanding. ﴾ (Soorah Al-Baqarah 2:164)

Imam Ahmad narrated on the authority of Yazeed Ibn Haroon, who in turn reported on the authority of Ibraheem Ibn Sa‘d, who reported from his father, who in turn reported on the authority of one of the Shaikhs of Banu Ghifar that he said, “I heard the Messenger of Allah ﷺ says, ‘Verily, Allah creates the cloud and He speaks in the best way and laughs in the best way.’”⁽²⁾

Malik narrated on the authority of ‘Abdullah Ibn Az-Zubair that whenever he heard thunder, he would stop speaking and then he would say, “Glory be to Him Whose praises the thunder glorifies, as do the angels from fear of Him.”⁽³⁾

(1) Narrated by At-Tabarani in *Al-Mu'jam Al-Kabeer* (10/244). Al-Haithami said in *Majma' Az-Zawa'id* (15524), “It was narrated by At-Tabarani and its narrators are reliable.”

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (23174).

(3) Narrated by Imam Malik in *Al-Muwatta'* (Book 56, Number 56.11.26)

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said, “Your Lord said, ‘If My slaves were to obey Me, I would send down rain to them at night and I would send down the sun upon them during the daytime and I would never let them hear the sound of thunder.’” (1)

and by Al-Bukhari in *Al-Adab Al-Mufrad* (724) and others. It was declared authentic by the *muhaddiq* (verifier) of *Tafseer Ibn Katheer*.

(1) Narrated by Imam Ahmad in his *Musnad* (2/359).

Chapter: Mention of the Creation of the Angels and Their Attributes

Allah, Most High, says, ﴿ Allah bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴾ (Soorah Ale 'Imran 3:18).

He, Most High, says, ﴿ But Allah bears witness to that which He has sent down (the Qur'an) unto you (O, Muhammad), He has sent it down with His Knowledge, and the angels bear

witness. ﴿ (Soorah An-Nisa' 4:166)

He, Most High, says, ﴿ And they say: 'The Most Beneficent (Allah) has begotten a son (or children).' Glory to Him! They (those whom they call children of Allah, i.e. the angels, 'Eesa [Jesus] son of Maryam [Mary] and 'Uzair [Ezra], etc.) are but honored slaves. They speak not until He has spoken, and they act on His Command. 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 for fear of Him. And if any of them should say: 'Verily, I am an *ilah* (a god) besides Him (Allah),' such a one We should recompense with Hell. Thus We recompense the *zalimoon* (polytheists, wrongdoers, etc.) ﴿ (Soorah Al-Anbiya' 21:26-29)

He, Most High, says, ﴿ Nearly the heavens might rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask for forgiveness for those on the Earth, verily, Allah is the Oft-Forgiving, the Most Merciful. ﴿ (Soorah Ash-Shoora 42:5)

He, Most High, says, ﴿ Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and seek forgiveness for those who believe (in the Oneness of Allah) (saying): 'Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the '*Adn* (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise,. ﴿ (Soorah Ghafir 40:7,8)

He, Most High, says, ﴿ All praises and thanks be to Allah,

the (only) Originator (or the [only] Creator) of the heavens and the Earth, Who made the angels messengers with wings - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things. ﴿ (Soorah Fatir 35:1)

He, Most High, says, ﴿ And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allah (Islamic Monotheism)). ﴿ (Soorah Al-Furqan 25:25,26)

He, Most High, says, ﴿ O, you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. ﴿ (Soorah At-Tahreem 66:6)

The Verses which mention the angels are numerous; Allah describes them as being strong in worship and in physical form. They are of comely appearance and huge in size and they take on many forms, as He, Most High, says, ﴿ And when Our Messengers came to Loot (Lot), he was grieved on their account and felt himself straitened for them (lest the townspeople should approach them to commit sodomy with them). He said, 'This is a distressful day.' And his people came rushing toward him, and since aforetime they used to commit crimes (sodomy, etc.) ﴿ (Soorah Hood 11:77,78)

We mentioned in the *Tafseer* what more than one scholar said that the angels appeared in the form of handsome men as a test and a trial, so that the evidence would be established against the

Angels were messengers.

people of Lot عليه السلام and Allah will inflict upon them the seizure of Allah, the Almighty, Most Competent. Likewise, Gabriel عليه السلام used to come to the Prophet ﷺ in different forms; sometimes he would come to him in the form of Dihyah Ibn Khaleefah Al-Kalbi, ⁽¹⁾ sometimes in the form of a Bedouin man, ⁽²⁾ sometimes in his true form. ⁽³⁾ He has six hundred wings and the distance between each wing is like the distance between the East and the West. The Prophet ﷺ saw him in this form on two occasions: once, when he was descending from the heaven to the Earth and once, at *Sidrah Al-Muntaha*, ⁽⁴⁾ which is near to *Jannah Al-Ma'wa*. ⁽⁵⁾ And this is mentioned in the Words of Allah, Most High: ﴿ He has been taught (this Qur'an) by one mighty in power (Jibrael [Gabriel]), *dhu mirrah* (free from any defect in body and mind), *fastawa* (then he [Jibrael] rose and became stable) (*Tafseer At-Tabari*) while he (Jibrael) was in the highest part of the horizon. Then he (Jibrael) approached and came closer. ﴾ (*Soorah An-Najm* 53:5-8). That is, Gabriel عليه السلام, as we reported on the authority of more than one of the Companions, including 'Abdullah Ibn Mas'ood, Abu Hurairah, Abu Dharr and 'A'ishah (may Allah be pleased with all of them). ﴿ And was at a distance of two bows' length or (even) nearer, So did (Allah) convey the Inspiration to His slave. ﴾ (*Soorah An-Najm* 53:9,10) That is, to the slave of Allah, Muhammad ﷺ. Then He says, ﴿ And indeed he (Muhammad) saw him (Jibrael) at a second descent (i.e. another time) near *Sidrah Al-Muntaha* (the Lote-tree of the Utmost Boundary [beyond which none can pass]) ﴾ (*Soorah An-Najm* 53:13,14). The reference in all

(1) See: *Saheeh Al-Bukhari* (3634) and *Saheeh Muslim* (2451).

(2) See: *Saheeh Muslim* (8).

(3) See: *Saheeh Muslim* (177).

(4) *Sidrah Al-Muntaha*: The Farthest Lote-tree.

(5) *Jannah Al-Ma'wa*: The Garden of Refuge.

these is to Gabriel عليه السلام and we have mentioned in the *ahadeeth* of *Al-Isra'* in *Soorah Subhan* ⁽¹⁾ that *Sidrah Al-Muntaha* is in the seventh heaven. In another narration, it is mentioned that it is in the sixth heaven. That is, its trunk and its branches are in the seventh heaven. **« When that covered the Lote-tree which did cover it »** (*Soorah An-Namj* 53:16). It was said that it was covered by the Light of the Lord, the Almighty, the All-Powerful. It was also said that it was covered by golden moths. It was also said that it was covered by numerous different colors, without limit. It was also said that it was covered by the angels, like ravens. It was also said that it was covered by the Light of Allah, Most High, and no one can describe it, because of its beauty and its splendor.

There is no contradiction between these sayings, because all of them are possible at one time.

Sufyan Ath-Thawri, Shu'bah and Abul-Ahwas narrated on the authority of Simak Ibn Harb, who reported from Khalid Ibn 'Ar'arah that Ibn Al-Kawwa' asked 'Ali Ibn Abi Talib عليه السلام about *Al-Bait Al-Ma'moor* and he said: "It is a mosque in the seventh heaven, which is known as *Ad-Durah*, opposite the *Ka'bah* from above. Its sacredness in the heaven is like the sacredness of the House on Earth. Every day, seventy thousand angels pray in it and they never return to it." ⁽²⁾

Others said that in every heaven there is a House which is filled with angels, who come there in order to worship. They visit it in shifts, just as the people of the Earth visit the Sacred House in order to perform Hajj every year and to perform 'Umrah at all times and to make *tawaf* and offer prayers.

(1) *Soorah Al-Isra'*.

(2) Narrated by Al-Baihaqi in *Ash-Shu'ab* (3/437). It also has support in the *Saheehain*, *Al-Bukhari* (3207) and *Muslim* (164).

The name of the House which is in the heaven is *Bait Al-Izzah* and the name of the angel who leads the angels in it is Isma'eel. According to this, the seventy thousand angels who enter *Bait Al-Ma'moor* every day and they do not return to it again – i.e., they will never return to it until the end of time – are from the inhabitants of the seventh heaven alone. This is why Allah, Most High, says, **﴿ And none can know the hosts of your Lord but He ﴾** (*Soorah Al-Muddaththir* 74:31)

Imam Ahmad narrated on the authority of Abu Dharr ؓ that he said: The Messenger of Allah ﷺ said, “Verily, I see what you do not see and I hear what you do not hear. The heaven cried out and it was entitled to cry out. There is no place larger than the space of four fingers which does not have a prostrating angel on it. If you knew what I know, you would laugh little and weep much, and you would not take pleasure in women on your beds – you would go out to the heights and raise your voices to Allah, the Almighty, the All-Powerful.” Abu Dharr ؓ said, “By Allah, I wished that I was a firm supported tree.”⁽¹⁾

Al-Hafiz Abul-Qasim At-Tabarani narrated on the authority of Jabir Ibn 'Abdullah ؓ that he said: The Messenger of Allah ﷺ said, “There is not in the seven heavens the space of a foot, or even a finger joint, or a hand which does not have a prostrating angel or a bowing angel in it. When the Day of Resurrection comes, they will all say, ‘We would not have worshipped You as You deserve to be worshipped if we had not done so without ascribing partners to you.’”⁽²⁾

These two narrations prove that there is no place in the seven

(1) A sound (*hasan*) *hadeeth*, narrated by Ahmad (21005), At-Tirmidhi (2312), Ibn Majah (4190), Al-Hakim in *Al-Mustadrak* (4/622, No. 8724) in a *mawqoof* form.

(2) Narrated by At-Tabarani in *Al-Mu'jam Al-Kabeer* (2/184, no. 1751).

heavens which is not occupied by the angels engaged in all kinds of worship. Some of them are continuously standing, others are continuously bowing and others are continuously prostrating. Others are involved in other forms of worship and Allah knows better what they are. They are continuously occupied in worship, glorification and remembrance of Allah; deeds which Allah has commanded them to do and they have places near to their Lord. Allah, Most High, says, **« There is not one of us (angels) but has his known place (or position); Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers); Verily, we (angels), we are those who glorify (Allah's praises, i.e. offer prayers) »** (*Soorah As-Saffat* 37:164-166)

The Prophet ﷺ said: “Why don't you draw yourselves up in rows as angels do in the presence of their Lord?” The Companions said, “Messenger of Allah, how do the angels draw themselves up in rows in the presence of their Lord?” He ﷺ said, “They make the first row complete and keep close together in the row.”⁽¹⁾

He said: “We have been favoured over the rest of the mankind in three matters: the earth has been made as a mosque (i.e. a place in which to pray) for us and its dust has been made a means of purification for us and **our ranks (in prayer) have been made like those of the angels.**”⁽²⁾

Thus they will come on the Day of Resurrection in front of their Lord, the All-Powerful, in ranks, as Allah, Most High, says, **« And your Lord comes with the angels in rows »** (*Soorah*

(1) Narrated on the authority of Jabir Ibn Samurah ؓ by Muslim (430), Abu Dawood (661), An-Nasa'i (816), Ibn Majah (992) and Ahmad (20519).

(2) Narrated on the authority of Hudhaifah Ibn Al-Yaman ؓ by Muslim (522).

Al-Fajr 89:22)

They will stand in rows before their Lord, the Almighty, the All-Powerful on the Day of Resurrection, as He, Most High, says, **﴿ The Day that *Ar-Rooḥ* and the angels will stand forth in rows, none shall speak except him whom the Most Beneficent (Allah) allows, and he will speak what is right ﴾** (*Soorah An-Naba'* 78:38) What is meant by *Ar-Rooḥ* here is mankind, according to 'Abdullah Ibn 'Abbas رضي الله عنه, Al-Hasan and Qatadah. It was also said that it means a group of angels resembling mankind in appearance. This was also said by 'Abdullah Ibn 'Abbas رضي الله عنه, Mujahid, Abu Salih and Al-A'mash. It was also said that it refers to Jibrael. This was the opinion of Ash-Sha'bi, Sa'eed Ibn Jubair and Ad-Dahhak. It was also said that it refers to an angel who is known as *Ar-Rooḥ*, who is responsible for all mankind. 'Ali Ibn Abi Talhah reported on the authority of 'Abdullah Ibn 'Abbas رضي الله عنه ⁽¹⁾ that he said regarding the Words of Allah, Most High: **﴿ The Day that *Ar-Rooḥ*... will stand forth ﴾** that it is one of the greatest of the angels in form. A great thing has been mentioned in the description of Jibrael عليه السلام in the Words of Allah, Most High: **﴿ He has been taught by One Mighty in power ﴾** (*Soorah An-Najm* 53:5). The scholars said that so great is his strength that he lifted up the cities of the people of Loot عليه السلام – and they were seven in number – with all of their inhabitants; they numbered four hundred thousand, in addition to their livestock and other animals. He also lifted up all the cities of the surrounding lands and their buildings, etc. He lifted all of these on the tip of one of his wings until it was as high as the clouds in the sky, so that the angels heard the barking of dogs and the crowing of their cockerels. Then he turned them upside-down – and that is the One Mighty in

(1) According to scholars of *hadeeth*, 'Ali Ibn Abi Talhah did not hear from 'Abdullah Ibn 'Abbas رضي الله عنه.

Power. As for His Saying: *« Dhu Mirrah »*, it means: handsome in form, splendid and radiant, as Allah, Most High, says in another Verse: *« Verily, this is the Word of a most honorable messenger. »* (Soorah Al-Haqqah 69:40), i.e. Jibrael ﷺ and the word *« honorable »* here means beautiful in appearance. His Saying: *« one mighty in power »* means that he possesses great strength and enormous power. *« With the Lord of the Throne »* means that he has a high status and elevated station, next to Allah, the Lord of the Glorious Throne. *« Obeyed there »* means Jibrael is obeyed by the heavenly host (i.e. the angels). *« And trustworthy »* means great trust has been placed in him by Allah, which is why he was the ambassador between Allah and His Prophets (peace be upon them all), descending to them with Revelation containing true information and just laws. He used to come to the Messenger of Allah ﷺ and he would descend to him in a number of different forms, as we mentioned earlier. He saw in him in the form in which Allah created him on two occasions. He has six hundred wings, according to the narration of Al-Bukhari, on the authority of Talq Ibn Ghannam, who reported on the authority of Za'idah Ash-Shaibani that he said, "I asked Zirr about the Words of Allah: *« And was at a distance of two bows' length or less. So did He convey the Inspiration to His slave. »* (Soorah An-Najm 53:9,10) and he said, "'Abdullah ('Abdullah Ibn Mas'ood ؓ) informed us that Muhammad ﷺ saw Jibrael ﷺ and he had six hundred wings."⁽¹⁾

Imam Ahmad narrated on the authority of Abu Wa'il, who reported on the authority of 'Abdullah ؓ that he said, "The Messenger of Allah ﷺ saw Jibrael ﷺ in his (original) form and he had six hundred wings and each wing filled the horizon and pearls and precious stones of all colors fell from his wings, in

(1) Narrated by Al-Bukhari (4857).

a manner that only Allah knows.”⁽¹⁾

In the *Saheehain* it was reported on the authority of Masrooq that he said, “I was with ‘A’ishah and I said, ‘Does not Allah say, **﴿ And indeed he (Muhammad ﷺ) saw him in the clear horizon (toward the East) ﴾** (Soorah At-Takweer 81:23) and, **﴿ And indeed he (Muhammad ﷺ) saw him at a second descent (another time) ﴾** (Soorah An-Najm 53:13)’ She said, ‘I was the first of this nation to ask the Messenger of Allah ﷺ about this and he said, ‘That refers to none other than Jibrael ﷺ.’”⁽²⁾ He did not see him in the form in which Allah created him except on two occasions: he saw him descending from the heaven to the Earth, the greatness of his size filling what lies between the heaven and the Earth.

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “The Messenger of Allah ﷺ said to Jibrael ﷺ, ‘Will you not visit us more than you do?’ Upon which Allah revealed: **﴿ And we (angels) descend not except by the Command of your Lord (O, Muhammad). To Him belongs what is before us and what is behind us ﴾**” (Soorah Maryam 19:64)

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “The Messenger of Allah ﷺ was the most generous of people and he was at his most generous during the month of Ramadan, when Jibrael ﷺ met him. Jibrael ﷺ used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur’an to Jibrael, and when Jibrael met him, he used to be more generous than a

(1) This is a sound (*hasan*) tradition narrated by Imam Ahmad (3905, 4382).

(2) Narrated by Al-Bukhari (3235) and Muslim (177) and the wording is that of the latter.

fast wind (which brings rain and welfare).” (1)

One of the attributes of Israfeel – who is one of the bearers of the Throne – is that he will blow the trumpet by the Command of his Lord three times. The first trump is the trump of terror, the second will be the trump of swooning and the third will be the trump of Resurrection. The trumpet is a horn on which he will blow. Every circle of it is like the distance between the heaven and the Earth. And in it there is a place in which the souls of the slaves are placed when Allah commands the blowing of the trumpet. When it is blown, the souls will come out of it and the Lord, the All-Powerful will say, “By My Might and My Power, let every soul return to the body which it inhabited during its earthly life.” They will enter the bodies in the graves and they will enter them, as poison enters a person who has been stung. Then the bodies will come to life and the graves will split open over them and they will emerge from them and hasten to the gathering place.

This is why the Messenger of Allah ﷺ said, “How can I live a life of ease when the bearer of the horn has put it to his lips and raised his forehead anticipating to hear the call, so when he is ordered to blow, he will blow.” The Companions said, “What should we say (supplicate) O, Messenger of Allah?” He replied: “Say, ‘Sufficient is Allah for us and He is the best of Guardians, we put our trust in Allah, our Lord’.” (2)

Al-Hafiz Abul-Qasim At-Tabarani narrated on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said: Change only this While the Messenger of Allah ﷺ was with Jibrael ؑ in a secluded place, the horizon of the heaven split and Israfeel ؑ

(1) Narrated by Al-Bukhari (1902).

(2) Narrated by Ahmad (11299) and graded authentic, due to supporting narrations.

approached, coming close to the Earth and swayed and then an angel stood before the Prophet ﷺ and said, "O, Muhammad! Verily, Allah commands you to choose between (being) a slave-prophet and a king-prophet." He said, "Gabriel ﷺ signed to me with his hand to be humble and I knew that he was advising me and so I said, 'A slave-prophet.' Then that angel ascended to the heaven and I said, 'O, Gabriel! I wanted to ask you about this, but I saw in your expression something which deterred me from asking the question. So who was that, O, Gabriel?' He said, "That was Israfeel ﷺ. On the day that Allah created him, He created him in front of Him, with his feet together and he did not raise his gaze. Between him and the Lord were seventy lights and every time one of them came near to him, it would burn out. In front of him is a tablet and whenever Allah commands something in the heaven or the Earth, it is raised up to the tablet and it strikes his forehead and he looks. If it is one of my responsibilities, then it commands me to do it; if it is one of Meeka'eel's responsibilities, then it commands him to do it and if it is one of the Angel of Death's responsibilities, then it commands him to do it.' I said, 'O, Gabriel! And what are your responsibilities?' He said, 'For the wind and the armies.' I said, 'And what are Meeka'eel's responsibilities?' He said, 'For the plants and the rain.' I said, 'And what are the responsibilities of the Angel of Death?' He said, 'For taking the souls; I thought that he had descended for no other reason than to begin the Hour (of Resurrection) and what you saw in me was only fear of the start of the Hour.'" ⁽¹⁾ This *hadeeth* is *ghareeb* from this

(1) Narrated by At-Tabarani in *Al-Mu'jam Al-Kabeer* (11/379, No. 12061). Al-Haithami said in *Majma' Az-Zawa'id* (9/19), "It was narrated by At-Tabarani and in its chain is one Muhammad Ibn Abi Laila; he was declared trustworthy by some, but he had a poor memory. All of the other narrators in the chain are trustworthy." The author said that the text of the *hadeeth* is *ghareeb*.

source.

In *Saheeh Muslim*, it is reported on the authority of ‘A`ishah that when the Messenger of Allah ﷺ stood up at night to pray, he would say, “O, Allah, the Lord of Jibrael, Michael and Israfeel, the Creator of the heavens and the Earth, Knower of the unseen and the seen! You judge between Your slaves in those matters in which they disagree. Guide me with Your permission in the divergent views (which the people hold) about Truth, for it is You Who guides whom You will to the Straight Path.”⁽¹⁾

Imam Ahmad said: Abul-Yaman told us: Ibn ‘Ayyash told us on the authority of ‘Umarah Ibn Ghaziyyah Al-Ansari that he heard Humaid Ibn ‘Ubaid, the freed slave of Banu Mu`alla say: I heard Thabit Al-Bunani reporting on the authority of Anas Ibn Malik ؓ, who reported from the Messenger of Allah ﷺ that he said to Gabriel ؑ, “Why do I never see Michael ؑ laughing?” Jibrael ؑ replied, “Michael has not laughed since the Fire was created.”⁽²⁾ So these angels, who have been clearly mentioned in the Qur’an and authentic *ahadeeth*, are those who are mentioned in the Prophetic supplication: “O, Allah, the Lord of Jibrael, Michael and Israfeel...”⁽³⁾ So Jibrael ؑ descends with guidance to the Messengers, in order that they might convey it to the nations. Michael ؑ is charged with responsibility for the rain and the plants, from both of which sustenance is created in this (earthly) abode. He has assistants who do as he orders them to do, by Allah’s Command. They distribute the winds and the clouds, in according to the Will of the Lord, the All-Powerful.

(1) Narrated by Muslim (770).

(2) Narrated by Imam Ahmad (12930); it was declared to be *hasan* due to other supporting narrations.

(3) The *takhreej* has already been given.

As for the Angel of Death, his name is not made clear in the Qur'an or in the authentic *ahadeeth*, though it has been given as 'Izra'eel in some traditions – and Allah knows better.

Allah, Most High, says, ﴿ Say: 'The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord'." ﴾ (Soorah As-Sajdah 32:11). He has helpers who extract the soul of the slave from the body until it reaches the throat, whereupon, the Angel of Death takes it in his hand; and when he takes it, he does not leave it in his hand for more than the blink of an eye before it is taken by his helpers and cast into shrouds befitting it, as made clear in the explanation of the Words of Allah, Most High: ﴿ Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah alone and none else) and in the Hereafter. ﴾ (Soorah Ibraheem 14:27)

Then they ascend with it. If it was a righteous soul, the gates of the Heaven are opened for it, but if it was not righteous, they remain closed to it and it is thrown down to the Earth. Allah, Most High, says, ﴿ 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 (the Angel of Death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allah, their *Mawla* (True Master [God], the Just Lord [to reward them]). Surely, His is the Judgment and He is the Swiftest in taking account. ﴾ (Soorah Al-An'am 6:61,62)

We mentioned in the *hadeeth* of the trumpet, on the authority of Abu Hurairah ؓ, who reported from the Messenger of Allah ﷺ, in a long *hadeeth*, that he said, "Allah will command Israfeel to blow on the trumpet and make the trump of swooning and

he will do so, upon which the inhabitants of the heavens and the inhabitants of the earth will swoon, except those whom Allah wills. Then while they are lying still, the Angel of Death will come to Allah, the Omnipotent, the Almighty, the All-Powerful and he will say, 'O, my Lord! The inhabitants of the heavens and the earth have died, except those whom You willed.' Then Allah – Who knows better who remains – will say, 'Who remains?' The Angel of Death will reply, 'You, the Ever-Living, Who does not die, remain and the bearers of Your Throne remain, as do Gabriel and Michael and I (also) remain.' Then Allah will say, 'Let Gabriel and Michael die.' Then Allah will make His Throne speak and it will say, 'O, my Lord! Shall Gabriel and Michael die?' Allah will answer, "Silence! For I have ordained death for everyone who is beneath My Throne.' So they will both die and then the Angel of Death will come to the Omnipotent, the Almighty, the All-Powerful and he will say, 'O, my Lord! Gabriel and Michael have died.'" Then Allah – Who knows better who remains – will say, 'Now who remains?' He will say, 'You, the Ever-Living, Who does not die, remain, the bearers of Your Throne remain and I remain.' Then Allah will say, 'Let the bearers of My Throne die.' So they will die and Allah will command the Throne and it will seize the trumpet from Israfeel. Then the Angel of Death will come to Allah and say, 'O, my Lord! The bearers of the Throne have died.' Then Allah – Who knows better who remains – will say, 'Who remains?' The Angel of Death will reply, 'You, the Ever-living, Who does not die, remain and I remain.' Then Allah will say, 'You are one of My creation; I have created you for what I willed, so die.' Then he will die and when none remains, except Allah, the One, the Irresistible, the (Indivisible) One, the Self-Sufficient, Who does not beget, nor was He begotten and Who has no equal, He will be the Last, just as He was the First..."

This was narrated by At-Tabarani, Ibn Jareer and Al-Baihaqi. ⁽¹⁾

Among the angels whose names have been mentioned in the Qur'an are Haroot and Maroot. There are numerous sayings pertaining to them reported from the *Salaf* and many traditions have been reported concerning their story and their affairs, but most of them are *Isra'eeliyyat*.

Among the angels whose names are given in the *ahadeeth* are Munkar and Nakeer (peace be upon them both). Their names have been mentioned numerous times regarding the questions in the grave and we have recorded them with Allah's Words: ﴿Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah, Alone, and none else) and in the Hereafter and Allah will cause to go (further) astray those who are *zalimoon* (polytheists and wrongdoers, etc.), and Allah does what He wills.﴾ (Soorah *Ibraheem* 14:27) They are responsible for the trial of the grave and have been charged with the responsibility of questioning the inhabitant of the grave about his Lord and his Religion and his Prophet and they test the righteous and the sinners. They have black faces and blue eyes and they have fangs; their physical forms are disturbing and their voices are terrifying. May Allah protect us from the punishment of the grave and make us steadfast with steady speech. Ameen.

Al-Bukhari has narrated on the authority of 'Urwah that 'A'ishah, the wife of the Prophet ﷺ, informed him that she said to the Prophet ﷺ, "Have you encountered a day harder than the Day (of the Battle) of Uhud?" The Prophet ﷺ replied,

(1) Narrated by At-Tabarani in *Al-Ahadeeth At-Tiwal* (36), by Ibn Jareer in his *Tafseer* (24/30), by Al-Baihaqi in *Al-Ba'th An-Nushoor* (668 and 669) and by As-Suyooti in *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma'thoor* (7/257).

“Your tribes have troubled me a lot, and the worst trouble was the trouble on the day of ‘Aqabah, when I presented myself to Ibn ‘Abd Yalil Ibn ‘Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with extreme sorrow, and proceeded on and could not relax till I found myself at Qarn Ath-Tha’alib where I lifted my head toward the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, ‘Allah has heard your people’s saying to you and what they have replied back to you. Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.’ The Angel of the Mountains called and greeted me and then said, ‘O Muhammad! Order what you wish. If you like, I will let Al-Akshabain (i.e. the two mountains) fall on them.’ The Prophet ﷺ said, ‘No, but I hope that Allah will let them beget children who will worship Allah, Alone, and will worship none besides Him’.”⁽¹⁾

Section on the Categories of Angels

The angels (peace be upon them) are divided into various categories, according to the responsibilities which Allah has ordained for them. Among them are the bearers of the Throne, as mentioned earlier. Others include the Archangels, who are around the Throne and they are the most honored of the angels, along with the bearers of the Throne; and they are the angels closest to Allah, as He, Most High, says, **« The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). »** (Soorah An-Nisa’ 4:172)

Also among them are Jibrael and Michael (peace be upon

(1) Narrated by Al-Bukhari (3231) and Muslim (1795).

them both). Allah has mentioned regarding them that they seek forgiveness for the Believers in their absence, as Allah, Most High, says, ﴿ Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and seek forgiveness for those who believe (in the Oneness of Allah) (saying): ‘Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the ‘*Adn* (Eden) Paradise (everlasting gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the Most Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that day, him verily, You have taken into mercy.’ And that is the supreme success. ﴾ (Soorah Ghafir 40:7-9)

And because of their pure natures, they love those who possess this attribute and it has been authentically reported in the *hadeeth* on the authority of the truthful one and the one who is believed (i.e. Muhammad ﷺ), “When the slave supplicates on behalf of his brother in his heart, the angel says, ‘Ameen; and for you be the same.’”⁽¹⁾

Also among them are the inhabitants of the seven heavens; they abide there in constant worship, night and day, morning and evening, as Allah, Most High, says, ﴿ They (i.e. the angels) glorify His Praises night and day (and) they never slacken (in doing so). ﴾ (Soorah Al-Anbiya’ 21:20)

The custodian of Paradise is an angel whose name is **Ridwan**;

(1) Narrated by Muslim (2732), Abu Dawood (1534), Ibn Majah (2895), Ahmad (27010), on the authority of Abu Ad-Darda’ ؓ.

this has been clearly reported in a number of *ahadeeth*.⁽¹⁾

Also among them are those responsible for the Fire and they are *Az-Zabaniyyah*. In front of them are nineteen angels. The custodian of the Fire is **Malik** and he is in charge of all of the guardians. It is they who are referred to in the Words of Allah, Most High: ﴿ And those in the Fire will say to the keepers (angels) of Hell, ‘Call upon your Lord to lighten for us the torment for a day!’ ﴾ (*Soorah Ghafir* 40:49)

Allah, Most High, says, ﴿ And they will cry: ‘O Malik (keeper of Hell)! Let your Lord make an end of us.’ He will say: ‘Verily, you shall abide forever.’ Indeed We have brought the truth (Muhammad ﷺ with the Qur’an) to you, but most of you have a hatred for the truth. ﴾ (*Soorah Az-Zukhruf* 43:77,78)

Al-Walibi reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ regarding the Words of Allah, Most High: ﴿ For each (person), there are *mu’aqqibat* 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. ﴾ (*Soorah Ar-Ra’d* 13:11) that he said that the *mu’aqqibat* by the Command of Allah are the angels. ‘Ikrimah reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said regarding the Words of Allah: ﴿ They guard him by the Command of Allah. ﴾, The angels guard him from in front of him and from behind him and when Allah’s Ordainment comes, they leave him. Mujahid

(1) See: *Musnad Ash-Shihab* (2/130). In *Ad-Durr Al-Manthoor Fit-Tafseer Bil-Ma’thoor* (355/8), As-Suyooti attributed it to Ad-Daraqutni, on the authority of Anas ؓ.

said, “Every slave has an angel charged with protecting him during his sleep and his wakefulness from the jinn and mankind and harmful creatures. And nothing can come to him intending to harm him without an angel saying, “Behind you!” – Unless Allah wills that it should afflict him, in which case it will do so. Also among them are the angels entrusted with protecting the deeds of the slaves, as Allah, Most High, says, ﴿ (Remember) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). ﴾ (Soorah Qaf 50:17,18)

Allah, Most High, says, ﴿ But verily, over you (are appointed angels in charge of mankind) to watch you. *Kiraman* (honorable) *Katibeen* writing down (your deeds). They know all that you do. ﴾ (Soorah Al-Infitar 82:10-12)

So Allah made them honorable in their being and in their behavior. A part of their honorableness is demonstrated in the *hadeeth* narrated in the books of authentic *ahadeeth* and in the *Sunan* ⁽¹⁾ and *Masaneed* ⁽²⁾ on the authority of a number of the Companions ﷺ, who reported from the Messenger of Allah ﷺ that he said, “The angels do not enter a house in which there is a picture or in which there is a dog or in which there is a person in a state of *janabah*.⁽³⁾”⁽⁴⁾ In the narration of ‘Asim Ibn

(1) *Sunan*: Collections of *ahadeeth* arranged according to subject matter.

(2) *Masaneed*: Collections of *ahadeeth* arranged according to their *asaneed* (chains of narrators).

(3) *Janabah*: Ritual impurity.

(4) With the addition of the words: “or where there is a person in a state of *janabah*,” this is a weak narration. It was narrated by Abu Dawood (227), by An-Nasa’i (261), by Ahmad (1292) and by Ibn Hibban in his *Saheeh* (5/4, No. 1205). As for the *hadeeth* narrated on the authority of ‘Abdullah

Damrah, who reported on the authority of ‘Ali Ibn Abi Talib ؓ, is the addition “or urine.”⁽¹⁾ In the narration of Rafi‘, on the authority of Abu Sa‘eed Al-Khudri ؓ, in a *marfoo‘* form, it was stated: “The angels do not enter a house in which there is a picture or a statue.”⁽²⁾ And in the narration of Mujahid on the authority of Abu Hurairah ؓ, in a *marfoo‘* form, it was stated: “The angels do not enter a house in which there is a dog or a statue.”⁽³⁾ In a narration on the authority of Abu Hurairah ؓ it was stated that he said: The Messenger of Allah ﷺ said, “The angels do not accompany travelers who have with them a dog or a bell.”⁽⁴⁾ It was narrated by Zurarah Ibn Awfa, who reported on the authority of the Messenger of Allah ﷺ that he said, “The angels do not accompany travelers who have with them a bell.”⁽⁵⁾ Al-Bazzar narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Verily, the angels of Allah know the children of Adam,” and I think he said, “and they know their deeds, so if they see a slave performing an act of obedience to Allah, they speak of it among themselves and they name it and say, ‘So-and-so has succeeded this night. So-and-so has been saved this night.’ But if they see a slave committing an act of disobedience to Allah, they speak of it among themselves and they name it and say, ‘So-and-so is

Ibn ‘Abbas ؓ, which states that: “Angels do not enter a house in which there is a dog or a picture,” it was narrated by Muslim (3929).

- (1) This is an extremely weak *hadeeth*. It was narrated by Imam Ahmad ؓ and it contains in its chain of narrators one ‘Amr Ibn Khalid, who is a liar.
- (2) This is an authentic *hadeeth* narrated by Imam Ahmad (11448), Malik (1801) and At-Tirmidhi (2805).
- (3) This *hadeeth* is authentic in meaning; it was narrated by Abu Dawood (4158) and At-Tirmidhi (2806).
- (4) Narrated by Muslim (2113), Abu Dawood (2555), At-Tirmidhi (1703), Ahmad (7512) and Ad-Darimi (2676).
- (5) An authentic *hadeeth* narrated by Ahmad (8772).

destroyed this night’.”⁽¹⁾

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “The angels keep on descending from and ascending to the heaven in turn, some at night and some by day, and all of them assemble together at the time of the *Fajr* and *‘Asr* prayers. Then those who have stayed with you overnight ascend unto Allah, Who asks them, and He knows the answer better than they, ‘How have you left My slaves?’ They reply, ‘We have left them praying as we found them praying’.”⁽²⁾ This is the wording in the *Book of the Beginning of Creation*.

What is meant is that every person has two protecting angels, one before him and the other behind him. They protect him from Allah’s Command, by Allah’s Command. And there are two recording angels, one on his right and one on his left; and the recording angel on the right commands the angel on the left. The one on the right records his good deeds, while the one on the left records his bad deeds. When the angel on the left intends to record a bad deed, the angel on the right says to him, “Give him a respite, that haply, he may repent or seek forgiveness.” If he performs a good deed, the angel on the right records it without hesitation, as Allah, Most High, says, ﴿(Remember) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it).﴾ (Soorah Qaf 50:17,18)

(1) This was mentioned by Al-Haithami in *Majma‘ Az-Zawa‘id* (10/226) and he said of it, “Narrated by Al-Bazzar; it contains (in its chain of narrators) people whom I do not know.”

(2) Narrated by Al-Bukhari (3223).

As for the *hadeeth* narrated by Imam Ahmad on the authority of ‘Abdullah Ibn Mas‘ood ؓ, in which he said: The Messenger of Allah ﷺ said, “There is not a single one of you but has his *qareen* from among the jinn and his *qareen* (companion) from among the angels.” They said, “And you also, Messenger of Allah?” He replied, “Yes, I also, but Allah has helped me against him so that he does not command me except in that which is true and good.”⁽¹⁾ It is possible that this *qareen* from the angels is unlike the *qareen* that protects mankind. He is only charged with guiding and directing him by Allah’s Permission to the way of goodness and the path of righteousness. Likewise, the *qareen* from among the devils has been charged to spare no effort in causing confusion and misguidance. The one who is protected is the one whom Allah, the Almighty, the All-Powerful protects – and Allah is the One from Whom protection is sought.

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer) and when the *Imam* sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon.”⁽²⁾ Al-Bukhari narrated in this from this source and it is narrated in the *Saheehain* from another source.⁽³⁾

Allah, Most High, says, ﴿ And recite the Qur’an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). ﴾ (Soorah Al-Isra’ 17:78)

(1) Narrated by Muslim (2814) and Imam Ahmad (3770).

(2) Narrated by Al-Bukhari (3211).

(3) Narrated by Al-Bukhari (929) and Muslim (850).

Al-Bukhari narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the *Fajr* prayer.” Abu Hurairah ؓ added, “If you wish, you can recite: ﴿ And recite the Qur’an in the early dawn (i.e. prayer. Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night). ﴾ (Soorah Al-Isra’ 17:78)

Al-Bukhari narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said, “When a man calls his wife to his bed (to have sexual relations with her) and she refuses and causes him to sleep in anger, the angels curse her till morning.”⁽¹⁾

It has been narrated in the *Saheehain* that the Messenger of Allah ﷺ said, “When the *Imam* says *Ameen* (in the prayer), says *Ameen*, because if anyone’s *ta’meen* (saying *Ameen*) coincides with that of the angels, all of his previous sins will be for given.”⁽²⁾

Imam Ahmad narrated, on the authority of Abu Hurairah ؓ or on the authority of Abu Sa’eed Al-Khudri ؓ, – Al-A’mash (one of the narrators) was unsure which of them it was – said: The Messenger of Allah ﷺ said, “Verily, Allah has angels who travel throughout the earth in addition to the recorders of mankind and when they find people remembering Allah, the Almighty, the All-Powerful, they call out to one another, ‘Come to the object of your desire!’ And they take them up to the lowest heaven. Their Lord asks then, and He knows better

(1) Narrated by Al-Bukhari (3237).

(2) Narrated by Al-Bukhari (780) and Muslim (781).

than them, 'What are My slaves saying?' They say: 'They are glorifying, magnifying, praising and extolling You.' He asks, 'Have they seen Me?' They say, 'No, by Allah, they have not seen You.' He asks, 'And how would it be if they saw Me?' They say, 'They would be even more fervent and devoted in their praise and worship.' He asks, 'What are they asking me for?' They say, 'They ask You for Paradise.' He asks, 'And have they seen it?' They say, 'No, by Allah, Lord, they have not seen it.' He asks, 'And how would it be if they saw it?' They say: 'They would be even more eager for it and they would beseech You even more earnestly.' He asks, 'And what do they seek My protection from?' They say, 'From the Fire of Hell.' He asks, 'Have they seen it?' They say, 'No, by Allah, they have not seen it.' He asks, 'And how would it be if they saw it?' They say: 'They would be even more afraid and anxious to escape it.' Allah says: 'You are My witnesses that I have forgiven them.' One of the angels says: 'So-and-so is not really one of them; he came (to the gathering) for some other reason.' Allah says, 'They were all in the gathering, and one of them will not be excluded (from forgiveness).'

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه, that he said: The Messenger of Allah صلى الله عليه وسلم said, "Whoever relieves a believer from a hardship in this life, Allah will relieve him from a hardship on the Day of Resurrection. Whosoever brings ease to a believer who is in difficulty, Allah will bring ease to him in both this life and the next. Whosoever conceals the shortcomings of a Muslim, Allah will conceal his shortcomings in this world and the next. Allah will always help a servant as long as that servant helps his brother. And whoever follows a path by which he seeks knowledge, Allah will make easy for him a path to Paradise. Those people who assemble in a house from among the houses

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (7376).

of Allah (mosques) and recite the Book of Allah and learn and teach the Qur'an, tranquility will descend upon them and mercy will cover them and the angels will surround them. Allah makes a mention of them in the presence of those near Him, and he who is slow-paced in doing good deeds, his (exalted) lineage will not make him go faster." (1)

Imam Ahmad narrated from 'Abdullah Ibn Mas'ood ؓ that the Messenger of Allah ﷺ said: "Verily, Allah has angels who travel in the earth. They convey to me the peace greetings (*salam*) from my *Ummah*." (2)

Likewise, when a slave leaves his house and says, "*Bismillahi Tawakkaltu 'Alallahi Wa La Hawla Wa La Quwwata Illa Billah* (In the Name of Allah, I have placed my trust in Allah and there is no strength and no power except in Allah)," the angel says to him, "Your needs shall be fulfilled, you shall be saved from difficulties and hardships. Satan, hearing these words, leaves him." (3)

The *ahadeeth* in which the angels are mentioned are numerous and we have mentioned from them what Allah has made easy for us, all praise be to Him.

Section Regarding the Superiority of Angels Over Mankind

People have differed regarding the superiority of the angels

(1) Narrated by Ahmad (7379) and Muslim (2699).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (4198).

(3) This is an authentic *hadeeth* narrated by Abu Dawood (5095) and At-Tirmidhi (3426), on the authority of Anas Ibn Malik ؓ.

over mankind, holding a number of diverse opinions: Most of what has been written relating to this issue is recorded in the books of the rationalists and the disagreements therein with the *Mu'tazilites* and those who agreed with their opinions. The oldest discourse that I have seen relating to this issue is that mentioned by Al-Hafiz Ibn 'Asakir in his *Tareekh*, in the biography of Umayyah Ibn 'Amr Ibn Sa'eed Ibn Al-'As, in which it was stated that he attended a gathering held by 'Umar Ibn 'Abdul-Aziz and found with him a group of people. 'Umar said, "There is no one more noble in Allah's Sight than a noble person from the children of Adam." And he cited as evidence for his claim the Words of Allah, Most High: ﴿ Verily, those who believe (in the Oneness of Allah and in His Messenger, Muhammad [peace be upon him] including all obligations ordered by Islam) and do righteous good deeds, they are the best of creatures. ﴾ (*Soorah Al-Bayyinah* 98:7) Umayyah Ibn 'Amr Ibn Sa'eed agreed with him in this, but 'Irak Ibn Malik said, "There is none more noble in Allah's Sight than His angels: they perpetually serve Him and they are His messengers to his Prophets." He cited as evidence for his claim the Words of Allah, Most High: ﴿ "Your Lord did not forbid you this tree save you should become angels or become of the immortals." ﴾ (*Soorah Al-A'raf* 7:20) 'Umar Ibn 'Abdul-Aziz said to Muhammad Ibn Ka'b Al-Qurazi, "What do you say, Abu Hamzah?" He said, "Allah has honored Adam and created him with His Hand and He breathed into him of His Spirit and caused the angels to prostrate before him and He created from his progeny the Prophets, the Messengers and those whom the angels visit." 'Umar Ibn 'Abdul-Aziz agreed with this judgment, but he cited evidence other than that cited by Muhammad Ibn Ka'b and he declared the use of Allah's Words: ﴿ Verily, those who believe (in the Oneness of Allah and in His Messenger, Muhammad

[peace be upon him] including all obligations ordered by Islam) and do righteous good deeds... 》 as evidence for man's superiority to be weak, because the Verse is not exclusive to mankind; Allah has described the angels as having faith in His Words: ﴿ And they (the angels) believe in Him. 》 (*Soorah Ghafir* 40:7) and also the jinn: ﴿ And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism) 》 (*Soorah Al-Jinn* 72:13) and: ﴿ And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an). 》 (*Soorah Al-Jinn* 72:14)

Chapter: Mention of the Creation of the Jinn and the Story of Satan

Allah, Most High, says, ﴿ He created man (Adam) from sounding clay like the clay of pottery. And the jinn did He create from a smokeless flame of fire. Then which of the Blessings of your Lord will you both (jinn and men) deny? ﴾ (Soorah Ar-Rahman 55:14-16)

He, Most High, says, ﴿ And indeed, We created man from sounding clay of altered black smooth mud. And the jinn, We created aforetime from the smokeless flame of fire. ﴾ (Soorah Al-Hijr 15:26,27)

‘Abdullah Ibn ‘Abbas ؓ, ‘Ikrimah, Mujahid, Al-Hasan and a number of others said that the meaning of the Words of Allah, Most High: ﴿ from a smokeless flame of fire ﴾ (Soorah Ar-Rahman 55:15) is: from the tip of the flame, or in another narration, from the purest and best part of it. We have mentioned previously by way of Az-Zuhri, on the authority of ‘Urwah, who reported on the authority of ‘A’ishah that she said: The Messenger of Allah ﷺ said: “The angels were created from

light, the jinn were created from a smokeless fire and Adam was created from what has been described (in the Qur'an) to you (i.e. from clay).”⁽¹⁾

Many of the scholars of *tafseer* said that the jinn were created before Adam ﷺ and that the *hinn*⁽²⁾ and the *binn* lived in the Earth before mankind and Allah sent the jinn against them and they killed them, drove them out of it and exterminated them. And they inhabited it after them, because of what they had done. As-Suddi said in his *Tafseer* on the authority of ‘Abdullah Ibn ‘Abbas, on the authority of Murrah, who reported on the authority of ‘Abdullah Ibn Mas‘ood and on the authority of some of the Companions of the Messenger of Allah ﷺ, that they said that when Allah had completed the creation as He willed, He ascended (*istawa*) over the Throne and He appointed Iblees over the dominion of the earthly heaven. He belonged to a tribe of the angels known as the jinn. They were called the jinn because they were the guardians of *Al-Jannah* (Paradise). In addition to his dominion of the earthly heaven, Iblees was a guardian and the idea grew in his heart that Allah had favored only him above all of the angels. Ad-Dahhak mentions, on the authority of ‘Abdullah Ibn ‘Abbas ﷺ, that when the jinn caused corruption in the Earth committed bloodshed, Allah sent Iblees against them with an army of angels and they killed them and expelled them from the land to islands in the seas.

Muhammad Ibn Ishaq reported, on the authority of ‘Abdullah Ibn ‘Abbas ﷺ, that he said that the name of Iblees before he committed the act of disobedience (to Allah) was ‘Azazeel and he was one of the inhabitants of the Earth and one of the strongest of the angels in formulating legal judgments and the

(1) Narrated by Muslim (2996) and Imam Ahmad (24826).

(2) *Hinn*: The weakest and lowest of the jinn.

greatest of them in knowledge. He hailed from a tribe known as the Jinn.

Al-Hasan Al-Basri said: "He was not of the angels for even the blink of an eye. His origin was the jinn, just as Adam's origin was human." Shahr Ibn Hawshab and others said that Iblees was of the jinn whom the angels expelled and they captured some of them and took them to the heaven. This was narrated by Ibn Jareer At-Tabari.

They said that when Allah willed to create Adam ﷺ in order that he might be on the Earth along with his progeny who came after him and created his body from it, Iblees – whose name at that time was 'Azazeel and who was the leader of the jinn and the most fervent of them in worshipping Allah – went around and inside his body and when he found that it was hollow, he realized that he was a creation who could not be controlled and he said, "If I gain mastery over you, I will certainly destroy you, but if you gain mastery over me, I will disobey you." Then, when Allah blew into him of His Spirit, as we shall see, and commanded the angels to prostrate before him, Iblees became filled with extreme envy and refused to prostrate before him. He said, "I am better than he; You created me from fire and You created him from clay." So he disobeyed the command and opposed the Lord, the Almighty, the All-Powerful and he committed a sin by his words and was withdrawn from the Mercy of his Lord and removed from the high position that he had occupied due to his worship. He had resembled the angels but he was not of the same species as them, because he was created from fire, while they were created from light. He had been deceived by his nature and returned to his fiery origin: *«So the angels prostrated themselves, all of them, except Iblees (Satan) he was proud and was one of the disbelievers.»* (Soorah

Sad 38:73,74)

So Iblees was sent down from the heavenly host and he was prohibited from ever entering it again. As a result, he went down to the Earth wretched, humbled, disgraced and expelled, with the threat (or promise) of the Fire for him and those of the jinn and mankind who follow him. In spite of this, he exerts all of his efforts to misguide the children of Adam, by every means and every way, as Allah, Most High, says, ﴿ (Iblees) said, ‘See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray), all but a few!’ (Allah) said, ‘Go, and whosoever of them follows you, surely! Hell will be the recompense of you (all) an ample recompense. And *Istafziz* (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them. But Satan promises them nothing but deceit. Verily! My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian.’ ” ﴿ (Soorah Al-Isra’ 17:62-65) And we shall relate the story in detail when we mention the creation of Adam ﷺ.

Allah, Most High, says in *Soorah Al-Jinn*, ﴿ Say (o, Muhammad): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’an). They said, ‘Verily! We have heard a wonderful Recital (this Qur’an)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord

(Allah). And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (nor offspring nor children). And that the foolish among us (i.e. Iblees) or the polytheists among the jinn used to utter against Allah that which was wrong and not right. And verily, we thought that men and jinn would not utter a lie against Allah. And verily, there were men among-mankind who took shelter with the masculine among the jinn, but they (the jinn) increased them (mankind) in sin and disbelief. And they thought as you thought, that Allah will not send any Messenger (to mankind or jinn). And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but anyone who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for those on Earth, or whether their Lord intends for them a Right Path. There are among us some that are righteous, and some the opposite; we are groups each having a different way (religious sect, etc.). And we think that we cannot escape (from the punishment of) Allah on Earth, nor can we escape (from the punishment) by flight. And indeed when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in punishment for his sins. And of us some are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are *al-qasitoon*, (disbelievers, those who have deviated from the Right Path)." And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path. And as for the *qasitoon* (disbelievers who deviated from the Right Path), they shall be the firewood for Hell, If they (the non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We

should surely have bestowed on them water (rain) in abundance. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practices not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell). ﴿ (Soorah Al-Jinn 72:1-17)

We have given the explanation of this *Soorah* and the complete story at the end of *Soorah Al-Ahqaf* and we mentioned *ahadeeth* relating to it there. We said that this group was from among the jinn of Naseebeen ⁽¹⁾ – or according to other narrations, from the jinn of Busra – and they passed by the Messenger of Allah ﷺ when he was standing in prayer with his Companions ﷺ at Batn Nakhlah, in Makkah and they stood and listened to his recitation. Then the Prophet ﷺ met with them for a whole night and they asked him about things that he had enjoined upon them and things that he had forbidden to them. They also asked him about provision (for the Afterlife) and he said to them: “Every bone on which the name of Allah is recited is your provision. The time it will fall in your hand it would be covered with flesh, and the dung of (the camels) is fodder for your animals.” ⁽²⁾

The Prophet ﷺ forbade Muslims from performing *istinja'* ⁽³⁾ with these (things), saying, “For these are the provision of your brothers, the jinn.” ⁽⁴⁾

Scholars have disagreed regarding whether the believing jinn would enter Paradise, or whether the reward for their obedience would only be that they were not punished in the

(1) Naseebeen: A town on the upper reaches of the Euphrates.

(2) Narrated by Muslim (450), At-Tirmidhi (3258) and Imam Ahmad (4138).

(3) *Istinja'*: Wiping the private parts after answering the call of nature.

(4) Narrated by At-Tirmidhi (18, 29), An-Nasa'i (34) and Imam Ahmad (20251).

Fire. According to one opinion (the correct one) they would enter Paradise, based on the generality of the Words of Allah, Most High, ﴿ But for him who (the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad, and keeps away (abstains) from all kinds of sin and evil deeds prohibited in Islam and) fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). Then which of the Blessings of your Lord will you both (jinn and men) deny? ﴾ (Soorah Ar-Rahman 55:46,47)

Al-Bukhari narrated, on the authority of Abu Sa'eed Al-Khudri ؓ, that the Prophet ﷺ said: "I observe that you like sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce the *azan* for the prayer, raise your voice, for whoever hears the *azan*, 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 the Messenger of Allah." ⁽¹⁾

As for the disbelievers among the jinn, some of them are *shayateen* and their leader is Iblees, the enemy of Adam ؑ, the father of the mankind and he and his progeny have been given the opportunity to gain ascendancy over Adam ؑ and his progeny. Allah, the Almighty, the All-Powerful pledges to protect those of them who have faith in Him, believe in His Messengers, obey His Laws, as He, Most High, says, ﴿ Verily! My slaves (i.e. the true believers in Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian. ﴾ (Soorah Al-Isra' 17:65)

And He, Most High, says, ﴿ And indeed Iblees did prove true his thought about them, and they followed him, all except

(1) Narrated by Al-Bukhari (609), An-Nasa'i (644), Ibn Majah (723) and Ahmad (10912).

a group of true believers (in the Oneness of Allah). And he (Iblees) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly). ﴿ (Soorah Saba' 34:20,21)

He, Most High, says, ﴿ O, Children of Adam! Let not *Shaitan* deceive you, as he got your parents (Adam and Hawwa' [Eve]) out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *qabeeluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayateen awliya'* (protectors and helpers) for those who believe not. ﴿ (Soorah Al-A'raf 7:27) What is meant is that Allah has granted him respite and delayed his punishment until the Day of Resurrection, as a trial and a test for His slaves, as He, Most High, says, ﴿ And he (*Iblees*) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* over everything. (Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly). ﴿ (Soorah Saba' 34:21)

So Iblees – may Allah's curse be upon him – is alive now, given respite until the Day of Resurrection, according to the evidence of the Qur'an and he has a throne over the surface of the sea. He sits on it and sends forth his legions to spread evil and trials among the mankind. Allah, Most High, says, ﴿ **Ever feeble indeed is the plot of *Shaitan*** ﴾ (Soorah An-Nisa' 4:76)

The proof that the throne of Iblees is on the sea is the *hadeeth* narrated by Imam Ahmad, on the authority of Jabir Ibn

‘Abdullah ﷺ, who said: The Messenger of Allah ﷺ said: “The throne of Iblees is on the sea and he sends his legions every day to spread discord among the people and the greatest of them in rank in Iblees’ sight is the one who causes the greatest discord among the people.”⁽¹⁾

Imam Ahmad narrated, on the authority of Jabir Ibn ‘Abdillah ﷺ, that he said: I heard the Messenger of Allah ﷺ saying: “The throne of Iblees is over the sea and he sends his legions every day to spread discord among the people and the greatest of them in his sight is the one who spreads the most discord.”⁽²⁾

Imam Muslim narrated, on the authority of Jabir Ibn ‘Abdullah ﷺ from the Prophet ﷺ, that he said: “Iblees places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are the greatest in creating discord. One of them comes and says: ‘I did such-and-such.’ And he says: ‘You have done nothing.’ Then one amongst them comes and says: ‘I did not spare so-and-so until I caused discord between a husband and his wife.’ The devil goes near him and says: ‘You have done well.’ Al-A‘mash said, ‘He then embraces him’.”⁽³⁾

And we have already mentioned this *hadeeth* in explanation of the Words of Allah, Most High: **﴿ that by which they cause separation between a man and his wife ﴾** (Soorah Al-Baqarah 2:102) That is, the magic that is learnt from the devils among the mankind and the jinn leads to the separation of those between whom there exists the greatest intimacy and love; this

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- (1) This is an authentic *hadeeth* narrated by Imam Ahmad (14400) and all of the men in its chain are trustworthy.
 - (2) This is an authentic *hadeeth* narrated by Imam Ahmad (14699) and the men in its chain are trustworthy.
 - (3) Narrated by Muslim (2813).

is why Satan thanks the efforts of the one who causes this. So the one whom Allah rebukes, Satan praises; the one who invokes Allah's anger, Satan is pleased with him – may Allah's Curse be upon him. Allah has revealed the *Mu'awwidhatain* (i.e. *Soorah Al-Falaq* and *Soorah An-Nas*) ⁽¹⁾ as a means of repelling all manners of evil and its causes and objectives, in particular,

Soorah An-Nas, which sates, ﴿ Say, 'I seek refuge with (Allah,) the Lord of the mankind, the King of the mankind, The *Ilah* (God) of the mankind, from the evil of the whisperer (the devil who whispers evil into the hearts of people) who withdraws (from his whispering in one's heart after one remembers Allah), who whispers in the breasts of the mankind, of jinn and men.' ﴾ (*Soorah An-Nas* 114:1-6)

In *Saheeh Al-Bukhari*, it is reported, on the authority of Safiyyah Bint Huyayyi (may Allah be pleased with her), that the Messenger of Allah ﷺ said, "Verily, Satan circulates in the human mind as blood circulates in it." ⁽²⁾

Allah, Most High, says, ﴿ But *Shaitan* made him forget to mention it to his Lord (or Satan caused [Yoosuf ﷺ] to forget the remembrance of his Lord [Allah] so as to ask for His Help, instead of others). ﴾ (*Soorah Yoosuf* 12:42) That is, when Yoosuf said to the wine-pourer, ﴿ "Mention me to your lord (i.e. your king, so as to get me out of the prison)." ﴾ (*Soorah*

(1) Narrated by Ahmad in his *Musnad* (No. 16983) with an authentic chain of narrators, on the authority of 'Abdullah Ibn 'Abbas Al-Juhani ؓ, who said that the Messenger of Allah ﷺ said to him, "O 'Abdullah Ibn 'Abbas! Shall I inform you about the best thing with which to seek protection with Allah?" He said, "Certainly." The Messenger of Allah ﷺ said, "Say, 'I seek refuge with the Lord of the daybreak' and 'I seek refuge with the Lord of the mankind'."

(2) Narrated by Al-Bukhari (2038).

Yoosuf 12:42) – the wine-pourer forgot to mention him to his lord (the king) and this forgetfulness was from Satan, as a result of which Yoosuf ﷺ remained in prison for a number of years more. This is why He says after it, ﴿ Then the man who was released (one of the two who were in prison), now at length remembered and said... ﴾ (*Soorah Yoosuf* 12:45)

Imam Ahmad narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said: “When any of you is in the mosque Satan comes to him and beguiles him with his whisperings as a man entices his riding beast and when it is quiet, he hobbles it or bridles it.” Abu Hurairah ؓ said, “And you people see that: as for the one that is hobbled, you see him inclining this way and that and he does not remember Allah, while as for the one who is bridled, he opens his mouth, but he does not mention Allah, the Almighty, the All-Powerful.”⁽¹⁾ Imam Ahmad alone narrated this.

Imam Ahmad narrated, on the authority of ‘Abdullah Ibn ‘Abbas ؓ, that he said: A man came to the Prophet ﷺ and said, “O Messenger of Allah! I speak to myself about something which I would rather fall down from the sky than discuss (with another).” The Prophet ﷺ said, “*Allahu Akbar* (Allah is Greatest)! All praise and thanks be to Allah, Who has reduced the guile of Satan to mere whispering...”⁽²⁾

Al-Bukhari narrated, on the authority of Abu Hurairah ؓ, that he said: The Messenger of Allah ﷺ said: “Satan comes to one of you and says, ‘Who created this?’ and, ‘Who created this?’ Until he says, ‘Who created your Lord?’ So, when he inspires

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (8170) and the men in its chain are trustworthy.

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (2098) and Abu Dawood (5112).

such a question, one should seek refuge with Allah and give up such thoughts.”⁽¹⁾

Allah, Most High, says, ﴿ Verily, those who are *al-muttaqoon* (pious, God-fearing), when an evil thought comes to them from *Shaitan*, they remember (Allah), and (indeed) they then see (aright). ﴾ (Soorah Al-A'raf 7:201)

He, Most High, says, ﴿ And say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayateen*.' And I seek refuge with You, My Lord, lest they may attend (or come near) me.' ﴾ (Soorah Al-Mu'minoon 23:97,98)

Allah, Most High, says, ﴿ And if an evil whisper comes to you from *Shaitan* then seek refuge with Allah. Verily, He is the All-Hearing, All-Knowing. ﴾ (Soorah Al-A'raf 7:200)

He, Most High, says, ﴿ So when you want to recite the Qur'an, seek refuge with Allah from *Shaitan*, the outcast (the accursed one). Verily, He has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) (i.e. those who are *Mushrikoon* – polytheists). ﴾ (Soorah An-Nahl 16:98-100)

Imam Ahmad and the compilers of the *Sunan* narrated on the authority of Abul-Mutawakkil, who reported on the authority of Abu Sa'eed Al-Khudri ؓ, that he said: The Messenger of Allah ﷺ used to say, "I seek refuge with Allah, the All-Hearing, the All-Knowing from the accursed Satan, from his urging, from his inspiration and from his utterances."⁽²⁾

(1) Narrated by Al-Bukhari (3276) and Muslim (134).

(2) An authentic *hadeeth* narrated by Imam Ahmad (11081), Abu Dawood (775), At-Tirmidhi (242) and Ad-Darimi (1239).